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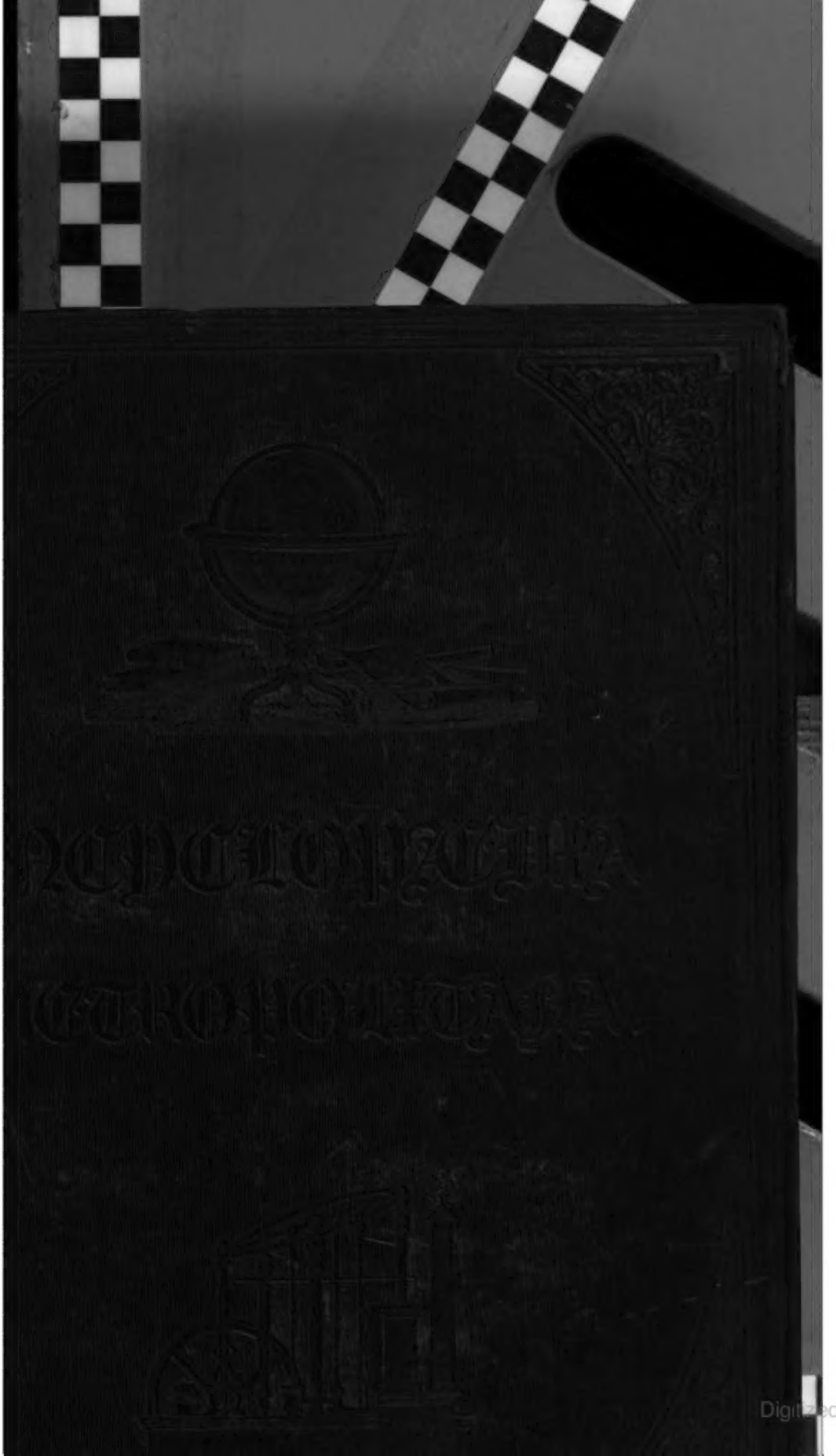

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ENCYCLOPÆDIA METROPOLITANA;

OR,

UNIVERSAL DICTIONARY OF KNOWLEDGE,

On an Original Plan:

COMPRISING THE TWOFOLD ADVANTAGE OF

A PHILOSOPHICAL AND AN ALPHABETICAL ARRANGEMENT,

WITH APPROPRIATE ENGRAVINGS.

EDITED BY

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ENCYCLOPÆDIA METROPOLITANA;

OR,

UNIVERSAL DICTIONARY OF KNOWLEDGE.

Fourth Division.

MISCELLANEOUS AND LEXICOGRAPHICAL.

DIFFORM, } Fr. *difforme* is *Deformed*, q. v.
DIFFO'RMITY. } English, *difform* is applied to dissimilarity or unlikeness in *form*: opposed to *uniform*. See DEFORM.

The unequal refractions of *difform* rays proceed not from any contingent irregularities; such as are veins, an uneven polish or fortuitous position of the pores of glass. *Newton.*

They are all and each of them attributes of the whole, attributes of the one simple infinite being; just as the powers of hearing and seeing, are not inequalities or *difformities* in the soul of man; but each of them, powers of the whole soul.
Clarke. On the Attributes, p. 495.

DIFFU'SE, v.
DIFFU'SE, *adj.*
DIFFU'SENESS,
DIFFU'SEDLY,
DIFFU'SEDNESS,
DIFFU'SELY,
DIFFU'SER,
DIFFU'SION,
DIFFU'SIVE,
DIFFU'SIVELY,
DIFFU'SIVENESS.

It. *diffondere*; Lat. *diffundere*, *diffusum*, to pour apart or abroad; (*dis*, and *fundere*, to pour.) See CONFOUND.

To pour apart or abroad; to spread abroad, to spread or disperse widely; to extend; to expand.

G. Douglas uses *Diffound*. *Virgil*, p. 190.

Or that the charme and venum, which they drunk,
Their bloud with secret filth infected hath,
Being *diffused* through the senselesse trunk,
That through the great contagion direfull deadly stunk.
Spenser. Faerie Queene, book ii. can. 2.

His virtues *diffused* throughout the whole world (because we know not what his proper name is) we invoke under different names. *Cudworth. Intellectual System*, fol. 276.

Let the statutes of God be turn'd over, be scann'd anew, and considered not altogether by the narrow intellectuals of quotationists and common places, but (as was the antient right of councils) by men of what liberal profession soever, of eminent spirit and breeding, join'd with a *diffuse* and various knowledge of divine and human things.
Milton. To the Parliament of England, &c.

One thinks the soul is air; another, fire;
Another blood, *diffused* about the heart;
Another saith the elements conspire,
And to her essence each doth give a part.
Davies. Of the Soul of Man and the Immortality thereof.

But I omit further prosecution of this matter, since these places have been more *diffusely* urged in a late discourse to this purpose. *Glanville. Preexistence of Souls*, ch. xi.

And the consolations we have, are called the comforts of the Holy Ghost. *Acts*, xi. 38. As being the author and *diffuser* of them into our hearts, &c.
Goodwin. Works, vol. v. part i. fol. 19.

And therefore the determination of councils pertains to all, and is handled by all, not in *diffusion* but in representation.
Taylor. Polemical Discourses. Episcopacy Asserted.

The divine benignity is much more *diffusive* than the light, the air, the most communicable element in the world, and filleth every thing according to its measure and capacity of reception.
Hale. Contemplation, vol. i. p. 254. *Of Humility.*

The truth and spirit of religion comes in a narrow compass, though the effect and operation thereof are large and *diffusive*.
Id. A Discourse of Religion, vol. i. p. 459.

And then, what is so much larger than the particulars *diffusively* taken is sure very unlikely to be the summ of them.
Hammond. Works, vol. ii. part iv. fol. 71. *Of Metropoles, &c.*

He [Horeman] was one of the most generall schollars of his age as may appear by the *diffusiveness* of his learning, and books written in all facultiesc.
Fuller. Worthies. Wiltshire.

One of my designs, I had in making this experiment, being to examine a conjecture I had made about the great *diffusedness* of the noctilucal matter.
Boyle. Works, vol. iv. p. 482. *Experiments discovering a strange subtility of parts in the Glacial Noctiluca.*

Pleas'd that her magic fame *diffusely* flies,
Thus with a horrid smile the hag replies.
Rowe. Lucan, book vi.

Thus to the noon of her high glory run,
From her bright orb, *diffusive* like the sun,
She did her healing influence display.
Stepney. To the Memory of Queen Mary.

Rectified spirit of human blood abounds with very subtle particles, which in point of taste, odour, *diffusiveness* and penetrancy, do much resemble those of strong spirits of urine, of hartshorn, and of sal-armoniac.
Boyle. Works, vol. iv. p. 637. *The Natural History of Human Blood.*

But when the star, day's harbinger, arose,
Soon after whom, in saffron vest attir'd,
The morn her beams *diffuses* o'er the sea,
The pyre, then wasted, ceas'd to flame.
Cowper. Homer. Iliad, book xxiii.

Mr. Warburton's text, as well as all others, read,
"she would infect to the north-star;"
and it is the *diffusedness*, or extent of her infection which is here described. *Edwards. The Canons of Criticism*, canon 22.

A sentiment, which, expressed *diffusely*, will barely be admitted to be just, expressed concisely, will be admired as spirited.
Blair. Lecture 18. vol. ii.

Of a beautiful and magnificent *diffusiveness*, Cicero is, beyond doubt, the most illustrious instance that can be given.
Id. Ib.

If I were to choose, I should clearly give the preference to the style resembling winter snow, that is, to the full and *diffusive*: in short, to that pomp of eloquence, which seems all heavenly and divine. *Melmoth. Pliny, to Cornelius Tacitus.*

Grand reservoirs of public happiness,
Through secret streams *diffusively* they bless.
Young. Love of Fame, sat. 6.

DIG, DI'GGER, DI'GGING. } *Dician. A. Saxonibus est* Fossam fodere: (Lye.) i. e. to *dig* a ditch.—Somner; To make a trench, ditch, dike or moat. See DIKE, and DITCH.

To *dig*, as now used, is to raise, turn or throw up, or turn over the earth, &c. with a spade or other tool.

Dikers and delvers *diggeden* up *po* balkes.
Piers Ploukman. Vision, p. 134.

And he answered vii. lambes shalte thou take of my hande, that it maye be a wytnesse vnto me, y^t I haue *dygged* this well.
Bible, Anno 1551. *Genesis*, ch. xxi.

And trees far under earth, (by daily *digging* found.)
Drayton. Poly-olbion, song 28.

Metalls elsewhere are *digged*, as out of the bowells of the earth, so out of the bowells of the land; I mean so far from any conveyance by water, that the expence of the portage swallows much of the profits thereof.
Fuller. Worthies. Wales, Generall.

But the rarest invention is the supplying the miners with fresh aire, which is performed by two men's blowing wind by a paire of bellows on the outside of the adit, into a pipe of lead, daily lengthened as the mine is made longer, whereby the candle in the mine is daily kept burning, and the *diggers* recruited constantly with a sufficiency of breath. This invention was the master-piece of Sir Francis Bacon. *Id. Ib.*

A rav'nous vulture in his open side,
Her crooked beak and cruel talons try'd:
Still for the growing liver *digg'd* his breast;
The growing liver still supply'd the feast.
Dryden. Virgil. Æneid, book vi.

On that principle, the wedge-like snout of a swine, with its tough cartilage at the end, and little sunk eyes, and the whole make of the head, so well adapted to its offices of *digging* and rooting, would be extremely beautiful.
Burke. On the Sublime and Beautiful.

DI'GAMY, DI'GAMIST. } Gr. διγαμία, a second marriage; from δι-γάμ-ειν, to marry twice or a second time. Fr. *digame.*

Digamy and *Bigamy* were formerly used indiscriminately. See BIGAMY.

Therefore it must probably signifie her that is departed by divorce, and then that which followeth of the *digamist* will also concur with it, to interpret his sense to this purpose.
Hammond. Works, vol. iii. fol. 693. *Annotations*, 1 *Epistle to Timothy*, ch. iii.

Then for the other interpretation, that here the *digamist*, or *he that hath had two wives successively one after another*, should be made incapable of holy orders, or be under some reproach for so doing, &c. *Id. Ib.* fol. 693.

And for the ordinary *digamy*, *the marrying a second after the decease of the former*, that that should be so reproachfull and blameable in any, as to render one incapable of holy orders (which they are capable of, which have been guilty of some faults) this is not imaginable neither.
Id. Ib. vol. i. fol. 597. *Of Divorces.*

DIGAMMA.

DIGAMMA, Gr. δὶς γάμμα, *a figurd.* The Double Gamma, so named from its form, *F.* One Gamma set upon another.

While tow'ring o'er your alphabet, like Saul,
Stands our *digamma*, and o'ertops them all.
Pope. The Dunciad, book iv.

From the same root we have a word for the wild goat of the mountains, from its climbing upwards; also for the leaf of a tree, from its superiour situation; whence, from the f or *digamma* prefixed, we have the Latin *folium.*
Horne. Works, vol. i. p. 436. *Letter on the Use of the Hebrew Language.*

The DIGAMMA, DIGAMMOS, or DIGAMMON, was the sixth letter of the ancient Pelasgic or Grecian Alphabet. Its form and power have given rise to great discussion among scholars. The Phœnician or Samaritan letters appear to have been originally exactly the same with those of the Pelasgians in form, order, power, and name. Aleph or Alpha, Beth or Beta, Gimel or Gamma, Daleth or Delta, He, VAU. That this last name was given to the Digamma by the Greeks we know from Priscian, (*de Litt.*;) and that it occupied the sixth place in the Alphabet we may also conclude from the fact that it is still found in ancient documents for the number 6. In the *Codex Bezæ*, we find the character ⊂ used for this number, to denote the Ammonian section in the margin. This explains the paradoxical introduction of the character ϛ, by which this number is usually expressed in MSS., and which is, in reality, only a corruption of the more ancient form. As the subject is one on which conjectures have been almost boundless, we think we shall best consult the interests of knowledge by setting down such information on this point as antiquity has left us.

Dionysius of Halicarnassus, (*Antiq. Rom.* lib. i. cap. 20,) speaking of the aboriginal inhabitants of Italy, says "To the Pelasgians they gave lands in the neighbourhood of the sacred lake, the greater part of which were marshy, (ἑλώδη,) which are still called *Velia*, (Οὐέλια,) after the ancient form of the language; for it was the general custom of the ancient Greeks to prefix to words beginning with a vowel the syllable οὐ written in a single letter. This letter resembled a Γ, with two cross lines joining one straight one, as *Γελένη, Γάναξ, Γοῖκος, Γανὴρ*, and many similar."

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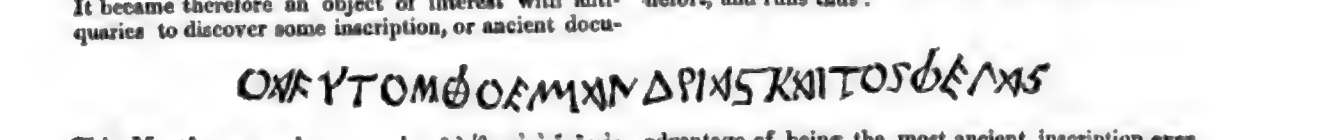
Mr. Payne Knight is of opinion that the Digamma fell into general disuse about the time of the Persian war. But long after this letter had become obsolete with the other nations of Greece, it was retained among the Æolians; and therefore we frequently find it mentioned in ancient writers under the title of "the Æolian Digamma." It had, however, long since ceased to be used even among them in the time of Dionysius; and Priscian mentions as a curiosity an inscription on a tripod at Constantinople which he had himself seen, and which ran thus:

ΔΗΜΟΦΟFΩΝ ΛΑFΟΚΟFΩΝ.

It became therefore an object of interest with antiquaries to discover some inscription, or ancient document, wherein the Digamma should appear: and in the XVIth century, Goltz published several coins supposed of the *Falisci* with the inscription FΑΛΕΙΩΝ. This testimony, although well authenticated, was little regarded, as, the word being written in Latin with an F, it was supposed that it had been adopted into the Greek to express a sound which that language did not possess. But it is probable that these coins belonged to the Eleans, as that nation is termed FΑΛΕΙΟΙ on the Elean inscription. In 1708, however, Montfaucon (*Palæographia Græca*, lib. ii. 1,) published a fac simile of an inscription on the pedestal of a statue of Apollo in the Island of Delos, which was given him by Tournefort, and runs thus:



This, Montfaucon reads . . . . *ος ἐν τῷ λίθῳ εἰμὶ ἀνδριὰς καὶ τὸ σφέλας*: mistaking the third letter for a mutilated E. Chishull, in his *Antiquitates Asiaticæ*, has clearly shown that this letter is really no other than the Digamma: and thus the passage will stand:

Ο ΑFΥΤΟ ΑΙΘΟ ΕΜΙ ΑΝΔΡΙΑΣ ΚΑΙ ΤΟ ΣΦΕΛΑΣ;

in more modern Greek,

ὁ αὐτῷ λίθο εἰμὶ ἀνδριὰς καὶ τὸ σφέλας.

The next discovery of the Digamma was in 1783, when a brazen tablet was found at *Petilia*, in the country of the *Bruttii*, which contains the word FΟΙΚΙΑΝ. And in 1795, Mr. Morritt discovered, near Olympia, a brazen helmet with an inscription, of which a copy is given in the *Classical Journal*, vol. i. p. 328, and of which Bishop Marsh has offered a most satisfactory account in his *Horæ Pelasgicæ*, (part i. ch. iii.) The inscription is

ΤΑΦΤ ||||||| ΟΙ ΑΝΕΘΕΝΤΟΙΔΙFΙΤΟΝΚΟΡΙΝΘΟΘΕΝ.

That is *ταργειοι* (fort. *ταργειFοι*) *ἀνεθεν τοι Διϝι τον Κορινθοθεν,—οἱ Ἀργεῖοι ἀνέθεσαν τῷ Διΐ τῶν Κορινθόθεν.* Besides these, the Orchomenian Marble, in the collection of Lord Elgin, contains the words *Fικατι*, *Fετια*, and *Fελατη*, for *εἴκοσι*, *ἔτεα*, and Ελατεία· and an inscription copied by Gropius from a marble near the site of the ancient Crissa, on the Corinthian bay, exhibits FΟΜΑ probably for *ὁμῇ*.

In all these inscriptions, the Digamma resembles more or less the Roman F, the only difference existing in the inclination of the cross lines to the stem. There is, however, another form under which it sometimes appears, resembling an upright and inverted Gamma united, Ꞓ. This form was supposed to be confined to Italy; but coins have been found inscribed ꞒΑΞΙΩΝ as well as FΑΞΙΩΝ, and the latter are generally referred to Axus in Crete. The Ꞓ is used on the Heraclean Tables, which exhibit ꞒΕΙΚΑΤΙ for *εἴκοσι*, ꞒΕΞ for *ἕξ*, ꞒΕΤΟΣ for *ἔτος*, ꞒΕ for *ἑ*, ꞒΕΙΚΑΤΙΔΕΙΩ for *εἰκατιδέω*, ꞒΕΚΤΑ for *ἕκτη*, ꞒΙΚΑΤΙ also for *εἴκοσι*. Beside these words, the Digamma is found in all others derived from them.

The most important inscription, however, for illustrating the use of the Digamma is one which was brought from Elis by Sir William Gell, in 1813. It is a brazen tablet, and relates to a treaty between the Eleans and Evmeans, entered into, as Mr. Payne Knight conjectures, about the XLth Olympiad. It has the advantage of being the most ancient inscription ever copied in Greece, or brought to this country; it contains FΡΑΤΡΑ for *ῥήτρα*, FΑΛΕΙΟΙΣ for *Ἠλείοις*, ΕΥFΑΘΙΟΙΣ for *Εὐαθίοις*, FΕΤΕΑ for *ἔτεα*, FΕΠΟΣ for *ἔπος*, FΑΡΓΟΝ apparently for *ἔργον*, and FΕΤΑΣ for *ἔτης*.

From all this unexceptionable testimony we derive a very fair notion of the several forms of the Digamma, and of the manner in which it was formerly employed. We will now proceed to collect from ancient authority the mode of its pronunciation.

Dionysius of Halicarnassus, as we have already seen, attributes to the Digamma the force of the Greek *οὐ*: and that the Greek *οὐ* corresponds nearly, though not entirely, with the Roman V, whether vowel or consonant, is obvious from the manner in which the two nations respectively wrote the names of each other. Thus the Romans rendered *Ἀριστόβουλος* by *AristobVlus*; and the Greeks, *Virgilius* and *Varro* by ΟΥιργίλιος and ΟΥαῤῥῶν: yet that the Greeks had no letter precisely corresponding to the Latin V, may be inferred from the words Νόμας, Σύλλα, Βιργίλιος, Βαῤῥῶν, by which they also expressed the Roman names, *Numa*, *Sulla*, *Virgilius*, *Varro*. Οὐ, therefore, is rather to be considered an approximation to the Latin V, than the sound itself; and the nearest which Dionysius could employ to express the sound in question. Knowing, therefore, that the sound of the Roman V did not exist in the Greek language in the time of Dionysius; that the Digamma was also lost; that the place which he calls Ουελία was actually written in Latin *Velia*; and that this name originally had the Digamma; it seems difficult to come to any other conclusion than that the Digamma was no other in power than the Latin V. We shall see how far this opinion is supported by ancient testimony. The authority of the learned and laborious Varro, far more important than that of Dionysius, comes first to be noticed, who observes, (*de Ling. Lat.*) "*Tempus secundum* Ver, *quod tum* virere *incipiunt* virgulta, *et vertere se tempus anni*; nisi quod Iones dicunt BHP." That the Ionians did not write BHP, we know from their works; and indeed Varro's statement only implies that this was the Ionian pronunciaton. B therefore appears to be used by Varro as an approximation to the Æolic Digamma, as it is used by the Greeks themselves as an approximation to the Latin V. Suetonius (*Claud.* xlv.) and Tacitus (*Annal.* xi. xiv.) inform us, that the Emperor

Claudius added three letters to the Roman alphabet, and wrote a Treatise on their necessity. Such an authority as Claudius would be of little value, had we not the opinion of Quinctilian, that the Æolic Digamma, which was one of these, was by no means an useless addition. In the inscriptions of that Emperor the Digamma makes its appearance inverted, as in the words AMPLIAꟻIT, TERMINAꟻITQ, and uniformly for V. The advantage of this introduction appears to have been the distinction of the consonant and vowel V, which hitherto had been expressed by the same letter. The Digamma of Claudius was discontinued after his death. Marius Victorinus (*de Litteris*) expressly declares that the Æolian Digamma was pronounced similarly to the Latin V; and Priscian is very copious on the subject, (lib. I. *Cap. de Litteris.*) "V consonant in Latin (says the latter author) had always the force of the Æolic *F*, and therefore it takes the same name Vau, formed from its sound, as Varro and Didymus testify, who show that this was its appellation." "So true is it that the Æolic Digamma is represented by our V, that we find Astyages writing

Οἰόμενος Ϝέλλειν ἑλικώπιδα·

and we also say,

At Venus haud animo nequicquam exterrita mater."

To the same purpose Terentianus,

——— si prior sit V, sequatur illa (littera I)
Quum dico Vide, *contulit I sonum priori,*
Ast ipsa manet tempore quo sonabat ante;
Vocalibus hoc eo reliquis prædita servat,
Ut Vade, Veni, vota *refer, teneto* vultum,
Crevisse sonum perspicis, et coïsse crassum.
Unde Æoliis littera fingitur Digammos,
Quæ de numero sit magis una consonantûm
Vocalis in istum mage quàm versa sit usum.

In addition to this evidence, Papirian and Adamantius Martyrius, as cited by Cassiodorus, (*de Orthographiâ*, iv. v.) and Donatus, and Sergius his commentator, all ascribe to the Digamma the power of the Roman V.

Strong as appears to be this body of testimony, Bishop Marsh, in his *Horæ Pelasgicæ*, contends that the Digamma was not pronounced like the V, but like the F of the Roman alphabet. For this hypothesis the learned Prelate is unable to allege any ancient evidence except a passage of Priscian, who, as has been already seen, has himself vindicated the contrary opinion. In the beginning of the Chapter *de Numero litterarum apud veteres*, the Grammarian observes, "the Æolic Digamma, among the early Latins had the power of the Greek Φ. P with the aspirate expresses nearly the same sound which F now has; as we find even among the early Greeks ΠΗ for Φ. In writing Greek words we retain the ancient orthography, as *Orpheus, Phaëthon;* but in Latin words F was afterwards employed for P and H, as *Fama, Filius, Facio;* but instead of the Digamma, V consonant, because that letter appeared to bear an affinity of sound to the Digamma." This testimony is certainly explicit and positive; but even this admits that the Latin V, although not the same with the Digamma, was used as its substitute, and will bear no comparison with the early evidence of Varro.

The argument of Bishop Marsh will not admit of abridgement, nor have we the means of stating it at length: from what has been said, however, it will be evident, that, although highly learned and ingenious, it is purely conjectural and analogical, and has no positive support, except what is afforded it by the single, equivocal, and even self-contradictory testimony of Priscian.

More fortunate, however, is the learned Prelate when contending against Dawes and τὸν ἀμφὶ Δαύσιον, who would express the Digamma by the English W. There is no evidence whatever that either the Digamma or the Latin V was thus pronounced. It is quite enough to picture to our minds the honey-tongued Nestor beginning an oration:

ὦ πόποι, ἦ δὴ παῖσι ϜεϜοίκοτες ἀγορήϜεσθε.

Mr. Payne Knight, however, has defended the theory of Dawes with great ingenuity, in his *Prolegomena in Homerum*, wherein he contends, from the testimony of Terentianus concerning the Latin V, that the Æolic Digamma was not remarkably melodious.

We will now endeavour to ascertain somewhat of the purposes which the Digamma served in the early language of Greece. The Phœnician characters which were first used in Greece, ended with the letter T. The Greeks, however, possessed a sound in their language, inexpressible by the Phœnician character, concerning which it is in vain now to conjecture. To express this sound, the character V, afterwards Υ, was invented at a very early period in the history of the language; but before this invention, when the rules of pronunciation were less definite, the language less settled, and practice less restricted, it appears that they sometimes employed the Digamma as the best approximation. The Delian inscription appears to have been written when the use of the V was scarcely determined, for there we find AϜΥΤΟ for AϜΤΟ or ΑΥΤΟ. The modern Greeks have now two pronunciations of the Υ; when it occurs in a diphthong, they pronounce it like a V; but otherwise like their own I or the English E. That the Romans also gave the V the consonant sound in what we call diphthongs, appears from the circumstance of the word *cauneas* being mistaken by the soldiers of Crassus for *cave ne eas*. (Cic. *de Div.* lib. ii. cap. xl.) In the Sigean inscription, there can be little doubt that V stands for the Digamma in the word ΣΙΓΕΥΕΥΣΙ, "where, if we consider each *ευ* as a diphthong, the word is very uncouth, both in pronunciation and in grammatical form. But if we divide the word thus, ΣΙΓΕ-ΥΕΥ-ΣΙ, and consider V as a *consonant*, substituted for *F* at a time when *F* was fallen into disuse, the inconvenience is at once removed. We may thus also account for the two forms which appear in this inscription, ΣΙΓΕΙΕΣ and ΣΙΓΕΥΕΥΣΙ, which Dawes (*Miscellanea Critica*, p. 122) considered as irreconcilable. If ΣΙ-ΓΕ-ϜΕϜΣ was the original nominative, ΣΙ-ΓΕ-ϜΕϜ-ΣΙ, and (when V was substituted for *F*) ΣΙ-ΓΕ-ΥΕΥ-ΣΙ would, of course, be the dative plural. Again, if at a period when orthography was subjected to little or no rule, we suppose that the termination was indifferently written ϜΕϜΣ or ϜΙϜΣ, (ϜΕΤΙΑ is for ϜΕΤΕΑ on the Orchomenian marble) the nominative plural of ΣΙ-ΓΕ-ϜΙϜΣ would be ΣΙ-ΓΕ-ϜΙϜΕΣ, or, without the Digamma, which was not then used at Sigeum, ΣΙ-ΓΕ-Ι-ΕΣ. We see, therefore, in what manner ΣΙΓΕΙΕΣ might become the nominative plural of a word which had produced ΣΙΓΕΥΕΥΣΙ for the dative plural." (Marsh's *Horæ Pelasgicæ*, part i. ch. iv. note.) In the Elean inscription we have ΕϜΛΟΙΟΙΣ for

Ἐλαιόϝιν; and αὐαταν, in Pindar, occurs for ἄαταν, i. e. ἀϝαταν. And thus also δάϝιον for δαΐον in Alcman cited by Priscian; but we shall endeavour, by and by, to show that the Grammarian was mistaken in this part of the subject.

We have seen that Dionysius observes that it was usual with the very ancient Greeks to prefix this letter to words beginning with a vowel; but we are not to understand by this that they did so in every instance. The ancient inscriptions which contain the Digamma sufficiently disprove such a supposition, and Terentianus contents himself with observing:

Nominum multa *inchoata litteris vocalibus*
Unus Æolicus reformat, et digammon proficit.

In the extremely unsettled state of the ancient language of Greece, it is probable that this letter was prefixed or omitted, not according to any very minute grammatical regulations, but still with some regard to euphony. The facility with which the Digamma might be employed or neglected, is probably the most satisfactory explanation of its disuse at a period when the language became more cultivated and regular. One of its most usual purposes was to supply the office of the aspirate, to which the Æolians seem to have had considerable aversion. *Sciendum tamen quòd hoc ipsum Æoles quidem* ubique *loco aspirationis ponebant, effugientes spiritûs asperitatem.* So says Priscian; but his *ubique* is incorrect, if carried farther than the practice of the Æolians. On the Heraclean tablets, and on many other monuments of antiquity, we find the aspirate Ϝ as well as the Digamma F or ⊂. In the tablets we have ⊂εξ for ἕξ and its compounds; but always Ϝεκατα for ἕκατα and its compounds; and we find Ϝέτος, but πεντα⊂έτηρις. As the Æolians inverted the sound of Z (δσ) by making it σδ, and writing σδεύγλα for ζεύγλη, so they appear originally to have inverted the initial ῥ (ρϝ) and written ϝράτρα, afterwards Ϝράτρα, as it occurs on the Elean inscription; and this occasional insertion of the Digamma before the initial ῥ, may account for the power which that letter sometimes possesses of elongating a short vowel. That the Roman V, which all ancient testimony identifies with the Digamma, had the force of an aspirate, appears from Quinctilian, if the passage be rightly punctuated by Dawes, which it appears not to be. (See Dawes, *Miscell. Crit.* iv.; Quinct. lib. i. cap. iv.) Certain it is, however, that many words aspirated in Greek begin in Latin with V.

A very common use of the Digamma appears to have been to lengthen a short syllable in Poetry. This will appear from the examples in Priscian, although they are most unaccountably arranged and applied. "*Est tamen quando Æoles idem* F *inveniuntur pro duplici consonante posuisse, ut*

Νέστορα δὲ Ϝυ παῖδον

and he adds: *nos quoque videmur hoc sequi in præterito perfecto et plusquam perfecto tertiæ et quartæ conjugationis, in quibus* I *ante* V *consonantem posita producitur, eademque subtractâ corripitur, ut* cupivi, cupii; cupiveram, cupieram; audivi, audii; audiveram, audieram." So far is very intelligible and analogical. But our sensations must somewhat resemble those of the honest Satyr in the Fable, when we learn from the same oracular authority that this identical letter which sometimes had even the force of a double consonant, was occasionally employed as a *short* vowel, and to *shorten* a syllable! Yet such is the conclusion of Priscian. "*Inveniuntur etiam pro vocali correptâ illi usi, ut Alcman.*

καὶ χεῖμα πύρ τε δάϝιον

Est enim dimetrum iambicum; et sic est proferendum F, *ut faciat brevem syllabam.*" This passage must be understood to signify that the hemistich cited was to be scanned thus,

καὶ χεῖ | μᾰ πῡρ || τε δᾰϝ̆ | ῐον ||

where F is used like υ, or some vowel. But what prevents that the line should be scanned as a pure iambic

καὶ χεῖ | μᾰ πῡρ || τε δᾰ | ϝ̆ῐον || ?

In this case the use of the Digamma is ordinary and natural; in the other forced and unexampled; for although Y was sometimes used as a *consonant* for the Digamma, we do not find that the Digamma was ever employed for the *vowel* Y. Beside which, if Priscian's resolution be true, the Digamma must have had, as we have already observed, the power of shortening, no less than lengthening the preceding syllable; for Priscian should have known that the first syllable in δᾰΐον is long; and even were it not so, it might have been lengthened by the Digamma. His Latin analogies, therefore, of *sylläe* and *solüit* are nothing to the purpose. We shall have an opportunity of returning to this inconsistency presently.

The Grammarian proceeds: "F *Æoles est quando in metris* pro nihilo *accipiebant, ut*

ἄμμεν δ' Ϝειράναν τὸ δὲ τ' ἄρ' Θέτο μῶσα λιγαία.

Est enim hexametrum heroïcum." *Pro nihilo!* If the line as here cited be not a corruption (which is very supposable) there is no reason why it could not have been pronounced

ἄμμεν δ' νειράναν, &c.

which, although not so perfectly euphonous as the ordinary tenour of the language, is much less offensive to the ear than the *dwell* of the English; and Dawes has proved that in some instances the Digamma was actually used after δ. But as the Digamma, apparently, might arbitrarily be inserted or neglected, there is every reason to suppose that it is here indebted to the Grammarian for its disadvantageous collocation. The example from Terence is nothing to the purpose. It is very possible that the line

Sine invidiâ laudem invenias et amicos pares,

might be scanned, σῖν' ἴνῑ, &c.; but the licentious prosody of Latin Comedy is quite inapplicable to the Greek heroic metre.

One object of using the Digamma appears to have been the removal of the hiatus between two vowels, which, as it seems, was particularly repulsive to the genius of the Æolian dialect. *Hiatûs quoque causâ* (says Priscian) *solebant illi interponere Digamma; quod ostendunt etiam Poetæ Æolicè usi, Alcman,* καὶ χεῖμα πύρ τε δάϝιον, *et epigrammata,* &c. This is, no doubt, the true account of Alcman's intention in inserting the Digamma into the word δάϝιον, and utterly contradicts the supposition which the Grammarian makes above, that the Digamma had the force of a vowel; for if this had been the case, the only effect of such an interpolation would

have been to widen the hiatus. When the Digamma fell into desuetude, the Æolians appear to have left a space for it between two vowels. In the Sigean inscription, as we have already seen, V appears to have been substituted for the Digamma; and in the word ΜΕΛΕΔΑΙΝΕΙΝ (μελεδαίνειν) a space appears which is considered by most critics not to be the effect of chance.

From this epitome of the history of the Digamma, its prevalence and its power, we have a strong *à priori* argument that its effects could not but have been greatly perceptible in the poems of Homer; which, whensoever they might have been composed, must, undoubtedly, have had their origin in a period when the influence of the Digamma was considerable. It seems, therefore, a very natural *à priori* supposition, that the writings of Homer should exhibit anomalies in metre and rhythm, which an attention to the force of the Digamma would rectify and explain. This supposition first presented itself to the critical mind of Bentley; and although the virulence of party spirit, and the spleen of the witty but unlearned was abundantly called into exercise by the promulgation of this discovery, in this, as in all contests of a similar nature, the gigantic scholar came off victorious, and successfully and steadily indicated the path which has since been trodden by Dawes, Heyne, and more especially by that most eminent archaic Grecian, the late Mr. Payne Knight. Whatever may be the varieties of opinion with respect to this gentleman's universal success in the Herculean task of remodelling the Homeric Poems by the scanty light of very remote antiquity, no doubt can be entertained that he has in a very great number of instances explained, naturally and beautifully, difficulties which it had before cost volumes of unfounded sophistry to reconcile.

The critical ground on which Bentley proceeded was immovable. He did not supply the Digamma wherever there occurred an unpleasant hiatus; but he observed carefully whether there were not some words beginning with a vowel, which were *never* immediately preceded by a consonant. The general principles of language appeared to suggest that, although the collision of two vowels, as in ὀῶρᾱ ἀνᾶστι, might be allowed in Poetry, it could never be harmonious or desirable; and that therefore it would be probable that the oblique cases of ἄναξ, for instance, would, most generally, be preceded by a consonant. But when, on examination, he found that these cases were almost in every instance preceded by a vowel; and that, in the few instances where this did not take place, the corruption was easily perceptible and corrigible; there was evidently some cause for so remarkable a phenomenon; and this, in all probability, was, that the word ἄναξ had formerly possessed an initial consonant which would have lengthened any syllable preceding it terminated with a consonant. Now, as Dionysius of Halicarnassus expressly asserts, that *Fάναξ* was the ancient pronunciation of this word; and as this account of the matter is an adequate explanation of the whole phenomenon, the chain of critical evidence is complete, and the conclusion irresistible. This principle has been pursued, and the consequence has been the discovery of a very considerable number of words of which the Digamma appears, at least in the Poems of Homer, to have formed a constituent part. For although the evidence of ancient inscriptions favours the belief that the Digamma could be added or omitted at pleasure, such does not appear generally to be the case in the writings of Homer.

Dawes, who acquired from Bentley both the discovery itself and the means of its prosecution, appears to have thought cavilling at the discoverer the surest proof of originality. Accordingly he strenuously contends against Bentley, that although the power of the Digamma certainly prevailed in the poems of Homer, its form never appeared there. The point itself is not of the slightest consequence; there is some difficulty, however, in admitting the belief that Homer employed the power of a letter which was a regular component part of his alphabet, without once writing it. Indeed there can be no doubt that, since every writer in the age of Homer would have used the Digamma, Homer also would himself have used it: so that it is easy to give an answer to Dawes's quaint bit of patchwork Latinity: *quâ tandem virgâ plusquam Circæâ Homeri scripta tam inauditam metamorphosin subire potuissent; quæ tandem esset singularis illa virgæ δωτιδιγάμμα qualitas, quæ luis Ægyptiacæ ad instar in unius hujus elementi internecionem grassaretur.* When the Digamma was disused in Greece generally, it was disused in the copies of Homer, which only underwent a change similar to that which Shakspeare has experienced among ourselves, whose orthography is no longer that of the first editions, but that in ordinary use among us at the present day. Indeed it is the opinion of many critics, and one adopted by Mr. Payne Knight, that the Poems of Homer were never committed to writing before the age of Pisistratus.

After this ungracious cavil, as groundless as it is unimportant, Dawes proceeds to exemplify Bentley's theory in the examination of the words ἄναξ and ἔπος, and their inflexions and derivatives. This has been done most convincingly; and although this great scholar seems occasionally to have taken unwarrantable liberties with some of the very few examples which oppose him, no doubt can remain on the general truth of his position. Some of his corrections are evidently true; but in those wherein his alterations are less justifiable, it is very possible that there are corruptions, or that Homer himself omitted the Digamma, which we know the state of the language then allowed. Heyne has followed up the work of Dawes, in three excursions on the 19th Book of the Iliad, in the second of which he has given a very elaborate and very valuable critical catalogue of the Digammated words in the works of Homer; from which it appears that the Digamma was sometimes omitted even by him, as in the word ἀνῴκισε from ἀνοϝοικίζω, which regularly would give ἀνεϝοίκισε. The theory of Dawes differs, however, in many respects from that of Mr. Payne Knight.

The use of the Digamma in Homer will explain the effect which the liquids sometimes appear to have of lengthening a short syllable, as πολλᾶ λισσομένη (ϝλισσομένη,) μᾶλᾶ μέγα (ϝμέγα,) δᾶ νέφος (ϝνέφος,) παρᾶ ῥηγμῖνι (ϝρηγμῖνι.)

The Digamma is to be found in literature much later then the time of Homer. We have already seen that it existed in the writings of Pindar; and a trochaic in Aristophanes, (*Ran.* 742,) if genuine, can only be scanned by its admission. Προσέλειν then becomes προσϝέλειν. But the Alexandrian writers appear to have been totally ignorant of its use and power.

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DIGASTRICK. — DIGEST.

DIGASTRICK, Gr. δις, and γαστὴρ, the belly. "Fr. *digastrique*; having two bellies." Cotgrave. Printed erroneously in Paley.

A certain muscle, called the *digastric*, rises on the side of the face, considerably above the insertion of the lower jaw, and comes down, being converted in its progress into a round tendon.
Paley. Natural Theology, p. 125.

DIGE'ST, *v.*
DIGE'ST, *n.*
DIGE'STER,
DIGE'STIBLE,
DIGE'STION,
DIGE'STIVE, *adj.*
DIGE'STIVE, *n.*
DIGE'STING, *n.*
DIGE'STEDLY.

Lat. *digerere, divisum vel diversum gerere*; from Lat. *dis*, and *gerere*, which Vossius interprets *manum administrare*, (q. d. to handle,) formed from χερ-ὸς, genitive, from χειρ, the hand. It. *digerire*; Sp. *digerir*; "Fr. *digerir*; to *disgest*, concoct; brook, bear, *digest*, abide, away with; also, to sort, order, dispose." Cotgrave.

To *digest* food; to bear or convey food concocted into different parts of the body.

To *digest* ideas or thoughts, is to arrange or distribute them in order for consideration; to dispose them methodically; to consider them well; to meditate upon, to contemplate; to sink or settle them in the mind.

Hence the application of the Noun is plain to any work *digested* into good order: as by Tertullian to the Gospel of St. Luke; and by the Civilians to the *Pandectæ* of Justinian.

The *Digests*; Fr. *Digestes*; It. *Digesti*; Sp. *Digestos*; Lat. *Digesta*, from *digerere*, to set or order. A volume of the Civil Law, so called, because the legal precepts therein are so excellently *ordered, disposed*, and *digested*. Minshew. And the *n. Digest*, may be applied to any work so *ordering* and *disposing*; and was applied by Tertullian to the Gospel of St. Luke.

Than thus proceeded Saturne & the Mone
When they the mater ripely did *degest*.
Chaucer. The Testament of Cresside, fol. 196.

Of his diete mesurable was he,
For it was of no superfluitee,
But of gret nourishing, and *digestible*,
His study was but litel on the Bible.
Id. The Prologue, v. 111.

The norice of *digestion*, the slepe
Can on hem winke, and bid hem taken kepe
That mochel drinke and labour wol have rest.
Id. The Squieres Tale, v. 10640.

A day or two ye shul han *digestives*
Of wormes, or ye take your laxatives.
Id. The Nonnes Preestes Tale, v. 14942.

If all the world were thyne, thou couldest not make thyselfe one inche lēger, nor that thy stomacke shall *digeste* the meate that thou puttest into it.
Tyndall. Workes, fol. 235. *Exposition upon the sixth Chapter of Matthew.*

Your singing is but roaring to stretch out your mawes to make the meate sinke to the bottome of the stomacke, that he may have perfect *digestion*, and be ready to deuoure afreshe against the next refection.
Id. Ib. Exposition upon the seventh Chapter of Matthew.

More ouer, there be dyuers maners of exercyses, whereof some, onely prepareth and helpeth *dygestyon*, some augmenteth also strength and hardynesse of body.
Sir Thomas Elyot. Governour, book i. ch. xvi.

To thintent, that nature, which is made by custom, but not rebuked, & the power *digestiue* therby debilitate.
Id. The Castel of Helth, book iii. ch. iii.

He should receyue such meates, drynkes, and medicines, which doth attenuate or make thynne, cutte, and *digest* gross humours without vehement beate, whereof it is written in the table of *digestiues*.
Id. Ib. book iv. ch. i.

Hunger's my cook, my labour brings me meat,
Which best *digests* when it is sauc'd with sweat.
Brome. To his Friend Mr. J. B.

While the stream of sorrow runs full, I know how vain it is to oppose counsell. Passions must have leisure to *digest*.
Hall. Works, vol. i. fol. 280. *Epistle* 9. *Decade* 2.

Before you have *digested* griefe, advice comes too early; too late, when you have *digested* it.
Id. Ib.

His next counsel was, That with other practicall doctrines they should not forget to preach and press charity; and this not in a slight perfunctory manner, but studiedly and *digestedly* to give the people the true nature of it, the full latitude of it, the absolute and indispensable necessity of having it.
Mede. Works, fol. 69. *Appendix to the Author's Life.*

The Romans, when they had subdued many nations, to make their government *digestible*, were wont to take away that grievance, as much as they thought necessary, by giving sometimes to whole nations, and sometimes to principal men of every nation they conquered, not only the privileges, but also the name of Romans.
Hobbes. Of Commonwealth, part ii. ch. xix.

Falling purposely with Palma, with intention to have taken our pleasure of that place, for the full *digesting* of many things in order, and the better furnishing our store with such severall good things as that afforded very abundantly.
Sir Francis Drake. West Indian Voyage, fol. 9.

For some constitutions, and some men's customs, and some men's educations, and necessities, and weaknesses are such, that their appetite is to be invited, and their *digestion* helped, but all this while we are within the bounds of nature and need.
Taylor. Sermons, fol. 157.

Digestive cheese, and fruit there sure will be.
Jonson. Epigram 101. *Inviting a Friend to Supper.*

Notwithstanding these gluts of favours wrought onely the *digestion* of falshood in him, who could taste nothing vnlesse it was sauced with treason.
Speed. Etheredd, book vii. ch. xliv. sec. 20.

Thy style's the same, whatever be thy theme,
As some *digestions* turn all meat to phlegm.
The Earl of Dorset to Mr. Edward Howard.

Inur'd to suffer ere he came to reign,
No rash procedure will his actions stain:
To business ripen'd by *digestive* thought,
His future rule is into method brought.
Dryden. Astræa Redux.

He who will believe all that he finds related by the writers of the fourth and fifth centuries should be provided with a double portion of credulity, and have the stomach of an ostrich to *digest* fables.
Jortin. Works, vol. i. p. 306. *Remarks on Ecclesiastical History.*

Though the History of Herodotus be of greater compass than that of Thucydides, and comprehend a much greater variety of dissimilar parts, he has been more fortunate in joining them together, and *digesting* them into order.
Blair. Lecture 35. vol. iii. p. 27.

They who enjoyed it must have had coarse palates, and a stomach like the ostrich, by whom lead or dirt, it may be imagined, is no less *digestible* than iron.
Knox. Works, vol. iii. p. 317. *Winter Evenings*, even. 70.

——————— In every brake
Wormwood and centaury their bitter juices,
To aid *digestion's* sickly powers, refine.
Dodsley. Agriculture, can. 3.

Macrobius (*Sat.* vii. 4,) may be referred to for the ancient medical doctrine of the four DIGESTIONS; for we must give his untranslateable terms as we find them. The 1st is καθεκτικὴ (for which, since it by no means expresses the quality which Macrobius seeks to imply, we would willingly read καθελκτικὴ with Gronovius,) promoting the descent of the food. The 2d, καταδεκτικὴ, which retains all of it that is alimentary to the body. The 3d, ἀλλοιωτικὴ, which effects the various changes to which it is subject, is paramount over the others, and regulates the stomach *qui pater-*

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familias dici meruit. The 4th, ἀποκριτική, which presides over egestion. The moderns may have exploded this system, (if system it may be called,) but they have not yet established any other which will explain all the phenomena of the different processes. See, however, among other Works, the brutal and disgusting experiments of Spallanzani, *Expériences sur la Digestion, &c.*; and Fordyce's *Treatise on the Digestion of Food.*

Digestion, in *Pharmacy*, is the effect produced on bodies subjected to a gentle heat. In *Surgery*, it is the disposition of wounds to suppurate.

Digester, a steam-tight boiler, invented by Denys Papin, a Physician at Blois, in the XVIIth century. Water became heated in it far above the boiling point, so that even bones when reduced to powder were rendered soluble. A description of the vessel was published by Papin himself in 1682, *La Manière d'amollir les os et de faire cuire toutes sortes des Viandes en peu de Tems et à peu de Frais.* This is to be found also in English, under the title of *The New Digester.*

DIGHT, Di'ghting. } A. S. *dihtan, parare, procurare, instituere, instruere,* to prepare, to procure, to provide, to appoint, to furnish, *item, disponere, componere, exarare,* to dispose, to set in order, to compose. Somner. Skinner and Lye think from, to Deck.

> ȝe ȝonge men, quoþ Merlyn, cuþeþ now ȝoure myȝte,
> Hou ȝe mow þis stones best to þe schip *dyȝte.*
> *R. Gloucester*, p. 148.

> Henry *dight* him on haste to þe toun of Hastyng.
> *R. Brunne*, p. 96.

> Whan his lotte was to walke a night,
> His instruments would be *dight*
> For to blow and maketh sonne.
> *Chaucer. The Romaunt of the Rose*, fol. 136.

> For men also that were dede
> Thei hadden goodes as I rede,
> And tho by name Manes highten,
> To whom full great honour thei *dighten.*
> *Gower. Conf. Am.* book v. fol. 91.

He hathe put hys swearde to the *dightyng*, [Mod. Ver. to be furbished] that good hold may be taken of it. This swearde is sharpned and *dyght*, [furbished] that it may be geuen into the hande of the manslayer.
Bible, Anno 1551. *Ezechiel*, ch. xxi.

Mado. We shall be hang'd anon, awey good wenches, and have a care you *dight* things handsomly, I will look over you.
Beaumont and Fletcher. The Coxcomb, act iv. sc. 1.

> That pretty Cupid, little God of love,
> Whose imped wings with speckled plumes are *dight*,
> Who woundeth men below, and Gods above
> Roving at random with his feather'd flight.
> *Drayton. Pastorals. Eclogue* 8.

> While as he sought with all his might and main
> In thy defence fair Hellen for to fight,
> In Aphidnes upon the pleasant plain
> Bold Theseus to cruel death him *dight.*
> *Sir Thomas North. Plutarch*, fol. 13. *Theseus.*

> Just so the proud insulting lass,
> Arrayed and *dighted* Hudibras.
> *Butler. Hudibras*, part i. can. 3. v. 927.

> But (trust me, gentles!) never yet
> Was *dight* a masquing half so neat,
> Or half so rich before.
> *Parnell. A Fairy Tale.*

> Sometimes, all clad in armour bright,
> He shakes a warlike lance;
> And now, in courtly garments *dight*,
> He leads the sprightly dance.
> *Mickle. Ballad* 1.

DI'GIT, *v.* Di'git, *n.* Di'gitated. } Fr. *digitte*; Lat. *digitus*; perhaps Gr. δείκ-ειν, *monstrare*, to show or point out, *quasi* δείκτης, *ostensor*: from its being used to point out. Feltham used the verb, to *digit*, to point out with the finger, in allusion to. *At pulchrum est* digito *monstrari et dicier*: *Hic est.* Persius, *Sat.* 1. v. 28.

The Romans, (says Dr. Adam,) as other nations, derived the names of measures chiefly from the parts of the human body. *Digitus*, a *digit* or finger's breadth. Each foot (*pes*) was divided into sixteen *digiti*, each supposed equal to four barley-corns. The numbers or figures also are called *digits*, from the practice of counting upon the fingers, (*computandi per* digitos.)

Digit is principally used by Astronomers. The diameter of the respective heavenly bodies is divided into twelve Digits; and by the number of these which are obscured, the extent of an Eclipse is computed.

> It will leave some doubt behind, in what subjection hitherto were the lives of our forefathers presently after the Flood, and more especially before it, who attaining unto 8 or 900 years, had not their climacters computable by *digits* or as we do account them. *Sir Thomas Brown*, book iv. ch. xii.

> Let me haue but so much wisdom as may orderly manage myself, and my means; and I shall never care to be *digited*, with a THAT IS HE. *Feltham. Resolves* 28.

DIGITALINE, in *Zoology*, a genus of the sub-kingdom *Acrita*, belonging to the infusorial animals of the family *Vorticellidæ*, separated from the genus *Vorticella* of Muller, by Bory St. Vincent.

Generic character. Stem fistulous, rather flexible, simple or dendroidal, and divided into rigid branches, supporting a cylindrical or oblong urn; the mouth of the urn more or less regularly cordate.

This genus has very great affinity to the true branchy *Vorticellæ*, but the mouth of the urns are destitute of beards, and the stems are not contractile nor spiral. They differ from the genus *Dendrella*, to which they have many points of resemblance, by the peculiar form of the mouth of the urn.

The *Digitalines* commonly grow on the back of the minute crustaceous animals which live in fresh water, as the *Cyclopes, Monoculi*, and *Daphnes*, covering them so completely, as to make it difficult for them to swim about. At a particular time the urns of this genus separate from their stems, and float freely about in the water.

Three species of this genus have been described:

1. *D. simplex*, Bory, *Lederm.* pl. vii. fig. 8. Th.
2. *D. Rœselii*, Bory; *Vorticella Digitalis*, Muller, *Infus.* pl. lvi. fig. 6.
3. *D. anastatica*, Bory; *Vorticella Anastatica*, Muller, *Infus.* pl. xlvi. fig. 5. The Rose of Jericho, of the old Works on the Microscope.

DIGITALIS, in *Botany*, a genus of the class *Didynamia*, order *Angiospermia*, natural order *Scrophularia.* Generic character: calyx five-parted; corolla bell-shaped, ventricose, five-cleft; capsule ovate, two-celled, flowers in a spike.

Twenty-two species, natives of the Northern hemisphere. *D. purpurea*, the Fox-glove, is a native of England, enlivening the road sides with its beautiful flower spikes.

DIGITARIA, in *Botany*, a genus of the class *Triandria*, order *Digynia.* Generic character: calyx two and three-valved, concave, the outer valve very small,

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or wanting, the second valve variable, the interior valve as long as the corolla; corolla two-valved, oblong, ovate; style very long; nectary cloven; spike digitate, linear; flowers in pairs, one nearly sessile.

Eleven species, natives of the Northern hemisphere. Persoon.

DIGITIGRADA, in *Zoology*, the second tribe of the family *Carnivora*, order *Sarcophaga*, class *Mammalia*.

DIGLA'DIATE, DIGLADIA'TION. Lat. *digladiare*, to fight with swords, (*gladiis*.) Cockeram says, "*Digladiation*; fight, strife, debate."

For what else are writings of many men, but mutual pasquils and satyrs against each others lives, wherein *digladiating* like Eschines and Demosthenes, they reciprocally lay open each others filthiness to the view and scorn of the world.

Hale. Remains, part i. p. 46.

The passions being engaged in the quarrel, the judgments of both sides are lost, or blinded, or silenced with the dust and noise of passionate *digladiations*.

Id. Contemplations, vol. i. p. 481. *A Discourse of Religion.*

DI'GNIFY, DIGNIFICA'TION, DIGNA'TION, DI'GNITY, DI'GNITARY, DI'GNIFYING. Fr. *dignité*; It. *dignità*; Sp. *dignidad*; Lat. *dignitas*. *Dignus* is by some Etymologists supposed to be from the Gr. δεικνύειν, *ostendere, demonstrare*, to show, to point out, for different reasons: Perottus; because those who appear worthy, (*digni*,) are usually pointed out to others by the finger, (*digito demonstrantur*.) Vossius, however, is inclined to believe that *dignus*, or as the Ancients wrote it, *dicnus*, comes from Gr. δίκη, *id est* jus; *ut* dignus, *cui tribui aliquid æquum est*.

To *dignify*, (formed of *dignus* and *fieri*,) is, literally, to be or cause to be worthy: but by common application it is

To bestow or confer that of which any one is worthy; and thus, to distinguish by honours or emoluments; to advance, to prefer, to promote to honours or emoluments or authority; to exalt to honour, to rank, to grandeur; to elevate.

Dignation; estimation, *sense* of worth or worthiness.

Dygne, in Chaucer, Mr. Tyrwhit says is,—worthy, proud, disdainful.

Change worþ of bischopriches, & the *digne* sege [worthy seat]
Ywys
Worþ ybrogt to Canterbury, þat at London now ys.

R. Gloucester, p. 132.

Þo com Merlyne's word to soþe atte ende
Þat þe *dygne* se to Kaunterburv of London seolde wende

Id. p. 231.

Vor hys robe & hys *dignite* was al wel byset.

Id. p. 312.

An oþer Sir William, Bishop of Ely.
Þise suld kepe the lond, & þe *dignites*,
Justises tille þam he bond, to kepe þe lawes & feez.

R. Brunne, p. 146.

He was to sinful men not dispitous,
Ne of his speche dangerous ne *digne*,
But in his teching discrete and benigne.

Chaucer. The Prologue, v. 519.

Yet sang the larke, and Palemon right tho
With boly herte, and with an high corage
He rose, to wenden on his pilgrimage
Unto the blisful Citherea benigne,
I mene Venus, honourable, and *digne*.

Id. The Knightes Tale, v. 2218.

And certaine the same thing may I most *dignely* iudgen.

Id. The second Booke of Boecius, fol. 219.

And he is heed of the bodi of the chirche, whiche is the bygynnyng and the first bigetun of deede men, that he holde the firste *dignyte* in alle thingis.

Wiclif. Colocensis, ch. i.

Age to compare vnto thine excellence
I nil presume him so to *dignifie*.

Chaucer. The Remedie for Loue, fol. 322.

And I that am put way from good men, and dispoiled of *dignities*, and defouled of my name by gessyng, haue suffred turmentes for my good deeds.

Id. The first Booke of Boecius, fol. 214.

O king, God the hyest gaue vnto Nabuchodonosor thy father, the *dygnitte* of a king, with worshippe and honour: so that all people kynreddes and tunges stode in awe and feare of hym, by reason of the hie estate, that he had lent hi.

Bible, Anno 1551. *Daniel*, ch. v.

All which things, as they are great honours to the person, rightly called to such vicinity and endearments with God, so they depend wholly upon divine *dignation* of the grace and vocation of the person.

Taylor. Sermons, part iv. fol. 40.

For y' cause hath God placed you in your office, that therefore ye might the more see his speciall *dignation* and loue towards you.

Fox. Martyrs, fol. 1497. *Letter of M. Bradford to M. Richard Hopkins.*

Not to mention the patronage of those many prelates and *dignitaries* of the church, men of piety and learning, with whom he lived in a close intimacy and friendship.

The Life of Walton, p. 55.

And if you please send one propitious line,
To *dignify* these worthless toys of mine.

Brome. Epistle to C. C. Esq.

All *dignification* retains still the same title of the merit of some virtue, and those that attend the least to virtue, will not referre their temporall successes to loose then the adoption of them by some virtue.

Mountague. Devoute Essayes, Treat. 5. part i. sec. 2.

They who gaze only upon the glorious robes of tyrants, may well be dazled with their splendour; we must therefore take off our eyes from their palaces, and look upon them in the sanctuarie; where, understanding their latter ends, we shall find they were set up, thus to be deluded, rather then *dignified*.

Id. Ib. Treat. 4. part ii. sec. 2.

And towarde the *dignifying* of this office, God's purpose seems so express, that he has not only furnish'd subjects for our personating his office of beneficence, but submitted himself to be represented by the same subjects.

Id. Ib. sec. 1.

The first of these great *dignities* [Lord High Chancellor of England, and Chancellor of the University of Oxford] King Charles the Second had conferred on him, whilst he was yet in banishment with him; which he held, after the Restoration, above seven years, with the universal approbation of the whole kingdom, and the general applause of all good men.

Clarendon. History of Civil War, vol. i. part i. *Preface* i.

He [the pious man] is *dignified* by the most illustrious titles, a son of God, a friend and favourite to the Sovereign King of the world, an heir of heaven, a denizen of the Jerusalem above: titles far surpassing all those which worldly state doth assume.

Barrow. Sermon 2. vol. i. fol. 19.

For this commandment we have from him, that he who loveth God love his brother also. The first commandment excells in the *dignity* of the object; but the second hath the advantage in the reality of its effects.

Tillotson. Sermon 18.

Then Pallas over all his features shed
Superior beauty, *dignified* his form
With added amplitude, and pour'd his curls
Like hyacinthine garlands from his brows.

Cowper. Homer. Odyssey, book xxiii.

Name to me yon Achaian chief for bulk
Conspicuous, and for port. Taller indeed
I may perceive than he, but with these eyes
Saw never yet such *dignity* and grace.

Id. Ib. Iliad, book iii.

In one of the apartments of the palace is a performance that does great honour to the ingenious spouse of a modern *dignitary*; a copy in needle work of a Madonna and Child, after a most capital performance of the Spanish Murillo.

Pennant. London, p. 33.

DIGRESS. — DIGUE.

DIGRE'SS, DIGRE'SSION, DIGRE'SSIVE. } Fr. *faire une digression*; It. *digredire*; Sp. *digredir*; Lat. *digredi, digressum*, to go apart or away from; (compounded of *dis*, and *gradiri*, which Vossius thinks may be Hebrew, and Schedius from obs. Gr. γίρ-ειν; Lat. *gerere*.) See CONGRESS.

To go apart or away from; to wander or go astray; to deviate, to depart or separate from, to turn aside, to diverge.

But how this toune came to distruction
Ne falleth not to purpose me to tell
For it were a long *digression*.
Chaucer. The first Booke of Troilus, fol. 153.

But now must I make a *digression*
To tell shortly as in sentement
Of thilke knight that Tideus hath sent
Into Thebes.
Lidgate. The Story of Thebes. The second Part.

If they be of mine annoynted and beare my marke, *disgresse* them, I would say *disgraduate* them, and (after the example of noble Antiochus ii. *Mach.* vii.) pare the crownes and fingers of them, and tormēt them craftly, and for very paine make them deny the truth.
Tyndall. Workes. The Obedience of a Christian Man, fol. 134.

Or when I shall giue euidence, or rather declame against an hainous murtherer I may *digresse* from the offence done, and enter in praise of the dead man, declaring his vertues in most ample wise. *Wilson. The Arte of Rhetorique*, fol. 184.

But to retourne againe to Babilon, from whence the *digressiō* hath ben made.
Brende. Quintus Curtius, book x. fol. 303.

We seek only to be free of involuntary impositions. But to return to the argument of restraint, from whence I am a little *digressed*. *State Trials. The Great Case of Impositions.*

Moreover she beginneth to *digresse* in latitude, and to diminish her motion from the morne rising.
Holland. Plinie, vol. i. fol. 12.

And here I might a just *digression* make,
Whilst of some four particular knightes I spake,
To whom I owe my thankes; but 'twere not best,
By praysing two or three, t' accuse the rest.
Corbet. To the Lord Mordant.

But let that pass at present, lest
We should forget where we *digrest*,
As learned authors use, to whom
We leave it, and to th' purpose come.
Butler. Hudibras, part i. can. 1.

The *digressions* I cannot excuse otherwise, then by the confidence that no man will read them, who has not at least as much leisure as I had when I writ them; and whosoever dislikes or grows weary of them, may throw them away.
Sir William Temple. Works, vol. iii. p. 247. *On the Gout.*

He [Lucan] is too *digressive* also; frequently turning aside from his subject, to give us sometimes geographical descriptions of a country; sometimes philosophical disquisitions concerning natural objects. *Blair. Lecture* 44. vol. iii.

But of all the bugbears by which the *infantes barbati*, boys both young and old, have been hitherto frighted from *digressing* into new tracts of learning, none has been more mischievously efficacious than an opinion that every kind of knowledge requires a peculiar genius or mental constitution, framed for the reception of some ideas, and the exclusion of others.
Johnson. The Rambler, No. 25.

We are the more inclined to *digress* on this occasion, because he has made his theory of power the ground of some Atheistical inferences, which we should not scruple at any time to step out of our way to overturn.
Beattie. On Truth, part ii. ch. ii. sec. 3.

The poet's intention certainly was not to censure the false refinements of their stage-music; but in a short *digressive* history (such as the didactic form will sometimes require) to describe the rise and progress of the true.
Hurd. Works, vol. i. p. 168. *Notes on the Art of Poetry.*

DIGUE, Fr. "A ditch, bound or bank; a jetty, dam or mount, raised up for a defence against the incursions or inundations of water." Cotgrave. See DIO. — DIJUDICATE.

The people ran into so great despair that in Zeland they absolutely gave over the working at their *digues*, suffering the sea to gain every tide upon the country; and resolving (as they said) rather to be devoured by that element, than by the Spanish soldiers.
Sir William Temple. Works, vol. i. p. 54. *On the United Provinces.*

This seems more probable, from the great shallowness of that sea, and flatness of the sands, upon the whole extent of it, from the violent rage of the waters breaking in that way, which threaten the parts of North-Holland about Medenblick and Enchusen, and brave it over the highest and strongest *digues* in the province, upon every high tide, and storm at north-west.
Id. Ib. p. 128.

The learned hydrographer, Fournier, speaks of those dams and *digues* (as he calls them in his language) which are sometimes made in the sea to secure shipping.
Boyle. Works, vol. i. p. 421. *The History of Firmness.*

DIJON, the *Divio* or *Divionum* of the Romans, an ancient and well-built City of France, formerly the Capital of the Duchy of Burgundy, with a Parliament, and now the chief Town in the Department of the Côte d'Or. It is situated between the Rivers Ouche and Suzon, at the entrance of a fertile and agreeable plain, bounded by the ridge of hills called the Côte d'Or, which abounds in excellent wines. It is of an oval form, the circumference of its walls, exclusive of the suburbs, being about a mile and a quarter; with a citadel built by Louis XI. The streets are regular, and well paved; and the houses in general neat and commodious. The population, including that of the suburbs, is 21,600. The principal square, or *Place Royale*, is in the form of a horse-shoe, and contains among other buildings, the Provincial Palace, and the House of Assembly of the ancient Parliament of Burgundy. Among the Churches are to be noticed that of St. Benigne, the spire of which has an elevation of 370 feet; of St. Michael, remarkable for the richness of its portal; of St. Stephen, now the Cathedral Church; and of Notre Dame, which is esteemed one of the best models of Gothic Architecture in Europe. Of the old monastic institutions, the richest was the Cistertian Abbey, the parent of all of that Order throughout Europe. About a quarter of a league from the Town stood the Chartreuse, founded in the year 1383, but in a great measure destroyed at the Revolution.

The University of Dijon has always been reckoned among the best regulated in France. The Academy of Sciences was founded in 1725. Dijon is the birth-place of Bossuet, the Poets Crebillon and Piron, and of Larcher. It is the seat of a Bishop, and contains manufactures of woollens, cotton, and silk. The traffic in these goods, and in wine, corn, &c. is greatly facilitated by the new Canal from St. Jean de Losne to Dijon. 100 miles north of Lyons, and 175 south-east of Paris; longitude 5° 2′ 5″ east and latitude 47° 19′ 25″ north. Piere de St. Julian, *Antiq. de Bourg*; Du Chene, *Récherches des Villes*, vi. 2; D. Jon. Ricardi *Ant. Divionenses*, 1585.

DIJUDI'CATE, DIJUDICA'TION, DIJUDI'CANT. } Lat. *dijudicare*; (*dis*, and *judicare*;) *judicare, quod* jus dicatur. Judex, *quod* jus dicat, *acceptâ potestate, id est, quibusdam verbis* dicendo *finit*. Varr. L. 5.

To deem or doom, to sentence, to give sentence or opinion, to decide, to determine.

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The church of Rome, when she commends unto us the authority of the church in *dijudicating* of Scriptures, seems only to speak of herself. *Hale. Remains*, p. 260.

So then the senses, phancy, and what we call reason it self, being thus influenced by the bodies temperament, and little better than indications of it; it cannot be otherwise, but that this love of ourselves should strongly incline us in our most abstracted *dijudications*.

Glanville. The Vanity of Dogmatizing, ch. xiii.

And if great philosophers doubt of many things, which popular *dijudicants* hold as certain as their creeds, I suppose ignorance itself will not say, it is because they are more ignorant.

Id. Ib. ch. xxiii.

These things, I say, I could here subjoin in confirmation of what I have been saying, to show that the disposition of the organ is of great importance in the *dijudications* we make of colours. *Boyle. Works*, vol. i. p. 674. *Experimental History of Colours*, ch. iii.

DIKE, *v.* DIKE, *n.* DI'KERS, DIKE-MAKERS. } A. S. *dic-ian, fossam fodere*, i. e. to dig a *ditch*. To make a trench, *ditch*, dyke or moat. Somner. See DIG, and DITCH.

To *dike*, is now, to *dig*. A *dike*, that which is *digged* or *dug*. In some Counties, that which is *dug out*, *sc.* the mound or bank formed by *digging out* is called the *dike* or *ditch*; but generally the cavity left. And see DIGGE, and the Example from Cowley.

Now dos Edward *dike* Berwik brode & long.
R. Brunne, p. 272.

Now is Edward left Berwik for to *dike*,
Je Scottis er risen eft, Inglond to bisuike.
Id. p. 273.

Do reise vp jin engjns, & wyn of jam jise *dikes*.
Id. p. 173.

——————— Alle Crystyne people
To delve and *dike* a deop *diche* al aboute unite.
Piers Ploughman. Vision, p. 385.

Thei shulden delven, and *dyken*, and dongen the erthe.
Id. Crede, E. 3.

Dykers and delvers. *diggeden* up je balkes.
Id. Vision, p. 134.

He wold thresh, and therto *dike*, and delve.
Chaucer. The Prologue, v. 539.

It were better *dike* and delue,
And stande vpon the right feith,
Than knowe all that the Bible seith,
And erre, as some clerkes doo.
Gower. Conf. Am. Prologue, fol. 3.

Whan they were redy they wente to their churches, and toke the crosses and baners, and made thre batayls, and in euery batayle ten thousande fyghting men, and came to a narowe passage well *diked* nere to ye place where their enemyes shulde lande.

Lord Berners. Froissart. Cronycle, vol. ii. ch. 212.

He loued them moche better than, and caused them to be newly fortyfied, and set workemen aworke, as masons, carpeters, and *dyke-makers* to amende euery place.

Id. Ib. vol. ii. ch. 114.

The third day of our journey, they brought us to a town of their owne, seated near a faire river on the side of a hill, environed with a *dike* of eight foot broad and a thicke mud wall of ten foot high, sufficient to stop a sudden surprizer.

Sir Francis Drake Revived, fol. 51.

It is God that breaks up the floodgates of so general a deluge, and all the art then and industry of mankind is not sufficient to raise up *dikes* and ramparts against us.

Cowley. On the Government of Oliver Cromwell.

Just as if from one water-house there should be pipes conveying the water to every house in a town, and to every room in each house; or from one fountain in a garden there should be little channels or *dikes* cut to every bed, and every plant growing therein, as we have seen more done beyond the seas.

Ray. On the Creation, part ii. p. 314.

They who give no assistance on the plundering of a town, on the forcible breaking of a *dike*, or on seeing a robbery on the highway, shall be banished with their cattle and utensils.

Sir William Jones. Works, vol. viii. p. 47.

DILA'CERATE, DILACERA'TION. } Lat. *lacerare*; Gr. λάκ-ειν, cum *crepitu rumpi*. Fr. *dilacerer*.

To rend or tear in pieces.

For at the steringe of errours and faultes of ye clergye, discorde may be inflammed and kindled, many ruynes, many *dilaceracions* & diuisions with other inconueniences may folowe (say thei) which will bring forth greter hurtis and breed worser thinges.

Joye. Exposicion of Daniel, ch. xi.

Struggling to come forth, [the infant] *dilacerates* and breaks those parts which restrained him before.

Sir Thomas Brown, book iii. ch. vi.

Now upon the birth, when the infant forsaketh the womb, although it *dilacerate*, and break the involving membranes, yet do these vessels hold. *Id.* book v. ch. iv.

Now although in hot countryes, and very numerous conceptions, in the viper or other animals, there may sometimes ensue a *dilaceration* of the parts, yet this is a rare and contingent effect, and not a natural and constant way of exclusion.

Id. book iii. ch. xvi.

What vast sacks and bags are necessary to contain such a collection of water, which seems to issue from the lymphæducts either *dilacerated* or obstructed, and exonerating themselves into the foldings, or between the duplicatures of the membranes.

Ray. On the Creation, part ii.

DILANIATE. Bullokar and Cockeram both have "*Dilaniation*; a tearing in pieces." Lat. *dilaniare*; *dis*, and *laniare*, to tear. Of uncertain origin.

For there be many perverse men which do *dilaniate* the flock of Christ: yea, and of them which seem to be pillars, or bearers up of the church: which do rather diminish the faith, than any thing augment it.

Strype. Memorials. Henry VIII. Anno 1535.

DILA'PIDATE, DILAPIDA'TION, DILAPIDA'TOR. } Fr. *dilapider*; Sp. *dilapidar*; It. *dilapidare*; Lat. *dilapidare*, (*dis*, and *lapis*;) ~~Gr. λᾶας, a stone~~; *proprè*, says Vossius, *lapides dissipare, et disperdere*; to scatter or disperse stones.

Cotgrave. To pull down stone buildings. And, generally,

To pull down, to destroy, to ruin.

It is as finely situated as any rectory can be, for it is about the mid-way 'twixt Oxford and London; it lies upon the Thames, and the glebe-land house is very large and fair and not *dilapidated*.

Howell. Letter 15. book i. sec. 5.

There was another fear upon you, lest, having been so liberal to the prince in ecclesiastical matters, the church should sue you for *dilapidations* of its power.

Marvell. Works, vol. ii. fol. 460. *The Rehearsal transposed.*

From the time of his death to the consecration of Dr. Jo. Bridges his successor, *an.* 1603, the patrimony of the bishopric of Oxon was much *dilapidated*, and made a prey (for the most part) to Robert Earle of Essex.

Wood. Athenæ Oxonienses, vol. i. p. 711.

Now also the business of *dilapidations* came on between our bishop and the archbishop of York, his predecessor.

Strype. Life of Bishop Aylmer, ch. iv.

The house called Mathern, belonging thereunto, being alienated, whether by Dunstan, the late bishop, a monstrous *dilapidator* of that see, or by some other means. *Id. Life of Parker*

Many of us here have felt, in some part of our lives, the inconvenience of succeeding to *dilapidated* houses, with small resources in our private fortunes, and restrained by the circumstances of a predecessor's family from the attempt to enforce our legal claims.

Bishop Horsley. Sermon 36. vol. iii.

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It is not a predilection to mean, sordid, home-bred cares, that will avert the consequences of a false estimation of our interest, or prevent the shameful *dilapidation*, into which a great empire must fall, by mean reparations upon mighty ruins.
Burke. On the Nabob of Arcot's Debts.

Dilapidation, in *Law*, a wasteful destroying or letting those things which a beneficed person hath the burden and charge of reparation; such as the Chancel, Parsonage House, enclosures, hedges, and ditches, run to ruin and decay for want of reparation. Actions for Dilapidation may be brought either in the Spiritual Court by the Canon law, or in the Courts of Common law; and they lie as well against an Incumbent if removed to other preferment, as against his Executors or Administrators, in case of his death. It is said to be good cause of deprivation if the Bishop, Parson, Vicar, or other Ecclesiastical person, Dilapidates the buildings, or cuts down timber growing in the patrimony of the Church, unless for necessary repairs; the woods being called the dower of the Church. By the 13 Elizabeth, c. 10, if any Ecclesiastical person makes over or alienates his goods or chattels with intent to defeat his successor of his remedy for Dilapidations, such Successor shall have the same remedy in the Ecclesiastical Court against the Alienee, as if he were the Executor or Administrator of the person so alienating his goods and chattels. By the 14 Elizabeth, c. 11, all monies recovered for Dilapidations shall within two years be employed upon the repairs in respect whereof such monies are paid, on pain of forfeiting double as much as shall be received, and not employed, to the Crown. By the 17 George III. c. 53, it is enacted, with a view to prevent Dilapidations, that Clergymen may mortgage the Glebe, tithes and other profits of their livings, for the purpose of building or improving the buildings belonging to their Benefices; the Ordinary and Patron giving their consent, and other forms in the Act specified being complied with. The Governors of Queen Anne's Bounty may lend money for the like purpose, not exceeding £100., without interest, in respect of a living under £50. a year; and where the annual value exceeds £50., they may lend any sum not exceeding two years' income, at £4. per cent. interest. Colleges, also, or other corporate bodies, having the patronage of livings, may lend money for the same purposes without interest.

DILA'TE, Dila'table, Dilatabi'lity, Dilata'tion, Dila'ter. — Fr. *dilater*; Sp. *dilatar*; It. *dilatare*; Lat. *dilatare*, latum *facere*, to make wide or broad. Lat. *latus*; Gr. πλατὺς. To widen, to broaden, to expand, to enlarge, to open widely, to extend, to expatiate.

What needeth greater *dilatation*.
Chaucer. The Man of Lawes Tale, v. 4652.

For now in *dylating* and declaring of his conclusion, he addeth one thinge as the fynall opening of al in the ende, that vtterly marreth all hys matter.
Sir Thomas More. Workes, fol. 648. *The first Part of the Confutation of Tyndall.*

Thus these words (he hath spent al his goodes in riot) are *dilated* and set forth at large, by rehearsing seuerally euery thing one after another. *Wilson. The Arte of Rhetorique*, fol. 210.

Thy labours show thy will to dignifie
The first *dilaters* of thy famous nation,
And whilest thy lines their glories signifie
They likewise do increase thy reputation.
Thomas Shelton. To M. Richard Verstegan, in Verstegan's Restitution of Decayed Intelligence.

But I have no great doubt but that they both concur in that action, and that the *Ligamentum ciliare* doth at the same time the pupil opens or shuts, *dilate* or compress the crystalline, and bring it nigher unto, or carry it further off the *retina*.
Derham. Physico-Theology, book iv. ch. ii. (23) note.

For neither honey nor water, nor any other liquid thing whatsoever, in so small a quantity, can be *dilated* and drawn so far as oile, but for the most part they are spent and gone by occasion of their siccity. *Holland. Plutarch*, fol. 607.

Tib. Returne the lords this voyce, we are their creature;
And it is fit, a good and honest prince,
Whom they, out of their bounty, have instructed
With so *dilate* and absolute a power,
Should owe the office of it, to their service,
And good of all, and every citizen.
Ben Jonson. Sejanus, act i.

The Deity having such an infinite extension, but all created spirits, a finite and limited one; which also is in them supposed to be contractible and *dilatable*.
Cudworth. Intellectual System, fol. 833.

Joy causeth a cheerfulness and vigour in the eyes; singing; leaping; dancing; and sometimes teares. All these are the effects of *dilatation*, and comming forth of the spirits into the outward parts; which maketh them more lively and stirring.
Bacon. Natural History, Cent. 8. sec. 715.

Here, by the by, we take notice of the wonderful *dilatability* or extensiveness of the throats and gullets of serpents: I myself have taken two entire adult mice out of the stomach of an adder, whose neck was not bigger than my little finger.
Ray. On the Creation, part i. p. 30.

It hath been observed by others, particularly by our honourable founder, [Boyle] that as we are forced to use various apertures to our optic glasses, so nature hath made a far more compleat provision in the eyes of animals, to shut out too much, and to admit sufficient light by the *dilatation* and contraction of the pupil. *Derham. Physico-Theology*, book iv. ch. ii.

It is not so much their custom to *dilate* and embellish each particular image with a variety of adjuncts, as to heap together a number of parallel and analogous comparisons, all of which are expressed in a style of the utmost brevity and simplicity.
South. Lecture 12. vol. i. *Simile or Comparison.*

By his energy he produces gravitation, cohesion, heat, explosion, fluidity, contraction, and *dilatation* of the circulating vessels in plants and animals, and all other operations discernible throughout the visible world.
Search. Light of Nature, vol. ii. part ii. ch. xxii.

DI'LATION, Di'latory, Di'latoriness, Di'latorily. — Fr. *dilatoire*; It. and Sp. *dilatorio*; Lat. *dilatorius*; from *differre*, *dilatum*, to bear apart; to put aside, to put off, sc. to a future time; and thus, to delay.

Dilation; delay, procrastination.

Dilatory; delaying, procrastinating; slow to perform; loitering, tardy.

Certainly, had Zaccheus staid still in the tree, thou hadst balked his house, as unworthy of thee. What construction canst thou make of our wilful *dilations*, but as a stubborn contempt?
Hale. Contemplations. Zaccheus.

The Capytaine perceiuynge hys [the Lord Say] *dilatorie* ple, by force toke hym from the officers, and brought him to the standard in Cheape, and there before his confession ended caused his head to be cut of.
Hall. Henry VI. The twenty-eighth Yere.

And set her in a calm and easy way,
Plain and directly leading to redress;
Barring these counter-courses of delay,
These wasting, *dilatory* processes.
Daniel. To Sir Thomas Egerton.

Viol. Gerrard not come? not Dorothy return'd?
What averse star ruled my nativity?
The time to night has been as *dilatory*
As languishing consumptions.
Beaumont and Fletcher. Four Plays in One.

Upon their artificious and *dilatory* answers he immediately draws his forces together, and with an army, under the command of Spinola, marches towards Juliers.

Sir William Temple. Works, vol. i. p. 93.

Others said, that the *dilatoriousness*, chargeableness, and a faculty of bleeding the people in the purse-vein, even to their utter perishing and undoing, that court [High Court of Chancery] might compare with, if not surpass, any court in the world.

Parliamentary History. Commen-wealth, Anno 1653.

The King of Spain, indeed, delayed to comply with our proposals, and our armament was made necessary but unsatisfactory answers and *dilatory* debates.

Johnson. Falkland's Islands.

Sometime in March I finished the *Lives of the Poets*, which I wrote in my usual way *dilatorily* and hastily, unwilling to work, and working with vigour and haste.

Id. Prayers and Meditations, p. 190.

Dilatory Pleas, in *Law*, are such as are put to delay a suit, by questioning the propriety of the remedy rather than by denying the injury; whereas, Pleas to the Action are such as dispute the cause itself. Dilatory pleas are: 1st, to the Jurisdiction of the Court; 2dly, to the Disability of the Plaintiff, by reason of his being incapable of commencing or continuing the suit; 3dly, in Abatement. These Pleas were formerly much used, without any foundation of truth, and solely for delay; but by the 4 and 5 Anne, c. 16, no Dilatory Plea can be admitted without affidavit of its truth, or probable matter shown to the Court to induce a belief of its truth. When these Pleas are allowed, the Cause is either dismissed from that Jurisdiction, or the Plaintiff is stayed till his disability is removed; if overruled as frivolous, the Defendant has judgment of *respondeat ouster*, or to answer over in some better manner.

DILATRIS, in *Botany*, a genus of the class *Triandria*, order *Monogynia*, natural order *Irides*. Generic character: corolla, petals six, superior, hirsute; one filament smaller than the others; stigma simple; capsule globular, inferior, three-celled.

Four species, natives of Southern Africa, and one of North America. Persoon.

DILECTION, Lat. *diligere, dilectum*; (from *legere*, to choose;) to choose, to prefer, to love.

So there are diverse Abrahams in this life, as I may terme them, who carry this sort of Lazarus in their bosome, being both rich, humble, and faithfull, contriving all their temporary joy out of the perception and *dilection* of the true blessing, intended in the creature.

Mountague. Devoute Essayes, Treat. 7. part i. sec. 2.

I beseech Almightie God to set his hand to, and touch it over; so that they who look upon it, may find his hand in it, that has translated us from life to death, by the *dilection* of our brother.

Id. Ib. Treat. 2. part ii. sec. 3.

DILEMMA, Lat.; Gr. δίλημμα; δίς, twice, and λῆμμα, something taken or assumed; from λέλημμαι, pret. per. passive of λαμβάν-ειν, to take. In a *Dilemma*, two propositions are taken or assumed; as in South. Either (1) the thing we sorrow for is to be remedied, or (2) it is not; and from each the same inference is made.

A *Dilemma* is, consequentially, a puzzling or perplexing or distressing situation: each alternative abounding with difficulty or danger.

Hope, whose weak being ruin'd is
Alike, if it succeed, and if it miss.
Whom ill and good doth equally confound,
And both the horns of fate's *dilemma* wound.

Crashaw. Steps to the Temple. On Hope.

Whereas there be, that pretend divine inspiration to be a supernatural entering of the Holy Ghost into man, and not an acquisition of God's graces, by doctrine and study; I think they are in a very dangerous *dilemma*.

Hobbes. Of the Kingdom of Darkness, part iv. ch. xlv.

Usually the sting of sorrow is this, that it neither removes nor alters the thing we sorrow for; and so is but a kind of reproach to our reason, which will be sure to accost us with this *dilemma*: either the thing we sorrow for is to be remedied, or it is not. If it is, why then do we spend the time in mourning, which should be spent in an active applying of remedies? but if it is not, then is our sorrow vain and superfluous, as tending to no real effect.

South. Sermons, vol. i. p. 15.

Philosophers, that give themselves airs of superior wisdom and sufficiency, have a hard task when they encounter persons of inquisitive dispositions, who push them from every corner to which they retreat, and who are sure at last to bring them to some dangerous *dilemma*.

Hume. Essays, vol. ii. p. 31. *Sceptical Doubts*, sec. 4.

Most Logicians consider the Dilemma as a disjunctive Syllogism. An example of it given by Aulus Gellius, v. 10, 11, and after him, by many others, will sufficiently explain its power. It is a happy instance of the manner in which this wordy weapon may sometimes be hurled back upon the assailant who has first employed it.

Euathlus, a rich young man, desirous of learning the art of Pleading, applied to Protagoras, a celebrated Sophist, to instruct him; promising a great sum of money as his reward, one half of which was paid down, the other half he bound himself to pay as soon as he should plead a cause before the Judges, and gain it. Protagoras found him a very apt scholar, but, after he had made good progress, he was in no haste to plead causes. The master, conceiving that he intended by this means to shift off his second payment, took, as he thought, a surer method to get the better of his delay. He sued Euathlus before the Judges, and, having opened his cause at the Bar, he pleaded to this purport: O most foolish young man, do you not see that, in any event, I must gain my point? for if the Judges give sentence for me, you must pay by their sentence; if against me, the condition of our bargain is fulfilled, and you have no plea left for your delay, after having pleaded and gained a cause. To which Euathlus answered: O most wise master, I might have avoided the force of your argument by not pleading my own cause; but, giving up this advantage, do you not see that, whatever sentence the Judges pass, I am safe? If they give sentence for me, I am acquitted by their sentence; if against me, the condition of our bargain is not fulfilled, by my pleading a cause and losing it. The Judges thinking the arguments unanswerable on both sides, put off the cause to a long day.

DI'LIGENCE, DI'LIGENT, DI'LIGENTLY. } Fr. *diligence*; It. *diligenza*; Sp. *diligencia*; Lat. *diligens*, present participle of *diligere*; (*de*, and *legere*,) to choose, to prefer; to be choice of, careful of. Opposed to *negligence*, (*ne*, and *legere*.)

Careful of or about; careful or anxious to perform or execute; sedulous, assiduous, steady, constant, persevering, industrious, *&c.* in performing or executing.

And they to his commandement obey,
And eche of hem doth al his *diligence*
To do unto the feste al reverence.

Chaucer. The Clerkes Tale, v. 8071.

His parishenes devoutly wolde he teche.
Benigne he was, and wonder *diligent*.

Id. The Prologue, v. 485.

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And when that this dose, aspie *diligently* whan this same first starre passeth any thing to the south westwarde.
Chaucer. Of the Astrolabie, fol. 266.

For ghesilf witen *diligentli*, that the dai of the Lord schal come as a theef in the nyght. *Wiclif. Thessalonians*, ch. iv.

Kepe thyne herte with al *diligence*, for there vpon hangeth life.
Bible, Anno 1551. *Prouerbes*, ch. iv.

Seyst thou not, that they whiche be *dilygente* in theyr busynes, stande before kinges, and not amonge the symple people?
Id. Prouerbes, ch. xxii.

But when I had loked more *diligentlie* vpon it in ye morning, Beholde, it was not my sonne, whyche I did beare.
Id. 3 *Kings*, ch. iii.

But it pleased God, that he [Lord Capel] got at last to the other side, where his friends expected him, and carried him to a chamber in the temple; where he remained two or three nights secure from any discovery, notwithstanding the *diligence* that could not but be used to recover a man they designed to use no better.
Clarendon. History of Civil War, vol. iii. part i. p. 269.

Who kept by *diligent* devotion
God's image in such reparation
Within her heart, that what decay was grown,
Was her first parents' fault, and not her own.
Donne. Funeral Elegies.

Surely long experience doth proffet much, but moste and almost onelie to him (if we meane honest affaires) that is *diligentlie* before instructed with preceptes of well doinge.
Ascham. Works. The Schole-Master, p. 236.

I have followed him [Virgil] every where I know not with what success, but I am sure with *diligence* enough: my images are many of them copied from him, and the rest are imitations of him. *Dryden. Letter to Sir R. Howard.*

Never did ambition or avarice, the most active passions, cause men to be more *diligent* than they were to communicate the knowledge of our Saviour to all nations. Now what greater assurance can we possibly receive that they were sincere in their report?
Bates. Works, vol. i. p. 522. *The Harmony of the Divine Attributes.*

'Tis part therefore of this duty incumbent on us, to take notice of *diligently*, and carefully to consider the divine benefits; not to let them pass undiscerned, and unregarded by us, as persons either wofully blind, or stupidly drowsy, or totally unconcerned.
Barrow. Sermon 8. vol. i.

Diligence and accuracy are the only merits which an historical writer may ascribe to himself; if any merit, indeed, can be assumed from the performance of an indispensable duty.
Gibbon. Decline and Fall, &c. Preface, ix.

DILIVARIA, in *Botany*, a genus of the class *Didynamia*, order *Angiospermia*. Generic character: calyx five-parted, bracteas three, imbricated; corolla labiate; tube short, upper part toothed, the lower part forming a large three-lobed lip; stigma simple; capsule ovate; cells one or two-seeded.

Two species, natives of the East Indies. Persoon.

DILLENIA, in *Botany*, a genus of the class *Polyandria*, order *Polygynia*, natural order *Dilleniaceæ*. Generic character: calyx five-leaved; corolla, petals six; capsule filled with pulp, many-seeded.

Nine species, natives of the Island of Ceylon and the East Indies.

DILLING, *n.* Mr. Grose says, to *Dill*; to soothe, blunt or silence pain or sound. *Dilling*; a darling or favourite child. South and North.

A *Dilling*; a darling or best beloved child. Ray. South and East country words. Junius says, perhaps from the ancient Teut. *dillen, garrire, inepte fabulari*. Minshew thinks from the Lat. *diligo*, because such child is loved (*diligitur*) more than others.

The youngest and the last, and lesser than the other
Saint Hellen's name doth bear, the *dilling* of her mother.
Drayton. Poly-olbion, song 2.

DILLWINELLA, in *Natural History*, a genus of moving *Algæ*, established by Bory de St. Vincent, in his account of the family *Arthroides*, belonging to the section *Oscillatoriæ*.

According to the opinion of several of the best Cryptogamists, these bodies are vegetables at one period of their existence, and animals at the other. These M. Bory has formed altogether into a subclass, under the name of *Arthroides*, as they are all more or less distinctly jointed at one period of their existence.

Only one species of the genus has been described, called *D. serpentina*, which is *Conferva Mirabilis* of Dillwyn.

DILLWYNIA, in *Botany*, a genus of the class *Decandria*, order *Monogynia*, natural order *Leguminosæ*. Generic character; calyx five-cleft, two-lipped; corolla, pea-flowered; style recurved, shorter than the germen; stigma obtuse, pubescent, pod inflated, one-celled, two-seeded.

Five species, natives of Australia. *Lin. Soc. Trans.* q. v.

DILOPHUS, in *Zoology*, a genus of *Dipterous* insects, allied to the genus *Bibio*, and even considered as part of it by Latreille, in his *Animal Kingdom*. It belongs to the great family of the *Nemocera*.

Generic character. The front of the thorax armed with a spine-like tooth; the middle of the outer side and the end of the two front legs armed with spine-like teeth. Meigen, in his *Description of the European Diptera*, enumerates five species, the most known of which is the following:

D. vulgaris, Meigen; *Tipula febrilis*, Lin.; *Thetea febrilis*, Fab.; *D. febrilis*, Lat.

DILU'CID, DILU'CIDATE, DILUCIDA'TION, DILUCI'DITY, DILU'CIDLY. } Lat. *dilucidare*; from *dilucere*, to shine, (compounded of *de*, and *lucere*, to shine.) Of unknown etymology.

" Fr. *dilucider*; to clear, dilucidate; explain, manifest, make plain to be understood. *Dilucide*; clear, bright, plain, manifest, evident, easie to be discerned." Cotgrave. It. *dilucidare*.

[Obscurity of Lawes springs.] From an ambiguous, or not so perspicuous and *dilucide* description of Lawes.
Bacon. On Learning, by G. Watts, book viii. *Aphorisme* 3.

They [Plays] *dilucidate* and well explain many darke obscure histories, imprinting them in men's mindes in such indelible characters, that they can hardly bee obliterated: therefore they are useful and commendable.
Prynne. Histrio-Mastix, part ii. act iv. sc. 1.

An observation which is largely deduced and exemplified in the dissertations, and of which there is no small use for the *dilucidating* of obscurities in ancient story, and the clearing of this controversie betwixt us and the Presbyterians.
Hammond. Works, vol. ii. part iii. fol. 6. *Vindication of the Dissertations.*

And together with plainnesse, and *dilucidity*, belief was so turned and altered, changing together with other things, that before time, whatsoever was not ordinary nor common, but extravagant, or obscurely and covertly spoken, the vulgar sort drawing it into an opinion of some holinesse hidden underneath, was astonied thereat, and held it venerable.
Holland. Plutarch, fol. 977.

DILUCID. — DILUVY.

Nothing could be said more *dilucidly* and fully to this whole matter.
Hammond. Works, vol. ii. part iv. fol. 192. *Defence of the Treatises.*

Since I write not to an infidel, but to a Christian virtuoso, it may be allowable, as well as useful, sometimes, to bring in a passage or two of Scripture to *dilucidate* or confirm something, whereof natural reason gives us some, and yet but a more imperfect notice, and by the association, to enlarge our notions, and strengthen what we say, and make it more operative.
Boyle. Works, vol. vi. p. 768. *The second Part of the Christian Virtuoso.*

If such *dilucidations* be necessary to make us value writings, that treat of familiar and secular affairs, and were written in an European language, and in times and countries much nearer to ours; how much do you think we must lose of the elegancy of the Book of Job, the Psalms of David, the Song of Solomon, and other sacred composures.
Id. Ib. vol. ii. p. 260. *On the Style of Holy Scriptures.*

For he has taken in, sir, the whole subject, examined every part of it dialectically, then brought it into full day; *dilucidating* it with all the light which either the collision of his own natural parts could strike, or the profoundest knowledge of the sciences had empowered him to cast upon it.
Sterne. Tristram Shandy, vol. i. ch. xxxvii.

DILU'TE, *v.* DILU'TE, *adj.* DILU'TER, DILU'TION, DILU'TENT, *s.* DILU'TENT, *adj.* — Lat. *diluere, utum*, to wet or wash; (*dis*, and *lucre*; Gr. λούειν.) To *dilute*; to thin by the mixture of liquid, of water; to thin, to weaken.

Whereas, besides that it is *dilute* enough at best, this gloss doth make the matter of these latter clauses to be in all but one and the same thing with the foregoing.
Goodwin. Works, vol. iii. part i. fol. 462.

Though this is a certain truth, it is but a *dilute* and waterish exposition of this place.
Hopkins. Sermon 14. *The New Birth.*

The complicated glands, in various ranks,
Dispos'd along the neighbouring channel's banks,
By constant weeping mix their watery store
With the chyle's current, and *dilute* it more.
Blackmore. Creation, book vi.

There is no real *diluent* but water: every fluid is *diluent* as it contains water in it. *Arbuthnot. On Aliments.*

Water is the only *diluter* and the best dissolvent of most of the ingredients of our aliment. *Id. Ib.*

Opposite to *dilution* is coagulation, or thickening, which is performed by dissipating the most liquid parts by heat, or by insinuating some substances, which make the parts of the fluid cohere more strongly. *Id. Ib.*

For her [Temperance] the artist shuns the fuming feast,
The midnight roar, the Bacchanalian guest,
And seeks those softer opiates of the soul,
The social circle, the *diluted* bowl.
Sir Joshua Reynolds. The Art of Painting, v. 672.

DILUVY, Lat. *diluvium. Deluge*, q. v. See DILUTE, above.

In the *dyluvy* or generall floude he saued the marryed howshold of Noe, ye foren virgines peryshing therein.
Bale. Apology, p. 101.

All arid soils, with sand, or chalky flint,
Or shells *diluvian* mingled; and the turf,
That mantles over rocks of brittle stone,
Be thy regard
Dyer. The Fleece, book i.

DIM, *v.* DIM, *adj.* DI'MMING, DI'MMY, DI'MLY, DI'MNESS, DI'MMISH, DIM-DESCRIED, DIM-DISCOVERED, DIM-GLEAMING, DIM-SIGHTED. — "A. S. *dimmian, adimmian, obscurare.* It was formerly in English written *Dimn.*" Tooke, ii. 309. Somner writes the "A. S. *adimmian, obscurare*, to dull, to darken, to make dimme;" and it is so written in Lye, and in the usages of the word quoted by him. In Shakspeare, *Dimn, bedymn.* See DUMB, and BEDIMN.

To dull, to obscure, to darken, to deaden. Though formerly of general application to any of the senses, is now restricted to the sense of sight; as *dumb*, to the power of speech.

And wenne he drow to þe dore. þanne *dymmed* his eyen.
Piers Ploughman. Vision, p. 108.

——————— A voys aloud seyde
The lord of myght and of man. þat made all þynges
Duke of his *dymme* place, anon undo þe gates
That Crist mowe comen in. þe kynges sone of heavene
And with þat breþ belle brake. *Id. Ib.* p. 358.

When Phœbus the sonne beginneth to spreade his clernesse with rosen chariottes, than the starre *dymmed* paleth her white cheres by the flambs of the sonne that ouercometh the sterre light. *Chaucer. The second Boothe of Boecius*, fol. 217.

And with that soun he herd a murmuring
Ful low and *dim*, that sayde thus, Victorie.
For which he yaf to Mars honour and glorie.
Id. The Knightes Tale, v. 2435.

Wherin anone my bertes eie
I cast, and sawe my colour *fade*,
Myn eien *dim*, and all vnglade,
My chekes thinne, and all my face
With elde I might see deface.
Gower. Conf. Am. book viii.

He herde a voice, which cried *dymme*,
And he his ere to the brymme
Hath leide, and herde it was a man,
Which seide: O helpe here Adrian,
And I will yeuen halfe my good.
Id. Ib. book v.

If your doctryne bee darkened with errours, yf ye light of your lyfe be *dimmed* with worldly desires and lustes. What thing shall drive awaye the darkenes of the multytude?
Udall. Matthew, ch. v.

The eyes of the seing shal not be *dymme*, and the eares of them that heare, shal take dilygent hede.
Bible, Anno 1551. *Isay*, ch. xxxii.

I hate to speake, my voice is spent with crying;
I hate to heare, lowd plaints haue dul'd mine eares;
I hate to tast, for food witholds my dying;
I hate to see, mine eyes are *dim'd* with teares.
Spenser. Daphnaida.

Euen so my selfe bewayles poor Gloster's case
With sad unhelpeful teares, and with *dimm'd* eyes.
Shakspeare. Henry VI. Second Part, fol. 132.

Athanis the histriographer writeth, that during the wars he had against Mamercus and Hippon, as he was in his camp at Mylles, there came a white spot in his eyes, that *dimmed* his sight somewhat: so that every man perceived that he should lose his sight altogether.
Sir Thomas North. Plutarch, fol. 236. *Timoleon.*

The sunne of all the world is *dimme* and darke:
The earth now lacks her wonted light,
And all we dwell in deadly night.
Spenser. Shepheard's Calendar. November.

Sister haue comfort, all of vs haue cause
To waile the *dimming* of our shining starre.
Shakspeare. Richard III. fol. 184.

Your cheeks of late are (like bad printed books)
So *dimly* charactered, I scarce can spell
One line of love in them.
Dekker. The Honest Whore, Second Part, act i.

DIM.

The sunne sett pale, his beames dispers'd; whose light
Partly to north, and partly south inclin'd.
The middle of his orbe but *dimmely* shin'd:
And dazled not the weake beholder's eyes.
May. Lucan, book v.

Yon *dimmy* clouds which well employ your staining.
Sidney. Arcadia, book iv.

And therefore in the view of state t' have show'd
A counterfeit of state, had been to light
A candle to the sun, and so bestow'd
Our pains to bring our *dimness* into light.
Daniel. Dedication of the Queen's Arcadia.

There, as he sat, enthron'd above the skies,
Full on the Libyan realms he fix'd his eyes.
When lo! the mournful queen of love appears;
Her starry eyes were *dimm'd* with streaming tears.
Pitt. Virgil. Æneid, book i.

(They) Fortune's fault upon the poor can throw;
Point at the tatter'd coat, and ragged shoe;
Lay nature's feelings to their charge; and jeer
The *dim* weak eye-sight, when the mind is clear.
Dryden. Persius. Satire 1.

Those parts of the fish that were scarce visible before or shone but *dimly*, receiving presently their former splendour.
Boyle. Works, vol. iii. p. 164. *Concerning Light and Air.*

'Tis true, but let it not be known,
My eyes are somewhat *dimmish* grown.
Swift. Stella's Birth-day, 1724, 5.

For Oberon, or Druids falsely sing,
Wore his prime visier in a magic ring,
A subtle spright, that opening plots foretold,
By sudden *dimness* on the beamy gold.
Tickell. Kensington Gardens.

It is very difficult for us *dim-sighted* mortals to discern the extent of the divine power and knowledge, and therefore unfit and unsafe to determine it negatively.
Boyle. Works, vol. vi. p. 680. *Appendix to the first Part of the Christian Virtuoso.*

Now set the sun, and twilight *dimm'd* the ways,
When, drawing down his bark into the deep,
He gave her all her furniture.
Cowper. Homer. Odyssey, book ii.

As eagles drink the noon-tide flame,
While the *dim* raven beats her weary wings,
And clamours far below.
Akenside. Ode 13. book i. *On Lyric Poetry.*

Before each virgin *dimly* burns a lamp,
Whose livid spires just temper with a gleam
The dead obscurity of night.
Glover. Leonidas, book x.

As when thick mists involve the mountain's head,
Fear'd by the shepherd-swain, but to the thief
Happier than midnight, and the eye extends
To a stone's-throw its indistinct survey,
With such thick *dimness* of excited dust
In their impetuous march they fill'd the air.
Cowper. Homer. Iliad, book iii.

But who the melodies of morn can tell?
The wild brook babbling down the mountain side;
The lowing herd; the sheepfold's simple bell;
The pipe of early shepherd *dim-descried*
In the lone valley. *Beattie. The Minstrel*, book i.

Or if chill blustering winds, or driving rain,
Prevent my willing feet, be mine the hut,
That from the mountain's side
Views wilds and swelling floods,
And hamlets brown, and *dim-discover'd* spires.
Collins. Ode to Evening.

And oft he trac'd the uplands, to survey,
When o'er the sky advanced the kindling dawn,
The crimson cloud, blue main, and mountain gray,
And lake *dim-gleaming* on the smoky lawn.
Beattie. The Minstrel, book i.

I once knew a man remarkably *dim-sighted*, who, by conversing much with a country gentleman found himself irresistibly determined to sylvan honours. His great ambition was to shoot flying.
Johnson. Rambler, No. 66.

DIMBLE, Benson has *Dim-hof*, or *dim-hol, antrum*; and Somner says of *dim-hof*, that it is, "A cave, a hole, a denne, a vault, a grot, a secret or dark house, place or corner, a hiding-place." *Dimble* may be corrupted from *dimhol*; thus *dimhol, dimmel, dimble.* DIMBLE. — DIMENSION.

And satyrs, that in shades and gloomy *dimbles* dwell,
Run whooting to the hills to clap their ruder hands.
Drayton. Poly-olbion, song 2.

And in a *dimble* near (even as a place divine,
For contemplation fit) in ivy-cieled bower
As nature hath therein ordain'd some sylvan power.
Id. Ib. song 26.

ALE. Within a gloomie *dimble*, shee doth dwell
Downe in a pitt, ore grown with brakes and briars.
Ben Jonson. Sad Shepherd, act ii. sc. 8.

DIME'NSION, *v.*
DIME'NSION, *n.*
DIME'NSIONLESS,
DIME'NSITY,
DIME'NSIVE.

Fr. *dimension*; It. *dimensione*; Sp. *dimension*; Lat. *dimensio*, from *dimetiri, dimensus*; (*de*, and *metiri*,) to measure. To examine or ascertain the magnitude or size, of any thing; its bulk, its extent, the space it occupies or fills; its capacity.

Or whether hys bodye be there in hys naturelle substaunce, without any *dimensions* at al, or whether he be there in all hys distinctions of the members of his holye bodye.
Sir Thomas More. Workes, fol. 1111. *Answer to the Poysoned Booke, &c.*

——————— Wherefore base?
When my *dimensions* are as well compact,
My minde as generous, and my shape as true
As honest madam's issue?
Shakspeare. Lear, fol. 285.

——————— But far within
And in thir own *dimensions* like themselves
The great seraphic Lords and cherubim
In close recess and secret conclave sat
A thousand demy-gods on golden seats.
Milton. Paradise Lost, book i. l. 793.

——————— To heav'n their prayers
Flew up, nor miss'd the way, by envious windes
Blown vagabond or prostrate: in they pass'd
Dimensionless through heav'nly dores.
Id. Ib. book xi. l. 17.

——————— If statuaries could
By the foot of Hercules set down punctually
His whole *dimensions*, and the countenance be
The index of the mind, this may instruct me,
With the aids of that I've read touching this subject,
What she is inward.
Massinger. The Emperor of the East, act ii. sc. 1.

If of the smallest stars in sky
We know not the *dimensity*;
If those bright sparks which them compose,
The highest mortal wits do pose,
How then poor shallow man, canst thou
The Maker of these glories know.
Howell. Letter 44. book iv.

All bodies are confin'd within some place,
But she all place within herself confines.
All bodies have their measure and their space;
But who can draw the soul's *dimensive* lines?
Davies. Immortality of the Soul, sec. 4.

Moreover, in heauen the existence of his bodie is *dimensive*, and complete with the full proportion and quantitie of the same bodie wherewith he ascended. *Fox. Martyrs*, fol. 210.

A mantle purple-ting'd, and radiant vest,
Dimension'd equal to his size, express'd
Affection grateful to my honour'd guest.
Pope. Homer. Odyssey, book xix.

Yet, enter'd in the brick-built town [Babylon] he try'd,
The tomb, and found the strait *dimensions* wide:
Death only this mysterious truth unfolds,
The mighty soul, how small a body holds.
Dryden. Juvenal. Satire 10.

What havock hast thou made, foul monster, sin!
Greatest and worst of ills.—The fruitful parent
Of woes in all *dimensions*. *Blair. The Grave.*

When he sees that, as the earth is but a point compared to the orb of Saturn, so the orb of Saturn itself grows *dimentionless* when compared to that vast extent of space, which the stellar-solar systems possess and occupy; this lord of the creation shrinks suddenly from his height, and mingles with the lowest crowds of unheeded and undistinguished beings.
Warburton. Sermon 2. vol. ix.

DIMETER, *versus dimeter, duo metra, seu duas mensuras habens;* having two meters or measures.

Observe, that the second of these lines is the same measure with the iambic *dimeter* of the ancients, whereof you will find examples in the Latin prosody, as, *Æternitatis janua.*
Beattie. Moral Science, part iv. ch. i. sec. 5.

DIMIDIATE, Lat. *dimidium. A* medium *est dimidium.* Vossius. *Quasi per* medium *divisus;* i. e. as if separated or divided through the middle.

The artificer brings it [a block] home, puts it up properly upon the *dimidiate* platform of your staircase, and sets it exactly by the equation table: now it is an organism.
Search. Light of Nature, vol. ii. part ii. ch. xxiii.

DIMI'NISH, v. DIMI'NISHINGLY, DIMI'NISHMENT, DIMINU'TE, DIMINU'TION, DIMINU'TIVE, DIMINU'TIVELY, DIMINU'TIVENESS. Fr. *diminuer;* Sp. *disminuir;* Lat. *diminuere.* "*Verbum fuit antiquum, μίω, unde μίνω, μινύω;* Lat. *minuo, minuor, minutus.*" Schedius. To be or cause to be, or to become, less, (in number or magnitude;) to lessen; to lessen the power, to weaken, to impair; to take away a part or portion; to decrease, to contract. See MINISH.

And put it all in your discretion
To intreat or make *diminucion*,
Of my language.
Chaucer. The third Booke of Troilus, fol. 173.

By whiche multiplicacion
Is made, and *diminucion*
Of sommes by thexperience
Of this arte, [Alnorisme] and of this science.
Gower. Conf. Am. book vii. fol. 149.

I came not to *dyminishe* & abate the lawe, or to abolishe it with new preceptes: but I came rather to fulfil the law, and make it perfecte. *Udall. Matthew*, ch. v.

The seconde plage of the seconde Angell, is the seconde iudgement of God against the regiment of Rome, and this is imbeselynge and *diminyshe* of their power and dominion, many landes and people fallynge from them.
Id. Reuelacion, ch. xvi.

These things being once felt in the common welth, as they must needs be, euerye man seeth by and by what foloweth, a great *diminishment* of the strength of the realme.
Sir John Cheke. The Hurt of Sedition, G 2.

Moreouer it is a wondre to beholde there, the subtilty that this Anselme vseth to bring his deuelishe purpose to passe, for *deminishment* of the Christen princes authoryty & augmenting of Antichristes vsurpacion. *Bale. English Votaries*, part ii.

He may peradventure saye that hee neuer wrote that sermon himselfe, but that some of hys audience whyche of deuocio wrote as muche as they bare awaye vpon the hearyng, dydde wryte it *dyminute*, and mangled for lacke of good remẽbrance.
Sir Thomas More. Workes, fol. 861. *The Apology*, ch. viii.

O thou that with surpassing glory crown'd,
Look'st from thy sole dominion like a God
Of this new world; at whose sight all the starrs
Hide thir *diminisht* heads; to thee I call.
Milton. Paradise Lost, book iv. l. 35.

Weak'neth our power by oft *diminishings.*
Drayton. The Barons' Wars, book i.

Specially I would have you to consider that a wicked opinion this is, to fantasy that giving to the poore is a *diminishing* of our goods.
Latimer. Sermons, p. 163. *The sixth Sermon on the Lord's Prayer.*

Some at home, less affectionate to studies of this nature, for reasons best known to themselves were induced to speak somewhat *diminishingly*, and below the worth, of his Clavis and Commentary upon the *Apocalyps.*
Mede. Works. The Life, fol. 12.

Nor could any one that look'd upon our author, his parts or paine with an evil eye, speak so meanly and *diminishingly* of him as he would of himself. *Id. Ib.* fol. 38.

Neither could love, too deeply grounded, receive *diminishment.*
Sidney. Arcadia, book iii.

This is essential joy, where neither he
Can suffer *diminution*, nor we;
'Tis such a full, and such a filling good
Had th' Angels once look'd on him, they had stood.
Donne. Progress of the Soul. Second Anniversary.

By tincture or reflection they augment
Thir small peculiar, though from human sight
So far remote, with *diminution* seen.
Milton. Paradise Lost, book vii. l. 369.

——— For the poore wren
(The most *diminitiue* of birds) will fight,
Her young ones in her nest, against the owle.
Shakspeare. Macbeth, fol. 145.

——— Then doth she point it
With tender accents, and severely joint it
By short *diminutive.* *Crashaw. Musick's Duel.*

The common affection of nounes is *diminution.* A *diminutive* is a noune, noting the *diminution* of his primitive.
Ben Jonson. The English Grammar, ch. xi.

The freeness of the giver, his not exacting security, nor expressing conditions of return, doth not *diminish* but rather increase the debt. *Barrow. Sermon* 9. vol. i.

In ardent Contemplation's rapid car,
From earth, as from my barrier, I set out.
How swift I mount! *diminish'd* earth recedes.
Young. The Complaint. Night 9.

In these places more clearly and immediately, in many other places obliquely and according to fair consequence; in many more probably our Saviour is called God, God absolutely without any interpretative restriction or *diminution.*
Barrow. Sermon 21. vol. ii.

The light of man's understanding, is but a short *diminutive*, contracted light, and looks not beyond the present.
South. Sermons, vol. i. p. 318.

Ah how the poor world is pester'd with such
Water-flies: such *diminutives* of nature.
Dryden. Troilus and Cressida, act iv. sc. 2.

At all our concerts he was a constant, but an invisible performer; for, while he stood on tiptoes thrumming his bass-viol, the *diminutiveness* of his figure was totally eclipsed by the expansion of his instrument. *Student*, ii. 225.

Kings who have weak understandings are apt to imagine that the rules and laws made for the exercise and security of the former [the people] are so many *diminutions* of their dignity, and restraints on their power.
Bolingbroke. Works, vol. iv. *The Idea of a Patriot King.*

The seed, selected wisely, plump, and smooth
And glossy, he commits to pots of size
Diminutive, well fill'd with well prepar'd
And fruitful soil, that has been treasur'd long,
And drank no moisture from the dripping clouds.
Cowper. The Task, book iii.

Magnify the former [Oliver] they are still *diminutively* conceived: if a glass could expand Cooper's pictures to the size of Vandyck's, they would appear to have been painted for that proportion. *Walpole. Anecdotes of Painting*, vol. iii. p. 110.

DIMINUTION, in *Law*, is where the Plaintiff or Defendant in a Writ of Error alleges to the Court

that part of the Record is omitted, and remains in the inferior Court not certified, and therefore prays that it may be certified by *certiorari*. Diminution cannot be alleged of a thing which is fully certified, but in something that is wanting; as the want of an original or a warrant of Attorney.

DI'MIT, DI'MISSION, DI'MISSORY. } Lat. *dimittere, dimissum*, to send away; (*dis*, and *mittere*.) To send away; to give leave or order to depart, to *dismiss*, q. v.

He greets Gehazi with the same word, wherewith he lately was *dimitted* by his master. Is it peace?
Hale. Contemplations. Elisha with Naaman.

After that they had their lessons out of the law, which were divided into 54 sedarim, or parascoth, i. e. sections, as also the lessons of the prophets distributed into as many haptaroh or aperturæ, or, as some render it *dimissions*, so divided that there may be one for every sabbath in an intercalary year.
Hammond. Works, vol. i. fol. 192. *Papers past at Oxford.*

For default of other stuffe they pawne their glibs, the nails of their fingers and toes, their *dimissaries*, which they lease or redeeme at the courtesie of the winner.
Holinshed. Description of Ireland, ch. viii.

Add to this, that without the bishop's *dimissory* letters presbyters might not go to another dioces.
Taylor. Polemical Discourses. Episcopacy Asserted, sec. 39.

Behold the Redeemer is come, the great ransom is laid down, sufficient to purchase the freedom of whole worlds; innocence appearing in human nature hath unlocked the prison of sin, in which we were closely detained, hath broken the shackles of universal guilt, which sorely pinched mankind: he is come, who is anointed to preach (αἰχμαλώτοις ἄφεσιν) *dimission* to the captives. *Barrow. Sermon* 23. vol. ii.

He granted letters *dimissory* to Henry Rowse, B. A. to be promoted to the order of deacon and priest in any church or chapel, or other convenient place, by John, Bishop of Glocester.
Strype. Life of Archbishop Grindal, Anno 1581.

Dimissory Letters, mentioned above in the citations from Taylor and Strype, are Letters given by a Bishop to a Candidate for Holy Orders having a title in his Diocese, directed to some other Bishop, and giving leave for the bearer to be ordained by him.

In the Canons of many Councils these Letters are called ἐπιστολαὶ ἀπολυτικαί.

DIMITY, Gr. μίτος, a thread; and δίμιτος, (Junius observes,) wrought of a double thread.

Bright. Go, put on
One of thy temple suits, and accompany us,
Or else thy *dimity* breeches will be mortal.
Mayne. The City Match, act i. sc. 4.

Dimity, notwithstanding the Etymology given above from Junius, probably may be traced to Dimyatí, a cloth manufactured at Damietta. "In Tennis and Dimyát," says Idrísí, who wrote in the middle of the XIIth century, "they manufacture the finest dresses of tanned leather, cotton, and linen, and the dyed, striped cloths of Tennis, which for price and beauty are unrivalled. A single robe when embroidered with gold, is sometimes sold for a thousand dínárs or thereabouts, (£400.) Those that have no gold in them, sell for one or two hundred, (£35. or £40.) The manufactures of Fú and Damíreh, and the neighbouring Islands, though of a very superior kind, do not at all approach those of Tennis and Dimyát." This curious passage is entirely omitted in the Epitome of Idrísí's work, translated into Latin under the title of *Geographia Nubiensis*. The finer manufactures, especially those of cotton, were all imported from the East in the Middle Ages; hence our Calicoes received their name from Cálicút; our Musselines, from Músul, (Mussolini and Mousselines;) and if the conjecture here made be correct, our Dimities from Damietta.

Dimity is a cross-barred Stuff composed entirely of Cotton, and similar in fabric to Fustian; from which it differs chiefly in having ornaments woven in it, and in not being dyed. In the weaving, longitudinal stripes are usually raised just above the surface of the piece; and Dimities are called *single corded*, or *broad striped*, according to the flatness and breadth of these stripes. The manufacture of Dimities was first established at Lyons about the year 1580, and for a long period our markets were supplied by the French. The works at Manchester, however, have now almost wholly superseded the necessity of importation.

DIMOCARPUS, in *Botany*, a genus of the class *Octandria*, order *Monogynia*, natural order *Sapindi*. Generic character: calyx five-cleft, inferior; corolla, petals five, oblong; berries two, one-seeded.

One species, *D. lichi*, native of the southern parts of China, a small tree. Loureiro relates that the fruit, which is delicious, will not ripen in the latitude of Pekin, but the trees are carried at the time of flowering annually to the Emperor by the canals; on their arrival at Pekin, the fruit is at maturity.

DIMORPHA, in *Botany*, a genus of the class *Diadelphia*, order *Decandria*, natural order *Leguminosæ*. Generic character: calyx three or four-cleft; corolla, standard large, crenulated, wings none, keel none; pod one-seeded, compressed, large.

Two species, *D. grandiflora*, and *D. tomentosa*, natives of Guiana. *Linn. Soc. Trans.* vol. ix.

DI'MPLE, v. DI'MPLE, n. DI'MPLY. } A *dimple* in the face or chin; perhaps the diminutive of *Dint*, q. d. *dintle, dintel*. See Dint. Skinner. To make small *dints* or depressions; to sink in holes or cavities.

Death is discern'd triumphantly in arms
On the rough seas his slaughtery to keep,
And his cold self in breath of mortals warms,
Upon the *dimpled* bosom of the deep.
Drayton. Moses his Birth and Miracles.

Then did she lift her hand unto his chin,
And prais'd the pretty *dimpling* of his skin.
F. Beaumont. The Hermaphrodite.

The Trojan, from the main beheld a wood,
Which thick with shades, and a brown horror stood:
Betwixt the trees the Tyber took his course,
With whirlpools *dimpl'd*.
Dryden. Virgil. Æneid, book vii.

Part of this was a little bending inward at the basis, that it may sometimes stand by itself, and sometimes receive a small body into the *dimple* at its basis.
Boyle. Works, vol. iii. p. 173. *Observations about the Differences between a Burning Coal and Shining Wood.*

Pand. But to prove to you that Helen loves him, she comes and puts once her white hand to his cloven chin!
Cressi. Has he been fighting then? how came it cloven?
Pand. Why you know it is *dimpled*.
Dryden. Troilus and Cressida, act i. sc. 1

——— The wanderers of heaven,
Each to his home, retire; save those that love
To take their pastime in the troubled air,
Or skimming flutter round the *dimply* pool.
Thomson. Winter.

Doll grave! thou spoil'st the dance of youthful blood,
Strik'st out the *dimple* from the cheek of mirth,
And every smirking feature from the face.
Blair. The Grave.

His praise, ye *dimpled* streams, to earth reveal,
As pleas'd ye murmur through the flow'ry vale!
Boyse. Glory.

As the smooth surface of the *dimply* flood
The silver-slipper'd virgin lightly trod;
From her loose hair the dropping dew she press'd,
And thus mine ear in accents mild address'd.
Warton. The Triumph of Isis.

DIN, v. } **A. S.** *dyn-an*, "*strepere, sonare, tonare,*
Din, n. } *resonare*, to make a noise." Somner. Dutch and Ger. *donen*; Sw. *dona*.

To make a noise; a stunning, deafening, continued noise.

Aþer axed of oþer, of þis grete wonder
Of þe *deone* and doerknesse.
Piers Ploughman. Vision, p. 346.

This blisse is a maner of sowne delicious, in a quaint voice touched, and ne *dinne* of notes.
Chaucer. The Testament of Love, fol. 303.

Jesus drove al these folkes out a doores, which fylled the house ful of noyse and *dinne* with their vayne weping & wayling.
Udall. Mark, ch. v.

FAR. Be softer prethee,
'Tis private musick.
JAC. What a *din* it makes?
I had rather hear a Jew's trump than these lutes,
They cry like school-boys.
Beaumont and Fletcher. The Captain, act ii. sc. 2.

Stunn'd at the *din*, the swain with list'ning ears
From some steep rock the sounding ruin hears.
Pitt. Virgil. Æneid, book ii.

Since which time she had continually interrupted my repose, with *dinning* in my ears the folly of refusing honours, and of adhering to a party, and to principles, by which I am certain of procuring no advantage to myself and my family.
Fielding. Works, vol. xiii. p. 126. *A Journey from this World to the next, &c.* ch. xxiii.

——— On his breast loud rang the shield
Of the impetuous chief. The sudden *din*
Had struck a terrour to the boldest heart.
Cowper. Homer. Iliad, book iv.

DINE, v.
Dine, n.
Di'ning,
Di'ning-chamber,
Di'ning-hall,
Di'ning-place,
Di'ning-room,
Di'ning-table,
Di'ning-time,
Di'nner,
Di'nnerless,
Di'nner-bells,
Di'nner-doctrine,
Di'nner-time.

Fr. *dîner*; **It.** *desinare*. Perhaps, as suggested in Menage, and adopted by Minshew, from the Lat. *desin-ere*, i. *cessare, a cessatione ab operâ*; to cease, the time of ceasing from labour. Minshew, inconsistently enough, derives *dinner* from δεῖπνον.

To *dine* with Duke Humphrey is variously explained. See the two Quotations from Fuller, the one from Hall, and the *Miscellaneous Article*.

Ac þe king nolde a vot, bote he *dined* oþer ete.
R. Gloucester, p. 558.

He wigte þo at his *diner* abbe bileved al so wel,
As me seith, whan ich am ded, make me a caudel.
Id. p. 561.

On Saynt Margarete day Sir Ingram & Sir Eymere
Com on þam þer þei lay alle dight to þe *dynere*.
R. Brunne, p. 334.

Þei wosshen and wypeden, and weuten to þe *dyner*.
Piers Ploughman. Vision, p. 243.

——— Let vs *dine* I thee beseech,
And after noone than mayst thou come again.
Chaucer. The fifth Booke of Troilus, fol. 190.

They ben so poore, and ful of pine
They might not ones yeue me a *dine*.
Id. The Romaunt of the Rose, fol. 146.

——— Homely soth to saine
She came to *diner* in her plaine entent
But God & Pandare wist al what this ment.
Id. The second Booke of Troilus, fol. 165.

And entring the *dining-place*, being a greater roome, the prince was set bare headed, his crowne and rich cappe standing vpon a pinnacle by.
Hakluyt. Voyages, &c. Mr. Henry Lane, vol. i. fol. 465.

Also before *dinner* hee changed his crowne, and in *dinner-time* two crownes; so that I saw three seuerall crownes vpon his head in one day.
Id. Ib. Richard Chancelour, vol. i. fol. 239.

For let thē beginne at sixe, and it will be twelue or they can ende. In which time they be so wearied that by the tyme they have *dined*, they have lust to nothing saue to sleepe.
Tyndall. Workes, fol. 221. *Exposition upon the sixth Chapter of Matthew.*

This proverb [to *dine* with Duke Humphrey] hath altered the original meaning thereof, for first it signified *alieno vivere quadrâ*, to eat by the bounty, or feed by the favour of another man; for Humphrey Duke of Gloucester (commonly called the goood Duke) was so hospital, that every man of fashion, otherwise unprovided, was welcome to *dine* with him.
Fuller. Worthies. London.

'Tis Ruffio: trow'st thou where he *din'd* to-day?
In sooth I saw him sit with Duke Humfray.
Many good welcomes, and much gratis cheere,
Keeps he for everie straggling cavaliere.
An open house, haunted with greate resort:
Long service mixt with musicall disport.
Many faire yonker with a feather'd crest,
Chooses much rather be his shot-free guest,
To fare so freely with so little cost,
Than stake his twelve-pence to a meaner host.
Hall. Satire 7. book iii.

No roofs of gold, o'er riotous tables shining,
Whole days and suns devour'd with endless *dining*.
Crashaw. A Religious House.

One better guarded than regarded, came to the doore of the hall or *dining-chamber*, who after he had cast his eye round about, and viewed all the company how they sate at the table, would not enter in, but flung away immediately, and stayed not.
Holland. Plutarch, fol. 589.

And he [Seneca] says that to that end they did usually keep them living in glass-bottles in their *dining-rooms*; and they did glory much, in their entertaining of friends, to have that fish taken from under their table alive that was instantly to be fed upon.
Walton. Angler, part i. ch. iii.

In this triumph hee shewed a golden moone weighing thirtie pounds, three *dining-tables* also of gold, other vessell likewise of massie gold and precious stones as much as would garnish nine cupboards. *Holland. Plinie*, vol. ii. fol. 602.

ANN. Brother, dear brother, know what I have been,
And know that now there's but a *dining-time*
'Twixt us and our confusion; let's not waste
These precious hours in vain and useless speech.
Ford. 'Tis Pity she's a Whore, act v. sc. 6.

But after the death of good Duke Humphrey (when many of his former alms-men were at a loose for a meal's meat,) this proverb did alter its copy; to *dine* with Duke Humphrey importing to be *dinnerless*.
Fuller. Worthies. London.

Cease all you petty larums; for to-day
Is young Tom's resurrection from the clay:
And know, when Tom rings out his knells,
The best of you will be but *dinner-bells*.
Corbet. On Great Tom of Christ Church.

Who, without their *dinner-doctrine*, know that neither king, law, civil oaths, or religion, was ever establish'd without the parliament; and their power is the same to abrogate as to establish: neither is any thing to be thought establish'd, which that house declares to be abolish'd.

Milton. An Answer to Eikon Basilikè.

In *dinner-time* he twice chang'd his crown, his waiters thrice their apparel; to whom the Emperor in like manner gives both bread and drink with his own hands; which they say is done to the intent that he may perfectly know his own houshold.

Id. Prose Works, vol. ii. fol. 143. *A brief History of Muscovie.*

Whilst sickening flowers drink up the silver dew,
And beaux for some assembly dress anew;
The city saints to prayers and play-house haste;
The rich to *dinner*, and the poor to rest.

Garth. The Dispensary, can. 2.

These I found were all of them politicians, who used to sun themselves in that place every day about *dinner-time*.

Tatler, No. 155.

Accidental visitors, also, who behold the superb *dining-halls*, painted chapels, the luxurious common-rooms, the elegant chambers, and a race of mortals, in a peculiar dress, strutting through the streets with a solemn air of importance, cannot but be struck with the appearance.

Knox. Works, vol. i. p. 376. No. 77.

Trophies of the instruments of music, or of agriculture, imitated in painting or in stucco, make a common and an agreeable ornament of our halls and *dining-rooms*.

Smith. Moral Sentiments, part ii. sec. 2. *Of Propriety.*

He [Vandyck] was indefatigable, and keeping a great table, often detained the persons who sat to him, to *dinner*, for an opportunity of studying their countenances, and of retouching their pictures again in the afternoon.

Walpole. Anecdotes of Painting, vol. ii. p. 165.

In the forenoon several of their boats went out a fishing, and at *dinner-time* every one repaired to his respective dwelling, from which, after a certain time, he returned.

Cook. Voyages, vol. i. ch. ii. book ii.

The explanation given above by Fuller of the phrase *Dining with Duke Humphrey*, is contradicted by numerous authorities, which may be found in a Note by Steevens, on *Richard III.* iv. 4; in Brande's *Pop. Ant.* ii. 676; and in Archdeacon Nares's *Glos. ad voc.* Duke; from which sources we borrow the following particulars. Humphrey, Duke of Gloucester, though really buried at St. Alban's, was supposed to have a monument in old St. Paul's, from which one part of the Church was termed *Duke Humphrey's Walk*. In this, as the Church was then a place of the most public resort, they who had no means of procuring a Dinner, frequently loitered about, probably in hopes of meeting with an invitation, but under pretence of looking at the monuments.

The Greeks appear to have made a light breakfast called ἀκράτισμα, a word which has been thought to imply that their food consisted of bread sopped in undiluted wine, or ἄριστον, which has been variously derived either from ἦρι, the morning, or ἄωριστον, as not having any precise hour fixed for it; the δεῖπνον, a repast at noon, μετ' ἃ δεῖ πονεῖν, the time of labour; and the δόρπον, ἀπὸ τῆ δόρυ πανέειν, the time of rest, which was the substantial meal of the day. The δεῖπνον was not eaten by those who lived temperately; and although it has been customary to call this meal Dinner, and the δεῖπνον supper, the latter might properly be termed Dinner, and the former Nooning.

The Roman meals were *Prandium*, πρὸ' ἐνδεῖον, Nooning, or rather our Breakfast; a frugal repast, which Horace eat only to stay his stomach till evening, (*Sat.* i. 6, 127,) but which in the later times of Imperial gluttony became of more importance; and *Cœna*, κοινὴ, because taken in company, the usual time for which was the ninth hour, or three o'clock. Between the *Prandium* and *Cœna*, some took a *Merenda*, given by their masters to their hired servants (*qui ære merebant*) before dismissal from work. The *Cœna* of the Romans, therefore, answered to the modern Dinner.

DINEMURUS, in *Zoology*, a genus of Worms, established by Rafinesque.

Generic character. Body cylindrical, composed of ten rings, which are twice as long as broad; head blunt; tail with two lateral threads. Living in the fresh water near Sicily.

Blainville, from the description of Rafinesque, is very much inclined to doubt this animal being a kind of Worm, as described by the latter, but rather thinks it is the Larva of an insect.

DINETICAL, Gr. δινεῖν, to whirl around.

Besides the revolution it maketh with its orbs, it hath also a *dinetical* motion, and rowls upon its own poles.

Sir Thomas Brown, book vi. ch. v.

A spherical figure is most commodious for *dinetical* motion or revolution upon its own axis.

Ray. On the Creation, part ii. p. 223.

DINETUS, in *Zoology*, a genus of *Hymenopterous* Insects belonging to the stinging division, established by Jurine in his *New Method of Hymenopterous Insects.*

Generic character. Radial cell, one, large, appendiced; cubital cells, two, the first receiving the first recurrent rib, and the second very far distant from the end of the ring, small, receiving the second rib; jaws three-toothed internally, externally spurred; antennæ revolute, filiform, and formed of twelve joints in the females, in the males moniliform at the base, and filiform at the end, and composed of thirteen rings.

This genus is separated from the *Pompili* of Fabricius, and ranged by Latreille with the Diggers, the tribe of *Larrates*. These insects have the same external appearance and jaws of the *Larræ*, but their little eyes are equal, and form together an equilateral triangle. Only one species has been described.

D. pictus, Jurine, pl. 11; *Pompilus pictus*, Fabricius; Panzer, *Faun. Ger.* xvii. pl. 19, ♂, lxxii. pl. 10, ♀. The females differ from the males by the end of their antennæ being yellow. The females dig a hole in the sand, in which they lay their eggs, and place with them the larvæ of small *Diptera*, which serve for the food of the young. It is common in Europe.

DING, *v.* in A. S. *dengan*, is *tundere*, to knock, to *ding*. Somner. Ray says, *Ding* in Essex is, to sling; in the North, to beat. Mr. Grose adds, in Norfolk, to throw in general. Tooke interprets the A. S. *dyngan*; *dejicere*, to cast down;—and asserts, That *dung* or *dong*, means *dejectum*, (cast down,) and in that meaning only is applied to *stercus*. Lye, Somner, and Benson, explain *Dyngan*, merely *stercorare*.

The *ding-dong* of bells, Fr. *dindan*, seems formed from the sound.

——————— Ne Paul with his fauchon
That wolde defende me herene dore. *dynge* ich nevere so late.

Piers Ploukman. Vision, p. 272.

And Dowel shall *ding* him down, and destroi his might.

Id. B.

What then, standest thou in noble plite, little hede or reckening to take, if thou let fortune passe *ding*, or else y^t she flie whē her list, now by thy liue.
Chaucer. The Testament of Loue, fol. 304.

But he with bucklar bent before his breast makes at his foe,
And sharpe sword drawne in hand for more assurance forth doth goe,
Whom there charret wheeles downe *dinges*, and axle swift in flight
Throwes to the ground. *Phaer. Æneidos*, book xii.

I would the not a nip farthinge
nor yet a niggarde haue,
Wilte thou therefore, a drunkard be
a *ding* thrift, and a knaue.
Drant. Horace. The first Satyre.

'Tis sack makes us sing,
Hey down a down *ding*,
Musa paulo majora canamus.
F. Beaumont. In the Praise of Sack.

And then they cry Philaster, brave Philaster,
Let Philaster be deeper in request, my *ding dongs*
My pairs of dear indentures.
Beaumont and Fletcher. Philaster, act v. sc. 1.

The *ding-thrift* heir his shift-got summe misspent,
Comes drooping like a penless penitent,
And beats his faint fist on Tocullio's doore,
It lost the last, and now must call for more.
Hall. Satire 5. book v.

Here Homenas burst into a flood of tears, which falling down helter-skelter, *ding-dong* without any kind of intermission for six minutes and almost twenty-five seconds, had a marvellous effect upon his discourse.
Sterne. Works, vol. iv. p. 352. *The Fragment*, ch. ii.

DINGLE, generally considered to be a diminutive of the A. S. *den* or *din*, a vale, or dale, But if Tooke be correct in his explanation of *dyng-an*, viz. *dejicere*, to cast down, that word presents a more satisfactory Etymology; q. d. *locus dejectus, depressus*. It may likewise be the parent of *Den* or *Din* itself.

In *dingles* deep, and mountains hoar,
Oft with the bearded spear
They combated the tusky boar,
And slew the angry bear.
Drayton. The Muses' Elysium. Nymphal 2.

Com. I know each lane, and every alley green,
Dingle or bushy dell of this wild wood,
And every bosky bourne from side to side,
My daily walks and ancient neighbourhood.
Milton. Comus, 312.

DI'NGY, } *Dunniath steorran, obscurantur*
DI'NGINESS. } *stellæ*. The A. S. *dunnian; obscurare*, is probably the parent of *dun*, (a *dun* colour,) and also of *Dingy*.

Dingy and *Dinginess* are common in speech, but not in writing.

DINT, *v.* } Tooke says, the past participle of *dyn-*
DINT, *n.* } *an, strepere*, to *din*; as if first applied to the noise of blows, to the blow itself, and then to the mark or impression made. See DENT, and DUN. As commonly applied, to *dint*, is

To make a hollow mark or impression either by a blow or pressure.

By *dint* of argument; by pressure, by strength, by force of argument.

Þo stronge *dyntes*, þat heo smyten, grislicke yt was to se.
R. Gloucester, p. 122.

To grounde hii smýte & harde mýd stalwarde honde,
Þat wonder was, hou oþer mýgte oþere's *dunt* at stonde.
Id. p. 308.

Þe Cristen turned for drede withouten *aynt* of launce.
R. Brunne, p. 125.

For no *dint* shal hým dere.
Piers Ploughman. Vision, p. 340.

And so the iustes last an houre and more;
But tho that crowned were in laurer grene
Wan the prise, their *dints* were so sore,
That there was none ayenst hē might sustene.
Chaucer. The Flower and the Leafe, fol. 367.

The blinded boy, that bends the bow
To make with *dint* of double wounde
The stoutest state to stoupe, and know
The cruel craft that I haue founde.
Uncertaine Auctors. The Louer wounded by Cupid, &c.

The idle stroke, enforcing furious way,
Missing the mark of his misaymed sight,
Did fall to ground, and with his heauy sway
So deepely *dinted* in the driuen clay,
That three yards deepe a furrow vp did throw.
Spenser. Faerie Queene, book i. can. 8.

No wound, which warlike hand of enemy
Inflicts with *dint* of sword, so sore doth light,
As doth the poysonous sting which infamy
Infixeth in the name of noble wight.
Id. Ib. book vi. can. 6.

Loud rumour has proclaim'd a nymph divine,
Whose matchless form, to counterbalance mine,
By *dint* of beauty shall extort your grace.
Lansdowne. Beauty and Love.

Push'd at his foe the mighty mass he flung;
Thund'ring it fell; the Theban helmet rung.
Deep with the brain the *dinted* steel it mix'd,
And lifeless, on the ground the warrior fix'd.
Wilkie. The Epigoniad, book viii.

A grateful off'ring here to rural peace,
His *dinted* shield, his helmet he resign'd.
Glover. Leonidas, book ii.

In the second case the man who should assert, that Abraham or any other of the patriarchs, was alone able to make these discoveries by *dint* of reason, and philosophical reflection, would not deserve a serious answer.
Bolingbroke. Works, vol. vi. p. 257. *On Monotheism.*

DI'OCESE, } Fr. *diocese*; It. *diocesi, diocese*,
DIOCE'SAN, *adj.* } Sp. *diocesis*; Lat. *diœcesis*; Gr.
DIOCE'SAN, *n.* } διοίκησις, from διοικεῖν, to dwell apart, (δία, and οἰκεῖν, to dwell.)

A part or portion of an inhabited country; a district or division of it. More especially applied to the division of an Archbishop's province under the ecclesiastical jurisdiction of each Bishop.

In danger hadde he at his owne gise
The yonge girles of the *diocise*
And knew hir conseil, and was of hir rede.
Chaucer. The Prologue, v. 666.

Where dwelled he & your frende? Euery where and no where quod I, for he walked about as an apostle of the Deuill from shire to shire, & towne to towne, thorowe the realme & had in euery *diocyse* a dyuerse name.
Sir Thomas More. Workes, fol. 231. *A Dialogue concerning Heresies.*

Thei shulde spare the possessions and goodis of their subjects and *diocesans* that ye peple might haue to set forth their chyldren to scole and to learne them honeste and vtyle occupacions.
Joye. Exposicion of Daniel. ch. xi.

Upon the first examination taken by the lord-deputy himself he acknowledged he was a priest, and ordained by a popish titulary bishop; that he had accepted the title and office of the Pope's Vicar-general, in the three *dioceses* before named, and had exercised spiritual jurisdiction *in foro conscientiæ*.
State Trials. The Case of Præmunire in Ireland.

At this day they haue no authority, either by *diocesan* or provincial synods, to set any fees but in their convocation by assent and confirmation of his majesty, under the great seal.
Spelman. De Sepulturâ, fol. 189.

Whereas all provosts as well as churchmen, who come in by election, as the lay-men recommended by the late queen, were (as the foundation exactly requires it) admitted by the Bishop of Lincoln their *diocesan* and visitor.

Cabalta. The Lord-Keeper to the Duke about Murray's Dispensation.

His mastership of Pembroke was but four pounds a year, and eighteen pence a week for commons; his benefice, one of the least in the *diocese*.

Strype. Life of Whitgift, Anno 1567.

O Lord, Almighty God, we beseech thee to grant to thy servant Edmond our Bishop, that by preaching and doing those things which be Godly, he may both instruct the minds of the *diocesans* with the true faith and example of good works, and finally receive of the most merciful pastor the reward of eternal life.

Id. Life of Grindal, Anno 1569.

The great dangers to which you have been so lately exposed, and which you have so providentially escaped, are of too important a nature, for me, who stand to you in the near relation of *diocesan*, to pass over in total silence.

Porteus. Tracts, p. 142. *Letter to the Inhabitants of Manchester.*

Cicero (*ad Div.* xiii. 67) speaks of three Asiatic Dioceses appended to his Cilician Province, and Strabo (xiii. 432, Ed. *Casaub.* 1587) complains that great confusion must arise from the distribution of Asia into Dioceses rather than nations. So that, in the time of the Republic and of Tiberius, Dioceses were districts, several of which were included in each Province.

In the Civil Government as arranged by Constantine and his successors, the Empire was divided into four great Dioceses, Italy, Illyria, the East, and Africa, and afterwards into thirteen. The East governed by a Count; Egypt by an Augustal Præfect; Asiana, Pontica, Thrace, Macedonia, Dacia, Pannonia, Italy, Africa, Gaul, Spain, and Britain; these comprehended 120 Provinces, and were governed by twelve Vicars or Sub-Præfects; Rome and its neighbourhood had one of these officers to itself, exclusive of that appropriated to Italy at large, (*Notitia Imper.*)

About the latter end of the IVth century the Church appears to have been divided in a similar manner with the Empire, having an Exarch or Patriarch in each of the thirteen great Dioceses, and a Metropolitan or Primate in every Province. The Lesser Diocese, used as the word is now, included the Episcopal City itself, and all the region round about it, with its numerous congregations under the Bishop's jurisdiction; hence it was called the Bishop's παροικία, which in its original application meant the Bishop's whole Diocese, though the word Parish (a single congregation) has flowed from it in later days. The establishment, distribution, and extent of Ecclesiastical Dioceses is most learnedly and copiously examined in the IXth Book of Bingham's *Orig. Eccl.* in which the counter-arguments of Lord King are satisfactorily disproved. In Bilson's *Perpetual Government of Christes Church*, the XIVth Chapter, on the *Allotting of Dioceses*, contains a host of authorities to the same purpose, and particularly abounds in references to the Decrees of early Councils. For the ceremonies observed in the Dioceses of the Romish Church, the reader may turn to the volume of Paris Crassus, a Canon of Bologna, and *Magister Cæremoniarum Apostolicarum*, entitled *De Cæremoniis Cardinalium et Episcoporum in eorum Diocesibus*, 1564.

DIOCTRIA, in *Zoology*, a genus of *Dipterous* Insects belonging to the tribe *Asilida*, of the family *Tanystomæ*, founded by Meigen, and adopted by Fabricius.

Generic character. Antennæ twice as long as the head, very close together at the base, inserted on the frontal tubercle, the third and last joint nearly cylindrical, and furnished with a small blunt style of two joints and destitute of bristles. The *Dioctriæ* resemble the *Asilæ* in several points, especially in the tarsi ending in two hooks and two suckers; but the latter differ from them in the absence of the style, and in the form of the bristle of the antennæ. This genus comprehends a great number of species. Meigen describes twenty-eight species, found in Europe.

D. Œlandica, Latreille. Black, smooth, legs and balancers yellow, wings black.

DIODIA, in *Botany*, a genus of the class *Tetrandria*, order *Monogynia*, natural order *Rubiaceæ*. Generic character: calyx two-cleft, corolla funnel-shaped, four-cleft, seeds two, two-toothed.

Eight species, natives of North America and the West Indies. Nuttall.

DIODON, Lin.; from the Greek δὶς, twice, and ὀδοὺς, a tooth. In *Zoology*, a genus of animals belonging to the family *Gymnodontes*, order *Plectognathes*, class *Pisces*.

Generic character. Jaws projecting, naked, or covered with a structure resembling ivory, divided within into plates, and together resembling the beak of a Parroquet, having one piece above, and one below in the jaws; the skin covered with large sharp spines, movable, numerous, and scattered over the whole surface of the body.

These fish, of which Lacepede enumerates five species, are native of the seas of hot climates, living upon the Crustacea and sea-weed. Like the other fish of the same family, they have the power of inflating the belly, which then gives them the appearance of a chestnut in its bristly shell, hence the French call them *Orbes Epineux*.

See Lacepede, *Histoire des Poissons*.

DIOMEDEA, Lin.; *Albatros*, Edwards. In *Zoology*, a genus of animals belonging to the family *Longipennes*, order *Palmipedes*, class *Aves*.

Generic character. Beak large, strong, and bending in the middle; the upper mandible hooked down; nostrils opening forward, short, and covered with a large convex guard; no thumb to the foot; tongue very small.

The birds composing this genus are the largest of all the water birds; they inhabit all the South and North Seas, and live upon the spawn of fish and Mollusca.

D. Exulans, Lin.; *Wandering Albatros*, Pen. Is larger than a Swan, being about three or four feet in length; its bill of a dirty yellow; crown of the head pale cinereous brown; body white, crossed on the back and wings with blackish lines and spots towards the tail, which is lead colour; greater quills black; legs flesh colour. This bird is known amongst the English sailors by the name of *Frigate Bird*, and by the French as the *Mouton du Cap*, on account of its white body and black wings. It makes its nest on high ground and lays many eggs, which are considered good eating. The cry is said to resemble that of a Goose. The Albatros is very common without the Tropics, and is found not only towards the South Pole, but even as high as Kamtschatka and Behring's Straits, northward; it is also found about the Cape of Good Hope.

Dr. Latham mentions three other species, viz. the Chocolate, Yellow-nosed, and Sooty Albatros, but there is doubt whether they be not varieties of the *D. Exulans*.

See Linnæi *Systema Naturæ*; Cuvier, *Règne Animal*; Latham's *General History of Birds*.

DIONÆA, in *Botany*, a genus of the class *Decandria*, order *Monogynia*. Generic character: calyx five-parted; corolla, petals five; stigma fringed, spreading; capsule roundish, membranaceous, one-celled, many-seeded.

One species, *D. muscipula*, the Venus's fly-trap; this very interesting plant is a native of North Carolina, the leaves terminate in a pair of toothed lobes, which possess great irritability, if an insect touches this part of the leaf the teeth immediately close upon it: the plant is cultivated with difficulty, requiring a high temperature and moist atmosphere.

DIOPSIS, in *Zoology*, a genus of *Dipterous* Insects, placed by Latreille in the family of *Muscidæ*.

Generic character. Antennæ palette-shaped, each inserted on a prolongation of the side of the head into the form of a horn; the eyes situated at the end of these horns; trunk membranaceous, two-lipped, retractile.

This curious genus, which was first noticed by Fabricius, only contains one well determined species.

D. Ichneumonea, Fab. It was figured and described by Dahal in a Dissertation under the title of *Bigas Insectorum*, Upsal, 1775, and was afterwards figured by Frixoly, Donovan, and Fischer. It is found on the coast of Guinea.

DIO'PTRICK, *adj.* / DIO'PTRICAL, / DIO'PTRICKS. } Gr. διοπτρικὸς, from διόπτεσθαι, to look through.

The demonstration whereof the great wit, Renatus des Cartes, hath excellently set down in his book of *Dioptricks*, by the example of a ball strucken by a racket against the earth, or any resisting body.

Digby. On Bodies, ch. xiii.

If man were out of the world who were then left to view the face of heaven..... to view the asperities of the moon through a *dioptrick-glass*, and venture at the proportion of her hills by their shadows.

More. Antidote against Atheism, book ii. ch. xii.

And it is evident to those that are acquainted with *dioptricks*, that without some knowledge, not only of the properties of convex bodies, and of the laws of refraction from and towards the perpendicular, (as the masters of opticks speak) but also of the proportion of lines, as circular, parabolical, hyperbolical, &c. and figures, as elipses, circles, parabolas, hyperbolas, &c. it is almost impossible, either well to explicate most of the phænomena of that noblest of our sensses, sight itself, or to make a well grounded judgment of others explications of them.

Boyle. Works, vol. iii. p. 430. *The Usefulness of Mathematics to Natural Philosophy.*

Whereas our grinders of *dioptrical* glasses have hitherto believed, that they must make use of Venice glass, which is very dear, and oftentimes very scarce to be come by, some virtuosi, considering that the great clearness of an object-glass is rather an inconvenience, than a very desireable qualification, have newly taught some of the artificers to employ that coarser and cheaper sort of glass, they call green glass.

Id. Ib. vol. iii. p. 451. *That the goods of Mankind may be much increased by the Naturalist's insight into Trades.*

DIO'RISM, / DIO'RISTICALLY. } Gr. διόρισμα, from διορίζ-ειν, to distinguish, to define; (διὰ, and ὁρίζειν, to bound, to limit.)

A distinction, a definition.

To eat things sacrificed to idols, is one mode of idolatry; but by a prophetical *diorism*, it signifies idolatry in general.

More. Exposition of Seven Churches, p. 72.

Ye are not so pure and clean as ye ought to be, and free from the lusts of the flesh; which vice is here noted by Nicholaitism *dioristically*, as idolatry in general before by eating things sacrificed to idols.

Id. Ib. p. 72.

DIOSCOREA, in *Botany*, a genus of the class *Dioecia*, order *Pentandria*, natural order *Asparagi*. Generic character: male flower, calyx six-parted; corolla none: female flower as the male; styles three; capsule three-celled, triangular, compressed, cells two-seeded, seeds membranaceously margined.

Twenty-seven species, natives of Tropical climates; the most remarkable is *D. sativa*, the Yam, very generally cultivated in hot countries as food; it is larger but somewhat similar to the Potato in flavour.

DIOSMA, in *Botany*, a genus of the class *Pentandria*, order *Monogynia*, natural order *Diosmeæ*. Generic character: calyx five-parted, permanent; corolla, petals five; nectaries five, placed on the germen; capsules three or five, coalescing; seeds hooded.

A genus of more than thirty species, mostly natives of the South of Africa; they are elegant shrubs, much cultivated in collections of green-house plants.

DIOSPYROS, in *Botany*, a genus of the class *Dioecia*, order *Octandria*, natural order *Ebenaceæ*. Generic character: male flower, calyx four or six-cleft; corolla pitcher-shaped, four or six-cleft; stamens eight to sixteen: female flowers as the male; style four-cleft, berry eight to twelve-seeded.

Twenty-nine species, mostly natives of the East Indies. *D. ebenum* has usually been considered to be the tree which produces the wood called Black Ebony. Loureiro, in his *Flora Cochin-Chinensis*, describes another tree as the true Ebony, by the name of *Ebenoxylum verum*; it is probable, however, that several plants produce a black wood known in commerce as Ebony, it being imported not only from the East Indies, but also from the coast of Africa.

DIOTIS, in *Botany*, a genus of the class *Monoecia*, order *Tetrandria*. Generic character: male flower, calyx four-leaved, corolla none; female flower, calyx one-leaved, two-horned; style two-parted; seed one, hairy, covered by the two-horned calyx.

Two species, *D. lanata*, native of North America, and *D. cerastoides*, native of Arabia. Nuttall.

DIP, *v.* / DIP, *n.* / DI'PPER, / DI'PPING, / DI'PPING-NEEDLE. } A. S. *dippan, mergere, immergere*, to dip, to dive. Dutch, *dippen, doppen*; Sw. *dopa*. To sink, to immerge, to put under water or other liquid, to depress; to sink below the surface, to enter or go superficially or slightly into any thing. Consequentially, to wet, to damp.

And he criede and seide, Fadir Abraham, have mersy on me, and sende Lazarus that he *dippe* the ende of his finger in water, to kele my tunge: for I am tormented in this flawme.

Wiclif. Luk, ch. xvi.

And he cryed and sayd, Father Abraham, have mercye on me, and sende Lazarus that he may *dyppe* the typpe of his finger in water, and cole my tonge; for I am tormented in this flame.

Bible, 1551. *Ib.*

For not to have been *dipt* in Lethe lake
Could save the soane of Thetis from to die;
But that blind bard did him immortal make,
With verses *dipt* in dew of Castalie.

Spenser. The Ruines of Time.

In which number I must be forc'd to reckon that doctor, who, in a late equivocating treatise, plausibly set afloat against the *dippers*, diving the while himself with a more deep practical malignance against the present state and church-government, mentions with ignominy the *Tractate of Divorce*.

Milton. Of Nullities in Marriage.

So must old sins be cured by a long patience, a daily prayer, and the sharpest contention of the spirit. That which is dyed with many *dippings*, is in grain, and can very hardly be washed out.

Taylor. Polemical Discourses, fol. 672. *Of Habitual Sins, &c.* ch. v. sec. 4.

I have not yet been so happy to procure a tolerable good *dipping-needle*, or other proper one to my mind, to bring the thing to sufficient test of experience.

Derham. Physico-Theology, book v. ch. i. (21) note.

There was a damn'd design, crys one, no doubt;
For warrants are already issued out.
I met Brutidius in a mortal fright:
He's *dipt* for certain, and plays least in sight.

Dryden. Juvenal. Satyre 10.

Nor tell me in a dying Father's tone,
Be careful still of the main chance, my son;
Put out the principal, in trusty hands:
Live on the use; and never *dip* thy lands.

Id. Persius. Satire 6. l. 160.

So wat'ry fowl, that seek their fishy food,
With wing expanded o'er the foaming flood,
Now sailing smooth the level surface sweep,
Now *dip* their pinions in the briny deep.

Pope. Homer. Odyssey, book v.

And then they seek for expiations of those visions nocturnal; charms, sulfurations, *dippings* in the sea, sittings all day on the ground.

Bentley. Remarks, p. 211.

——— With his precious charge
Embark'd, Sicinus gently steers along;
The *dip* of oars in unison awake
Without alarming Silence.

Glover. The Atheniad, book viii.

DIPHACA, in *Botany*, a genus of the class *Diadelphia*, order *Decandria*. Generic character: calyx five-cleft, gibbous; corolla pea-flowered, keel three-angled, wings ovate, shorter than the keel; germens two; style longer than the stamens; two pods to each flower; seeds ovate, compressed.

One species, *D. Cochin-Chinensis*, a shrub, native of Cochin-China. This genus is remakable on account of each flower bearing two pods. Loureiro.

DIPHTHONG, Fr. *diphthongue*; It. *dittongo*; Sp. *dipthongo*; Gr. δίφθογγος, (δὶς, and φθεγγ-ἔσθαι, to utter a sound.) B. Jonson explains the word; see the Quotation from him.

Dipthongs are the complexions, or couplings of vowells, when the two letters send forth a joynt sound, so as in one syllable both sounds be heard.

Ben Jonson. The English Grammar, ch. v.

And those few that did pretend to some insight into it read it after a strange corrupt manner, pronouncing the vowels and *dipthongs*, and several of the consonants, very much amiss: confounding the sound of the vowels and *dipthongs* so, that there was little or no difference between them.

Strype. Life of Sir John Cheke, ch. i. sec. 2.

Mr. Sheridan has shown, in his Lectures, that we abound more in vowel and *diphthong* sounds, than most languages; and those too, so divided into long and short, as to afford a proper diversity in the quantity of our syllables.

Blair. Lecture 9. vol. i. p. 225.

DIPHYES, in *Zoology*, a genus of *Zoophytes* or *Radiating Animals*, established by Cuvier, in the *Animal Kingdom*.

Generic character. Body gelatinous, closed, very transparent, pyramidical, angular, with two apertures at the base, the one round, surrounded by five points, which is considered as the mouth, leading to a closed side, which is prolonged to the summit; the other is larger, and open to a shorter cavity, which communicates behind with a second oval cavity. The body ending in a long filamentous and flexuous tail; this organ is usually called the Ovaries.

This very curious genus at present only contains one species, which was discovered by Bory St. Vincent, and described and figured in his *Voyage to the Principal Islands in the African Seas*, under the name of *Biphora bipartita*, t. 6.

They float on the surface of the Sea in the Equatorial regions, united together in pairs.

DIPHYLLEIA, in *Botany*, a genus of the class *Hexandria*, order *Monogynia*, natural order *Berberides*. Generic character: calyx three-leaved, deciduous; corolla, petals six, opposite the calyx; anthers growing to the filaments; cells opening from the base to the summit by vertical elastic valves; berry one-celled, seeds two or three.

One species, *D. cymosa*, native of North Carolina.

DIPHYLLIDIA, in *Zoology*, a genus of *Naked Gasteropodous Mollusca*, established by Cuvier, in the *Animal Kingdom*.

Generic character. Gills somewhat like that of *Phyllidiæ*; but the mantle is more pointed in front, the head semicircular, with a pointed tentacula, and small tubercle on each side; anus placed on the right side.

Only one species is described, and the generic description which is above given being all that is known of the animal, it may be considered, as Blainville has very justly remarked, a doubtful genus, and therefore requiring further illustration.

DIPHYSA, in *Botany*, a genus of the class *Diadelphia*, order *Decandria*. Generic character: calyx five-cleft, unequal; pod one-celled, many-seeded, compressed.

One species, *D. Carthagenensis*, a small tree, native of South America. Persoon.

DIPLACRUM, in *Botany*, a genus of the class *Monoecia*, order *Triandria*, natural order *Cyperaceæ*. Generic character: male flowers, lateral, scales scariose: female flower, intermediate, calyx two-valved, nervose, equal, persisting; one style; stigmas three.

A genus allied to *Carex*; one species, *D. caricinum*, native of New South Wales.

DIPLANTHERA, in *Botany*, a genus of the class *Tetrandria*, order *Monogynia*, natural order *Solaneæ*. Generic character: calyx three-cleft, one segment entire, the others two-cleft; corolla two-lipped, superior lip obcordate inferior, lip three-parted; stamen inserted into the corolla; capsule two-celled, many seeded; stigma two-cleft.

One species, *D. tetraphylla*, a tree, native of New South Wales.

DIPLASIA, in *Botany*, a genus of the class *Tetrandria*, order *Monogynia*. Generic character: spike imbricated on all sides with scales; partial involucre resembling a four-valved glume.

One species, *D. karatæfolia*, native of Guiana. Persoon.

DIPLAZIUM, in *Botany*, a genus of the class *Cryptogamia*, natural order *Filices*. Generic character:

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sori in scattered lines, in pairs, springing from the same vein of the frond; indusii in pairs, opening outwardly.

Nine species of Ferns, natives of East and West Indies. Swartz. *Fil.*

DIPLOLEPIDÆ, in *Zoology*, a family of *Hymenopterous* insects provided with oviducts, established by Latreille, under the name of *Diploleparіæ*.

Family character. Abdomen inplanted on the methothorax, by a portion of its transverse diameter; the lower wings without any distinct ribs; body not contracting itself into a ball, abdomen compressed or depressed, in the females at least, keeled below; the ovipositor filiform, straight; palpi very short; antennæ filiform, straight, of thirteen or fifteen joints.

This family contains the following genera, *Halia*, *Diplolepis*, *Figitis*, and *Eucharis*. In the last Work of Latreille, he considered them as a tribe of the family of *Pupivora*, under the name of *Gallicolæ*.

DIPLOMA.

DIPLO'MA, DI'PLOMACY, DI'PLOMATED, DIPLOMA'TICK, DI'PLOMATIST. } Lat. *diploma*; Gr. δίπλωμα, from διπλοῦ-σθαι, *duplicari*, to fold together. *Est igitur* Diploma, duplicato *compositum aut complexum*; any thing folded *double*. Applied to certain papers or writings (originally so folded) conferring certain honours or privileges, or appointing to certain offices or duties, as those of Ambassador.

These five persons who were incorporated, were not then present in the University, but were *diplomated*, or had sent to each of them a writing, under the University seal, to attest that they had the consent of the Commissary and Regents, that they were embodied and incorporated.

Wood. Fasti Oxonienses, vol. i. fol. 50.

Two days since I received also an answer from Mr. Hevelius, to the packet I sent him from the society (wherein was contained the *diploma* of his election amongst the rest.) The answer is full of gratitude to his electors, and runs over with expressions of respect to their merit and design.

Boyle. Works, vol. vi. p. 154. *Letter from H. Oldenburgh.*

Now, these gentlemen do me the honour to think, that I have interest enough in you, to prevail upon you to write to Dean Swift, to persuade the University of Dublin to send a *diploma* to me, constituting this poor man [S. Johnson] Master of Arts in their University.

Lord Gower, in Murphy's Life of Dr. Johnson.

The *diplomacy*, who were a sort of strangers, were quite awe-struck with "the pomp, pride, and circumstance" of this majestick senate. *Burke. On a Regicide Peace.*

But with great deference to the new *diplomatick* taste, we old people must retain some square-toed predilection for the fashions of our youth. *Id. Ib.*

Cambon, incapable of political calculation, boasting his ignorance in the *diplomatick*, denounced incessantly as counter-revolutionists, those intelligent persons who were desirous, at least, of having things discussed.

Id. Ib. vol. vii. p. 343. *The Address of M. Brissot. Appendix.*

If by *jura gentium* we understand rights not derived from the principles of the law of nature, but founded on the usages of ancient nations,—on the conventions, (seldom voluntary on both sides) of modern States,—on the decisions of civilians,—or on the still more exceptionable altercations of *diplomatists*, we shall run a great risk of having no law of nations at all.

Anecdotes of Bishop Watson, vol. ii. p. 382.

The DIPLOMA of the Romans, (consisting, as the name implies, of two leaves, written on one side,) were open to public inspection, like the *Letters Patent* of the moderns. They were given particularly to public couriers, or those who wished to have relays of horses for greater despatch. That they were frequently abused and applied to private purposes there can be little doubt, and thus we find the Younger Pliny taking credit to himself with Trajan, (x. 121,) that he had never granted this privilege to any individual, except on some Imperial mission, until the death of his wife's uncle broke in upon his resolution. With consummate dexterity he converts this slight and venial breach of duty into an occasion for the most refined flattery to his Prince. *Uxori enim meæ, auditâ morte Avi, volenti ad amitam suam excurrere, usum eorum negare durum putavi, cum talis officii gratia in celeritate consisteret: sciremque te rationem itineris probaturum, cujus causa erat Pietas.*

It is in the above sense that Diploma is always used by Cicero. In Suetonius we find it applied to the deed of Roman Civic enrolment, (*diplomata Ciritatis Romanæ*, Nero, 12,) the freedom of the City. That they were not always patent is clear from Macrobius, who speaks of *Diplomata consignata* sent to the Oracle of the Assyrian Jupiter at Heliopolis, (*Sat.* i. 23.) Latterly, the name Diploma was given to almost all public documents.

DIPLOMA, in its modern acceptation, is very much confined to the papers by which the degree of *Medicinæ Doctor* is conferred on a Medical student.

DIPLOMATICS is the name of a Science which teaches a correct judgment of the age, authenticity, precise import, and relative value of Diplomas in the enlarged general sense of the word.

DIPLOMACY is the Knowledge of the external relations of independent States towards each other.

Sources of this Science.

This Science is founded on Treaties, Conventions, or other acts of Sovereign Princes and States, which were formerly called *Diplomas*, and which more particularly establish the relative rights of Nations, and the obligations to which they are respectively pledged. But the relations of independent States towards each other, do not originally rest upon express stipulations only: there is a Natural Law, denominated the *Law of Nations*, which traces the rights to which Nations are respectively entitled. But, since there is no superior coercive power to enforce the performance of the corresponding obligations, Nations are induced to unite together by means of Treaties, the object of which is to render them more secure in the enjoyment of their rights. Numerous Collections have been made of the principal Treaties which thus regulate the external relations of the independent States of Europe and America; the titles of which are stated by Baron von Martens, in the *Bibliothèque Diplomatique Choisie* annexed to his *Manuel Diplomatique*, (Paris, 1822, 8vo.) The principles of the modern Law of the Nations of Europe, founded upon Treaties and usage, have been extracted

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from these Collections, and arranged in a luminous manner by the same distinguished Publicist, in his *Précis du Droit des Gens Moderne de l'Europe*, (3d edition, Gottingen, 1821, 8vo,) and also in M. Klüber's *Droit des Gens Moderne de l'Europe*, (Stuttgardt, 1819, 2 vols. 8vo.) Much information may likewise be derived from an attentive study of the Memoirs and Letters of eminent Statesmen and Negociators.

As Diplomacy is the Knowledge of the actual relative Rights of Nations, it constitutes the basis of the negociations to which Governments have recourse, when alliances are to be formed; when new stipulations are to be entered into, upon points in which two or more independent States are mutually concerned; or when disputes are to be settled, concerning the non-performance of some obligations, or the violation of certain rights.

§ I. *Of Diplomatic Missions.*

Different kinds of Diplomatic Missions.

§ 1. Diplomatic Missions may be divided according to the nature of the affairs which give occasion to them, into (1.) *Diplomatic Missions*, properly so called, the object of which is, affairs of State or Politics, and which give rise to any negociations; (2.) *Missions of Ceremony or Etiquette*, the object of which is, notifications or compliments of congratulation or condolence, which Sovereigns, especially those of the first rank, are in the habit of sending to one another; and (3.) *Fixed Missions*, in which the Diplomatic Agent, except in extraordinary cases, is charged with watching over the various objects above mentioned.

Secret Missions.

§ 2. Where (as is frequently the case) Governments are desirous of treating privately on certain affairs, which they are in any way interested in concealing from the knowledge of other Cabinets; in such case it is usual to send confidential persons, and secretly to accredit them to a foreign Government, or rather to the Minister for Foreign Affairs only, without giving them the formal character of Public Ministers, or at least authorizing them to exhibit it only when the negociation shall be brought to the desired point. The reigns of Louis XIV. and XV. present many instances of the employment of such secret Diplomatic Agents in foreign countries. (Bielfeld, *Institutions Politiques*, tom. ii. p. 278, 284; Flassan, *Hist. de la Diplomatie Française*.) Many similar Missions took place during the American War, and in the earlier years of the French Revolution.

Although such Agents have no pretensions to any Diplomatic ceremonial, still they enjoy all the rights and immunities due to a Public Minister. (Bielfeld, *Institutions Politiques*, tom. ii. p. 176; Callières, *de la Manière de Negocier*, ch. v. p. 112.) With regard to *Secret Emissaries*, which Governments sometimes send abroad for political purposes, but without the knowledge of a foreign Government, the latter has a right to send them out of its territory; and, if they afterwards become guilty of being spies, such Government may punish them according to the utmost rigour of the laws.

Of Public Ministers in general.

§ 3. By a *Public Minister* is generally understood every public functionary, who has the chief direction of any department in the administration of a State: in the proper acceptation of the word, it means every person who is sent by any Sovereign or Government into a foreign country, to treat on affairs of State, or to break off negociations; and who, being furnished with credentials or with full powers, enjoys the privileges granted by the Law of Nations to the public character with which he is invested. In this last acceptation the *universal* Law of Nations speaks of Public Ministers, and of their rights, immunities, and prerogatives. The *customary* Law of Nations, however, at present extends these rights equally to those Public Ministers who are sent solely for purposes of mere ceremony, and to those who are sent on a permanent mission.

Of Ministers-Mediators.

§ 4. When, at the solicitation of two Powers that are at variance, or at least with their consent, a third Power, or several Powers interpose their *good offices* or their *mediation* for the reestablishment or maintenance of peace, they become *Mediators*; and the Ministers, sent by them to a Congress or to foreign Courts for this purpose, are termed *Ministers-Mediators*. It is important to remark, that the quality of *Mediator* must not be confounded with that of *Arbitrator*; which is, when two Powers, that are at variance, voluntarily submit the point in dispute to the decision of a third Power, and the latter becomes an Arbitrator. This mode of terminating disputes between Powers is, now, of very rare occurrence; while the interposition of *good offices*, on the contrary, is very much used.

Right of sending Public Ministers.

§ 5. The right of appointing Public Ministers to represent the State, which sends them, at a foreign Court or Government, belongs only to those States which are *entirely* independent on the Government to which they are sent: and *demi-sovereign* States can only exercise this right when they are authorized to do so by the sovereign Power on which they are dependent. This was the case with the Princes who were Members of the Germanic body, during the existence of the Empire of Germany, and also with the former Dukes of Courland. Since the year 1774, the Hospodars of Wallachia and Moldavia have enjoyed the right of having *Chargés d'Affaires* (who may be Christians, members of the Greek Church) at Constantinople, under the protection of the Law of Nations, that is to say, secure from all violence. (See *The Treaty of Peace of Kainardgi*, art. 16; Vattel, *Droit des Gens*, liv. iv. sec. 60.)

The exercise of the right of sending Diplomatic Agents belongs exclusively to the Sovereign, in Monarchies; and to the Representatives of the People, to the Senate, or to the President, in Republics. The question, Whether a Public Minister may be received from an *Usurper?* depends upon the reasons of State, which may lead particular Governments to adopt or to reject the principle. (See Wicquefort, *l'Ambassadeur et ses Fonctions*, liv. i. ch. iii.) An unequal alliance or a treaty of protection, not being incompatible with Sovereignty, does not deprive a State of the power of sending or of receiving Public Ministers, unless, indeed, it has expressly renounced the right of maintaining relations, and of treating with other Powers. (Vattel, *Droit des Gens*, liv. i. sec. 5, 6. liv. iv. sec. 57, 58.)

When disputes arise relative to the right of sending or receiving Public Ministers, or, rather, when political circumstances render it difficult for one or both of such Powers publicly, that is ostensibly, to exercise this right; in such case they confine themselves reciprocally to the sending of Diplomatic Agents, who are destitute only of the representative character.

§ 6. Every sovereign State (without, however, being

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Right and obligation of receiving Public Ministers

obliged to do so) has a right to receive Public Ministers from other Powers, unless it has entered into contrary obligations by treaties or by express conventions: it may also determine upon what conditions it will consent to receive them. There are Governments which have established it as a principle, never to receive from any foreign Power one of their own subjects, as a Public Minister: it also frequently happens, that a Government refuses to receive some particular individual in a public capacity, in which case the ground of refusal is specially stated. In order to avoid such refusals, it is now usual to take the precaution of apprizing the Government, to which a Public Minister is to be sent, of the person selected for that purpose; and if the question relate to a Negociation, strictly so called, several individuals are proposed, from whom such Government may choose one.

Of the choice of the person of a Public Minister.

§ 7. The Constitution and Laws of a State limit the power of those who have the nomination of Public Ministers; and also prescribe the requisite qualifications of those on whom the character of a Public Minister is to be conferred, as well as the obstacles to such appointment which may be interposed by religion, birth, or other circumstances. (On this topic consult Wicquefort, *l'Ambassadeur*, liv. i. ch. vii. viii. ix. xi. xiii.) Women are rarely chosen to discharge the functions of Public Ministers, though a few instances are recorded in history. Thus the lady of the Maréchal de Guebriant was accredited, in 1646, as *Ambassadress* from France to the Court of Vladislaus IV. King of Poland; where she sustained that character with dignity, and succeeded in the principal objects of negociation. (Moser, *l'Ambassadrice et ses Droits*, Berlin, 1757, 4to.)

The *class* of Ministers to be sent is subject to certain restrictions, which are fixed by the Diplomatic ceremonial introduced among the Powers of Europe. In consequence of these restrictions it is now generally recognised: 1. that the right of sending Ministers of the first class belongs exclusively to States enjoying the honours of Royalty; and 2. that no State enjoying such honours can receive Ministers of the first class from those who are not possessed of them. Those States, however, which do not enjoy the honours of Royalty may reciprocally send Ministers of the first class; and conformably to the same principle of reciprocity, most Powers at present send to each other Ministers of the same class.

Classification of Diplomatic Agents.

§ 8. Although the aggregate of all the Diplomatic Agents of foreign Powers, residing at one time in the same place for Diplomatic purposes, is ordinarily termed the *Corps Diplomatique*, or Diplomatic Body; yet the *universal* Law of Nations knows nothing of the division of Ministers into different classes. It considers them all as being charged with the affairs of the State which they represent; but only as to those affairs the management of which is intrusted to them; and from this quality it derives the different rights which it grants to them. But the *positive* Law of Nations has introduced several classes of Diplomatic Agents, who are distinguished by the diversity of their representation and of the ceremonial which they respectively enjoy. (Wicquefort, *l'Ambassadeur*, liv. i. ch. i.; Vattel, *Droit des Gens*, liv. iv. ch. vi. sec. 69, *et seq.*; Martens, *Précis du Droit des Gens Moderne*, p. 289.) The distinction of such Agents into two classes first commenced towards the end of the XVth century, and it was not until the XVIIIth century, that three classes were recognised. (Bielfeld, *Institutions Politiques*, tom. ii. p. 170, *et seq.*) The same number was adopted by the regulation, made at the Congress of Vienna in 1815 by the eight Powers that signed the Treaty of Paris.

Ministers of the first class.

§ 9. Those Diplomatic Agents are ranked in the class of Ministers of the *first order*, who enjoy the *representative character in the highest and most eminent degree*, by virtue of which they represent the State or Sovereign by whom they are sent, both in the particular affairs with which they are charged, and also on all occasions wherein they may claim the same honours which their constituent would enjoy if he were present. Of this number are: 1. *Cardinals, Legates à latere*, or *de latere*, sent by the Pope; 2. Papal *Nuncios*; 3. *Ministers, sent with the character of Ambassador*. Nuncios and Ambassadors are divided into *ordinary* and *extraordinary*. This distinction was at first employed in order to distinguish permanent missions from those which had for their object a special and extraordinary negociation. (Vattel, liv. iv. sec. 71.) The extraordinary character, at present, is considered as being a degree higher than that of an ordinary Ambassador; and is sometimes granted to those who are destined to reside an indeterminate time at a Court.

Ministers of the second class.

§ 10. All Ministers of inferior orders are *destitute of the representative character, strictly so called*; and represent the State or Sovereign sending them, only for the affairs with which they are charged in his name, either in behalf of the Governments whose proxies they are, or in behalf of the subjects of their Prince, whose natural protectors they are in foreign countries. Beyond this, at least, they represent him only in an indeterminate manner. The mode of representing their constituent is the same for all Ministers of this class, and, in this respect, there are in fact but two classes of Ministers: but, so far as regards the *dignity* conferred upon them, and the diversity of the *ceremonial* which at present is introduced into most of the European Courts, we are constrained to admit a distinction between Ministers of the second and third order; and under this point of view the following are denominated Ministers of the *second order*, viz. 1. *Envoys*, whether they are simply qualified with the title of *Envoys*, or with that of *Envoys Extraordinary*, or of *Envoys Extraordinary and Ministers Plenipotentiary*; 2. *Ministers Plenipotentiary*; and 3. *Papal Internuncios*.

Ministers of the third class.

§ 11. The shades of difference, which exist between Ministers of the *third class*, may be determined in a similar manner. They comprise: 1. *Ministers*; 2. *Ministers Resident*; 3. *Ministers, Chargés d'Affaires*; 4. *Consuls*, to whom a *Diplomatic character* is attributed; such are the Consuls General of France at Algiers, Tunis, Tripoli, and Tangier; and 5. *Chargés d'Affaires* nominated by States or Sovereigns to Courts, where they do not wish to send Agents with the title of Ministers.

As the ceremonial, to which this class of Ministers may lay claim, especially from the other Members of the Diplomatic body, is by no means fixed, the usage which obtains in each Court must be followed in this respect. Most of them (with the exception of the Diplomatic Agents of the Hanse Towns) have no letters credential for the Sovereign, and are accredited only by letters addressed to the Minister or Secretary of State for the department of Foreign Affairs. But

we must not confound with Ministers of the third order, *temporary* Chargés d'Affaires, or Chargés d'Affaires, *strictly so called*, who are frequently only verbally accredited by their Minister, who presents them in this character on his departure. *Cardinals*, however, who are Chargés d'Affaires of the Pope, rank as Ministers of the first class. (De la Maillardière, *Précis du Droit des Gens*, p. 330.)

Of Deputies and Commissioners.

§ 12. Sometimes, the name of *Deputies* is given to Ministers, who are sent to a Congress, or who are accredited on behalf of an Assembly of States or of a Corporation; as was the case with the former United Provinces of the Netherlands, the Swiss Confederation, and the Corporation of the Hanse Towns: and the appellation of *Commissioners* is given to those Diplomatic Agents, who are sent by their respective Governments to regulate territorial limits, to terminate differences respecting jurisdiction, or for the execution of some particular article of a treaty or convention. But these titles can neither confer upon them, nor take away from them, the privileges and immunities of Ministers: in general, they enjoy those which are granted to Ministers of the second or third order. Every thing else depends upon the question, to what point their constituent would give a ministerial character to them.

Of Consuls. Their functions.

§ 13. One of the most useful modern institutions in behalf of commerce is that of *Consuls*. Their functions consist in promoting any where, and every where, the commerce of their fellow-citizens: sometimes they act as arbitrators in difficulties or disputes which may arise between the seamen or merchants of the nation to which they belong. At present, Consuls have no judicial power in Europe, but they are enjoined to endeavour amicably to settle differences between their countrymen and the natives of the place where they reside. Applications are also made to them by seamen and merchants for any information which they may need relative to local authorities, laws, treaties, &c. It is their province, further, to communicate to the Minister of Marine or for Foreign Affairs, of their respective countries, such intelligence and observations as they may deem of importance to the commerce and navigation of their country; they deliver authentic certificates to seamen and merchants; they give advice or assistance in every case that depends upon them; and, finally, they watch over the observance of commercial treaties in every thing which may affect the interests of their respective countries.

Who may be Consuls.

Consuls may be either the subjects of the Nation by which they are employed, or they may belong to another Nation: but they cannot be subjects of the State wherein they reside, (Vattel, liv. ii. sec. 34,) without having an express and special permission for this purpose from such State. (Martens, *Manuel Diplomatique*, sec. 13. note 21.) In this case, they, temporarily, cease to be subjects of the Prince within whose dominions they reside; and, like other Consuls, they are exempt from the criminal jurisdiction of the Sovereign and of his Magistrates. They enjoy exemption from taxes and personal services; their houses are exempt from the burthen of lodging troops; and they have a right to place the arms of the Sovereign who employs them above their gates.

Their privileges.

Although Consuls are under the special protection of the Law of Nations, and may in a general sense be considered as *Diplomatic Agents* of the State by which they are nominated; yet, as it respects their privileges, they cannot be ranked among Public Ministers, not even those of the third order; because they are not furnished with *Letters of Credence*, having only Letters Patent of their appointment; and because they cannot enter upon their functions until they have been confirmed by the Sovereign in whose dominions they are about to reside. Those who are sent into the Barbary States, or to the Straits of the Levant, are an exception to this rule and practice, and are the only Consuls who are accredited and treated as Ministers. Most of them, and especially the *Consuls-General*, who are nominated by some Powers (whether for several places or to be at the head of several Consuls) enjoy in some respects more privileges than those who are sent to European Ports; and sometimes they are assisted by several *Vice-Consuls* or *Chancellors of the Consulate*.

The *Commissioners of Marine*, who are established in some sea-ports instead of Consuls and Vice-Consuls, differ but little from them, and must consequently be placed in the same rank. But those merchants, who in some commercial cities bear the title of *Commercial Agents* of a foreign Power, must be considered as simple Commissioners, who are charged with the making of purchases or payments on account of their respective Governments.

Of Agents.

§ 14. Mere *Agents*, who are charged with the particular or private affairs of a State or Sovereign, even though they should be termed Residents, Counsellors of Legation, or should have any other title, yet have no claim to the rights of a Diplomatic Agent, nor to the privileges and immunities, nor to the ceremonial of Public Ministers. The concessions sometimes made to them by minor or less powerful States, are not sufficient to constitute a rule; besides, such Agents never carry with them Letters Credential, but only Letters Patent, or Letters of Recommendation.

§ II. *Of the Despatching of a Diplomatic Agent, and the Establishment of his Public Character.*

The documents which relate to the despatching of a Diplomatic Agent, and to the establishment of his public character, are the three following: viz. a *Letter of Credence*, *Instructions*, and a *Full Power*, if there be occasion for one.

Of Credentials.

§ 15. In order to be received in the character of a Diplomatic Agent by the State to which he is sent, and that he may enjoy the honours and privileges attached to his rank, and recognised by the Law of Nations, such Agent ought to be provided with *Credentials* or a *Letter of Credence* addressed by the Sovereign who sends him, to the Sovereign or Power by whom he is to be accredited. But an exception is made from this rule in the case of Chargés d'Affaires, who have only a letter addressed to the Prime Minister, or Secretary of State for Foreign Affairs, as the case may be.

This Letter of Credence contains the general design of the Diplomatic Mission, which ordinarily consists in the maintenance of reciprocal good friendship. These motives are generally set forth in obliging terms, suitable to the relations subsisting between the two Courts, both with regard to ceremonial, and also with respect to the mutual connections of interest and friendship. After this introduction the Minister is mentioned by name; the quality with which he is in-

vested is specified; and the Sovereign to whom he is sent is requested to give credit to what he shall say on behalf of his Court. If such Minister be charged with any particular affair, it is mentioned, but only in general terms, and the Letter concludes with assurances of friendship, according to the relations subsisting between the two Sovereigns, and the degree of honour which they reciprocally give to each other.

In order that the Sovereign to whom the Letter Credential is addressed may be apprized of its contents, previously to its being delivered by the foreign Minister, and also that he may decide upon his admission, as well as on the ceremonial to be observed towards such Minister, it is usual either to despatch the Letter under a *flying seal*, (*cachet volant*, that is, a seal which though laid upon the envelope, does not close it,) or rather, to send an *authenticated copy* from the Chancery of the State, in addition to the original letter which is signed by the Sovereign himself, and sealed with the great seal of the State; and this authenticated copy the Diplomatic Agent delivers, at the time of his arrival, to the Minister for Foreign Affairs, or to some other Minister acting for him, demanding at the same time an audience of the Sovereign, in order that he may deliver the original.

The power of a Minister ceases, both by the death of the Sovereign who employs him, and by the death of him to whom he is sent; hence it becomes necessary that he be accredited anew. This is often done, in the first case, by the very letter of notification which the successor writes to the Sovereign at whose Court the Minister resides, on occasion of his predecessor's decease. In the second case, the not sending of new credentials would indicate that the new Sovereign would not be acknowledged by the Prince whom the Minister represents. When a Minister has received new Letters of Credence, he resumes his authority and his functions, without any other ceremonial than that of presenting them to the Sovereign, whom he addresses in the terms prescribed to him by his Court.

One Letter of Credence may suffice for two or more Ministers who are sent at once, if they are of the same order; in like manner one Minister may be charged with several Letters of Credence, when he is accredited to several Courts at once, (as is the case with several of the Ministers who are accredited to the petty Courts of Germany,) or to one and the same Prince, but in several qualities.

Answers are rarely sent to Letters of Credence, unless a Sovereign have special reasons for replying; such as on the choice of the Minister sent to him, or when he considers his Mission as a special mark of esteem and friendship. But all Letters of Credence must not be confounded with mere *Letters of Recommendation*, of which a Minister is sometimes the bearer, and which are addressed by the Sovereign to the Princes or Princesses of the family, or to one of the principal functionaries of the Sovereign to whose Court he is accredited, or lastly to the Magistrate of the place where he will reside. Martens has given numerous precedents of Credentials, Letters of Recall, and of New Credence, *Manuel Diplomatique*, Appendix, p. 328—340.

Of Instructions.

§ 16. The *Instructions* given to a Minister contain the secret commands of his master, the orders to which he must carefully conform, and which limit his powers; they communicate to him the line of conduct which he is to pursue during the course of his Mission, both towards the Court to which he is sent, the Members of the Diplomatic body, &c. and also with respect to the objects of his Mission. A Minister ought to desire that his Instructions may be very particular, especially when he is charged with any intricate negociations. He ought most scrupulously to examine every point; to procure explanations of every obscurity and ambiguity, and the alteration of any part which he judges may obstruct the success of his negociation; to cause every thing to be omitted that may render his conduct suspected or odious, or his person ridiculous; and to obtain the insertion of what may recommend either the one or the other, and procure a greater satisfaction to his master. He ought also to consider that, the more general his Instructions are, the greater is his responsibility in reference to the event of the affairs intrusted to his negociation.

Besides the first Instructions given to a Minister or other Diplomatic Agent, on repairing to his post, the letters sent to him from his Sovereign or from the Minister for Foreign Affairs, in the course of his Mission, must be regarded as new Instructions or as a developement of those formerly given to him. Instructions are destined exclusively for the Minister, and consequently are not to be divulged, unless he is commanded to communicate them, or unless from special motives he believes himself authorized to communicate some parts of them. It also frequently happens that two sets of Instructions are made out, one of which is drawn up *to be shown* in case of need, and the other is *secret*, and for the sole use of the Minister.

No Public Minister can, without violating the Law of Nations, be compelled to show his Instructions. He requires no other title to give credit to what he utters on the part of his Sovereign, than the Letter of Credence which he has presented, or the full power which he has communicated. (Wicquefort, liv. i. ch. xiv.; Vattel, liv. iv. sec. 77; Martens, *Précis du Droit des Gens*, p. 309; in his *Manuel Diplomatique*, Appendix, p. 307—327, Martens has printed several sets of Instructions to Ambassadors.)

Of Full Powers.

§ 17. The power, says Wicquefort, with respect to an Ambassador, is precisely the same as a Letter of Attorney to a private person. Every Minister who is charged with a Negociation, properly so called, ought to be furnished with a *Full Power* indicating the degree of authority confided to him, and on the faith of which a negociation may be commenced with him. Such Full Power ought to state expressly whether a Minister is authorized only to *listen* to propositions in order to report them, or to *propose* or even to *conclude* them; and where there are several Ministers it should be stated whether they are authorized to act separately. The Full Power may be inserted in the Letter of Credence, but it is most usually drawn up in the form of a *Letter Patent*. Ministers who are sent to a Congress, Diet, &c. ordinarily have no Credentials (except foreign Ministers who are accredited to the Germanic Diet at Frankfort,) but merely a Full Power, which legitimates their appointment, and of which they interchange authenticated copies, or rather deliver them into the hands of a directing Minister, or Minister acting as Mediator, if there be one.

Of Ciphers.

§ 18. As the interests of Governments on many occasions require that their correspondence with their agents abroad should be kept very secret, it is usual to employ *Ciphers* in drawing up the orders or instruc-

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tions given to Diplomatic Agents, and also in writing the Reports or Despatches which the latter send to their respective Governments. A double key is given to each Minister previously to his departure, viz. the Cipher for writing Ciphers, (*chiffre chiffrant*,) and the *Cipher for deciphering*, (*chiffre dechiffrant*.) Ciphers, however, ought to be employed only in affairs which really demand secrecy. Besides the Cipher which a Public Minister receives in order to correspond with his Court, it is usual to give him a *common Cipher*, (*chiffre banal*,) which is known to all the Ministers of the same Power, who occasionally make use of it in their correspondence with one another.

When there is reason to suspect that a Cipher is known to the Cabinet of the Court wherein a Minister resides, recourse is had to a preconcerted *sign* in order to *annul* entirely or in part what has been written in Ciphers, or rather to indicate that the contents are to be understood in an inverted or contrary sense; a *Cipher of Reserve* is also employed in such extraordinary cases. Martens has given a despatch in Ciphers in the Appendix to his *Manuel Diplomatique*, which will be found at the close of this Paper.

Of Passports and Safe-conducts.

§ 19. It is a principle now generally recognised that, *during peace*, every Government ought to grant a free and safe passage to every traveller that is not suspected, and especially to all those who hold a public character, and who are in the service of a foreign Power. At such times, consequently, they have no occasion for any other Passports than those which are given to them by the competent authority of their own Government. *In time of war*, however, in order that a Public Minister, or any other Diplomatic Agent may safely repair to the place of his destination, he must further be provided with *Passports* or *Safe-conducts*, authorizing him to cross the territory of the foreign States, with which his own Sovereign or Government is at war.

§ III. *Of the Rights and Privileges enjoyed by Diplomatic Agents.*

Inviolability.

§ 20. As all Diplomatic Agents more or less represent their constituents, usage has impressed a sacred character upon them, and has attributed to them peculiar distinctions and immunities which are founded upon the nature of their functions; and according to this principle all claims are to be judged, to which they may give rise. Although the public character of a Diplomatic Agent at a foreign Court is not fully developed, and though the enjoyment of his rights are not secured to him, until he has delivered his Credentials and his Diplomatic capacity has been recognised by the Government or Court at which he is to reside; still it is now recognised as a principle by all the Powers of Europe, that as soon as a Court is made acquainted with his Mission, a Public Minister, of whatever rank he may be, ought to enjoy the most eminent *inviolability* of person, from the very moment he *touches* the territory of the State to which he is accredited, to the moment of his departure. In consequence of this principle, as soon as a Government has recognised a foreign Minister, as the representative of his Sovereign, it is bound, not only itself to refrain from every act which would be contrary to that inviolability attached to the Minister's person, but also to punish severely, and as a State crime, every crime committed against the person of a Diplomatic Agent: on the supposition, however, that the offender *knew* the person against whom he committed an act of violence; that he was also subject to the jurisdiction of the country wherein the offence was committed; and that the Minister himself had not *provoked* such act of personal violence. This *inviolability*, which is due to every Diplomatic Agent, is exercised even where a misunderstanding arises between the two Governments, and most frequently also when, in cases of rupture, hostilities have actually commenced. The Ottoman Porte is the only Court that adheres to the custom of detaining as hostages foreign Ministers, whose Governments are at war with it; and confines them in the castle of the *Seven Towers*; wherein, however, they are secured against any excesses which the populace of Constantinople might commit against their persons or their hotels. (Wicquefort, liv. i. ch. xxvii.; De Real, *Science du Gouvernement*, tom. v. sec. 27; Vattel, liv. iv. ch. vii.)

Of Exterritoriality.

§ 21. As the dignity of the State, represented by a Diplomatic Agent, as well as the reciprocal interests of Powers, require that their proxies or representatives should enjoy *entire independence*, as to the management of the affairs confided to them, it is an acknowledged principle of the universal Law of Nations, that they should enjoy the right of *Exterritoriality*; in consequence of which they are considered as not having quitted the dominions of their Sovereign, but as if they continued to live out of the territory in which they actually reside. The positive Law of Nations extends the notion of this Exterritoriality far beyond this length, since it regards not only the Minister's person, but also his suite, his hotel, and even his carriages as being out of the foreign territory.

Of the Independence of Diplomatic Agents.

§ 22. Since the *Independence*, enjoyed by the Public Minister of a foreign Power, is a right which is granted to him, only in his Diplomatic quality, he cannot renounce it either wholly or in part without his constituent's consent. (De Real, tom. v. p. 147.) Hence also a foreign Minister can neither accept any employ or title from the Sovereign to whom he is sent, without the express permission of his constituent. When a foreign Minister is, at the same time, the subject of the State to which he is sent, and his constituent consents that he should be considered as such, he remains subject to the Laws of such State in every respect which does not concern his Ministry in his Diplomatic capacity. It must, however, be remarked that every Public Minister, though previously a subject of the State to which he is to be accredited, enjoys entire independence during the whole period of his Mission, unless the State to which he is sent, will receive him only upon the express condition of regarding him as a subject. (Vattel, liv. iv. ch. vii. sec. 92, 93.)

Exemption of a Diplomatic Agent from all Civil jurisdiction.

§ 23. Although the universal and strict Law of Nations should not exempt a Diplomatic Agent, when abroad, from all the Civil jurisdiction of the State wherein he resides, yet the Exterritoriality founded on the positive Law of Nations cannot refuse such an exemption to him, except in the following cases: viz. 1. unless such Diplomatic Agent was already a subject of the State, wherein he resided, *at the time of his nomination*, and the latter had not renounced its jurisdiction over him; 2. unless such Agent be at the same time in the *service* of the Sovereign to whom he is sent in the quality of a Public Minister, as frequently is the case in several of the German Courts; and 3. unless

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he have the power or the will to subject himself to the jurisdiction of a foreign State.

And from Criminal jurisprudence.

§ 24. The nature of the acts which are frequently inseparable from criminal proceedings, and the inconvenience which would thence result to the affairs with which a Diplomatic Agent is charged, forbid that he should be subjected to the Criminal jurisdiction of the State to which he is accredited. In case, however, of *private* offences, the parties aggrieved must address the Sovereign, who demands justice of the Ambassador's master, and in case of a refusal, he may command the insolent Minister to depart from his territories. But where a foreign Minister offends the Prince himself, by being wanting in respect to him, or by embroiling the State and the Court by his intrigues, if the offended party does not wish to break off intercourse with the master, he sometimes confines himself to demanding the Minister's recall; or if the offence be more considerable, he prohibits him from Court while he awaits the master's reply. In cases of treason, the Government to which the Minister is accredited, may command the offending Minister to quit its territories within a limited time; and in very urgent cases it may secure his person by sending him under an escort to the frontiers. (Vattel, liv. iv. sec. 94—116.)

Of the Ambassador's Civil jurisdiction over his suite.

§ 25. Although the design of Diplomatic Missions does not prevent the persons, who compose the suite of a Public Minister, from being subject to the Civil jurisdiction of the State to which he is accredited, the positive Law of Nations, that is to say, the treaties and conventions which have been concluded relative to this point, and especially the usage established in most of the European Courts, at present grant to Ministers of the first and second class the exercise of a *particular*, though *limited*, jurisdiction over their suite. But it belongs to the two respective Courts to determine the *extent* of that jurisdiction. Where Causes, brought before the Courts of the country wherein the Minister resides, require the deposition of a person attached to his suite; the modern practice is, to request such Minister, through the Secretary of State for Foreign Affairs, either to cause the persons summoned to give evidence to appear before those Courts or to receive the deposition in question; or else to authorize the Secretary of Legation to take it, and afterwards in due form to communicate it to the authority which made the request.

Of his Criminal jurisdiction over his suite.

§ 26. As Ministers of the first and second class enjoy immunity from jurisdiction for the persons composing their suite, it remains for the two Courts to determine *how far* the Minister may himself exercise such jurisdiction, or refer the parties arraigned to the competent authorities of his own Sovereign's dominions. For want of express treaties or conventions on this subject, the established usages must be consulted, which however are not always sufficient to constitute a rule.

In consequence of the Exterritoriality which extends even to the Minister's hotel or residence, it must also be recognised as a principle, that, where a *crime* is committed *within* such hotel, by or upon the persons belonging to his suite, and the offender has been arrested *therein*, the Government to which the Minister is accredited, can, under no pretext whatever, demand such offender to be delivered up, in order that he may be judged by its Courts.

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Exemption of Ambassadors from the Police.

§ 27. After what has been said on the subject of the exemption from Civil and Criminal jurisdiction, which is enjoyed by a Public Minister in the country wherein he resides in that capacity, it naturally follows that he can still less be subject to the *Police regulations*, to which the natives, and also all foreigners residing in that, are obliged to conform. But he is, nevertheless, bound not to disturb the established order; and, further, to take care that nothing be done *within* his house, which *out of doors* can lead to a violation of the *public safety*, or of the statutes or ordinances relating thereto.

Exemption of a Diplomatic Agent's effects from Civil jurisdiction.

§ 28. By the positive Law of Nations, the movable effects possessed by a foreign Minister in his Diplomatic capacity, are exempted from all Civil jurisdiction, and consequently from arrest. The case is otherwise as to those effects which may come into his possession under other titles, as that of a testamentary executor, or a merchant; which sometimes happens, in maritime places, to Consuls. Exemption from arrest is so generally granted to every foreign Diplomatic Agent accredited to a Court, that neither his person, his private property, nor his furniture can be seized, even though, at his departure, he should not have paid his creditors. In England this exemption is particularly enacted by the Statute 7 Anne, ch. xii.

Exemption from direct and indirect impositions.

§ 29. Although both the persons of foreign Ministers and their suites are exempted from all *personal* impositions by virtue of the Exterritoriality granted to such Ministers; yet they are not exempt from *indirect* impositions, such as import duties on commodities, tolls on bridges, canals, or roads, postage of letters, &c. But, to what point soever their exemption may extend, it evidently refers only to things which are really for their use. If they abuse their privilege, in order to carry on a disgraceful traffic under it by lending their name to merchants, the Sovereign has an unquestionable right to put a stop to such practices, and to prevent fraud, even by taking away the privilege. This has happened in several places, where the sordid avarice of some Ministers, who carried on trade under their exemptions, has obliged the Sovereign to take them entirely away. (Vattel, liv. iv. sec. 105; Martens, *Manuel de Diplomatique*, sec. 29.)

Of the freedom of a Minister's hotel.

§ 30. The Exterritoriality granted to the person and suite of a Minister, extends also to his hotel, or residence. His independence, indeed, would be very imperfect, and his personal safety insecure, if the house where he dwells did not enjoy perfect freedom, and were not inaccessible to the ordinary Ministers of Justice. An Ambassador might be troubled under a thousand pretexts, his secrets might be discovered by a visitation of his papers, and his person exposed to insults. All the reasons which establish his independence and inviolability, concur also to secure the freedom of his hotel.

And quarters.

The freedom of quarters, by which formerly all the houses situated within a certain distance of a foreign Minister's house, on setting up his Sovereign's arms against them, (which must be considered as a flagrant abuse, though it was tolerated in several Courts,) must now be considered as generally abolished. At Rome, however, a few Legations, as those of France and Spain, still enjoy a certain degree of *freedom of quarters*; for instance, in the precinct which is under the protection of the Spanish Ambassador, the duties

of the Police are discharged only by *sbirri* belonging to his Mission. (Vattel, liv. iv. sec. 117; Martens, *Manuel de Diplomatique*, sec. 30.)

Right of asylum.

§ 31. It would be an infringement of the independence of Nations, were we to extend the notion of Exterritoriality, which is granted to the residence of a Minister, to authorize the latter to arrest the ordinary course of Criminal justice, by giving an asylum to persons accused of any crime, whether treasonable or private. Hence, wise limits are now assigned to the exercise of this right, which was formerly so much abused, and which enabled every criminal to evade the pursuit of the judicial authorities of a country by taking refuge in the house of a foreign Minister. It is a principle, at present recognised by all the Powers of Europe, that, when a person is accused of High treason, and it is clear that he has taken refuge in the house of a foreign Minister, the Government may not only take the necessary steps *out of doors* for preventing the criminal's escape, but may also proceed to take him *by force*, where a Minister refuses to give him up, after he has been duly solicited by the proper authorities.

Though the carriages of Public Ministers are exempted from the ordinary visits of custom-house officers, nothing can authorize them to make use of their carriages either to withdraw individuals charged with crimes from the competent jurisdiction of the country, or to favour their escape. (Wicquefort, liv. i. ch. xxviii.; Vattel, liv. iv. sec. 118.)

Of the free exercise of Religion.

§ 32. Among the other rights, which a Public Minister ought to enjoy, is comprised that of exercising in his own house the Religion which he professes, or rather that of the Sovereign whom he represents. But this privilege does not extend beyond the person of an Ambassador and his domestics; for, though he cannot be prevented from admitting any foreigners who may present themselves at his gate, yet a Sovereign may forbid his subjects to resort to such Ambassador's house for matters of Religion or otherwise. At present, however, the free exercise of Religion is not refused to any Ambassadors in any civilized country. (Wicquefort, *ut suprà*; Vattel, liv. iv. sec. 105.) In many countries, however, this important point is settled by specific treaties.

§ IV. *Of the Suite of a Public Minister.*

Of the Suite generally.

§ 33. The inviolability of an Ambassador is communicated to every individual in his Suite, and his independence extends to every person in his house. All these persons are so attached to him, that they follow his fate; they depend immediately upon him; he is bound to protect them; and any outrage or insult offered to them is an outrage or insult offered to him. If the domestics and whole family of a foreign Minister did not depend exclusively and entirely upon him, it may be conceived with what facility he might be molested and disturbed in the discharge of his functions. These principles are now universally recognised. (Vattel, liv. iv. sec. 120.)

Secretaries of Ambassy and of Legation.

§ 34. Among the persons belonging to a Public Minister's Suite, *Secretaries of Ambassy*, or *of Legation*, must be considered as the most distinguished; they hold their commissions immediately from their Sovereign, who nominates them only to Ministers of the first and second rank, (rarely to those of the third rank.) They are, in fact, a species of Public Minister; and, independently of their attachment to an Ambassador's Suite, they enjoy in their own name and right the same protection of the Law of Nations, and the same immunities, as he does. But the *private Secretaries* of a Public Minister must not be confounded with the Secretaries of Ambassy or of Legation; for they enjoy no more than the privileges granted to all persons in such Minister's Suite, in whose private affairs they are employed.

Their functions.

The functions of Secretaries of Legation consist in their being employed by their Minister for objects of ceremony, or in making verbal reports to the Secretary of State, or other foreign Ministers; in taking care of the Archives of the Mission; in ciphering and deciphering Despatches; sometimes in making rough drafts of the notes or letters, which the Minister is in the habit of writing to his colleagues, or rather to the local authorities; in drawing up *procès verbaux*; in delivering Passports, and presenting them for the Minister's signature, after the principal Secretary has counter-signed them; and, finally, in assisting the Minister, under whose orders they are placed, in every thing concerning the affairs of the Mission. In case a Minister is prevented, the Secretary of Ambassy or of Legation is employed, and admitted to conferences, and to present notes signed by the Minister; but it is not settled whether such Secretary is entitled to be admitted to *all* the functions of a Minister, even when he has previously been legitimated as a *Chargé d'Affaires*.

Counsellors of Ambassy and of Legation.

Counsellors of Ambassy or of *Legation*, who are attached to Diplomatic Missions, not having the title of *Minister* at the same time, cannot claim the same Diplomatic ceremonial which is enjoyed by the Secretaries of Ambassy or of Legation of the first class.

Of the wives and families of Ambassadors.

§ 35. It is only since the VIIth century, when permanent Missions became more frequent, that the *wives* of Ministers have followed their husbands into foreign Courts, and the title of *Ambassadresses* has been introduced. The wife of a Public Minister participates not only in his independence and inviolability, but also receives the same distinguished honours, which cannot be refused to her without a deficiency in the respect due to her husband. The ceremonial relative to the wives of Ambassadors, is regulated in most Courts. The consideration which is due to an Ambassador is also reflected on his children; who, in like manner, participate in his privileges and immunities. (Vattel, liv. iv. sec. 121; Martens, *Manuel de Diplom.* sec. 46; Moser, *l'Ambassadrice et ses Droits.*)

Of the persons belonging to an Ambassador's Suite.

§ 36. Besides the Secretaries of Ambassy or of Legation, it also happens that Governments attach to Missions, especially to those of the first class, a Director of the Chancery; a Secretary-interpreter; an Almoner; and, on very rare occasions, (such as the demanding of a Princess in marriage,) Pages, to accompany the Ambassadors. Physicians, private Secretaries, officers of the household, and livery servants, who are employed only in the private service of a Minister, enjoy the special protection of the Law of Nations, as belonging to his Suite, and consequently are not subject to the laws and jurisdiction of the country to which he is accredited. (Bynkershoek, ch. xv.) In many countries it is usual to invite foreign Ministers to send, immediately after their arrival, to the Secretary or Minister of State for Foreign Affairs, lists of the persons attached to their Suite, and even to indicate the changes which may take place during their Mission.

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Couriers of an Ambassador.

§ 37. Although the correspondence of Governments with their Diplomatic Agents in foreign countries takes place under the protection of the Law of Nations, yet on many occasions the interest of Governments requires the frequent transmission of intelligence or orders to them, by a safer and more speedy mode of conveyance, than that afforded by the ordinary post, in which case they employ *Couriers*.

In *time of peace*, the persons and the despatches of Couriers are alike inviolable: any violence committed against them is regarded as a manifest infraction of the Law of Nations, whether it be committed in the territory of the Power to which the Courier was going, or in that of a third Power, which he was in the act of crossing. But this privilege does not prevent the seizure of a Courier's papers, on urgent occasions, when a foreign Minister has himself violated the Law of Nations, by forming or favouring dangerous plots or conspiracies against the State, in order to detect them, and to discover his accomplices; because in such case an Ambassador may himself be arrested and interrogated. (Vattel, liv. iv. sec. 99, 123.) In order that a Courier may be enabled to claim this inviolability, he must be legitimated by external marks, such as a plate attached to his clothes, or passports formally drawn up and delivered by a competent and recognised authority. In order to facilitate and accelerate the course of Couriers, many Governments exempt their carriages from being *visited* on the frontiers: this practice, however, is not general, and those packets only which exhibit an *official seal* are not subjected to examination.

In *time of war*, where no arrangement has been concluded relative to the safety of the Couriers of an enemy, or of his allies, Governments consider themselves authorized to cause Couriers to be arrested, and their despatches to be seized; hence, on the first overtures towards reconciliation, both parties instantly assure each other of the free passage of their respective Couriers.

§ V. *Of the Diplomatic Ceremonial.*

Of the Diplomatic Ceremonial in general.

§ 38. The honours due to Ambassadors are matters of pure institution and custom; they have a right to those civilities and distinctions, which custom and manners destine to mark the consideration which becomes the representative of a Sovereign. When a custom is so established, that it gives a real value to things in themselves indifferent, and a constant signification according to manners and usages, the natural and necessary Law of Nations is obligatory with regard to such institution, and requires that we should conduct ourselves, with reference to these things, in the same manner as if they actually had the value which men have attached to them. For instance, by the usage of all Europe, an Ambassador enjoys the peculiar privilege of being covered before the Prince to whom he is sent; this right indicates that he is recognised as the representative of a Sovereign. To refuse it to the Ambassador of a truly independent State, is, therefore, to injure that State, and in some degree to degrade it. (Vattel, liv. iv. sec. 79.)

In every thing which concerns the Diplomatic Ceremonial, the *conventional* or *customary* Law of Nations requires, that nothing be established which can wound the public character of a Diplomatic Agent, or affect his privileges. Though it belongs to Sovereigns to determine the *degree* of honour and of distinctions which they will grant to foreign Ministers, yet great circumspection is necessary on their parts, because the *respect* shown to such Ministers is considered as shown to the Sovereigns and nations by whom they are sent; and whatever may wound them is considered as a want of respect, and, according to circumstances, even as an injury. Hence Sovereigns in general carefully avoid exceptions and preferences, unless they have real grounds for making them. The two most essential and delicate points of the Diplomatic Ceremonial are *rank* and *qualifications*. The usage followed in each Court is, and must be, the guide in this respect. There is, however, an important distinction to be made on the subject of Ceremonial. Where it concerns the Court itself at which a Minister resides, such Court is responsible for every thing done, or which a Minister may have experienced, contrary to the customary Ceremonial. On the contrary, where the Ceremonial refers to Ministers among themselves, as when it respects their rank, &c.; in this case a Court has no right to interfere, and indeed prudence forbids it to make any interference. The following paragraphs will exhibit a sketch of the principles at present acknowledged by most of the European Courts.

Of Audiences, public and private.

§ 39. Whatever may be the rank of a Diplomatic Agent who is sent to any foreign Court, his first duty on his arrival is to notify it, or cause it to be notified, to the Minister for Foreign Affairs.

If such Agent be of the *first class*, this notification is made either by the *Secretary of Ambassy* or *of Legation*, or rather by a gentleman attached to the Mission, who is then charged to deliver a copy of the Credentials to the head of the Foreign Department; at the same time asking on what day and hour the Minister may be admitted to a public Audience of the Sovereign. Very frequently, however, the Ceremonial of each Court and the rank of the Minister arriving decide, whether he is to wait for, or to make, his first visit to the Secretary of State, or Minister for Foreign Affairs.

The arrival of Ministers of the *second class* may be announced in the way above noticed; but, more generally, both they and Ministers of the third class (who ordinarily have neither Secretary of Legation nor gentlemen attached to their Mission) confine themselves to a *written notification* of their arrival, requesting the Minister of Foreign Affairs to be pleased to take the Sovereign's commands respecting the delivery of their Credentials.

Chargés d'Affaires, who are only accredited to the Minister for Foreign Affairs, in like manner notify their arrival in writing, requesting him to fix an hour when they may deliver their Credentials to him.

After the *formal notification* of a Diplomatic Minister's arrival, and after the Minister for Foreign Affairs has paid him the usual complimentary visit, he is admitted to an Audience of the Sovereign; which may be either *public* or *private*, according as the two Sovereigns may wish. A public Audience ushers an Ambassador into his office, though it is not absolutely necessary to his entering upon his functions; frequently he is only admitted to a private Audience, or both his solemn entry (which is now confined to Turkish Ambassadors,) and his public Audiences are deferred to a future day. Public Audiences are given with great splendour, the Ceremonial of which, together

with the form of visits of etiquette, and the rank which the several classes of Diplomatic Agents are to hold, are described at considerable length by Wicquefort, (*l'Ambassadeur*, liv. i. ch. xviii.—xxii.) and by Martens, (*Manuel Diplomatique*, sec. 34—40.) Ministers of the second order are seldom admitted to public Audiences: private Audiences are given with less regard to strict Ceremonial.

Distinctions enjoyed by foreign Ministers.

§ 40. Since the negociations for the peace of Westphalia, the title of *Excellency*, which was anciently given to Emperors, Kings, and Sovereign Princes, has been exclusively given to *Ambassadors*, by whom it is enjoyed to this day. Every Minister of the *first* class has a right to require it of every person with whom he treats, whether *viva voce* or in writing, except the Sovereign, to whose Court he is accredited; this title is also given, in some Courts, but only by *courtesy*, to Ministers of the *second* class, especially those of the great Powers.

Before the establishment of permanent Missions, it was usual to render the same honours to Ambassadors, with which their respective Sovereigns would have been received, on their arrival and departure, even in territories and in towns which they only crossed when travelling. At present, however, they are seldom received with public honours, excepting Ambassadors from the Porte; they travel through towns and cities without any bustle or pomp.

No Diplomatic Agent can claim any greater honours and immunities at the Court wherein he resides, than those given to his colleagues of the same class with himself. Very frequently the great Courts give less to Ministers of the second class, than the middling and petty Courts (especially those of Germany) sometimes give to those of the third class, particularly to Ministers sent by Powers of the first order.

It is a custom now generally established among all the European Courts, to reserve for the *Corps Diplomatique* the next places to those appropriated to the Royal family, at grand *fêtes* or public solemnities. All Ministers, without any distinction, are at present invited or admitted to Court fêtes; and in many countries this privilege is also extended to Secretaries of Ambassy and of Legation.

Of Presents.

§ 41. It is usual in almost all Courts, especially when a Minister has resided there for many years, or has successfully terminated the negociation with which he was charged, to the satisfaction of all parties concerned, to make him *Presents* on his departure, and sometimes also, though very rarely, on his arrival. (On this subject, consult the *Mémoires et Negociations du* Chevalier d'Eon, p. 96.) Presents are sometimes also made to the Ambassador's wife, and to the Secretary of Legation. All such Presents Ministers may accept; but if a foreign Sovereign think proper to confer any of his *Orders* upon them, Ministers cannot wear the decorations of such Orders without the special permission of their own Prince.

§ VI. *Of the Duties and Functions of a Diplomatic Agent.*

Duties of Diplomatic Agents in general.

§ 42. The nomination of a Diplomatic Agent to an employ, fixes the objects of his application and of his labours; and his first Duty ought to be, the acquiring of a perfect knowledge of the affairs with which he is charged. Independently of the Instructions (sec. 16) given to him, if he finds a negociation already broken off, he ought, by reading the correspondence of his predecessor, to inform himself of the origin and progress of such negociation; of the obstacles which it has encountered; and in what manner they have been wholly or in part obviated. This reading will make known to him the persons who have been engaged therein, as well as those who have most effectually promoted it; the means by which they have succeeded, and from what quarters he may derive success; and, lastly, he ought to endeavour to form a judgment respecting the talents of those with whom he has to negociate.

The general Duties of a Diplomatic Agent consist in maintaining a good understanding between the two Governments, where it already exists, and in restoring it by every means he can suggest where it is interrupted; in delivering the letters of his Sovereign or Government to the King or State at whose Court he resides, and in soliciting an answer thereto; in observing all that passes at the Court wherein he negociates; and in protecting the subjects, and in preserving the interests of his master. When his interference in behalf of his Sovereign's subjects is necessary, his instructions will determine whether he is to act in their behalf *officially*, or only by recommendation. (Wicquefort, *l'Ambassadeur*, liv. ii. ch. i.; Martens, *Manuel Diplomatique*, sec. 49.)

Of Diplomatic Negociations.

§ 43. Negociations concerning State affairs are of two kinds, viz. either *Simple Communications*, or *Negociations, properly so called*, whether for removing differences between Governments, or for proposing Conventions or Treaties. The latter are here intended.

A Diplomatic Agent may conduct Negociations either *immediately* with the Sovereign to whom he is accredited, or with the *Minister* or *Secretary of State for Foreign Affairs*. The last-mentioned channel is at present most generally followed, and in protracted affairs it is in some degree indispensable. Negociations, properly so called, may also take place, either *directly* between Ministers, Commissioners, or Deputies nominated expressly for this purpose, by the two Governments, or through the intervention of one or more third Powers as mediators, who in that case charge their representatives to treat with the two litigating parties. (Wicquefort, liv. ii. ch. ii.; Martens, sec. 50.)

Of written Diplomatic Negociations.

§ 44. All the communications, whether direct or indirect, to which Negociations may give rise, are carried on either *viva voce* in *conferences* (for which see sec. 47, *infra*,) or in *writing* by means of memorials or letters mutually interchanged by the negociating Agents.

In *Extraordinary Missions* it sometimes happens that a Diplomatic Agent in the letter customarily addressed to the Minister for Foreign Affairs, to notify his arrival and to communicate his credentials, apprises the latter of the motives and objects of his Mission, but in general terms only, as well as of the powers which he has received from his Court to enter into Negociation. If such Agent's instructions do not bear at all, or at least not with sufficient precision, upon the subject of the treaty which he is commissioned to make with the Government to which he is accredited, he must commence by notifying to the latter that, in order that he may be able to enter into discussions upon the subject in question, he is about to ask his Sovereign's *orders*: nor, until he has received them, does he break

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off the negociation, by addressing to the local Government the decisions or propositions which he is charged to communicate to it.

A Diplomatic Agent, in entering upon a Negociation, ought constantly to have present to his mind the system of rights and interests of his constituent, and also this principle, viz. that in affairs of positive discussion, Governments alone negociate, and that Diplomatic Agents are merely their *organs*, charged only with the interpreting of doubtful points, or with pleading the justice of the decisions formed by their Government, and with the most efficacious means of securing their success. In complex affairs, a negociator ought to have the talent of knowing how to choose the proper manner of treating them; viz. how and when he ought to *concede* a *point*; to *contest* it until he has obtained advantages proportioned to it in the way of compensation; not to *separate* matters so that the person with whom he is negociating may derive any advantage from such separation; to *embrace* every object; not to *cede* any territory unless he can acquire some elsewhere. Such are the difficulties with which a negociator has to contend, especially when the subject of the Negociation is a treaty of peace, which comprises so many different interests. (Wicquefort, liv. ii. ch. iii.; Martens, sec. 51.)

Of Notes and Diplomatic Memorials.

§ 45. When a negociation is carried on in writing, the Diplomatic Agents who are charged with it, address to each other *Letters* or *Notes*, and *Memorials*, both in their own name and in that of their respective Sovereigns. Where an affair has continued a long time without any reply, in order to avoid the appearance of an urgency which the affair perhaps does not require, and on the other hand, not to afford any ground for supposing that it is forgotten, or that there is no intention of prosecuting it any further; in such cases Diplomatic Agents sometimes transmit a kind of memorandum or note not signed, relative to the affair in question, which is termed a *Verbal Note*. If no answer can yet be given respecting the affair, the Minister to whom the note is transmitted, answers them provisionally by a note of the same nature.

Verbal Note.

Ultimatum.

§ 46. The word *Ultimatum*, generally means the result of a Negociation; and it comprises the final determinations of the parties concerned in the object in dispute. None but the Sovereign himself, on becoming acquainted with the progress of a Negociation, can give his representative sufficient powers to determine finally, in cases where the great interests of States are concerned.

Of Conferences.

§ 47. By means of verbal explanations, to which Diplomatic *Conferences* give rise, the progress of an affair is accelerated, various difficulties and delays are obviated, and Diplomatic instruments are prepared and facilitated. It frequently happens previously to fixing a Conference, that a Minister is required to indicate its object in writing; or rather, after the first sitting, he issues in writing his advice or opinion on the object which has been discussed, or the substance of what he may have said in conference, or also a *procès verbal* or *protocol* which has been drawn up respecting it.

Every *written* explanation given at a Conference, which is to be considered as an official and obligatory notification, ought to be *signed*; which formality, however, is not required for what is to serve only as a previous and *non-obligatory* explication. In general, a Diplomatic Agent ought to be extremely circumspect in his communications in writing, lest he should commit himself and be obliged to disavow it. To prevent this two-fold inconvenience, it will be prudent for him not to express himself in writing unless he has express orders so to do. When, indeed, he thoroughly understands the views and intentions of his Cabinet, and when the particulars to be communicated require precision, he may give a verbal note, or a minute of conversation, or even a confidential note: none of these require to be signed, and as they are considered as being given only to assist the memory, nothing can be concluded from them. According to this principle, a Diplomatic Agent must judge when he may be *bound* to affix his signature and when he has a right to *refuse* it.

It is not usual to sign Memorials, Notes, or Declarations of Courts, to which the necessary authenticity is given by the letter or note with which a Minister accompanies them.

Diplomatic Conferences afford full scope for the developement of a negociator's talents, by the manner in which he gives his opinion, and makes his objections to the propositions advanced. The *tone* adopted by a Minister in negociating contributes much to the success of an affair; for the most unexceptionable objection, unless it be offered with circumspection, will always displease: and a Diplomatic Agent will afterwards find it difficult to procure the adoption of his opinion by those with whom he has to treat.

Of Congresses.

§ 48. It frequently happens that several powers nominate Plenipotentiaries to meet in *Congress*, either for the termination of a war by a general pacification, or for the amicable adjustment of existing differences. Where a pacification is the object of a Congress, the opening of it ought to be preceded by a truce or suspension of arms, in order that the safety, liberty, and tranquillity of the Diplomatic Agents sent thither may be secured.

When the place of meeting is agreed upon, the Powers principally concerned begin by sending their Plenipotentiaries; other Powers, which are not principals, frequently send also Diplomatic Agents provided with full powers, either to participate in the proposed treaty, or merely to watch over their interests, and see that nothing be stipulated to their disadvantage, or contrary to their rights or claims. The choice of a spot or house where the Conferences are to be held, is a matter of common agreement among the parties interested. Sometimes it is the residence of the Minister-Mediator, or of him who is to preside at such Conferences; sometimes, the residence of any other Minister, or even a third place chosen for this purpose. Formerly, much time,—months, and even years,—was wasted in idle preliminary discussions respecting the ceremonial, rank, precedency, visits of etiquette, &c.; but since the Congresses held at Utrecht, in 1713, and at Aix-la-Chapelle, in 1748, when the frivolity of such disputes was recognised, these trifling punctilios have been disregarded. The following is the mode of holding Congresses now in use.

At the first meeting, the Plenipotentiaries exchange and examine their respective full powers: if the negociation take place under the mediation of a third Power, the Minister-Mediator, or the presiding Minister, as the case may be, first produces his powers, and he is followed by the rest. When they are all recognised to be in due form, the presiding Minister usually pro-

nounces a discourse suited to the occasion, in which he states the subject of the Congress and his Sovereign's intentions: his example is followed by the other Ministers, who reply in similar discourses. When all the preliminary discussions and arrangements are made, the Plenipotentiaries enter into Conference, they propose, transact affairs, and negociate; and as the multiplicity of affairs occasioned by such negociations renders it necessary to have protocols drawn up at the conclusion of each Conference, these are signed by the Plenipotentiaries concerned, who usually send copies of them to their respective Cabinets.

Of Despatches.

§ 49. It is not sufficient that a Diplomatic Agent should know only how to conduct his Sovereign's interests in a foreign Court; he must also give an exact and faithful account of every thing that passes, both with respect to the negociation confided to him, and also with regard to any other affairs which may happen during his residence there, and which may be of any importance to his Government. Of this duty a Minister acquits himself in the *Reports* or *Despatches* which he sends to his Court. Perspicuity and the most rigid regard to truth are indispensable requisites to these communications, in which the statements relative to negociations must be kept entirely distinct from reports concerning other particular affairs with which he may be charged. A Diplomatic Minister cannot be too reserved in writing news, whether general or particular: he ought to be very punctual in transmitting whatever comes to his knowledge, but he ought to distinguish what is doubtful from what is true and certain; lest, by mingling the false with the true, the falsity of the one should destroy the credit due to the other. He ought to exercise still more reserve in communicating his opinion on the state of affairs, and particularly respecting the success of his negociations, whatever assurances he may receive concerning it. (Wicquefort, liv. ii. ch. x.; Martens, *Manuel*, sec. 57.)

Diplomatic Language.

§ 50. The Language to be employed in Diplomatic communications has frequently given rise to serious and sometimes puerile discussions. As all sovereign States enjoy a mutual independence and natural equality, each of them has an indisputable right in Diplomatic relations to employ the language in use in his own country, or some foreign language mutually agreed upon. In order, however, to avoid the difficulties and inconveniences which would result, and which in former ages actually resulted, from the exercise of this claim, recourse is had to a *neutral* language. Previously to the XVIIIth century, the Latin language was used for this purpose; and it is only since the reign of Louis XIV. when French became the language of society in almost all the great Courts of Europe, that this language has been substituted for Latin in Diplomatic negociations and treaties. Where the parties concerned cannot agree in the choice of a *third* language, each persisting in using his own, both in negociations and also in the drawing up of treaties, two original copies are made of the latter. As the Ottoman Porte considers those treaties only to be binding which are expressed in the *Turkish* language, and the European Powers will not allow that language to be used towards them, the treaties concluded between them and the Porte are most commonly despatched in several languages.

At the Congress of Vienna, all affairs, with the exception of such as exclusively related to the interests of the States of Germany, were discussed in *French*. In the sitting of June 12th, 1817, the Diet of the Germanic Confederation at Frankfort decreed, that for its foreign relations the German language only should be employed; a French or Latin translation being added in parallel pages, whenever it should be desired. But this mode of conducting political affairs, renders Negociations both longer and more difficult, and cannot fail to produce real inconveniences with reference to the clearness and precision of the Treaties themselves. Although it seems natural that, between Governments whose State language is the same, such language should be used in preference to any other; still the French language has of late years most frequently prevailed, especially among the States of Germany.

Responsibility of a Diplomatic Agent.

§ 51. Although, as it has already been remarked, the *precise* line of conduct which a Diplomatic Agent is bound to follow, is often laid down in his Instructions, yet there are cases in which the orders he has received are such, that the execution of them would produce effects opposed to his Sovereign's views, and the consequences thence resulting would evidently be contrary to his Master's interests. In such cases, supposing a Diplomatic Agent to be thoroughly penetrated with the object of his commission, he would be completely convinced that a literal obedience of his orders would lead him aside from that object, and he would, perhaps ought, to take upon himself to suspend the execution of those orders; seizing the earliest opportunity of apprizing his Court of his conduct, and of justifying it by stating his motives and reasons for so doing.

But though there are cases in which a Diplomatic Agent may deviate from his Instructions, it is very difficult to determine those, in which he may, and even ought to act *without* orders; since it is impossible to admit that a Diplomatic Agent is allowed to commit his Sovereign for any measure without his knowledge. As it is extremely difficult for any such Agent to have certain *data* relative to the political position and interests of his Sovereign, in relation to other Powers, it is most prudent that he should hazard nothing, and frankly declare that he has no orders, rather than incur the danger of being mistaken, and thus compromising the interests, dignity, and views of his Cabinet, and finally, rather than expose himself to be disavowed by his Sovereign, or by the States, whose interests he was charged to maintain and defend.

§ VII. *Of the Termination of a Diplomatic Mission.*

Cessation of the Functions of a Diplomatic Agent.

§ 52. The functions of a Minister, who is accredited to a Court, *cease* in the following manner:

1. When the term *expires*, which had been fixed for the continuance of his Mission; and also when he has only been appointed Minister *ad interim*, on the arrival or return of the ordinary Minister. When a Minister is expressly accredited only *ad interim* or for a *limited* time, the arrival or return of the ordinary Minister in the former case, and the lapse of the time fixed in the latter case, respectively cause his credentials to expire; and it is not essential that such Minister should be *formally* recalled. (See, in the *Lettres, Mémoires, et Negociations du* Chevalier d'Eon, an account of the dispute which took place at London between that Minister and the Minister in ordinary, Count Guerchy.)

2. When the *object* of the Mission is fulfilled, as is the case in Missions of pure ceremony, and also those which have for their object any negociation whatever.

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3. By the *recall* of a Minister by his Sovereign.

4. By the *death* of a Minister.

5. By the *death* of the Sovereign to whom he was accredited. It is now generally received as a principle in all European Courts, that after the decease of his own Sovereign, or of Him to whom he was accredited, a Minister is obliged to produce new credentials or full powers, in order that the negociations may be continued with him.

6. By the *death* or *abdication* of his constituent.

7. When a Minister has *demanded* and obtained his dismission from his Sovereign, or is called by the latter to *other* functions.

8. When a Minister, on account of a violation of the Law of Nations, or of important events which have happened during his negociations, &c. *of his own accord* declares, either expressly or tacitly, that his Mission must be considered as terminated.

9. When a Minister is *sent away* by the Government to which he is accredited.

When, in consequence of unforeseen events, it happens that a Minister is suspended from his functions, he continues to enjoy the exterritoriality or inviolability of his public character; and, on the termination of a Mission in any way whatever, he has a right to the privilege attached to that character *for the whole of the time* which is necessary for his return to his own country.

10. Lastly, by the temporary change which a Minister may experience in the Diplomatic rank which he holds; as when an Envoy is charged to present a letter of credence as an Ambassador, or when he quits the character of an Envoy Extraordinary, or of an Ambassador, to continue his Diplomatic functions as a Minister of the second or third order. In these cases such Minister, at an audience, presents both his letter of recall and his letter of credence; after which he ceases to enjoy those distinctions which were only attached to the high character he had temporarily filled.

Audience of Leave.

§ 53. When a Minister has solicited and obtained, through the Minister of Foreign Affairs, (to whom he at the same time transmits a copy of his letter of recall,) an audience to take leave of a Sovereign, he presents to the latter the *original* letter of recall which he has received from his own King. This Audience of Leave may be either public or private, according as the Sovereigns have agreed; and, on presenting such letter, the Minister addresses a discourse or compliments suited to the actual situation of affairs at the moment of his departure, and to the relations subsisting between the two Courts. This last function of his office being performed, the Minister makes his visits of leave to the Foreign Ministers resident at the same Court.

If a Minister be *absent*, from indisposition or other unavoidable cause, when he receives his recall, and if this has not been sent to him in consequence of misunderstanding, it is now settled that he may take leave of the Sovereign to whom he has been accredited *in writing*, (which of course is in substance the same as a discourse on taking leave,) at the same time transmitting the letter of recall.

In both these cases the Sovereign, or head of the Government, causes the Secretary of State to deliver to the Minister who is taking his departure his *letter of recredentials*, as well as the ordinary or extraordinary presents usual in such cases, together with his passports. This letter of recredentials is addressed to the Minister's Sovereign, in reply to that of recall, and the sentiments expressed in it answer to those in the letter received, and to the situation of affairs; in this letter, moreover, which contains a testimony of his particular satisfaction at the Minister's conduct during the period of his Diplomatic residence, he requests the Prince to whom it is addressed to give entire credence to every thing which such Minister, on his return, may say respecting his sincere desire to maintain and to strengthen the good understanding and union established between the two Courts.

In case a Minister is recalled, in consequence of differences which may have arisen between the two Governments, circumstances alone must decide whether a letter of recall is to be sent to him, or whether he is authorized to quit his residence without waiting for such letter, or may demand an Audience of Leave; or whether this is to be granted to him, and finally, whether any presents are to be offered to him, or may be accepted by him.

Where the Minister, who succeeds one that is recalled, arrives before the departure of the latter, or if a *Chargé d'Affaires* be nominated in the interim, the Minister who is on the point of departing presents him to the Sovereign at his Audience of Leave, when the usages of the Court where he is, do not forbid it.

Death of a Public Minister.

§ 54. When a Minister dies in a country, where he has resided in a Diplomatic capacity, his constituent, as well as the family of the deceased, may require his remains to be honoured with a *suitable* burial. The laws of the country wherein the deceased actually was at the time of his death, as well as those of the church to which he belonged, decide upon the *place* where his remains are to be deposited, and whether he is entitled to a funeral procession or not. The family of the deceased may, however, transport his embalmed body out of the country into the States of the Sovereign his master.

Sealing his Papers, &c.

§ 55. It is the duty of the Secretary of Ambassy or of Legation (unless there be a second Minister of the same Power, accredited to the same Court,) to put seals upon, and to draw up an inventory of, the real and personal effects of a deceased Minister, or to cause such an inventory to be drawn up. If a Minister or *Chargé d'Affaires* die without leaving any Secretary of Legation, the inventory is drawn up by the Minister of some allied Court, who, having collected the *archives* under one key, affixes the seals of his legation upon it, in concert with some Minister whom he has engaged to assist him, and who also affixes the seal of his legation. A *procès verbal* of the transaction is then drawn up, and delivered to the successor of the deceased Minister.

Privileges, &c. of the widow and Suite of a deceased Minister.

§ 56. Although the death of a Minister terminates his Diplomatic Mission, together with all the rights and privileges attached *to his person*, (with the exception of the free removal of his effects which are exempted from all dues whatsoever;) yet it is now the established custom to allow his widow and family, as well as the persons belonging to his suite, the full enjoyment, for a limited time, of all the privileges and advantages enjoyed by such Minister during his life. It belongs, however, to the Government, to which he was accredited, to fix that time; which

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being once past, they are brought under the jurisdiction of the country.

Succession to his property

§ 57. All the property, real and personal, of a deceased Minister is subject to the laws of the country in which it is situated; and according to those laws, the requisite formalities for succeeding to the possession thereof must be regulated, whether that succession be under an intestacy, or by will.

§ VIII. *Of Diplomatic Compositions.*

Different kinds of Diplomatic Compositions.

§ 58. Diplomatic Compositions may be divided into two classes, viz.

1. *Public Acts*, strictly so called. Such are *Manifestoes, Proclamations, Exposés* of motives, which emanate from a Government and are addressed either to its subjects or to nations generally, either for the purpose of maintaining and demonstrating some right, or of evidencing obligations contracted by antecedent acts or by ancient local or general usages; or for the purpose of conceding rights or of acceding to claims. Of this description also are *Treaties of Peace* and other Treaties, *Conventions, Acts of Cession, Renunciation, Guaranty*, &c.

2. *Acts* addressed to one or more Powers, to foreign Sovereigns, or their Ministers and Diplomatic Agents, or also to the Ministers of the Government by which the Diplomatic Pieces in question have been issued. To this class belong *Instructions, Full Powers, Credentials, Memorials, Diplomatic Notes, Ultimatums*, and any other Documents to which negociations may give rise.

As many of these instruments have already been noticed, it only remains to offer a few remarks on such of them as have not been mentioned, and which from their importance are deserving of special consideration.

Of Manifestoes.

(1.) By *Manifestoes* are understood the declarations issued by Sovereigns or Governments at the commencement of a war, or when they adopt any rigorous measures. These documents usually contain a declaration of war, together with reasons to justify them in taking up arms; they also are designed to inform revolted subjects of their true interests, and to recall them to their duties. In short, Manifestoes usually contain all those details, which may authentically prove the rights or the complaints of the Sovereigns or States from whom they have emanated.

Preliminaries of Peace.

(2.) *Preliminaries of Peace* are the first sketch of a Treaty, and contain the principal Articles on which both parties are desirous of concluding, and which are to serve as the basis of such Treaty. Preliminaries are agreed upon, when the objects to be regulated are numerous and complicated, or when several Powers have been engaged in the same war, or when the absolute need of peace produces in either party a desire to put a speedy termination to hostilities. As Preliminaries must be signed by the Plenipotentiaries charged with the negociation, the instructions and orders which they have received from their respective Governments while such negociation was in progress, must be their guide in determining how far they may proceed with respect to essential conditions or stipulations. Whatever is only *accessory*, is in like manner agreed upon and rectified in common when the Treaty is definitively drawn up.

Public Treaties and Conventions.

(3.) Express Conventions made between Nation and Nation are called *Public Treaties*: the principal are *Treaties of Peace*, of *Commerce*, of *Alliance, offensive and defensive*, of *Guaranty*, of *Exchange*, of *Limits*, of *Cession*, of *Restitution*, of *Subsidy*, of *Alliance by Marriage*, &c. The *Holy Alliance*, concluded at Paris on the 26th of September 1815, between the Sovereigns of Russia, Austria, and Prussia in person, presents an instance of a Public Treaty concluded and signed without the participation of Diplomatic Agents. To this alliance most of the States and Sovereigns of Europe have acceded: his present Britannic Majesty, when Prince Regent, declined to accede to it, not on account of the principles expressed by the august Sovereigns who signed that Treaty, but because "the forms of the British Constitution, which he was called upon to maintain in the name and in the place of the King his father, prevent him, in the form in which it was laid before him."

As the *validity* of a Treaty depends essentially on the *mutual consent* of both parties, whoever signs such an act in the name of a State, must have been sufficiently authorized to treat by the latter. The constitution of every State determines to *what point* the execution of Treaties concluded upon, whether by the Supreme Council, or by the President or Senate in Republics, is obligatory on the Nations whom those Treaties concern. (On this subject see the works of Grotius, *de Jure Belli ac Pacis*; Vattel, *Droit des Gens*; and Martens, *Précis du Droit des Gens Moderne de l'Europe*.)

The engagements, which may be made by the Diplomatic representative of a Sovereign or State beyond the limits of the authority confided to him, are nothing more than simple *promises*, by which he engages to employ his good offices to procure the ratification of such promise by the State or Sovereign, which charged him with negociating. By the *universal Law of Nations*, every engagement entered into by any Diplomatic Agent, whomsoever, (provided he confines himself within the limits of the powers given to him,) and upon the *faith* of which powers a foreign Nation has entered into a negociation with him, is obligatory upon the State by which he was authorized, even though he should have deviated from his secret instructions. But the *positive Law of Nations*, considering the necessity of giving very extensive full powers to negociators, has rendered a special ratification necessary, in order that a State may not be exposed to irreparable injury from the inadvertence or inexperience of a Diplomatic Agent. Hence, in modern times, those Treaties only are considered obligatory, which have been duly ratified: but such as are signed immediately by Sovereigns themselves (as was the case in the Holy Alliance) require no ratification.

In drawing up Treaties of Peace, the following particulars ought carefully to be attended to, viz. The *Preamble* should be a brief and faithful historical recital of the motives of the Treaty; it also determines the principles and intentions of the contracting parties. The various *subject-matters* ought to be most particularly distinguished, lest engagements of a widely different extent should be thought to bear upon one and the same object. In Treaties, as in all Conventions, *general* engagements precede *particular* engagements; and it is only in consequence of the former, that they enter, Article by

Article, into a detail of the means agreed upon in order to secure their exact and scrupulous execution. These Articles may either be inserted in the principal act, or be annexed to it in the form of an *additional convention*, or of *separate* or *additional Articles*.

When the publication or execution of a Treaty remains suspended for some time, it is called a *secret* Treaty: sometimes also a few Articles only, which are added to the principal Treaty, remain secret. Those Treaties or Conventions, the execution of which depends on the happening of some contingent event, are termed *eventual Treaties*.

The *Articles* cannot be expressed with too great precision and clearness, in order that each of the two contracting parties may perfectly know the extent of his obligations, and what he has to expect from the other, in certain foreseen cases. Hence, it is indispensably necessary, that a Minister engaged in negociations should be thoroughly acquainted with the language in which the Treaty is drawn up; otherwise the most serious misinterpretations must be made, which have not unfrequently led to ruptures between the contracting parties.

Signature of Treaties.

(4.) When the Ministers of two Powers, which are of *equal* rank, sign a Treaty, it is usual to make two originals or a *double* instrument: each nominates his own Sovereign first in the copy which he keeps, and signs first, in order that there may be no prejudice to their claims of rank when this is contested. Where *several* Powers are parties to a Treaty, the signatures are now made (that is, since the Congress of Vienna in 1815) according to the *alphabetical* order of the Power, without any regard to rank; though in certain cases recourse is had to the *lot* to determine the order of signature. Where there is a Minister-Mediator, his signature is ordinarily placed first.

Ratification.

(5.) Although Diplomatic Agents, who are charged with the negociation of a Treaty of Peace, or of a Convention, are, by virtue of their full powers, authorized to conclude and to sign Treaties, yet this is not done, without adding a clause for their *ratification*. The act of ratification consists in a writing signed by the Sovereign and sealed with his seal, by which he not only declares his approbation of the entire Treaty concluded in his name by his Minister, but also promises *bond fide* to perform it in all its points. The Ministers of the respective contracting parties afterwards exchange these ratifications at a time fixed by them; and when a Power has acted as a Mediator, these exchanges are ordinarily made by the hands of the Minister of that Power. Until these exchanges of ratification have been made, no Treaty or Convention becomes obligatory. The *commencement*, however, is dated from the day of the signature, unless it be otherwise expressly stipulated.

Acts of Guaranty.

(6.) A Convention, by which one Power promises to succour another in case the latter should be injured in the exercise of certain rights by a third Power, is called a *Guaranty*. If such Convention guarantees in general terms against all injury of any rights, it becomes an Alliance. (See, on this topic, Neyron's *Essai Hist. et Polit. sur les Guarantiès en General*, &c. Gottingen, 1777; Vattel's *Droit des Nations*, liv. ii. sec. 235—261.) A Guaranty may be admitted as a means of safety in every obligation existing between two or more States, with the exception, however, of the Guarantee. In this way, Territorial Possessions, the Constitution of a State, the right of Succession to a Throne, &c. may be guaranteed. A Guaranty may be made either to the Power whose rights it is intended to secure, or to a *third* Power in favour of the latter. When the inviolability of a treaty is to be secured by means of a Guaranty, this always forms an *accessory* Treaty, notwithstanding it may form *part* of the principal act of the Treaty. A Guarantee may be made not only by a third Power, but also by one of the contracting parties in favour of another, or in favour of some of the contracting parties, which always supposes a Treaty concluded between two or more Powers; in this last case the Guaranty is either *unilateral* or *reciprocal*. It was reciprocal between Prussia and Austria by the eighth Article of the Treaty of Peace, concluded at Dresden in 1745; and also between France and Russia, which Powers, by the twenty-fifth Article of the Treaty, concluded at Tilsit in 1807, mutually guaranteed their respective territories as well as the territories of the powers comprised in that Treaty. An unilateral Guaranty on the part of France took place with regard to the integrity of the Austrian States, at the Peace of Vienna in 1809, Art. 14.

A Guaranty may also be *general*, when it refers to all the rights, possessions, or stipulations contained in a Treaty; or *special*, when it refers only to a part of such rights, possessions, or stipulations. In both cases, however, it ought on no account to prejudice the rights of a *third* Power,—*salvo jure tertii*. (Vattel, liv. ii. ch. xvi. p. 238.)

Acts of Protestation.

(7.) An *Act of Protestation* is a declaration made by a Sovereign, or by his Minister, against the oppression or violence of any authority whatever of a Government, or against the declared *nullity*, or the attacked *validity* of a proceeding or of an entire public act. The Protestation against what has been or shall be done to the prejudice of the party whose interests are maintained, can neither injure nor prejudice the rights of him who is charged with the making of it. A Public Minister, in whose hands a Protestation has been placed, can only receive it *ad referendum*, in order that he may demand instructions against the Protestation itself.

Acts of Abdication, Renunciation, and of Cession.

(8.) According to the Public Law an *Act of Renunciation* is a species of Renunciation of the Sovereignty or of the exercise of any power, which a Government or Sovereign can no longer retain without derogating from the fundamental principles of the Constitution of a State. An *Act of Cession* is a declaration by which a Sovereign renounces his rights of Sovereignty over a country in favour of another person.

Reversals.

(9.) Under the appellation of *Reversal* is understood:

1. The Declaration, by which a Sovereign promises that he will observe a certain order, or certain conditions, which have been once established, notwithstanding any changes that may happen to cause a deviation therefrom. Thus, the Court of Versailles, when it consented for the first time, in the year 1745, to grant the title of *Empress* to the *Czarina* Elizabeth, exacted of her a *Reversal*, or Declaration purporting that the assumption of the title of an *Imperial Government*, by Russia, should not derogate from the rank which France had held towards her, and that upon this condition only the latter Power consented to grant to the Sovereigns of Russia the quality and title of Emperor.

2. Those letters are also termed *Reversals*, *Litteræ Reversales*, by which a Sovereign declares that, by a

particular act of his, he does not mean to prejudice the *right of a third Power*. Thus the Emperor of Germany, whose coronation ought, according to the Golden Bull, to be solemnized at Aix-la-Chapelle, gave to that city, when he was crowned elsewhere, *Reversals*, by which he declared that such coronation took place *without prejudice to its rights, and without drawing any consequence therefrom for the future.*

Of Deductions or Confidential Memoirs.

(10.) When affairs of State occur which are of too great extent and importance to be set forth in an ordinary Memoir, it is usual to draw up *Deductions* or *Confidential Memoirs*,* in order to be presented at a Conference, or for the purpose of being made public. They are designed to explain a principle of the Law of Nations, and to prove the justice or injustice of a claim or of an undertaking; or, further, to display the utility to be derived, or the disadvantage to be apprehended, from particular events, or from the projects of another Power. Deductions of a mixed composition are at present most in use.

Order and perspicuity are essential qualities in the drawing up of this description of Diplomatic writings. The subject, of which they treat, ought to be set forth in such a manner as to enable the reader, at a glance, to seize their motives, dispositions, propositions, and arguments. A Diplomatist should be less solicitous to exhaust the matter (which is rather the object of a dissertation) than to present facts as they really are, together with the remedies to be opposed to an evil, and to reply with precision to objections, which, according to circumstances, may be most to be dreaded, and finally to combat those prejudices which are most contrary to the views or interests of those Powers at whose instance these deductions are drawn up.

A Specimen of the Ciphers referred to in sec. 18, p. 30.

Table of the Cipher A.

a	13	122	*n*	35	212	*Angleterre*	59	247
b	14	124	*o*	37	214	*Monsieur*	91	249
c	15	130	*p*	39	220	*MM. les Etats* ..	93	251
d	17	133	*q*	41	222	*M. Van Goch* ..	95	253
e	19	135	*r*	43	224	*guerre*	92	255
f	21	137	*s*	44	230	*Espagne*	94	257
g	22	139	*t*	47	232	*et*	97	259
h	25	141	*u*	50	234	*il*	99	271
i	27	143	*w*	51	240	*nous*	12	273
k	29	145	*x*	53	241	*de Comminges* ..	71	275
l	31	147	*y*	55	243	*de*	73	277
m	33	149	*z*	57	245			

Explanatory Remarks.

The Ciphers 6, 8, 23, 45, 320, and 713 are null.
Begin by combining *three* Ciphers.
When the Cipher 424 occurs, begin to read by combining *two* Ciphers.
When the Cipher 42 occurs, begin again by combining *three* Ciphers, and so on to the end.

A Despatch written in Ciphers.

Monsieur,

320147122224135822062142122301357132222346122424
211327473119433872717591635083198333762743194913.
313524913313652493202752596130135147814761352228
234143814742413431935178501961719395027448135065
327354447133515619448171995131525819501935847491
331352201358224623023412281331358224251277147122.
862241352302141472343321432142128262282341431471.
227132208224143230135277424211327431983113926979
944839454319356351983547847375047194431194433194.
450431944234450843151939271981763 1613.

J'ai l'honneur d'être, etc.

* Martens prefers the term *Deductions*, because it is appropriated to this species of Diplomatic Compositions by ancient Diplomatists, as well as by authors of the greatest note. In modern Diplomacy, however, this term has become obsolete, and is generally superseded by that of *Confidential Memoirs*. When Diplomatic pieces of this kind are intended only to be communicated to particular Cabinets, Confidential Memoirs frequently have no signatures.

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The same Despatch Deciphered.

Monsieur,

La réponse qu'a faite le Roi d'Angleterre au Mémoire de M. de Comminges, et celle qu'il a rendue depuis aux instances de M. Van Goch, achèvent de persuader MM. les Etats de la resolution qu'il a prise de faire la guerre, et ils prennent toutes les mesures sur ce pied là.

J'ai l'honneur d'être, etc.

DIPLOPOGON, in *Botany*, a family of the class *Triandria*, order *Digynia*, natural order *Gramineæ*. Generic character: glume one-flowered, two-valved; calyx two-valved, the apex of the exterior valve three-awned, interior valve two-awned.

One species, *D. setaceus*, a Grass, native of New South Wales.

DIPLOTERA, in *Zoology*, a family of stinging *Hymenopterous* insects, established by Latreille, which are named from their upper pair of wings being folded longitudinally. This family contains the genera *Vespa* of Linnæus, and *Massaris* of Fabricius.

Family character. Antennæ thickened at the end, and bent at the second joint; eyes cut; the forehead large, often differently coloured in the two sexes; jaws strong, toothed, with a tongue under the labium, the jaws and lips long; the first joint of the thorax arched, with the sides enlarged into the form of epaulets just at the base of the wings; the body bald, generally yellow and black. The females and neuters are armed with a very strong and venomous sting. They generally live in societies, composed of three sorts of individuals. The larvæ are vermiform, destitute of legs, and each living in a separate cell: they are nourished on the dead larvæ of insects, which the mothers collect and store up previous to their birth; or with the honey of flowers; or the juice of fruits, collected by the females and neuters; or with some animal matter, elaborated by them, and furnished to the larvæ periodically.

I. *Vespinæ* or *Wasps*: antennæ of twelve joints; the languet divided into three lobes, the middle lobe cordate, with two round glandular spots at the end, and the side lobes narrow-pointed, with a similar spot composed of four long and feathered threads.

1. Jaws long, narrow. *Synagra, Eumena, Zetha, Discœlia, Ceramia, Pterochilus, Odynerus, Rygchia.* 2. Jaws broad, short. *Vespa.*

II. The *Massares* or *Massarinæ*. Antennæ of eight or ten joints, ending in a distinct, very blunt, rounded club or button; languet composed of two very long threads, with a soft base. Containing the genera *Massaris* and *Celonita*.

DIPROSIA, in *Zoology*, a genus of *Isopodous Crustacea*, nearly allied to *Bopyrus*, established by Rafinesque, Schmaltz.

Generic character. Mantle depressed, oblong, cut, destitute of joints behind; tail below, long, nicked; eyes smooth, superior; mouth inferior; body narrow beneath, jointed; legs six pairs, formed of three joints each, and two in the front of the under part.

This new genus contains only one species:

1. *D. Vittata.* Bluish white, longitudinally banded with violet purple. The circulation is visible through the body of the animal. Found in the Sicilian Seas, parasitical on the *Sparus Erythrinus* or Rock Fish.

DIPSACUS, in *Botany*, a genus of the class *Tetrandria*, order *Monogynia*, natural order *Dipsaceæ*. Generic character: common calyx, many-leaved, proper calyx, superior; receptacle chaffy; flowers composite.

D. fullonium, the *Fuller's Teasel*, is a native of the South of Europe; it is cultivated in the clothing counties of England, the heads are used for carding woollen cloths. *D. sylvestris* is a common native of England. *D. laciniatus* and *D. pilosus* are natives of the South of Europe.

DIPSAS, Gr. δίψας, q. d. *siticulosa*, from δίψ-εῖν, to thirst. Lat. *dipsas*; It. *dipsa*; Fr. *dipsade*; "a snake whose biting brings with it a mortal *drinesse*." Cotgrave.

> The dart and *dipsas*, to the ark com'n in,
> Enfold each other as they were a twin.
> *Drayton. Noah's Flood.*

> Cerastes horn'd, Hydrus and Elops dreare
> And *Dipsas*.
> *Milton. Paradise Lost*, book x. l. 526.

> Aulus, a noble youth of Tyrrhene blood,
> Who bore the standard, on a *dipsas* trod;
> Backward the wrathful serpent bent her head,
> And fell with rage, th' unheeded wrong repaid.
> *Rowe. Lucan. Pharsalia*, book ix.

Milton in the lines above cited probably bore in remembrance a passage of Pliny, who enumerates most of the same monstrous Serpents, and adds, that salted meats are specifics against their poison, *peculiariter, a Chalcide, Ceraste aut quas Sepas vocant aut Elope*, DIPSADEVE *percussis.* (xxxiii. 17.) In another place he recommends a decoction of laurel leaves for the same purpose. (xxvii. 80.) Bishop Newton inclines to refer Milton to the passage of which we have a part quoted from Lucan, who extends his Catalogue of Serpents over thirty lines; Mr. Todd adduces Dante, (*Inf.* 24,) who, however, does not mention the Dipsas at all. It is not unlikely that the extensive reading of our great English Poet, familiar as he was with all these sources, presented each to his mind at the same moment. But Pliny appears from the similarity of collocation to have a preeminent claim.

The horrors to which the unhappy sufferer under the bite of the Libyan Dipsas is reduced, are feelingly described by Lucian in his περὶ διψάδων. The inhabitants of the Libyan desert, he says, search with much diligence for Ostrich eggs, which afford them food, cups, and caps; near these eggs lie the Dipsades in ambush, and attack all who approach them. "Its bite is acute, and leaves a rank poison in the wound, instantly causing excruciating pain; it inflames in a moment the blood of the whole body, rapidly brings on putrefaction, and burns with such violence, that the poor wretch who has the misfortune to be bitten by a Dipsas, screams as if he lay upon a glowing fire. But the most terrible and cruel effect of this venom, is

DIPSAS. that from which the reptile derives its appellation, namely, the indescribable thirst which agonizes the person bitten; and what is above all surprising, the more he drinks, the more tormenting is the thirst, and the more vehement his inclination to drink. All the water of the Nile and of the Danube would not suffice to quench the patient's thirst; instead of mitigating the pain, the raging heat is only increased by drinking; it is as if one poured oil on fire. The cause assigned by the Physicians to this wonderful effect is, that the gross poison being diluted by the liquor acts the more efficaciously, and can spread itself more easily over the whole body.

"I have never personally seen any one labouring under such a calamity, and I hope to God I may never behold a human being suffering so cruelly. And I have always avoided making a journey to Libya, and in that I have done well. But I remember an inscription, which a friend of mine told me he had read, upon the tombstone of a man who perished in this manner. He met with it in his way to Ægypt from Libya, in the greater Syrtis, (which on that journey is not to be avoided,) there he saw on the shore a tomb, almost washed by the waves. The mention of his death to whom it was erected, was described on a pillar by various figures in bas-relief. A man, as the Painters represent Tantalus, stands on the shore, endeavouring to draw water to allay his thirst; round his leg a Dipsas has twined itself, which it seems to bite; a number of women are running up to him, from all sides, with pitchers of water, which they throw over the man; and not far off lie some Ostrich eggs in the sand. Below the bas-relief is placed an inscription in verse, of which I can repeat to you the four first lines.

> 'Thus Tantalus of old could ne'er assuage
> His growing thirst's inaudible rage:
> And thus the Danaids try'd with stubborn will
> The leaky vessel with the tide to fill.'

To these four other lines succeed, relative to the Ostrich eggs, in taking of which he received the bite: but they have cleanly escaped my memory." (Tooke's Lucian, i. 788.)

The Septuagint translators have rendered [illegible] (*Deut.* viii. 15.) δίψα, which in our version is given *draught*, a sense which Bochart supports at great length, *Hierozoicon*, *Pars post* iii. 8. Linnæus gives the name Dipsas to a species of COLUBRA, *q. v.* but this probably is not the Serpent so called by the Ancients, since it is not found in Africa.

Ælian, who gives other names to the Dipsas, *Prester*, *Causon*, *Melanurus*, *Ammobates*, *Centris*, has accounted for the venomous qualities of this serpent in the following manner. (*Hist. Anim.* vi. 51.) When Prometheus had stolen fire from Vulcan, Jupiter gave as a reward to the persons who informed him of the theft, a remedy against old age. This packet was too heavy for them to carry, and they placed it on the back of an Ass. The Ass was thirsty, and approached a fountain to drink; but the waters were guarded by a Serpent which refused him access. The Ass stopped to parley, and bartered the load on his back for a draught of water. As soon as he had quaffed it the Dipsas exchanged his own old age, which he put off, for the thirst of the Ass, which passed to and perpetually remained with him. For this legend Ælian refers to Sophocles (ἐν Κωφοῖς, as Gronovius *ad loc.* says from *Schol. Nicandri ad Ther.* 343,) Dinolochus, Ibycus, Aristeas, and Apollophanes. With such a cloud of witnesses the story can scarcely be otherwise than true. See Aldrovandi *Hist. Serpentum et Draconum*, i. 8.

DIPTERA, in *Zoology*, an *order* of *Sucking insects*, established by Linnæus, named from their being provided with only two wings.

Ordinal character. Feet six; wings two, ribbed and extended; with two balancers placed behind them, in the place of the second pair; mouth consisting of from two to six scaly bristle or lancet-like pieces shut in a sheath; sheath, in the form of a trunk or syphon, bent or jointed, often ending in two lips, and generally furnished with a superior groove, and often provided with two maxillary palpi, which are sometimes enclosed in the sheath.

Fabricius established a similar order, with characters taken from the parts of the mouth, under the name of *Antliata*.

The feet of these animals are often provided with two or three vesicular or membranaceous suckers, formed of a concave disk, which enables the animals to walk on polished, perpendicular, or dependent substances. Sir Everard Home has published a very interesting Paper on this subject, illustrated with many excellent plates, in the *Philosophical Transactions* for 1816.

Several of the insects of this order, belonging to the genera *Tipula*, *Samulia*, *Tabanus*, and *Sternoxus*, incommode us and other animals with their suckers, which often perforate the skin and leave irritable wounds. Some, as the Œstri or Gadflies, deposit their eggs in the bodies of domestic animals, and even sometimes in those of men themselves. Others, in the same manner, infest our meats, cheese, and eatables, or in the form of larvæ, attack plants, and make extensive ravages in them. But as a sort of compensation for these various injuries, these insects consume and destroy great quantities of putrid animal and vegetable substances, or dissipate the fetid and stagnant waters.

They are generally very short-lived. They all undergo a complete metamorphosis. The larvæ are always apodous, and only change their skin once in the duration of their lives; except those which live in water, which they are furnished with variously shaped appendages. The skin of the larva often hardens and contracts into a solid case, so as to have the appearance of an egg.

This order is divided, according to the variations in their metamorphosis and general habits, into five families:

1. *Tipulidæ*, the *Nemaceræ* of Latreille.
2. *Tabanidæ*, the *Tanystomæ* of Latreille.
3. *Strationidæ*, the *Notoracthæ* of Latreille.
4. *Muscidæ*, the *Arthericeræ* of Latreille.
5. *Hippoboscidæ*, or *Pupiparæ*, of Latreille

Those who make a particular study of this branch of Entomology, may be referred to the works of Meigen and Willemann. The first dedicated his attention to the European, and the latter to the exotic species; they are both illustrated with figures of each of the genera.

DIPTERIX, in *Botany*, a genus of the class *Diadelphia*, order *Decandria*, natural order *Leguminosæ*. Generic character: calyx, two of the segments wing-shaped; stamens connected; pod coriaceous, one-celled, two-valved; seed solitary.

One species, *D. odorata*, native of the woods of Guiana. The seed is the celebrated Tongo Bean, usually called the Tonguin Bean. Willdenow.

DIPTYCHS, Lat. *diptycha*; Gr. δίπτυχοι, from δὶς, and πτυχὴ, *plica*, a fold.

And unlike a calender that I have seen, wherein the holy martyrs and confessors of Jesus Christ, who not only had place sometimes in these *diptichos*, but whose names are written in heaven, are erased out, and traitors, murderers, rebels, and heretics set in their room.

State Trials. Proceedings against ignorant and insufficient Ministers.

Besides this, which was peculiar to the martyrs, they had a lower degree of remembrance, for bishops and confessors, and all other eminent persons departed this life, whom they not only praised in orations at their funerals, but writ their names in their *diptychs*, or two-leaved records, which contained in one page all the names of the living, in the other the dead that were of note in the church.

Bishop Lloyd. Sermon at the Funeral of the Rev. J. Wilkins, D. D.

This is notorious in their tables, their new-fashion'd *diptychs*; where men of honourable name and great worth are called *damnati authores*, and their very name commanded to be put out, and some periphrasis set down for them.

Taylor. Polemical Discourses, fol. 455. *Of the Expungatory. Indices in the Roman Church.*

The *diptychs* were registers originally of the subjects of Christ, who were to be hereafter citizens of the new Jerusalem typified by the church on earth.

Bolingbroke. Works, vol. viii. p. 456. *Fragments of Essays*, 80. note.

The Roman DIPTYCHA were folding Tablets, employed as Memorandum Books; and, like other *Souvenirs*, they had leaves (at first, as the name implies, two only,) *in quibus*, as Papias remarks with much solemnity, *corruptores suum inscribunt amorem*. That they were used solely for these purposes nowhere appears, nor is it probable. The higher Magistrate marked these Tablets with their own names, during their year of office, and distributed them as tokens of regard among their friends.

The word in the end, as may be seen in the Citations above, became appropriated to Ecclesiastical Registers of three kinds: *Diptycha mortuorum*, in which the names of all such as died in the odour of Sanctity were enrolled; *Diptycha vivorum*, containing the living Officers and Benefactors of the Church; *Diptycha Episcoporum*, a Catalogue of canonized Bishops. Portions of these were read during the celebration of Mass. See the laborious volumes of Gorio, *Thesaurus veterum Diptychorum Consularium et Ecclesiasticorum*, Flor. 1759.

DIPUS, from the Greek δὶς, *twice*, and ποῦς, *a foot*, Gmel.; *Jerboa*, Pen. In *Zoology*, a genus of animals belonging to the family *Claviculata*, order *Rodentia*, class *Mammalia*.

Generic character: two incisive teeth in each jaw; head broad; eyes prominent and large; hind legs very long; hair long, and tufted at the extremity.

This genus has been separated by Gmelin from the *Mures*, in consequence of the great length of the hind legs, and the extreme shortness of the fore legs; in consequence of which the Dipus appears to have but two legs. Like the Kangaroo, the animals comprised in this genus spring forwards instead of walking, a motion which is prevented by the shortness of the front extremities. Each fore foot has five toes; whilst in those of the hind feet, that portion of the metatarsus, or bones which support the toes, to which the three middle toes are attached, consists of a single piece like the metatarsal bones of birds. In some species there are also upon the sides of the hind feet little toes. These animals live in burrows, and during winter become torpid.

D. Sagitta, Gmel.; *Mus Sagitta*, Pall.; *le Gerboa*, Buff.; *Arrow Jerboa*, Pen. Is about the size of a Rat, and has three toes on each foot; it is of a bright yellow above, and white beneath, with a white band extending from the root of the tail into the flanks; the tail itself is black, and tipped with white; the ears long, and the head roundish. It inhabits the northern parts of Africa.

D. Jaculus, Gmel.; *M. Jaculus*, Lin.; *l'Alagtoga*, Buff.; *Egyptian and Siberian Jerboa*, Pen. This species is larger than the preceding, it has five toes on each foot, those behind being furnished with lateral toes, and those in front having the inner toe or thumb very small and indistinct; the ears are larger than those of the Arrow Jerboa; the body is covered with long hair, ash-coloured at the bottom, and pale tawny at the ends; across the upper part of the thighs is an obscure dusky band. It inhabits Egypt, Barbary, Palestine, and the sandy tracts between the Don and Volga; and is known among the Mongolians by the name of Alagh Dungha. The Arabs call it the Lamb of the Israelites; and it is believed to be the Coney of the Holy Scriptures, and the Mouse of Isaiah, (ch. lxvi. 17.)

See Linnæi *Systema Naturæ*, à Gmelin; Cuvier, *Règne Animal*; Pennant's *History of Quadrupeds*.

DIRCA, in *Botany*, a genus of the class *Octandria*, order *Monogynia*. Generic character: calyx none, corolla tubular, border obsolete, stamens unequal exserted, style filiform, berry one-seeded.

One species, *D. palustris*, a shrub, native of North America. Nuttall.

DIRE, DI'REFUL, DI'REFULNESS, DI'RENESS. } Lat. *dirus*, *dear*, from *dir-ian*, *nocere*, to dear or dere, to hurt. See DEAR; and also Tooke, ii. 301 and 412. Vossius;—from the Gr. δεινὸς, ν changed into ρ. Festus; *Dei ira*.

Direful is *dereful*, full of *dere*, i. e. of hurt, mischief, injury. *Dire* is not, like *dere*, used as a substantive.

Hurtful, distressing, causing great evil, mischief; and therefore dreadful, terrible, mournful, lamentable.

Hart cannot thinke, what outrage and what cryes,
With fowle enfouldred smoake and flashing fire,
The hell-bred beast threw forth unto the skyes,
That all was covered with darknesse *dire*.

Spenser. Faerie Queene, book i. can. 11.

This Herod thus would Bethlem's infants kill,
The Christians soone these *direfull* newes receive,
The trumpe of death sounds in their bearing shrill,
Their weapon, faith; their fortresse, was the grave.

Fairfax. Godfrey of Boulogne, book ii. st. 13.

——— I have supt full with horrors;
Direness, familiar to my slaughterous thoughts,
Cannot once start me.

Shakspeare. Macbeth, p. 150.

Arise, O father of the Trojan state!
The nations call, thy joyful people wait
To seal the truce, and end the *dire* debate.

Pope. Homer. Iliad, book iii.

If we come now to the doctors of the church that flourished after the Pelagian heresy arose, (as a comet portending *direful* effects to the Christian world) it is confessed that they all maintained the same hypothesis, [immortality.]

Bishop Bull. Discourse 5. vol. ii. p. 301.

——— Presumptuous, sacrilegious man!
Careless what *dire* enormities he wrought,
Who bent his bow against the pow'rs of heav'n!

Cowper. Homer. Iliad, book v.

Let none of us then suppose he hath no account to give. A single talent, wrapped up in a napkin, brought its possessor, you may remember, into a *direful* case.

Gilpin. Sermon 11. vol. i.

The *direfulness* of this pestilence is more emphatically set forth in these few words, than in forty such odes as Sprat's *on the Plague at Athens.* *Dr. Warton. Essay on Pope.*

DIRE. — DIRECT.

DIRECT.

DIRE/CT, *v.*
Dire'ct, *adj.*
Dire'cter,
Dire'ction,
Dire'ctive,
Dire'ctitude,
Dire'ctly,
Dire'ctness,
Dire'ctor,
Dire'ctorship,
Directo'rial,
Dire'ctory,
Dire'ctress,
Dire'ctrix.

Fr. *diriger*; It. *dirigere*; Sp. *dirigir*; Lat. *dirigere, directum*; (*dis*, and *reg-ere*, to rule or order.)

To rule or order; to proceed in, to put into, the ruled, ordered or right way; the straight way, the right line; to guide, to regulate, to manage, to conduct.

To do any thing *directly*, is to do it straightway, straight forward, without turning to any thing else, immediately.

O moral Gower, this boke I *direct*
To the.

Chaucer. The fifth Booke of Troilus, fol. 194.

And faire Uenus the beaute of the night
Upraise, and set vnto the west ful right,
Her golden face in oppositioun
Of God Phebus *direct* descending down.

Id. The Testament of Cresside, fol. 194.

In whose calme streames I sailde so farre,
No raging storme had in respect,
Untill I raisde a goodly starre,
Wherto my course I did *direct*.

Incertaine Auctore. The Loss of Libertie by Loue.

We fled away, our face the blood forsoke,
But they with gate *direct* to Lacon ran.

Surrey. Æneis, book ii.

I haue before made mention howe Moscouie was in our time discouered by Richard Chanceler in his voyage toward Cathay, by the *direction* and information of M. Sebastian Cabota, who long before had this secret in his minde.

Hakluyt. Voyage, &c. Richard Chanceler, vol. i. fol. 242.

Now of this maior or first proposition thus vnderstand, doth the cõclusion folowe *directly*.

Frith. Workes, fol. 147. *Of the Sacrament of the Body and Blood of Christ.*

To prove that Sir Christopher was a chief *director* of things done in the house that Sunday morning the 8th of Feb. it was shewed, that Mr. Killegrew of the Privy-chamber coming that morning to Essex-house, Sir Christopher meets him in the court.

State Trials. Trial of Sir Christopher Blunt.

And said; Faire Sir, I hope good hap hath brought
You to enquire the secrets of my griefe,
Or that your wisdome will *direct* my thought
Or that your prowesse can me yeeld relief.

Spenser. Faerie Queene, book i. can. 7.

Direct or *indirectly* then
To answer, all is one:
From those inquisitors escape
But verie few or none.

Warner. Albion's England, book ix. ch. li.

If even your own children pretend to dispossess their minds of all malignity, and to have the dominion of all passions, shall not they be your judges, and condemn such, as with the succour of grace conjoyned to reason, do not undertake the subjection of this passion to the precept and example of our divine *director*?

Mountague. Devoute Essayes, Treat. 15. part i. sec. 3.

Cease then, vain words; well may you show affection
But not her worth: the mind her sweet perfection
Admires; how should it then give the lame tongue *direction*.

P. Fletcher. Piscatory Eclogues, ecl. 7.

Which friends, sir, as it were, durst not (looke yon, sir) shew themselues (as we terme it) his friends, whilest he's in *directitude*.
Directitude? What's that?

Shakspeare. Coriolanus, fol. 23.

I acknowledge myself but a bare Englishman, subject to the laws thereof, as well in the penal, as in the *directive* part of them.

State Trials. Trial of Lieutenant-Colonel John Lilburne.

He affirming, That mind together with nature was the cause of this universe; and that heaven and earth, plants and animals were framed by them both; that is, by mind as the principal and *directive* cause, but by nature as a subservient or executive instrument.

Cudworth. Intellectual System, fol. 153.

At the side of this house next unto the castle was seated the chaire of state, having *directly* over it, and extending very largely every way, a very faire and rich canopy.

Sir Francis Drake. The World Encompassed, fol. 90.

Chor. He will *directly* to the lords, I fear,
And with malicious counsel stir them up
Some way or other yet further to afflict thee.

Milton. Samson Agonistes, l. 1260.

And to prevent all dangers and all disorder, there should always be two of the scholars with them, to be as witnesses and *directors* of their actions.

Cowley. Essays. The School.

Thus the *Book of the Common Prayer* might be taken away, and totally suppressed; and that, instead thereof, a *Directory* might be used.

Clarendon. History of Civil War, vol. ii. part ii. p. 560.

——— Like a traveller on some strange coast,
Having his first path, his *directress*, lost,
With devious steps, now in, now out doth wind,
Flies what he seeks, and meets what he declin'd,
Lost in the errour of ambiguous ways.

Sherburn. Translations. Salmacis.

It is as unconceivable how it [mechanism] should be the *directrix* of such intricate motions, as that a blind man should manage a game at chess.

Glanville. The Vanity of Dogmatizing, ch. iii.

Let me tell you, that the easiness and pleasantness of the Liturgy was not thought to consist in the easiness of the task for the minister, (for I do not perceive that the *Directory-way* as 'tis exercised, hath any whit less of that ease in it,) but in respect of the auditors who can go on in their duty with more ease and pleasure.

Hammond. Works, vol. i. fol. 194. *Papers past at Oxford.*

Might but this judgment that hath prey'd and gnaw'd so long upon the bowels of the kingdom, but pare the heart of the Englishman into such a plain equitable figure, leave never an angle or involution in it and make us but those *direct-dealing* honest fools that we are reproach'd to be.

Id. Ib. vol. iv. *Sermon* 6. fol. 502.

DIRECT.

Th. And thy advice, this night, I'll put in practise;
Therefore, sweet Protheus, my *direction-giver*,
Let vs into the city presently
To sort some gentlemen well skil'd in musicke.
Shakspeare. Two Gentlemen of Verona, fol. 32.

He slew his mother at the God's command,
They bid him strike, and did *direct* his hand
To punish falshood, and appease the ghost
Of his poor father treacherously lost.
Dryden. Juvenal. Satire 8.

'Tis the mean genius, the slovenly performer, who knowing nothing of true workmanship, endeavours by the best outward gloss and dazzling shew, to turn the eye from a *direct* and steady survey of his piece.
Shaftesbury. Works, vol. i. p. 234. *Advice to an Author*, part ii. sec. 2.

In the third place, to observe, of what consequence it is in matters of religion, that men fail not in this first and grand foundation; in the root, the spring, the universal guide and *directer* of their actions: take heed, that the light which is in thee, be not darkness. *Clarke. Sermon* 5. vol. iii.

The *direction* of all their progressive motions, both of the primary and secondary planets, uniformly from the west to east, (when by the motion of comets it appears, there was no necessity but that they might as easily have moved in all imaginable transverse *directions*) is an evident proof that these things are solely the effects of wisdom and choice.
Id. On the Attributes, p. 67.

For if we first examine the precepts *directive* of our practice in relation to God, what can be more just, or comely, or pleasant, or beneficial to us, than are those duties of piety, which our religion doth enjoin. *Barrow. Sermon* 16. vol. ii.

When thus Actæon calling to the rest:
"My friends," says he, "our sport is at the best.
The sun is high advanc'd, and downward sheds
His burning beams *directly* on our heads."
Addison. Ovid. Metamorphoses, book iii.

I have written to my Lord Arlington at large, upon the confidence of this safe conveyance by the yatch, which will give your lordship your share of trouble, but, withal, a full prospect of the dispositions here, and consequently the present as well as future estate of our alliance, if it be pursued with the same *directness* it has been contracted.
Sir William Temple. Works, vol. i. p. 334. *Letter to the Lord Keeper*.

O teach me to believe thee thus concealʼd,
And search no further than thyself revealʼd;
But her alone for my *director* take,
Whom thou hast promis'd never to forsake.
Dryden. The Hind and the Panther.

Behold how closely the church hath followed the Apostles' *directory*; for here in this form we have (as the analysis doth manifest) first prayers, that is petitions for good; then supplications, or deprecations of evil; in which are comprehended intercessions (and so not named here) that is, desiring some good or some deliverance from evil for others; and lastly, giving of thanks for mercies already received.
Comber. Companion to the Temple, part iii. sec. 7.

These *Directory* articles, in order to the execution of the late act against recusants, and the council's letter, were sent to all the bishops of his province by the archbishop according to his office.
Strype. Life of Grindal. Anno 1581.

Thus self-interest if rightly *directed*, flows through the nearer charities of relations, friends and dependents, till it rises, and dilates itself into general benevolence.
Fitzosborne. Letter 30. p. 134.

I have not, however, neglected the softer graces of my admired Tully, wherever I could, with propriety, step out of my *direct* road to enjoy a more flowery path; for it was warmth not austerity, at which I aimed. *Melmoth. Pliny, to Arianus.*

——————— What scenes are these,
Which strike my wondering senses? lo! enthron'd
Upon a solid rock great Nature sits;
Her eyes to heaven *directed*, as from thence
Receiving inspiration.
Dodsley. Agriculture, can. 1.

Between the foot of these ridges and the sea, is a border of low land surrounding the whole island, except a few places where the ridges rise *directly* from the sea.
Cook. Voyages, vol. i. book i. ch. xvii.

DIRECT. — DIRECTORY.

These travelling ladies used to carry alms and oblations with them, to be distributed as the *directors* of their conscience should devise.
Jortin. Works, vol. ii. p. 175. *Remarks on Ecclesiastical History.*

In 1773, he [Commodore Johnston] was a candidate for the *directorship*, in which he did not succeed.
Mickle. To Commodore Johnston.

But what coercive power is there in philosophy? It may see and determine right: but who, or what shall compell the supreme *directress* of life to observe its own determinations.
Hurd. Works. Sermon 47. vol. vii.

When the motley Assembly of Presbyterians, Erastians, and Independents met at Westminster, in 1643, the Liturgy of the Church of England had been laid aside, and no Office had been substituted in its room. A Committee, therefore, was appointed to agree on certain general heads for the guidance of Ministers. These heads, having passed through the Assembly, were sent to Scotland for approbation, and in the end were authorized by an Ordinance of Parliament, bearing date January 3, 1644, under the title of a DIRECTORY *for the Public Worship of God throughout the three Kingdoms of England, Scotland, and Ireland.* The same Ordinance repealed the Acts of Edward VI. and Elizabeth, by which the Liturgy was established, and forbad the use of it within any Church, Chapel, or place of public worship in England or Wales, appointing the use of the Directory in its stead. This Ordinance, however, never received the Royal Assent, and it was a long time before it succeeded in abolishing the established worship. In some parts, the Directory could not be procured, in others it was rejected; some Ministers would not read any form, others read one of their own. The Parliament, therefore, in the ensuing summer, called in all the Books of Common Prayer, and imposed a fine upon such Ministers as should read any other form than that imposed by the Directory. The penalty for reading the Liturgy was £5. for the first offence, £10. for the second, and a year's imprisonment for the third; for non-observance of the Directory, 40*s*. Any one who should preach, write, or print any thing in derogation of the Directory, was to forfeit not less than £5. nor more than £50. to the poor. All Common Prayer Books remaining in Parish Churches or Chapels were ordered to be carried to the Committee of the several Counties, within a month, there to be disposed of as the Parliament should direct. (Rushworth, *Hist. Coll.* P. iv. i. 295.)

The King, firm in his conscientious support of the Church, in return, forbad the use of the Directory, and enjoined the continuance of the Liturgy by a Proclamation from Oxford, dated November 13, 1645, in which he observed that "The Book of Common Prayer being a most excellent form of worship, grounded on the Holy Scriptures, is a great help to devotion, and tends to preserve an uniformity in the Church of England; whereas the Directory gives liberty to ignorant, factious, and evil men, to broach their own fancies and conceits, and utter those things in their long prayers which no conscientious man can assent to; and, be the Minister never so pious, it breaks in upon the uniformity of public service." In opposition to the Ordinance of the Parliament, this Proclamation strictly enjoins the Liturgy to be used,

"and that the Directory be in no sort admitted, or received or used; and whensoever it shall please God to restore us to peace, and the Laws to their due course, we shall require a strict account and prosecution against the breakers of the said Law. And in the mean time, in such places where we shall come and find the Book of Common Prayer suppressed and laid aside, and the Directory introduced, we shall account all those that are aiders, actors, or contrivers therein, to be persons disaffected to the Religion and Laws established." (*Id. Ib.* 207.) Warrants also were issued, under the King's own hand, to the same purpose, addressed to the heads of the University; and Charles assured the Peers at Oxford, that he was still determined to live and die for the privileges of his Crown, his friends, and Church government.

When the Parliament visitors went down to Oxford in 1647, the Vice-Chancellor, Dr. Fell, summoned a Convocation, in which it was agreed not to submit to them. At the same time Dr. Sanderson drew up a Paper, entitled *Reasons of the present Judgment of the University of Oxford concerning the Solemn League and Covenant, the Negative Oath, and the Ordinance concerning Discipline and Worship, approved by general consent in a full Convocation, June 1, 1647.* The clauses concerning the Directory are as follows:

"We are not satisfied to submit to the Ordinance for establishing the Directory, because it has not the Royal assent, and yet abrogates Acts of Parliament made by the joint consent of King, Lords, and Commons, especially one, which annexes the whole power of ordering all Ecclesiastical matters for ever to the Imperial Crown of this realm; now we are not satisfied that a less power can have a just right to abrogate a greater.

"As to the Directory itself, we cannot, without regret of conscience, and during the continuance of the present laws, consent to the taking away the Book of Common Prayer, which we have subscribed, and solemnly promised to use no other; which we believe contains in it nothing but what is justly defensible; and which we think ourselves able to justify against all Papists and Sectaries. Besides, we look upon the Statute enjoining the use of the Common Prayer to be still in force, and will always remain so, till it shall be repealed by the same good and full authority by which it was made; that is, by the free consent of King, Lords, and Commons."

The utmost concession which the Puritans could obtain from Charles, even when his fortunes were almost at their lowest ebb, and he was imprisoned in the Isle of Wight, were those which he proposed in the Conference at Newport, towards the close of 1648, that he would confirm the use of the Directory in all Churches and Chapels, and would repeal so much of all Statutes as concerned the Book of Common Prayer, only provided the use thereof might be continued in the Royal Chapel for the King and his household; and that the Directory should be confirmed by Act of Parliament for three years, provided a consultation be had in the mean time with the Assembly of Divines. These propositions were voted unsatisfactory by the two Houses.

The Preface to the Directory states, that however much many godly and learned men rejoiced in the beginning of the blessed Reformation and the Book of Common Prayer at that time set forth, nevertheless that long and sad experience hath made it manifest that the Liturgy used in the Church of England (notwithstanding all the pains and religious intentions of the compilers of it) hath proved an offence not only to many of the godly at home, but also to the reformed Churches abroad. It then enumerates the burden of reading all the prayers which it enjoined; the many troublesome and unprofitable ceremonies contained in it, which have occasioned much mischief, and disquieted sundry consciences, debarring some from the Lord's Table, and others from the exercise of the Ministry (to endangering of many thousand souls in a time of such scarcity of faithful Pastors.) It continues, "that Prelates and their factions have laboured to raise the estimation of it to such a height, as if there were no other worship or way of worship of God amongst us, but only the Service-Book; to the great hinderance of the preaching of the Word, and (in some places, especially of late,) to the justling of it out, as unnecessary, or, at best, as far inferior to the reading of Common Prayer, which was made no better than an idol by many ignorant and superstitious people, who, pleasing themselves in their presence at that service, and their lip-labour in bearing a part in it, have thereby hardened themselves in their ignorance and carelessness of saving knowledge and true piety."

The Liturgy, moreover, it affirms, has been a great means of increasing an idle and unedifying Ministry, which contented itself with set forms made to their hands by others, without putting forth themselves to exercise the gift of Prayer. On these accounts, therefore, the Directory was framed, not from any love of novelty, nor any intention to disparage the first Reformers, but to answer the gracious providence of God, which called for further Reformation, to satisfy the consciences of those who put it together, and to give some public testimony of their endeavours for uniformity in Divine worship, to which they were pledged by the Covenant.

The different heads which follow respecting public worship, are 1. *Of the Assembling of the Congregation, and their behaviour in the Public Worship of God.* The congregation is to assemble, and take seats without adoration or bowing to any particular places; and the Minister is to begin with prayer. During worship, all persons are to forbear reading any thing except what the Minister is reading or citing. There are to be no private whisperings, conferences, or salutations; no doing reverence to persons present; no gazing, sleeping, or other indecent behaviour. 2. *Of Public Reading of the Holy Scriptures.* Pastors and Teachers are to read the word to the congregation; those also who intend for the Ministry may occasionally both read and preach, if so permitted by the Presbytery. All the Canonical Books of the Old and New Testament, but none of the Apocrypha, may be read; the length of the portion read is left to discretion, but it is considered requisite that the Books be read in their order. If the Minister wishes to expound, he is not to do so till he has finished the Chapter. 3. *Of Public Prayer before the Sermon.* After reading of the Word and of the Psalm, the Minister who is to preach is to endeavour to get his own and his hearers' hearts to be more rightly affected with their sins; and he is, therefore, in great length of prayer, to acknowledge original and actual sin, and to deprecate God's anger; to pray for the propagation of the Gospel both at home and

abroad, and especially for the blessing of God upon the Churches and Kingdoms of Scotland, England, and Ireland, now more strictly and religiously united in the solemn national League and Covenant; for the King, that he may, among other blessings, be saved from evil counsel; for the conversion of the Queen, for the religious education of the Prince and the rest of the Royal seed; and then in a form, resembling that of the *Bidding Prayer*, for other persons in authority and places of education; finally, for the special gifts of wisdom, fidelity, zeal, and utterance, to the Minister himself now called to dispense the bread of life to his household. 4. *Of the Preaching of the Word*, which is to be performed Powerfully, Plainly, Faithfully, Wisely, and Gravely. The general precepts upon which Sermons are to be framed are well laid down under this head, and deserve much attention. It concludes by stating, that where there are more Ministers in a Congregation than one, and they of different gifts, each may more especially apply himself to doctrine or exhortation, according to the gift wherein he is most excellent, and as they shall agree among themselves. 5. *Of Prayer after Sermon.* This is to include thanks for vocation, adoption, justification, and sanctification. On special occasions, which appear to require it, a blessing is to be begged upon the Assembly of Divines, and upon the armies by sea and land, for the defence of the King, Parliament, and Kingdom. Of the Lord's Prayer, the notice is but cold: instead of enjoining its constant use as an essential part of every Service, it is mentioned only in these words, "We recommend it also to be used in the prayers of the Church."

The Division *On the Administration of the Sacraments and Form of Baptism*, orders that Baptism be not administered in the places where Fonts, in the time of Popery, were unfitly and superstitiously placed. The Minister is to begin by instructing those present touching the institution, nature, use, and end of the Sacrament; he is to exhort them to look back upon their own Baptism, and to warn the Parents of the danger of God's wrath, both to themselves and the children if they be negligent. Then prayer is to be joined with the word of instruction for sanctifying the water. The child is to be named in the same form as that given in the Book of Common Prayer; and as the Minister pronounceth the words of naming, he is to baptize the child with water; which, for the manner of doing it, is not only lawful but sufficient, and most expedient to be, by pouring or sprinkling of the water on the face of the child, without adding any other ceremony. The Minister is to conclude with Prayer. In this Sacrament, therefore, Private and Lay Baptism are forbidden in all cases, and the use of Godfathers and Godmothers, and the sign of the Cross are dispensed with. Dipping was excluded by Lightfoot. The Assembly divided on the Question, 25 to 24; and Lightfoot prevailed on them to substitute the words "not only lawful but also sufficient," for "lawful and sufficient."

Of the celebration of the Communion or Sacrament of the Lord's Supper. This Sacrament is to be celebrated frequently; the precise number of times to be at the discretion of the Minister and other Church Governors. The most convenient time is after morning Sermon. The ignorant and scandalous are not fit to receive it. Public warning is to be given of it the sabbath day before, when something concerning the ordinance itself, and the due preparation for it should be taught. At the beginning, the Minister is to make a short exhortation, warning, and invitation. The Table is before to be decently covered, and so conveniently placed, that the communicants may orderly sit about it or at it. The Minister is then to sanctify and bless the bread and wine; the bread in comely and convenient vessels, the wine in large cups; having first in a few words shown that these elements, otherwise common, are now set apart and sanctified to this holy use by the word of institution and prayer. He is to read 1 *Cor.* xi. 23—27, to communicate himself, and to distribute in both kinds to the other communicants in the following words. "According to the holy institution, command, and example of our blessed Saviour, Jesus Christ, I take this bread, and having given thanks, I break it, and give it unto you. Take ye, eat ye; This is the Body of Christ, which is broken for you: do this in remembrance of him." "According to the institution, command, and example of our Lord Jesus Christ, I take this cup and give it unto you. This cup is the New Testament in the Blood of Christ, which is shed for the remission of the sins of many; drink ye all of it." Then with warning and thanks to conclude. The Collection for the poor is so to be ordered, that no part of the public worship be thereby hindered. Here no mention is made of Private Communion, or of Administration to the Sick. The altar with rails and the kneeling posture are changed; the first, indeed, was abolished by Ordinance of Parliament, bearing date August 28, 1643. The Minister has no discretion allowed him of rejecting scandalous livers. This point, technically called *The Power of the Keys*, was much debated in the Assembly; the Presbyterians wished to give such power to the Ministers and Elders; the Independents to the whole Brotherhood; but Selden, Lightfoot, Colman, and their party were for open Communion, and with them the Parliament agreed; only conceding to the other the empty warning before the celebration.

Of the Sanctification of the Lord's Day. All worldly business is to be timely and seasonably laid aside, and the whole day is to be celebrated publicly and privately as holy to the Lord. The diet to be so ordered that servants be not unnecessarily detained at home. All vacant time between or after the meetings for public worship is to be spent in reading, meditation, repetition of sermons, (especially by calling their families to an account of what they have heard,) catechising, conferring, prayer, and psalm singing.

Solemnization of Marriage. Marriage is to be solemnized by a lawful Minister, in order that he may counsel the parties, and pray for them. Banns are to be published, and if the parties be under age, the consent of Parents or Guardians is to be communicated to the Church Officers, and recorded. In first marriages this consent also is to be required, even from such as are of age; and in after marriages the parties are to be exhorted not to contract any engagement without communicating with their Parents, and endeavouring to obtain their consent. No long interval is to elapse between publication of Banns and the solemnization of marriage. It is to be solemnized in the place appointed by authority for public worship before a competent number of credible witnesses, at some convenient hour of the day, at any time of the year

except on a day of public humiliation; and it is advised that it be not on the Lord's day. The form of contract is as follows: "I N take thee N to be my married wife, [husband] and I do, in the presence of God, and before this Congregation, promise and covenant to be a loving and faithful husband [and obedient wife] unto thee, until God shall separate us by death." Registers are to be kept. Here the use of the Ring is abolished.

Concerning Visitation of the Sick. Here no mention is made of the occasional specific Confession to be made by the Penitent, under peculiar trouble of mind; nor of the conditional and declaratory Absolution which is to follow it, if it be humbly and heartily desired.

Concerning Burial of the Dead. The Body is to be decently attended from the house to the place appointed for public burial, and there immediately interred without any ceremony. "And because the custom of kneeling down, and praying by or towards the dead corpse, and other such usages, in the place where it lies, before it be carried to burial, are superstitious; and for that, praying, reading, and singing, both in going to, and at the grave, have been grossly abused, are no way beneficial to the dead, and have proved many ways hurtful to the living, therefore let all such things be laid side.

"Howbeit, we judge it very convenient, that the Christian friends, which accompany the dead body to the place appointed for public burial, do apply themselves to meditations, and conferences suitable to the occasion: and that the Minister, as upon other occasions, so at this time, if he be present, may put them in remembrance of their duty.

"That this shall not extend to deny any civil respects or deferences at the burial, suitable to the rank and condition of the party deceased, while he was living."

Concerning Public Solemn Fasting. "A religious Fast requires total abstinence, not only from all food, (unless bodily weakness do manifestly disable from holding out till the Fast be ended, in which case somewhat may be taken, yet very sparingly, to support nature, when ready to faint,) but also from all bodily delights, (although at other times lawful,) rich apparel, ornaments, and such like, during the Fast; and much more from whatever is, in the nature or use, scandalous and offensive, as gaudish attire, lascivious habits and gestures, and other vanities of either sex; which we recommend to all Ministers, in their places, diligently and zealously to reprove, as at other times, so especially at a Fast, without respect of persons, as there shall be occasion.

"So large a portion of the day, as conveniently may be, is to be spent in public reading and preaching of the Word, with singing of Psalms, fit to quicken affections suitable to such a duty, but especially in prayer.

"Besides solemn and general Fasts enjoined by authority, we judge, that at other times, congregations may keep days of Fasting, as Divine Providence shall administer unto them special occasions. And also, that families may do the same, so it be not on days wherein the congregation to which they do belong, is to meet for Fasting, or other public duties of worship."

Concerning the Observation of Days of Public Thanksgiving. After the Public meeting, the Minister before their dismission is solemnly to admonish his congregation to beware of all excess and riot tending to gluttony or drunkenness; and much more of these sins themselves in their eating and refreshing, and to take care that their mirth and rejoicing be not carnal but spiritual.

Of Singing Psalms. This is to be private as well as public. The voice is to be tunably and gravely ordered. Every member of the congregation who can read is to have a Psalm Book, and such as cannot read are to be exhorted to learn.

An Appendix, touching Days and Places of Public Worship. Festivals are not to be continued. As no dedication or consecration under any pretence whatever can confer holiness on a place, so no superstition formerly used can pollute it, therefore the places hitherto employed for Public Worship may continue to be so employed.

Respecting the extraordinary omissions in the Directory, in the matters relating to Public Worship Lord Clarendon has recorded a pleasant anecdote. The occurrence took place during the Treaty at Uxbridge, in 1645. "The Commissioners of both sides, either before their sitting or after their rising, entertaining themselves together by the fire-side, as they sometimes did, it being extremely cold, in general and casual discourses, one of the King's Commissioners asked one of the other, with whom he had familiarity, in a low voice, 'Why there was not in their whole Directory any mention at all of the Creed, or the Ten Commandments, and so little of the Lord's Prayer? which is only once recommended.' The Earl of Pembroke, hearing the discourse, answered aloud, and with his usual passion, 'That he and many others were very sorry that they had been left out; that the putting them in had taken many hours' debate in the House of Commons, and that at last the leaving them out had been carried by eight or nine voices; and so they did not think fit to insist upon the addition of them in the House of Peers; but many were afterwards troubled at it, and he verily believed if it were to do again, they should carry it for the inserting them all;' which made many smile, to hear that the Creed and the Ten Commandments had been put to the question and rejected: and many of the other were troubled, and out of countenance with the reason the good Lord had given for their exclusion." (*Hist. of Reb.* book viii.)

The Directory has been frequently reprinted since its first appearance in 1645. It may be found in the Vth Volume of Neale's *History of the Puritans*, and in the Miscellaneous Volume of Doctrine and Discipline, entitled *The Confession of Faith, &c. of public authority in the Church of Scotland.*

DIREMPT, *v.* Lat. *dirimere, emtum*, to separate, to decide.

So making a transaction, and ingrossing it in writing, he writ the iudiciall examination for a prouiso; that if either part refused to stand to his arbitrement, the definitiue strife might be *diremptedby* sentence. *Holinshed. Conquest of Ireland*, ch. xxxiii.

The displeasure of the canon law against such marriages (of brothers and sisters' children) is so high flown that no less can take it off than an utter *diremption* of them.
Hall. Cases of Conscience, Dec. 1. ch. v.

DIRE'PTION, **DIRE'PTITIOUSLY.** Lat. *diripere*, (*dis*, and *rapere*; to seize, to snatch away,) to plunder; to despoil.

The whole country by these continuall *direptions*, was vtterly deprived of the staffe of foode, hauing nothing left to prolong their life, but that only what they got in hunting.
Speed. The Saxons, book vii. ch. i. sec. 2.

For distance of place, dangers of ways, and perils by the sea, his holiness cannot have due examination of such suggestions; but his grants do pass him, *si ita sit:* and so the grants surreptitiously and *direptitiously* obtained.
Strype. Memorials, Anno 1532.

DIRGE, or **DI'RIGE**, **DI'RGE-ALE**, **DI'RGE-PRIEST.** So called from the beginning of the Psalm *Dirige nos Domine*, which is accustomed to be sung at Funerals. Skinner. But what Psalm can Skinner, and his monitor, Henshaw, mean? Jamieson and Fosbrooke are both wrong in that to which they refer, viz. the 9th verse of the Vth. Other Etymologists ascribe it to a Popish hymn: *Dirige gressus meos.* Casaubon objects to this etymology, and gives as an especial reason, That he can find no name given *his sacris ab hoc* dirige in any other language. Our old authors, however, write the word *Dirige*; and no other plausible origin has been assigned.

Ye vertuous women, tender of nature
Ful of pite and of compassion,
Resort I pray you vnto my sepulture
To sing my *dirige* with great deuocion.
Chaucer. The Lamentation of Marie Magdaleine, fol. 321.

While will ye not be at his *diriges*, as ye haue been at rich mass? sith God praiseth him more than he dooth other men.
Jack Upland. Imputed to Chaucer.

Yea, and many enioyne penãce to geue a certayne for to haue so many Masses sayde, and desire to prouide a chappellayne themselues. Soule masses, *diriges*, monethmyndes, yearemyndes, Alsoul day and trentals.
Tyndall. Workes, fol. 136. *The obedience of a Christian Man.*

Scrape clene the letany out of euery booke, with our lady mattens and the *dyrige* to.
Sir Thomas More. Workes, fol. 1120. *The Answer to the Poysoned Booke.*

And ouer y^t he ordeyned ther, to be cõtynued for euer, one day in ye weke, a solempne *dirige* to be songe, and vpon ye morowe a masse. *Fabyan. Anno* 1422.

Haue thei not thrust in syen all popyshe rytes, tradicions, sacraments, masses, matens, *diriges*, for their dead.
Joye. Exposicion of Daniel, the ninth Chapter.

At Halomas to watch in the church, to say a *dirige* and commemorations, and to ring for all soules, to pay tithes truely, to give to the high aulter.
Fox. Martyrs. Four Questions propounded to the Papists, quest. 4.

While those things were doing, a rumor was in all mens mouthes, that the Archbishop, to curry fauor with the Queene, had promised to say a *dirige* masse after the olde custome, for the funeral of King Edward her brother.
Id. fol. 1698. *The Story and Life of D. Cranmer.*

MEL. The raven croak'd, and hollow shrieks of owls,
Sung *dirges* at her funeral; I laugh'd
The whilst, for 'twas not boot to weep.
Ford. The Lover's Melancholy, act ii. sc. 2.

In time of popery, they carried the dead body into the church, where the priests said *dirgies*; and twenty *dirgies* at four pence a piece, come to a noble. *Selden. Table Talk*, p. 90.

With them the superfluous numbers of idle wakes, guilds, fraternities, church-ales, helpe-ales, and soule-ales, called also *dirge-ales*, with the heathenish rioting at bride-ales, are well diminished and laid aside.
Holinshed. Description of England, book ii. ch. i.

The soft complaining flute
In dying notes discovers
The woes of hopeless lovers,
Whose *dirge* is whisper'd by the warbling lute.
Dryden. Song 3, *for St. Cecilia's day.*

The vast number of Priests made them contemptible: for there were mass-priests, *dirige-priests*, chantry-priests, sacrificing-priests, as the author of the *Defence of Priests' Marriage* reckons them up.
Strype. Memorials, Anno 1546.

Yet hear! 'tis Heav'n's most high decree!
The solemn rites prepare!
Let Sion's daughters raise the *dirge*,
Replete with wild despair.
Lowth. Lectures by Gregory, vol. ii. p. 129. *Elegy*, lect. 22.

DIRK, *v.* **DIRK**, *adj.* To *dirk* is to *derck*, to dark or darken, *q. v.* See *Dirk* in Jamieson.

Thy waste bignesse but cumbers the ground
And *dirkes* the beautie of my blossoms round.
Spenser. Shepheard's Calendar, Februarie.

For day, that was, is wightly past,
And now at earst the *dirke* night doth hast.
Id. Ib. September.

DIRK, (a dagger.) The verb, to *dirk* or *durk*, is found in Scotch writers. Dr. Jamieson thinks that as the Islandic *daur* signifies a sword, *durk* may radically be a Gothic verb. The Dutch have *dorck, pugio*, a short sword.

The said Donald running up stairs with a drawn *dirk* and bended pistol in either hand, making search through the whole house and beds, to have murdered the said Sir James.
State Trials. Proceedings against the Marquis of Argyle.

In vain thy hungry mountaineers
Come forth in all thy warlike geers,
The shield, the pistol, *durk*, and dagger,
In which they daily wont to swagger.
Tickel. An Imitation of the Prophecy of Nereus.

DIRT, *v.* **DIRT**, *n.* **DI'RTY**, *v.* **DI'RTY**, *adj.* **DI'RTILY**, **DI'RTINESS**, **DI'RTY-CLOUTED**, **DIRT-PIE.** Somner says, from the A. S. *tord*, which according to Tooke is the past participle of *tiran*, to feed upon. *Tord*, that which has been fed upon. See the Example from the Bible. In A. S. *ge-drit-an*, is, *cacare*; Dutch, *driiten*. And see to *Dryte* in Dr. Jamieson's *Supplement*.

To *dirt* or to *dirty*, (the latter now the more common verb,) generally is

To bemire, to defile, to bedaub, to pollute; to cover, smear or stain with, mire, filth, mud.

Nethelesse I gesse all thingis to be peyrement for the cleer science of Iesus Crist my Lord, for whom I made all thingis peyrement and I deme as *dryt*, that I wynne Crist.
Wiclif. Philipensis, ch. iii.

And Ahud put forthe his left hand, & toke the dagger frome his right thighe, and thrust it into his bely so that the hafte wente in after the blade. And the hafte stopped in the fat, for he drue not ye dagger out of his belye. And the *dyrte* came out.
Bible, Anno 1551. *Judges*, ch. iii.

Hetherto hath M. More reasoned reasonably: but now he beginneth to decline from the dignitie of diuinitie into the *dirtie* dregges of vayne sophistrye.
Frith. Workes, fol. 136. *Of the Sacrament of the Body and Blood of Christ.*

Riding in his long gowne downe to the horse heels like a Phariseie, or rather like a *dioven*, *dirted* vp to the horse bellie.
Fox. Martyrs, fol. 1581. *Hubberdin against M. Latimer.*

And being downe, is trode in the *dirt*,
Of cattell, and bronsed, and sorely hurt.
Spenser. Shepheard's Calendar, February.

Or were it such gold as that, wherewithall
Almighty chymics from each mineral
Having by subtle fire a soul out-pull'd,
Are *dirtily* and desperately gull'd:
I would not spit to quench the fire they 're in.
Donne. Elegie 12.

Hee changed the name of the great citie of France, and called it Paris, which before that time was called Lutecia, because of the mudde and *dirtinesse* of the place wherein it standeth.
Stow. The Romans, Anno Domini 386.

He [Sir Thomas More] rather soyled his fingers, then *dirtied* his hands in the matter of the Holy Maid of Kent, and well wiped it *off* again. *Fuller. Worthies, London.*

And all his armour sprinkled was with blood,
And soil'd with *durtie* gore that no man can
Discerne the hew thereof.
Spenser. Faerie Queene, book ii. can. 6.

Then can he term his *dirty* ill-fac'd bride
Lady and queen, and virgin deify'd:
Be she all sooty black, or berry brown,
She's white as marrow's milk, or flakes new-blown.
Hall. Satire 7. book i.

SPRING. My head was *dirty-clouted*, and this leg
Swadled with rags, the other naked, and
My body clad like his upon the gibbet.
Brome. The Merry Beggars, act ii.

Shakespeare, 'tis true, this tale of Troy first told
But, as with Ennius Virgil did of old,
You found it *dirt*, but you have made it gold.
Duke. To Mr. Dryden on his Troilus and Cressida, Anno 1679.

If gentlemen would regard the virtues of their ancestoors, (that gallant courage, that solid wisdom, that noble courtesie, which advanced their families and severed them from the vulgar,) this degenerate wantonness and *dirtiness* of speech would return to the dunghill, or rather (which God grant) would be quite banished from the world. *Barrow. Sermon* 13. vol. i.

Should Sir John Falstaff complain of having *dirtied* his silk stockings, or Anne of Boleyn call for her coach; would an audience endure it, when all the world knows that Queen Elizabeth was the first that had her coach or wore silk stockings?
King. Art of Cookery, Letter 6. *To Mr.* ———

All the air about us is it not (not onely not noisome to our smell, but) very comfortable; and refreshing; and doth not even the *dirty* earth yield a wholesome and medicinal scent?
Barrow. Sermon 6. vol. ii.

Mulus, you say, first charm'd her eyes;
First, she lov'd babies and *dirt-pies*.
Walsh. Dialogue between a Lover and his Friend.

I will learn to ride, fence, vault, and make fortifications in *dirt-pies*. *Otway. The Atheist*, act v. sc. 1.

I could not help reflecting, when I read this inscription, how contemptible and ridiculous are those honours, which are thus sometimes thrown away upon *dirt* and infamy; which such a rascal, in short had the assurance both to accept and to refuse, and then set himself forth to posterity, as an example of singular moderation!
Melmoth. Pliny, to Montanus, book vii. let. 29.

His [a Collier's] high wages arise altogether from the hardship, disagreeableness, and *dirtiness* of his work.
Smith. Wealth of Nations, book i. ch. x.

What is 't to us, if taxes rise or fall,
Thanks to our fortune we pay none at all.
Let muck-worms who in *dirty* acres dea.,
Lament those hardships which we cannot feel.
Churchill. Night, An Epistle to Robert Lloyd.

DIS, in *Composition*. From *dis*, says Scaliger, is formed *di*, and thence *de*. *Dis*, from the Gr. *δὶς*, *bis*, *quod enim* bis *fit*, *separatim fit*. *De Caus.* lib. 8. c. 145. Gr. *δὶς*, from *δί-ειν*, to divide, to separate. *Dis*, *di*, and *de*, may be considered as the same prefix, meaning *separation*, *partition*. They vary somewhat in their usage; *de* is more commonly applied to express separation, by motion *from*, as of a part from the whole; and then, motion *downwards from*. *Di*, separation by motion of diverse parts, diverse ways: and *dis*, the same. Applied to words denoting *wholeness* or *rest*, they would reverse or negative the signification of those words; and afterwards convey that force to words of a different description. More than this; being frequently prefixed to words, themselves meaning *separation* or *partition*, and thus augmenting the force of those words, they have been improperly —with this augmenting force—prefixed to other words, not having such meaning of separation or partition.

DISA, in *Botany*, a genus of the class *Gynandria*, order *Diandria*, natural order *Orchideæ*. Generic character: calyx resupinate, ringent, back of the posterior leaflet furnished with a spur, which is sometimes wanting; lip without a spur.

Twenty-eight species, mostly natives of Africa. Persoon.

DISA'BLE, *v.* DISA'BLE, *adj.* DISABLE'MENT, DISABI'LITY. } *Dis*, and *able*, from the Goth. *abal*, strength. See ABLE. To deprive of ability, strength, power, force; to strip or deprive of those qualities, which enable or empower; (and in our old writers) which give value or estimation; and thus, to undervalue, to under-rate, to disqualify, to dis-esteem.

Refellere, in Livy, is rendered in Hackluyt to *disable* or *confute*.

It is submitted vnto your correction
Consider that my conning is *disable*.
Chaucer. Certain Balades, fol. 343.

Right well therefore and iudicially sayth Titus Linius. Neither meane I to anouch (quoth he) ne to *disable* or *confute* those thinges which before the building and foundation of the citie haue beene reported, being more adorned and fraught with poeticall fables than with incorrupt and sacred monuments of truth.
Hakluyt. Voyage, &c. The Genealogy of the Duke of Moscouia, vol. i. fol. 221.

ROS. Farewell, Mounsieur Traueller: looke you lispe, and weare strange suites; *disable* all the benefits of your owne countrie, bee out of loue with your natiuitie, and almost chide Gode for making you that countenance you are.
Shakspeare. As You Like it, fol. 200.

AR. It may be
You think my tongue may prove your enemy;
And though restrained sometimes, out of a bravery,
May take a license to *disable* ye.
Beaumont and Fletcher. The Island Princess, act iv. sc. 1.

Ne doth she giue them other thing to eate
But bread and water, or like feeble thing,
Them to *disable* from reuenge aduenturing.
Spenser. Faerie Queene, book v. can. 4.

That these more curious times they might diverse
From the opinion they are link'd unto
Of our *disable* and unactive force,
To show true knowledge can both speak and do.
Daniel. Musophilus.

But in the end, in respect of the assurance, and that the plea was in *disablement* of him that was severed, the writ was awarded good. *State Trials. The Case of the Postnati.*

No more doth charity command; nor can her rule compel, to retain in nearest union of wedloc, one whose other grossest faults or *disabilities* to perform what was covenanted are the just causes of as much grievance and dissension in a family, as the private act of adultery.
Milton. Doctrine, &c. of Divorce.

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You see I have *disabled* myself, like an elected Speaker of the House: yet like him I have undertaken the charge, and find the burthen sufficiently recompensed by the honour.
Dryden. To the Right Honourable the Earl of Abingdon, &c.

But still this is only an interruption of the acts, rather than any *disablement* of the faculty.
South. Sermons, vol. v. p. 174.

He that freely brings upon himself a *disability* of embracing the means of grace, is liable to that reprehension and punishment which is due to a voluntary rejection of them.
Id. Ib. vol. viii. p. 392.

When Virtue shunn'd the shock, and Pride,
Disabled, lay by Virtue's side,
Too weak, my ruffled soul to cheer,
Which could not hope, yet would not fear.
Churchill. The Ghost, book v.

For they will be free from that terrene concretion and remains of the carnal part bringing on the inconveniencies, *disabilities*, pains and mental disorders spoken of in the last section.
Search. Light of Nature, vol. ii. ch. xxi. p. 2.

Disability, in *Law*, is when a person is made incapable to inherit lands or take any benefit which he might otherwise do. This may happen in four ways: by the act of God; by the act of the Law; by the act of the Ancestor; or by the act of the Party himself. *Disability by the act of God*, is where a person is *non compos mentis*, or *non sanæ memoriæ*, which so disables him that in all cases wherein he gives or passes any thing or estate from him, after his death it may be annulled or avoided. *Disability by the act of the Law*, is where a man by the sole act of the Law, without any thing done by himself, is rendered incapable of the benefit of the Law, as an alien born. *Disability by the act of the Ancestor*, is where there is an attainder of Treason or Felony, by which attainder a corruption of blood takes place, from which cause the children are incapable of inheriting. *Disability by the act of the Party*, is where a man binds himself by obligation, that upon surrender of a lease, he will grant a new estate to the lessee, and afterwards he grants over the reversion to another, which puts it out of his power to perform it. There are also other Disabilities by the Common Law, as Idiotcy, Infancy, and Coverture, for making grants; and some by the Statute, as Papists are disabled to present to a Church, Officers not taking the Oath are incapable of holding offices, Foreigners, though naturalized, of bearing offices in Government.

DISABU'SE, v. } *Dis, ab, uti, usus*, to use. See
Disabu'se, n. } Abuse. Fr. *desabuser*; to free from *abuse*; from deception guile, imposition; to undeceive.

God forgive the inventors and contrivers of that foul calumny. But by his Almighty Providence, who from heaven reveals secrets, it was not long before that partie was *disabused*.
Clarendon. History of Civil War, vol. i. *Preface*, 21.

But if by simplicity you meant to express a general defect in those that profess and practice the excellent art of angling, I hope in time to *disabuse* you and make the contrary appear evidently. *Walton. Angler*, part i. ch. i.

For although on her head there seems to be crownes of gold, and her haire like the haire of woman, yet her teeth appear as the teeth of lions, and her sting like that of scorpions, so that the deterrings and *disabuses* appeare together with the dilectations.
Montague. Devoute Essayes, Treat. 10. part i. sec. 4.

Let every faithful Minister, therefore of the Church of England, in a conscientious observance of the laws laid upon him by the said church, make it his business to undeceive and *disabuse* the people committed to his charge.
South. Sermons, vol. v. p. 37.

Dr. Horne justly supposed that the admirers of Hume were more likely to be *disabused* of their error by the fear of derision, than by any force of argumentation.
Knox. Winter Evenings, even. 62. vol. ii. p. 595.

DISA'CCOMMODATE, } Fr. *desaccomoder*, to dis-
Disaccommoda'tion. } accommodate. Cotgrave. *Dis, ad*, and *commodus*; (*commodus*, as if *cum modo*, with measure, with moderation.) See Commodious.

To strip or deprive of measure, of moderation, of proportion, of fitness, suitableness, convenience, advantage; to inconvenience.

They were such as were great and notable devastations, sometimes in one part of the earth, sometimes in another; either by certain rotations, or at least in some places more than in other, according to the accommodation or *disaccommodation* of them to such calamities.
Hale. Origin of Mankind, sec. 2. ch. ix. fol. 217.

I hope this will not *disaccommodate* you.
Warburton, to Hurd, Letter 192.

DISACCO'RD, } *Dis*, and *accord*, (*ad, cor*,) to
Disacco'rdance. } act with one heart. See Accord.

To strip, deprive or divest, of accord, of union, of harmony, conformity or agreement; to disagree, to dissent, to differ.

Trewly presence and predestinacion in nothing *disacordes*, wherefore as I was learned how Goddes before weting and free choice of will now stondon togither, me thinketh the same reason me leadeth, that desteny and free will *accordes*, so that neither of hem both to other in nothing contrarieth.
Chaucer. The Testament of Love, book iii. fol. 314.

Wherefore I passe ouer, leuynge all the other matyer, whiche also is there rehercid, of the war attwene Vter and Osca, sone of Hengiste; for so moche as it is *disacordaunt* vnto other wryters.
Fabyan, vol. i. part v. ch. c.

For, she was daughter to a noble lord,
Which dwelt thereby who sought her to affie
To a great peere: but she did *disaccord*,
Ne could her liking to his loue apply.
Spenser. Faerie Queene, book vi. can. 3.

DISACKNOWLEDGE: *dis, a*, and *knowledge*, from A. S. *cnawan*, to know, and *lecgan*, to lay. See Acknowledge.

To refuse to acknowledge; to refuse to own; to disown.

And so, besides that first sort of schism which was an offence against subordination, i. e. a breaking off from the communion of; and obedience to their lawfull superiors, there may be also another species, referring to government, a *disacknowledging* or rejecting the due government.
Hammond. Works, vol. ii. part ii. fol. 135. *An Answer to Schism disarmed.*

DISACQUAINT: *dis*, and *acquaint*, (q. v.) to make known to. Fr. "*desacconnoitre*; to *disacquaint*, to break or dissolve the acquaintance of; also, to renounce or forego all acquaintance with." Cotgrave.

If that thy rydes, or renes become
with twitchinge stitche attainted,
Seeke how to chase that griefe awaye
to make it *dis-acquainted*.
Drant. Horace, Epistle to Numidius.

Ye must now *disacquaint* and estrange yourselfes from the soure old wine of Moses lawe, and dryake in the newe musto of more solider doctrine. *Udall. Luke*, ch. xvi.

DISADORN: *dis, ad*, and *orn-are*, to deck, to decorate. See Adorn.

To strip or deprive of ornament; of decoration, of embellishment.

But when she saw grey hairs begin to spread,
Deform his beard, and *disadorn* his head,
The Goddess cold, &c.
Congreve. Homer's Hymn to Venus.

DISADVANCE: *dis*, and *advance* or *avance*, (q. v.) to come or cause to come into the *van* or front.

To come or cause to come, from the *van* or front, to move backward, to retire or retreat, or cause to retire or retreat.

Within the paleis gardin by a well
Gan he and I, well half a daie to dwell
Right for to speaken of an ordinaunce
How we the Grekes mighten *disauance*.
Chaucer. The second Booke of Troilus, fol. 160.

Yet one of many was so strongly beat
By Priamond, that with vnlucky glaunce,
Through Cambel's shoulder it vnwarely went,
That forced him his shield to *disadvance*.
Spenser. Faerie Queene, book iv. can. 3.

For when they saw their Lord's bright cognizance
Shine in his face, soon did they *disadvance*
And some unto him kneel, and some about him dance.
G. Fletcher. Christ's Triumph on Earth.

DISADVA'NTAGE, *v.* DISADVA'NTAGE, *n.* DISADVANTA'GEOUS, DISADVANTA'GEOUSLY, DISADVANTA'GEOUSNESS. *Dis*, and *advantage* or *avantage*; which may be referred to the same origin with *avance*. See ADVANCE, ADVANTAGE, and DISADVANCE, above.

To strip or deprive or divest of an advantage, of any thing that may forward or promote the interest or service; of favour, benefit or profit; to injure, to cause a loss or mischief.

Pity of right ought to be reasonable
And to no wight do no *disauantage*.
Chaucer. The belle Dame sans Mercie, fol. 254.

It was not longe after or bothe kynges with great hoostys drewe into the country, and at the ryuer of Stampis met, where atwene the was foughten a stronge batayll, but by the polycie of Theodobert, Lothayre was put to a *disauaũtage*.
Fabyan, vol. i. part v. ch. 124.

Shall I pursue my right by the lawe? If thou wilte folowe my counsell, ye shalt euen on the way as thou goest with thy aduersarie, agree with him, and spedely make an ende of the mattier, whether it be to thy benefite or *disauauntage*.
Udall. Matthew, ch. v.

Besides it plainly proveth the properness of their parts and fallnesse of their industry, who thereby, and by God's blessing thereon, reached so high preferment, though *disadvantaged* by standing on so low ground of their extraction.
Fuller. Worthies of England, vol. i. ch. xxv.

But as it fell out, the overture proved *disadvantageous* to the King, and gave the other party new cause of triumph, that they had plainly threaten'd him out of what he pretended to have firmly resolved to do, which *disadvantage* was improved by the other proposition, that attended it, concerning the militia.
Clarendon. History of Civil War, vol. i. part ii. p. 502.

It is you, that can best excuse the imperfections of it, as knowing not only the more obvious, but the more private avocations and other *disadvantages*, among which it was penned.
Boyle. Works, vol. i. p. 244. *Seraphic Love, The Epistle Dedicatory.*

'Tis a very *disadvantageous* bargain for all the conveniences this world can afford, to be deprived of the comforts of our immortal state. *Barrow. Sermon* 15. vol. iii.

Now if I do any thing unhandsome, or *disadvantageous* to my self or friends, in order to a treaty, it will be merely my own fault. *Ludlow. Memoirs*, vol. iii. p. 224.

When we come to touch it, the coy delusive plant [sensitive plant] immediately shrinks in its displayed leaves, and contracts itself into a form and dimensions, *disadvantageously* differing from the former; which it again recovers by degrees, when touched no more.
Boyle. Works, vol. i. p. 260. *Seraphic Love.*

This *disadvantageousness* of figure he [Pope] converted, as Lord Bacon expresses it, into a perpetual spur to rescue and deliver himself from scorn, and to watch the weakness of others, that he might have something to repay them.
Tyers. Hist. Rhapsody on Pope, part v.

This leads me to suspect, that some idle tale or other has been reported to the *disadvantage* of my sentiments respecting Appius: but be assured, whatever you have heard of that nature is utterly false. *Melmoth. Cicero, to Marcus Cælius.*

Whatever *disadvantageous* sentiments we may entertain of mankind, they are always found to be prodigal both of blood and treasure in the maintenance of public justice.
Hume. Essay 6. part i.

DISADVE'NTURE, DISAVE'NTURE, DISADVE'NTUROUS. *Dis*, *ad*, and *venture*, from *venturus*, participle future of *venire*, *ventum*. To *adventure*, is to try, risk or hazard, what may be about to come.

Disadventure is used as *misadventure*, i. e. misfortune; an unlucky, and unfortunate trial, risk or hazard.

This infortune, or this *disauenture*
Alone as I was borne I wol complaine.
Chaucer. The third Booke of Troilus, fol. 177.

Thou, wretched man, of death hast greatest need,
If in true balance thou wilt weigh thy state:
For neuer knight that dared warlike deed
More lucklesse *disadventures* did amate.
Spenser. Faerie Queene, book i. can. 9.

And who most trustes in arme of fleshly might,
And boasts, in beauties chaine not to be bound,
Doth soonest fall in *disaventrous* fight,
And yields his captiue neck to victors most despight.
Id. Ib. book i. can. 9.

DISADVISE: *dis*, and *advise*, anciently written, *avys*, and *avise*, from the A. S. *wisan*; Ger. *wisen*, to show, instruct, direct. See ADVISE.

To advise not, or advise or counsel from doing any thing.

I may little doubt of its being counterfeit, by reason of its appearing to me as heavy as a mineral stone of that bulk; though the possessor being loth to expose it to an uncommon trial, I could not so cogently evince, that I had a clear reason to *disadvise* the purchase of it.
Boyle. Works, vol. v. 464. *Medicina Hydrostatica*, ch. vi.

DISAFFE'CT, DISAFFE'CTED, DISAFFE'CTEDNESS, DISAFFE'CTION, DISAFFE'CTIONATE. *Dis*, and *affect*, from *afficere*; (*ad*, and *facere*, to make.) See AFFECT.

To be or cause to be without affection, without attachment, friendly regard, love, good will. To dislike, to discontent, to dissatisfy, to discompose.

But in as much as he is accused of infidelity and impiety to Almighty God, and to be *disaffected* to the King, therefore this defendant humbly craveth leave to declare his opinion in the thing itself.
State Trials. Proceedings against Henry Sherfield.

And if our *disaffected* palates resent nought but bitterness from our choicest viands, we truly taste the unpleasing quality; though falsly conceive it in that, which is no more then the occasion of its production.
Glanville. The Vanity of Dogmatizing, ch. x.

If a man sins often in several instances it is a habit, properly so called; for although the instances be single, yet the disobedience and *disaffection* are united and habitual.
Taylor. Polemical Works, fol. 648. *Of actual single Sins.*

That's to destroy, and not to prove:
As if a man should be dissected,
To find what part is *disaffected*.
Butler. Hudibras, part ii. can. 1.

In order to which I attended him at the Devizes, and from thence went with him to Salisbury; where he seized some quantity of horse and arms from persons *disaffected*, and with them mounted and armed part of his men.
Ludlow. Memoirs, vol. i. p. 49.

Yet the king had commonly some in these houses that were otherwise minded, and discovered the treachery and *disaffectedness* of the rest. *Strype. Memorials, Anno* 1534.

He did it [instilled knowledge] with that ease and gentleness, as raised a love, not a hatred, (a thing that often happens to schoolmasters) an esteem, not a *disaffection* towards his teacher.
Id. Life of Sir John Cheke, ch. viii. sec. 3.

They, according to that climate, were found damnably corrupt, and *disaffectionate* to the Turkish affairs.
Blount. Voyage into the Levant, 1650. p. 99.

Whatever the indifferent or the *disaffected* to the church may allege in opposition, I venture to affirm that the unequal size of parishes, and the charge of local population, render the erection of new places of worship, on the establishment, in various parts of the kingdom, a grand desideratum in the present state of our ecclesiastical polity. *Knox. Works*, vol. vi. *Sermon* 27.

Cordelia at length arrives; an opiate is administered to the king, to calm the agonies and agitations of his mind; and a most interesting interview ensues between this daughter, that was so unjustly suspected of *disaffection*, and the rash and mistaken father. *The Adventurer*, No. 122.

DISAFFI'RM, DISAFFI'RMANCE. } *Dis*, and *affirm*; (*affirmare, ad*, and, *firmare*, to strengthen.) To *affirm*, metaphorically, is to speak *firmly*, resolutely; to declare or assert confidently. To *disaffirm*, is to undo or annul any thing so *affirmed*, to contradict, to deny it.

This notable miracle which was sette foorth by them, is better knowen with all that dwell in Hierusalem, then wee shal bee hable to *disaffyrme* or disproue.
Udall. The Actes of the Apostles, ch. iv.

If it had been a *disaffirmance* by law they must have gone down in *solido*; but now you see they have been tempered and qualified as the king saw convenient.
State Trials. The great Case of Impositions.

DISAFFORD: *dis*, and *afford*; (of uncertain etymology.)
To refuse to *afford* or yield; to deny, to withhold.

Which forc'd from her these words: "My Lord,
Let not my being a Lancastrian bred,
Without mine own election, *disafford*
Me right, or make my cause disfigured."
Daniel. History of Civil War, book viii.

DISAFFOREST: *dis*, and *afforest*; (q. v.) to convert into *forest*.
To strip of the privileges of *forest* lands; to render common.

How happy 's he, which hath due place assign'd
To his beasts; and *disafforested* his mind!
Donne. To Sir Edward Herbert.

But in Henry the Third's time, the *Charta de Foresta* (together with Magna Charta) were establish'd, so that there was much land *disafforested*, which hath been called Pourlieus ever since, whereof there were appointed Rangers, &c.
Howell. Letter 16. book iv.

The Charter of the *Forests* had for its object the *disafforesting* several of those tracts: the prevention of future *afforestings*: the mitigation and ascertainment of the punishments for the breaches of the *Forest* Law.
Burke. An Abridgement of English History, Anno 1215.

DISAGRE'E, *v.* DISAGREE'ABLE, DISAGREE'ABLENESS, DISAGREE'ABLY, DISAGRE'ANCE, DISAGRE'ER, DISAGREE'MENT. } *Dis*, and *agree*. Fr. *agreer*, *gre*, from *gratum*, says Menage. Fr. *desagreer*.
Not to agree, or accord, or suit, concur, or please or become friendly; to differ, to be unsuitable, displeasing, offensive; to be dissimilar or unlike; to be contrary.

It [Loue] is Caribdes perilous
Disagreeable and gracious;
It is discordaunce that can acord,
And accordaunce to discord;
It is conning without science,
Wisedome without sapience.
Chaucer. The Romaunt of the Rose, fol. 138.

Y' people looke as well vnto the liuyng as vnto the preachyng, and are hurte at once if the liuing *disagree*, and fall fro the fayth, and believe not the worde.
Tyndall. Workes, fol. 133. *The Obedience of a Christian Man.*

Preache you trulye the doctrine whiche you haue receyued, & teach nothing that is *disagreeable* therevnto.
Udall. Mark, ch. iv

There is no *disagreeance* wher is fayth in Jesus Christe, and consente of mynde together in one accorde.
Id. The Acts of the Apostles, ch. viii.

The Frenche Kynge at the request of the Lordes of Guyen, which were not able to defende themselfes, took this matter in hand, and caused the Lorde Delabreth, to certifie his *disagreement* to the Erl of Huntyngdon, Lieutenaunt for the Kynge of Englande, in the Duchie of Aquitayne.
Hall. Henry VI. The eleventh Yere.

And for the divers *disagreeing* cords
Of inter-jangling ignorance, that fill
The dainty ears, and leave no room for words,
The worthier minds neglect, or pardon will.
Daniel. Musophilus.

Towards this they made all the haste they could, exercising the king's patience every day with some *disagreeable* message to him, upon their privileges, and requiring vindication, and reparation, and discovery of the persons who had promoted that prosecution. *Clarendon. History of Civil War*, vol. i. part ii. p. 389.

Many who have figured Solitude, having set out the most noted properties thereof, have sought to sweeten all they could the *disagreeableness*, leaving no roughness or inequality upon the countenance of their character of Solitude.
Mountague. Devoute Essayes, Treat. 16. sec. 1. part i.

Sir, is not that a strange answer, in you, that know there is fire to awe *disagreers* in all matters of faith?
Hammond. Works, vol. ii. part i. fol. 605. *A view of the Apology, &c.*

[2d Act of the Mind is] putting together such single objects, in order to our comparing of the agreement or *disagreement* betwixt them, by which we make propositions, which is called *judging*. *Wilkins. Natural Religion*, book i. ch. iv.

Why both the bands in worship *disagree*,
And some adore the flower and some the tree.
Dryden. The Flower and the Leaf.

It rarely happens, that we are competent judges of the good and bad fortune of other people. That which is *disagreeable* to one is many times agreeable to another, or *disagreeable* in a less degree. *Wollaston. Religion of Nature*, p. 112.

That from these different relations of different things, there necessarily arises an agreement or *disagreement* of some things to others, or a fitness or unfitness of the applications of different things or different relations, one to another; is likewise as certain, as that there is any difference in the nature of things, or that different things do exist.
Clarke. On the Attributes, p. 114.

United thus, we will hereafter use
Mutual concession, and the Gods, indue'd
By our accord, shall *disagree* no more.
Cowper. Homer. Iliad, book iv.

It [the Makie] is eaten both cold and hot, and the natives seldom make a meal without it, though to us the taste was as *disagreeable* as that of a pickled olive generally is at the first time it is eaten. *Cook. Voyages*, vol. i. book i. ch. xvii.

The five following are the principal circumstances, which, so far as I have been able to observe, make up for a small pecuniary gain in some employments, and counterbalance a great one in others. First the agreeableness or *disagreeableness* of the employments themselves. *Smith. Wealth of Nations*, book i. ch. x.

Bourdaloue is, indeed, a great reasoner, and inculcates his doctrines with much zeal, piety, and earnestness; but his style is verbose, he is *disagreeably* full of quotations from the Fathers, and he wants imagination. *Blair. Lecture* 29.

DISAGUISE: *dis*, and *aguise*, (q. v.) To strip of *aguise* or *guise*.

What hath she then with me to *disaguise*.
Stirling. Aurora. An Echo.

DISALLIEGE: *dis*, and *alliege*; (*ad*, and *ligare*,) to bind to. *Allegiance* is applied (Skinner) "to the tie or bond of fidelity, by which we, who are subjects are bound to our Prince." Generally, to any *tie* or bond of duty or good faith.

To *disalliege*, to strip, free from, divest of such *tie* or bond.

And what greater dividing then by a pernicious and hostile peace, to *disalliege* a whole feudary kingdom from the ancient dominion of England.
Milton. Works, vol. i. fol. 351. *Observations on the Articles of Peace, between the Earl of Ormond and the Irish.*

DISALLO'W, DISALLO'WABLE, DISALLO'WANCE, DISALLO'WING. *Dis*, and *allow*, q. v. (of uncertain etymology.) To refuse to *allow*; to refuse to grant, permit or concede, or yield.

Of holy church we ben children all
And every child is hold for to bow
Unto the mother, how that euer it fall
Or els he must reason *disalow*.
Chaucer. A Balade to King Henrie IV. fol. 332.

This vice of inobedience
(Againe the rule of conscience)
All that is humble he *disaloweth*,
That he towarde his God ne boweth.
Gower. Conf. Am. book i. fol. 15.

Cicero defending Murę against Cato, which had laid vnto his charge, that he had vsed dansing in Asia, where he was gouernour for a season, which deed was so *disalowable*, that he durst not defend it for wel done, but stiffly denied.
Vives. Instruction of a Christian Woman, K. 7.

I have considered of the form of submission, that your worship brought unto me, and find nothing in it, but that in a good conscience I can yield unto; for it requireth not of me any denial or *disallowance* of the cause of discipline debated in the book, for which I am in question.
State Trials. Trial of John Udall.

For the propositions of letting in part of the king's army, or offering violence to the members of this house, I ever *disallowed*, and utterly rejected them.
State Trials. Charles I. Proceedings against Waller and others.

Furthermore, Demetrius had many wives that he had married, and all at one time: the which was not *disallowable* or not forbidden by the Kings of Macedon, but had been used from Philip and Alexander's time.
Sir Thomas North. Plutarch, fol. 786. *Demetrius and Antonius.*

The scurrilous jest could sooner obtain his tears in penance for it, then the approbation of a smile; and all approaches to this sin he look'd upon not only with an utter *disallowance* in his will, but a kind of natural abhorrence and antipathy in his lower outward faculties.
Hammond. Works. Life by Fell, fol. 15. vol. i.

Heere yon see that Theodoret counteth it but a fable, that Cyrill should make any suche sale, and those that say he sold it, declare that it was not for any *disalowing* of the vesture, but for necessitie of the poore in time of famine.
Whitgift. Defence, fol. 257.

Some of the fathers again displeased him; for they were too severe and rigorous for men of his genius; they *disallow'd* self defence, second marriages, and usury.
Bentley. Of Freethinking.

Beza, the chief minister of Geneva, otherwise a great favourer of this sort of men, liked not of their behaviour, and signified his *disallowance* of it in an epistle to our bishop.
Strype. Life of Archbishop Grindal, Anno 1567.

It is farther asserted that the Jews were here required to make his law, in particular, the standard by which to judge of miracles, to *disallow* the force and evidence of those which opposed that law, and even to put to death the prophet who performed them, because he taught the worship of a strange God.
Farmer. Works, vol. iii. p. 289.

The least appearance of command, or even the *allowance*, of such practices in Scripture they pretend not; and yet against those who *disallow* them they thunder out anathemas.
Secker. Works. Sermon 31. vol. iii.

DISALLY: *dis*, and *ally*, q. v. *Ally* and *alliege* have the same origin, viz. *ad*, and *ligare*, to bind.

Dis, in *disally*, as in *dis-adventure*, is used (by Milton) with the force of *mis*, q. d. *Misally*; to *ally*, or bind wrongly, improperly. The Fr. *desalier* is to unbind.

——— The Timnian bride
Had not so soon preferr'd
Thy Paranymph, worthless to thee compar'd,
Successour in thy bed,
Nor both so loosly *disally'd*
Their nuptials.
Milton. Samson Agonistes, l. 1022.

DISANALOGAL, Gr. δὶς, and ἀναλογία, (ἀνὰ, and λόγος.) See ANALOGY.

Not analogous, i. e. having no similitude or proportion.

We have no other measure to frame in ourselves a conception of knowledge, but only the idea, or image of that knowledge, which we have in ourselves, which is utterly unsuitable and *disanalogal* to that knowledge, which is in God or the manner, or nature of it. *Hale. Contemplations*, vol. ii. p. 424.

DISANGELICAL, Gr. δὶς, and ἄγγελος, *nuncius*, any one sent, a messenger; particularly applied to the Messengers of God.

Unlike, unsuiting *Angels* or the messengers of God.

You are not then of the opinion of that learned casuist, returned I, who accounts for the shame attending these pleasures of the sixth sense, as he is pleased to call them, from their *disangelical* nature. *Coventry. Phil. to Hyd. Conv.* 2.

DISANCHOR, Lat. *dis*, and *anchora*; Gr. ἄγκυρα, from ὄγκη, a hook or crook. See ANCHOR.

To unfix, draw or haul up the *anchor*. It. *disancorare*; Sp. *desancorar*; "Fr. *desancre*; to weigh anchor, and begone." Cotgrave.

Thei *disancred* and sailed along the coastes of Sussex, and a small somber of them landed in Sussex.
Hall. Henry VIII. The thirty-seventh Year.

And when the tide came they *disancred*, and sayled to Normandy, and came to Depe, and there departed, and dewyded their booty and pyllages.
Lord Berners. Froissart. Cronycle, vol. i. ch. xxxvii.

Then by this admonishment, he and his Troians leaving the new reared citie, *disanker* from Thrace in quest of behighted Italie.
Warner. Albion's England. Addition to Book 2, *Eneidos.*

Having now the wind and tide with him, he *disanchored* from thence, and drew along the coast vnder the Downes.
Holinshed. Historie of England, book iii. ch. xi.

DISANDRA, in *Botany*, a genus of the class *Heptandria*, order *Monogynia*, natural order *Scrophulariæ*,

Generic character: calyx usually seven-cleft; corolla wheel-shaped, seven-cleft, calyx two-celled, many-seeded.

One species, *D. prostrata*, native of Madeira. It is an elegant trailing greenhouse plant.

DISA'NIMATE, DISA'NIMATING, DISANIMA'TION. } *Dis*, and *animate*, from Lat. *animus*, Gr. ἄνεμος, breath, spirit. Fr. *desanimer*.

To deprive of breath, spirit or life, literally and met.; to dispirit, to discourage, to dishearten.

> The presence of a king engenders love
> Amongst his subjects, and his loyal friends,
> As it *disanimates* his enemies.
> *Shakspeare. Henry I. First Part*, fol. 107.

That soul and life that is now fled and gone, from a lifeless carcase, is only a loss to the particular body of compages of matter, which by means thereof is now *disanimated*; but it is no loss to the whole, it being but transposed in the universe, and lodged somewhere else.
Cudworth. Intellectual System, fol. 38.

> ——————— We all know how to fight,
> And (feare *disanimating* none) all doe our knowledge right.
> *Chapman. Homer. Iliad*, book xiii. fol. 173.

To the *disanimating* and discouraging of the rest of the princes of Germany, and other kings and princes in amity and league with his majesty.
State Trials. Impeachment of the Duke of Buckingham.

True it is, that a glow-worm will afford a faint light, almost a daye's space when many will conceive it dead; but this is a mistake in the compute of death and term of *disanimation*.
Sir Thomas Brown, book iii. ch. xxvii.

Let not then tasks above the forces of our nature, *disanimate* those that may expect assistances from his Almightiness, who in the same leaves, where he commands us to perform more than we are able, promises to do in us what he commands; since difficulties are not essential properties of obstacles, but only disproportions to the powers they are to resist.
Boyle. Works, vol. vi. p. 21. *A Discourse against Customary Swearing.*

I imagined, that though it would not shine in the dark by the contact of the air, to which it had been too long accustomed; yet when once that dispirited or *disanimated* superficies, (if I may so call it,) that had lain exposed to the air was removed, the more internal part of the matter might not be destitute of a shining power.
Id. Ib. vol. iv. p. 472. *Appendix to the Aerial Noctiluca*, exp. 2.

DISANNEX: *dis*, and *annex*, (q. v.) from *annectere*, *annexum*; (*ad*, and *nectere*,) to knit or bend to.

To unbind, unfasten, disunite, disjoin, dissever.

That when the provinces were lost and *disannexed*, and that the king was but king *de jure* ouer them and not *de facto*, yet nevertheless the privilege of naturalization continued.
State Trials. The Case of the Postnati.

DISANNU'L, DISANNU'LLER, DISANNU'LLING. } *Dis*, (*augm.*) and *annul*; (from *ad*, and *nihilum*, nothing,) to bring to nothing. Used as equivalent to *annul*.

To bring to nothing; to take away the being or existence; to deprive of power or efficacy.

This I say, that the law which began afterward beyond iiii. c. & xxx. yeares doth not *disannull* the testamente, that was confyrmed afore of God vnto Christ ward, to make the promese of none effect. *Bible, Anno* 1551. *Galathians*, ch. iii.

And if there be any faute in these four lordes or any rebellion in the vycount, then we *disanul* all this suyde treatie, and wyll that it stande as voyde.
Lord Berners. Froissart. Cronycle, ch. 181

No bishop made by the Pope, or by any authority derived from the Pope, within the king's dominions, hath any power or authority to impugn, *disannul*, or controul any act done by any bishop made by his majesty's authority as aforesaid.
State Trials. The Case of Premunire in Ireland.

> JAQ. Another to her everlasting fame, erected
> Two ale-houses of ease: the quarter-sessions
> Running against her roundly; in which business
> Two of the *disannullers* lost their night-caps.
> *Beaumont and Fletcher. The Woman's Prize*, act ii. sc. 5

And if any rash or unweighed words have fallen from me, yet these cannot be extended to the *disannulling* of parliaments, or their priuileges in any kind, which I defended in priat long since, before I could foresee any of this danger threatening me.
State Trials. The Trial of Archbishop Laud.

By strong temptations [he] has been faint-hearted and denied the truth: like one that *disannuls* in the height of a fever, the will he made in his composed mind.
Bacon. Works, vol. ii. p. 247. *The Danger of Prosperity.*

DISANOINT: *dis*, and *anoint*. Fr. *oindre*; Lat. *ungere*.

To deprive of the effects of being *anointed*.

They have juggl'd and palter'd with the world, bandied and born arms against their king, divested him, *disanointed* him, nay, cursed him all over in their pulpits, and their pamphlets.
Milton. The Tenure of Kings and Magistrates.

DISAPPAREL: *dis*, and *apparel*, from *apparare*, to prepare.

"Fr. *desappareiller*; to ruffle, disorder, make unready, put out of tune or trim."

Drink *disapparels* the soul, and is the betrayer of the mind.
Junius. Sin Stigmatized, (1635,) p. 81.

DISAPPE'AR, DISAPPE'ARANCE, DISAPPE'ARING. } *Dis*, and *appear*, from *apparere*, (*ad*, and *par-ere*. Gr. παρεῖναι, to be near, to be present.)

To go out of sight or view; without or beyond the reach of perception, observation, notice.

After this discourse he *disappeared*; and the poor man, if he had been at all waking, slept very well till morning, when he believed all this to be a dream, and considered it no otherwise.
Clarendon. History of Civil War, vol. i. part i. p. 42.

> Thus then he *disappear'd*, was ratify'd;
> For 'tis improper speech to say he dy'd:
> He was exhal'd; his great Creator drew
> His spirit, as the sun the morning dew.
> *Dryden. On the Death of a very Young Gentleman.*

Another gentleman lays before me several enormities that are already sprouting, and which he believes will discover themselves in their full growth immediately after my *disappearance*.
Spectator, No. 553.

> When the Seasons cease to smile,
> (Wing'd for Memphis or the Nile,)
> Charming bird, you *disappear*
> Till the kind succeeding year.
> *Cunningham. Ode* 33. *To the Swallow.*

A few days after Christ's *disappearance* out of the world, we find an assembly of disciples at Jerusalem, to the number of "about one hundred and twenty:" which hundred and twenty were, probably, a little association of believers, met together, not only as believers in Christ, but as personally acquainted with the Apostles, and with one another.
Paley. Evidences, part ii. ch. ix.

DISAPPOI'NT, DISAPPO'INTMENT. } *Dis*, and *appoint*; (from Lat. *ad*, and *punctum*, a point,) to bring to a point. See APPOINT. Written *Dispoint*, as in Chaucer, and in *Bible* 1551.

Not to do as appointed; to remove or displace from an appointment, from an appointed place or station.

Not to do as fixed, settled or agreed upon, at the precise point of time or place agreed upon, expected, hoped for.

Sp. *desapuntar*; "Fr. *desapointer*; to *disappoint* or frustrate; also, to remove or put from an office or

estate; to deprive or bereave of authority." Cotgrave.

A man armed at all *points*, well equipped, was said to be well *appointed*; and *dis-appointed*, in Shakspeare, appears to be the reverse, i. e. *ill-appointed*, ill-prepared, unprepared.

> I bought ointments ful precious and roiall
> Wherewith I hoped his corps to anointed
> But he thus gone, my mind is *dispointed*.
> *Chaucer. The Lamentation of Marie Magdaleine*, fol. 318.

Be not *dispoynted* of y° good daye, and let not the porciõ of the good daye ouerpasse thee.
Bible, Anno 1551. *Jesus Syrach*, ch. xiv.

Shall the vnbelieſe of suche (think you) cause that the faythful promise of God shall not take effecte, so that he being therewith displeased, will (as men are comenly wont to do) breake his promise, and *disapoint* all men of that, which he hath equally and indifferently promised to euerie man.
Udall. Romaines, ch. iii.

> Cut off even in the blossome of my sinne,
> Unhouzzled, *disappointed*, unanel'd.
> *Shakspeare. Hamlet*, fol. 258.

> Where having found his entertainment worse
> By far than he expected in that place;
> Much *disappointed*, draws from thence his force,
> And towards better trust marcheth space.
> *Daniel. History of Civil War*, book vi.

Such *disappointment* of expectation, doth much abate the courage of men in fight, especially of the assailants.
Ralegh. History of the World, book iv. ch. v. sec. 11.

This would not be consistent with our independent condition, there being nothing in this world so much under the power of human endeavours, but that the providence of God may interpose for the *disappointment* of it.
Wilkins. Of Natural Religion, book ii. ch. ii.

After all his endeavours to the contrary, he finds himself naturally to dread a superior being that can defeat all his designs, and *disappoint* all his hopes, and make him miserable beyond all his fears. *Tillotson. Works. Sermon* 1.

Grindall still hung upon this matter, being earnestly desirous it might take place; and fearing the *disappointment* thereof, thus he reasoned with the secretary.
Strype. Life of Archbishop Grindal, Anno 1568.

> Yet hearken—I will *disappoint* her wiles
> And will preserve thee. Take this precious drug:
> This holding, enter thou the Goddess' house
> Boldly, for it shall save thy life from harm.
> *Cowper. Homer. Odyssey*, book x.

Disappointment, Islands of, a cluster of Islands in the South Pacific Ocean, so named by Commodore Byron, who discovered them in 1765; and having been unable, in consequence of the unfriendly dispositions of the natives, to procure a supply of necessaries, of which he was in want, gave them the appropriate appellation of Disappointment Islands. The Island seen by Commodore Byron was about five miles in circumference, and had a most beautiful appearance, being surrounded by a beach of the finest white sand, within which a grove of tall trees was seen, extending their shade to a great distance, and exhibiting the most luxuriant scenery. The middle of this cluster of Islands lies in longitude 145° 4′ west and in latitude 14° 5′ south.

DISAPPRO'PRIATE, *v.* } *Dis*, and *appropriate*,
Disappro'priate, *adj.* } q.v. from *ad*, and *proprius*, which Vossius thinks is from *propè*, near. In *Law*, a Benefice is said to be *appropriated* when it is perpetually annexed to some spiritual corporation, either sole or aggregate, being the Patron of the Living; and *disappropriate*, when stript or divested from such *appropriation*.

Also, if the corporation which has the appropriation is dissolved, the parsonage becomes *disappropriate* at common law; because the perpetuity of person is gone, which is necessary to support the appropriation. *Blackstone. Commentaries*, book i. ch. ii.

At the dissolution of monasteries by Statutes 27 Henry VIII. c. 28, and 31 Henry VIII. c. 13, the appropriations of the several parsonages, which belonged to those respective religious houses, (amounting to more than one-third of all the parishes in England,) would have been by the rules of the common law *disappropriated*; had not a clause in those statutes intervened, to give them to the king in as ample a manner as the abbots, &c. formerly held the same, at the time of their dissolution.
Id. Ib.

It was the law, that for man's good and quiet, reduced things to *propriety*, which were at first in common; how much more law-like were it to assist nature in *disappropriating* that evil, which by continuing *proper* becomes destructive?
Milton. Of Nullities in Marriage.

DISAPPRO'VE, } *Dis*, and *approve*, from A. S.
Disappro'val, } *prof-ian*, to prove; whence
Disapproba'tion. } Tooke thinks the Lat. *prob-are*. *Approbation* seems to have come through the medium of the Latin.

To think or judge unfavourably; to dislike.

> For other things mild heav'n a time ordains,
> And *disapproves* that care, though wise in show,
> That with superfluous burden loads the day,
> And, when God sends a chearful hour refrains.
> *Milton. Sonnet* 21. l. 12.

But there being not a word let fall from them in *disapproval* of that opinion, though sometimes occasions were administred, (as by the question of the disciples, and some other occurrences,) 'tis a good presumption of the soundnesse of it.
Glanville. Preexistence of Souls, ch. iv.

Now the chief gentlemen of all countries travelled to him, to tender their service; which implied a *disapprobation* at least, if not a contempt of the two houses' carriage towards him.
Clarendon. History of Civil War, vol. i. part ii. p. 543.

> This is not meant to *disapprove*
> Your judgment in your choice of love,
> Which is so wise, the greatest part
> Of mankind study 't as an art.
> *Butler. The Lady's Answer.*

So that any thing or action, that has gained the general *approbation* of any people, or society of men, ought, in respect to those persons, to be esteemed mortally good, or honest; and whatsoever falls under their general *disapprobation* ought, upon the same account, to be reckoned mortally evil, or dishonest.
South. Sermons, vol. ii. p. 322.

This leads us, 3. To observe the perfect consistency which there is between a well-grounded *disapprobation* of that scene of things, which we this day lament, and a settled and hearty *approbation* of that great transaction in our own days, upon which the present establishment of our constitution is founded.
Hoadly. Sermon 16. *On the Martyrdom of King Charles I.*

> ——————— I *disapprove* alike
> The host, whose assiduity extreme
> Distresses, and whose negligence offends;
> The middle course is best; alike we err,
> Him thrusting forth, whose wish is to remain,
> And hind'ring the impatient to depart.
> *Cowper. Homer. Odyssey*, book xv.

DISARD, "A. S. *disi, disig. Stultus, stupidus.* Foolish, doltish, sottish; hence our *dizzie*." Somner. "Dutch, *duyselen, vertigine laborare, obstupere, mente et animo perturbari, attonitum fieri.*" Kilian.

Thou hast had so many noble ancestours, what is that to thee? *Vix ea nostra voco*, when thou art a *disard* thyself.
Burton. Anatomy of Melancholy, fol. 313.

He [Solon] ran abrode in a fole's cote like a *disard* (*more recordium*) and in great company of men that gathered about him, the more to cloke his pretensed purpose, in rimes and meters to him vnaccustomed, he begã to mouē the people to that thing which was vnlawfull. *Arthur Goldyng. Justine*, fol. 41.

DISA'RM, v. } *Dis*, and *arm*. Lat. *arma*; Fr. *desarmer*. See ARM.
DISA'RMER, DISA'RMING. } To strip off, deprive or divest of, the *arms*,—of that which may protect, strengthen or defend;—of that which may offend, injure or destroy.

Hope after nothing, ne drede thou not: and so shalt thou *disarmen* the ire of thilke unmighty tyrannt.
Chaucer. The first Booke of Boecius, fol. 212.

These justes fynished, euery man withdrew, the kynge was *disarmed*, & at time cõuenient he and the quene heard eue song
Hall. Henry VIII. The second Yere.

After whiche courses the herauldes cried the *disarmy* and the trompettes sounded to lodgyng.
Id. Ib. The twelfth Yere.

So, as I then *disarmed* did remaine,
A wicked ambush which lay hidden long,
In the close couert of her guilefull eyen,
Thence breaking forth, did thicke aboute me throng.
Spenser. Sonnet 12.

As S. Hierom notes it as a great error in Helvidius, that he took railing for eloquence, so it is not imaginable how so much learning and abilities, as this *disarmer* is believed to have, should admit so great a mixture of rudeness and scurrility.
Hammond. Works, vol. ii. part ii. p. 62. *An Answer to Schism Disarmed.*

Since my last to your lordship by Mr. Endimion Porter, there hath not happened any matter of great moment, or alteration here, saving the resolution (which his majestie hath taken by the advice of his council) for the *disarming* of all the popish lords.
Cabbala, p. 271. *The Earle of Carlile to the Duke.*

Elsewhere he saw where Troilus defy'd
Achilles, and unequal combat try'd,
Then where the boy *disarm'd* with loosen'd reins,
Was by his horses hurry'd o'er the plains.
Dryden. Virgil. Æneid, book i.

With his huge falchion, Hector, drawing nigh
To Ajax, of its brazen point *disarm'd*
His ashen beam: for close behind the neck
He lopp'd it.
Cowper. Homer. Iliad, book xvi.

DISARRA'NGE, } To *arrange*, (q. v.) Fr. *ranger, arranger*, (from the Ger. *ring*; A. S. *wring*; a *ring* or circle,) is, to put in order, to put or place in an orderly manner. To *disarrange* (or *derange*, q. v.) is
DISARRA'NGEMENT. }
To put out of order, to put or place in a disorderly, a confused manner; to destroy the order or method.
"Fr. *desarranger*; to unrank, disorder, disarray." Cotgrave.

For oft the glebe, and all its waving load,
Will journey, forc'd off by the mining rain;
And, with its faithless burden, *disarrange*
Thy neighbour's vale.
Granger. The Sugar Cane, book i.

We could hardly alter one word, or *disarrange* one member, without spoiling it. Few sentences are to be found more finished or more happy. *Blair. Lecture* 20. vol. ii.

In his opinion, the very worst part of the example set is, in the late assumption of citizenship, by the army, and the whole of the arrangement, or rather *disarrangement* of their military.
Burke. On the Army Estimates.

DISARRA'Y, v. } To *array*, (q. v.) from the A. S. *wrig-an*, is to cover, to cloak; dress, set in order. To *disarray*, is
DISARRA'Y, n. }
To uncover, uncloak, undress; to put out of order, to throw into confusion, to rout.
"Fr. *desarroyer*; to disorder, *disarray*, confound, mar the order or fashion of; also, to discomfit, overthrow or put to rout an army," &c. Cotgrave.

For he ne made hire of the hed of Adam, for she shuld not claime to gret lordshippe; for ther as the woman hath the maistrie, she maketh to moche *disarray*.
Chaucer. The Persones Tale, vol. ii. p. 371.

The whiles, his guilefull groome was fled away:
But vain it was to think from him to flie,
Who overtaking him did *disarray*,
And all his face deform'd with infamy.
Spenser. Faerie Queene, book v. can. 3.

——— Thou that day
Thy father's dreadful thunder didst not spare,
Nor stop thy flaming chariot wheels, that shook
Heav'n's everlasting frame, while o'er the necks
Thou drov'st of warring Angels *disarraid*.
Milton. Paradise Lost, book iii. l. 396.

And him behind, a wicked hag did stalke
In ragged robes, and filthy *disarray*,
Her other leg was lame, that she no'te walke,
But on a staffe her feeble steps did stay.
Spenser. Faerie Queene, book ii. can. 4.

Whereat the ranged horse, break out, deny
Obedience to the riders, scorn their pow'r;
Disrank the troops, set all in *disarray*,
To make th' assailant owner of the day.
Daniel. History of Civil Wars, book viii.

As the hardest stone is properest for a basis; so there is not a better pedistal to raise a trophy of our vertues upon, then an outward enemy, if we can but keep ourselves from inward enemies, our vices, our weaknesses, and our own *disrayments*.
Feltham. Resolve 53.

——— She by Cretheus then espous'd
A fair increase, Æson and Pherus, bore;
And great Amythaon, who with fiery steeds
Oft *disarray'd* the foes in battle rang'd.
Fenton. Homer. Odyssey, book xi.

Soon as the prospect open'd to his view,
His wounded eyes the scene of sorrow knew;
Dire *disarray!* the tumult of the fight,
The wall in ruins, and the Greeks in flight.
Pope. Homer. Iliad, book xiv.

In the morning she rose *disarrayed*, and her eyes betrayed a night without slumber; when the yellow-robed God, who gazed on her with transport, thus meditated on her charms in his heavenly mind.
Sir William Jones. Works, vol. v. p. 266. *The Songs of Jayadeva.*

DISASSE'NT, } *Dis*, and *assent*. Used by some old writers, q. d. *Dissent*, q. v.
DISASSE'NTER. }

But whether he departed without the Frenche kynge's consent or *disassent*, he deceaued in his expectacion, and in maner in despayre, returned agayn to the Lady Margaret his first foolish foundacion. *Hall. Henry VII. The seventh Yere.*

In these, and such like particulars, the king hath no swaying negative voice at all, but the houses may proceed and give judgment, (not only without the king's personall presence or assent) as the highest court of justice, but even against his personal negative vote or *disassent*, in case he be present, as infinite examples of present and former times experimentally manifest beyond all contradiction.
Prynne. The Treachery and Disloyalty, &c. part ii. p. 65.

Thirdly the alledging the noting of the names of the *disassenters* could not at the first be conceived to imply an officious prying into the gesture of the prince, but rather a loyal fear of incurring the king's displeasure.
State Trials. Trial of Lord Balmerino.

DISASSIDUITY: *dis*, and *assiduity*, (q. v.) from *assidere*, because at that which we labour about we continually *sit*. Minshew.

Cessation from assiduity or constant and continual attention.

But he came in, and went out; and, through *disassiduity*, drew the curtain between himself, and the light of her [Queen Elizabeth] favour; and then death overwhelmed the remnant, and utterly deprived him of recovery.
Naunton. Fragmenta Regalia, in Fuller. Worthies. Worcester-shire.

My Lord of Rochester, partly by some relapse into his late infirmity, and partly (as it is interpreted) through the grief of his mind, is also this second time not gone with the king: some argue upon it, that *disassiduity* in a favorite, is a degree of declination. *Reliquiæ Wottonianæ*, p. 412.

DISASSOCIATE: *dis*, and *associate*, from *adsociare*, (*ad*, and *soc-iare*, from *seq-ui*, to follow.) See ASSOCIATE.

Fr. "*desassocier*; to disassociate, break company, dissolve society, separate or part friends." Cotgrave.

As if our mind had not other hours enough to do her business without *disassociating* herself from the body in that little space which she needeth for her necessity.
Florio's Translation of Montaigne's Essays, (1613.) p. 630.

DISA'STER, *v.* DISA'STER, *n.* DISA'STROUS, DISA'STROUSLY. } Fr. *desastre*; It. *disastro*; Sp. *desastre*. Skinner and Junius, agree in substance:—*Dis-astrum*, i. e. *sidus*, misfortune, calamity, *a malo veluti* sidere, as if from an ill star. To *disaster* is applied, generally,

To cause or produce any ill luck; misadventure, misfortune, calamity or distress; any misery or wretchedness.

Place me where Fortune doth her darlings crown,
A wonder or a spark in Envy's eye;
Or you, outrageous Fates, upon me frown,
Till pity wailing see *disaster'd* me.
Drummond. Sonnet 61. part i.

To be call'd into a huge sphere, and not to be seene to moue in't, are the holes where the eyes should bee which pittifully *disaster* the cheekes.
Shakspeare. Antony and Cleopatra, fol. 350.

The dire *disaster* of that captiv'd king,
So surely seiz'd on by the adverse part,
(To his few friends sad matter menacing)
Struck with pale terrour euery willing heart.
Drayton. The Barons' Wars.

Which prediction of the holy archbishop was seconded by prodigies, and by the *disasterous* calamities which fell on him and on his house and the whole confirmed for truth.
Baker. Edward I. Anno 975.

For, no sooner came to his eares the news of Probus his election, but he found that heady and precipitate attempts were pleasing in their beginnings, but full of difficulties in their proceedings and most *disastrous* in their successe.
Speed. The Romans, book vi. ch. xii.

Whilst things were thus *disast'rously* decreed,
Seditious libels every day were spread,
(By such as lik'd not of the violent dead)
That he by force should be delivered.
Drayton. The Barons' Wars, book v.

And thus the snows arise; and foul, and fierce,
All winter drives along the darken'd air;
In his own loose-revolving fields, the swain
Disaster'd stands. *Thomson. Winter.*

He stopp'd, and weeping said, O friend! ev'n here
The monuments of Trojan woes appear!
Our known *disasters* fill even foreign lands:
See there, where old unhappy Priam stands.
Dryden. Virgil. Æneid, book i.

Her maids not mind the loom, nor household care,
Nor wage in needlework a Scythian war.
But call in canisters *disast'rous* flow'rs
And plants from haunted heaths, and fairy bow'rs.
Garth. Ovid. Metamorphoses, book xiv.

Resolv'd to leave the squire for bail
And mainprize for him to the gaol,
To answer, with his vessell, all
That might *disasterously* befall.
Butler. Hudibras, part iii. can. 1.

This was a real *disaster* to us, as by retarding us half a day, it broke the chain of our stages and laid us under the disagreeable necessity of stopping each ensuing night at a very bad inn, the good ones being placed at our dining distances.
Swinburne. Spain. Letter 27.

And here, my argument leads me to shew, that in the pursuit of spiritual acquirements, all things are as promising and easy, as they are discouraging and difficult in the *disastrous* projects of worldly ambition.
Warburton. Works. Sermon 23. vol. x. p. 96.

DISAVAUNCE, see DISADVANCE.

DISAVOUCH, to *disavow*, q. v. compounded of *dis*, and *avouch*. There seems no reason for considering *avow* and *avouch* to be different words. Skinner hesitates. Cotgrave explains *Advouer*; to *advow*, to *avouch*. The etymology of *avow*, (q. v.) well accounts for the various applications of both words.

And thereupon they flatly *disavouch*
To yield him more obedience and support.
Daniel. The History of Civil Wars, book iv.

DISAVO'W, *v.* DISAVO'WAL, DISAVO'WANCE, DISAVO'WMENT. } *Dis*, and *avow*, from Lat. *vovere*, to *vow* or promise. See AVOW.

To annul a vow, to renounce or abjure, refuse to abide by, that which has been *vow-ed*, *avow-ed*, *avouched* or promised; and then, generally, to disacknowledge, to disallow, to disown, to disclaim.

——————— be coronede pope
Maye *disavowe* pat pei dude.
Piers Ploughman. Vision, p. 54.

But being aged now and weary too
Of warres delight, and world's contentious toyle
The name of knighthood he did *disavow*.
Spenser. Faerie Queene, book vi. can. 5.

Who shall doubt, Donne, where I a poet bee,
When I dare send my epigrammes to thee?
That so alone canst judge, so alone do'st make:
And, in thy censures, evenly, do'st take
As free simplicitie, to *dis-avow*,
As thou hast best authoritie, t' allow.
Ben Jonson. Epigramme 96. *To John Donne.*

For as touching the Tridentine History, his holiness (says the Cardinal) will not press you to any *disavowment* thereof.
Wotton. A Letter to the Regius Professor, &c.

Ambitious Turnus in the press appears,
And, aggravating crimes, augments their fears:
Proclaims his private injuries aloud,
A solemn promise made, and *disavow'd*.
Dryden. Virgil. Æneid, book vii.

No, the very corner-stone of the English Reformation was laid in an utter denial and *disavowance* of this point, [the Pope's supremacy] for which our kings have lain under the papal curse, and the kingdoms been expos'd to the ambition and rage of foreigners. *South. Sermons*, vol. vi. p. 11.

On the contrary, from his reprinting so often, in essays that bore his [Hume's] name, most of the principles and reasonings contained in it; [Tr. of Human Nature] and never, so far as I had heard, *disavowing* any part of it, I could not but think that he set a very high value upon it.
Beattie. On Truth. Preface, 22.

The assembly in accepting, proclaiming, and publishing this forged alliance, has been guilty of a plain aggression, which would justify our court in demanding a direct *disavowal* if our policy should not lead us to wink at it.
Burke. Thoughts on French Affairs.

DISBA'ND, DISBA'NDING, *n.* } *Dis*, and *band*. A. S. *bind-an*, to tie, to knit, to *bind*.

"Fr. *disbander*; to loosen, unbind, unbend; also, to *casse*, to disband, scatter, disperse." Cotgrave.

What savage bull *disbanded* from his stall,
Of wrath a signe more inhumane could make?
Stirling. Aurora, song 4.

The immediate *disbanding* of all armies and garrisons, saving the old Cinque Ports; and so those three grand plagues of the people will cease, viz.: free quarters, taxations, and excise.
State Trials. Trial of Col. John Lilburne.

Kings, who *disband* such needless aids as these,
Are safe—as long as e'er their subjects please.
Dryden. Prologue to the Loyal Brother.

In the English war, begun in the year 1665, the states *disbanded* all the English troops that were then left in their service, dispersing the officers and soldiers of our nation, who staid with them, into other companies, or regiments of their own.
Sir William Temple. On the United Provinces.

The policy of such barbarous victors has ever been to lay low every thing which had lifted its head above the level, or which could serve to combine or rally, in their distresses, the *disbanded* people, under the standard of old opinion.
Burke. Reflections on the Revolution in France.

DISBARK: *dis*, and *bark*, a stout vessel, from Goth. *bairg-an*, to strengthen.

"Fr. *desbarquer*; to disembark, put aland, set ashore." Cotgrave.

When he [Scipio] was arrived at Alexandria, and *disbarked*, as he came first to land, he went hooded, as it were, with his robe cast over his head. *Holland. Plutarch*, fol. 358.

Whilst these things thus passed in Italie, Cn. Scipio who was sent into Spaine with a fleete and armie for sea and land; having set sail from the mouth of Rhodanus, and compassed the mountaines Pyrenei, arrived at a place called Emporiæ: where he *disbarked* and landed his forces. *Id. Livius*, fol. 427.

The ship we moor on these obscure abodes;
Disbark the sheep, an off'ring to the Gods;
And, hell-ward bending o'er the beach descry
The dolesome passage to th' infernal sky.
Pope. Homer. Odyssey, book xi.

Disbark, to strip off the *bark*, q. v. To *bark* is sometimes so used.

Lieutenant Geo. Drummond confirmed what others had told me, of the great noise, like the discharge of muskets, that they hear in the wooden houses, whose walls are made of fir-trees (unsquared, and only *disbarked*) upon very intense frosts.
Boyle. Expositions and observations made in Dec. and Jan. 1662, vol. ii. p. 730.

DISBECOME: *dis*, and *become*; used by Massinger as *mis-become*, q. v.

——————— Yet be careful
That your compassion of my age, nor his,
Move you to any thing that may *disbecome*
The place on which you sit.
Massinger. The Fatal Dowry, act v. sc. 2.

DISBELIE'VE, **Disbelie've**, **Disbelir've**. *Dis*, and *belief*, q. v. *Belief*, and *believe* or *be-life*, and *be-live*, (for so variously are they written) compounded of *be*, or *bi*, or *by*, and *live*; is that *by* which men do or should *live*; a rule of *life*, a rule to guide their moral and religious conduct in life. To *disbelieve*, is

To disacknowledge, disallow, disown, disclaim any thing to be a rule of *life*; and generally, to discredit, to deny to be, to deny to be right or true; to refuse to credit.

For though there have been doubtless in all ages such as have *disbelieved* the existence of any thing, but what was sensible, whom Plato describes after this manner; That would contend, that whatsoever they could not feel or grasp with their hands, was altogether nothing; yet this opinion was professedly opposed by the best of the ancient philosophers and condemned for a piece of sottishness and stupidity.
Cudworth. Intellectual System, fol. 16.

May I not boldly reply to all the incredulous and *disbelievers* of the facility of this medium exhibited; say not in thy heart, who shall thus ascend into heaven? for the word is nigh thee in thy mouth, and in thy heart.
Mountague. Devoute Essayes, Treat. 8. sec. 2. part 1.

Those who will pretend such kind of grounds for their *disbelief* of any thing, will never be able to persuade others that the true cause why they do not give their assent, is because they have no reason for it, but because they have no mind to it.
Bishop Wilkins. Of Natural Religion, book i. ch. iii.

We know, it often falls out that when a man has once got the character of a lyar, even truth itself is suspected, if not absolutely *disbelieved* when it comes from the mouth of such an one.
South. Sermons, vol. iii. p. 423.

They may without irrationality use arguments to confirm in their doctrine men already acquiescing in the principles of it, and persuaded of their integrity, sufficiency, and authority, that it would be improper to urge against a refractory *disbeliever*, that is convinced of none of these.
Boyle. Some Considerations touching the Style of the Holy Scriptures, vol. ii. p. 274.

It is not more evident in the New Testament that Christ died for sinners, than that Christians should not kill one another for the *misbelief* of any article of revealed religion; much less for the *disbelief* of such articles as are invented by men, and imposed as doctrines of Christ. *Tillotson. Sermon* 19.

Is any credit due to the father of lies? Can there be a better reason for *disbelieving* any thing, than his affirming it to be true.
Farmer. On the Demoniacs of the New Testament, vol. iii. ch. ii. sec. 1. note.

The pretended Christian, who leads a bad life, is much more an infidel—a downright *disbeliever*—than he who, though in words he deny the Gospel, leads a moral life.
Gilpin. Sermon 1. vol. iii.

As to the additional circumstance of their believing, mentioned in the translation, it is clearly implied in the original; a dread of God's justice being inconsistent with a *disbelief* of his existence.
Farmer. On the Demoniacs of the New Testament, vol. iii. ch. i. sec. 10.

DISBENCH: *dis*, and *bench*, q. v.
To remove from a *bench* or seat.

Coriol. Your honor's pardon;
I had rather have my wounds to heale againe,
Then heare say how I got them.
Brutus. Sir, I hope my words *dis-bench'd* you not?
Shakspeare. Coriolanus, fol. 11.

DISBEND: *dis*, and *bend*, q. v. In the solitary instance below, it appears to mean, *misbend*, bend amiss.

As liberty a courage doth impart,
So bondage doth *disbend*, else breake the heart.
Stirling. Julius Cæsar. Chorus 3.

DISBIND: *dis*, and *bind*; Goth. and A. S. *bind-an*; Dutch and Ger. *bind-en*; Swe. *bind-a*.
To free from bands or bondage.

Nay, how dare we *disbind* or loose ourselves from the tye of that way of agnizing and honouring God, which the Christian church from her first beginnings durst not doe?
Mede. Works, fol. 16. *On Texts of Scripture*, book i. disc. 2.

DISBLAME: *dis*, and *blame*, q. v.
To free from *blame*.

Wherfore I nil haue neither thanke ne blame
Of al this worke, but pray you mekely
Disblameth me if any word be lame.
Chaucer. The second Booke of Troilus, fol. 158.

DISBODY: *dis*, and *body*, q. v.
To free from *body*.

Wherefore they conceive, that the *disbodyed* soules shall return from their unactive and silent recesse, and be joined again to bodies of purified and duly prepared ayre.
Glanvile. Preexistence of Souls, ch. xiv.

DISBORD: *dis*, and *board*, q. v. Opposed to—to *board* or to go on *board*; as *debark* is to *embark*.

> And in the arm'd ship, with a wel-wreath'd cord
> They streightly bound me, and did all *disbord*
> To shore to supper, in contentious rout.
> *Chapman. Homer. Odyssey*, book xiv. fol. 220.

DISBOWEL: *dis*, and *bowel*; perhaps, as Junius suggests, from *bow*, to bend, to wind, to twist. See BOWEL. Surrey writes *Debowel*.

To deprive of, to empty out the bowels; the entrails; the interior contents; to eviscerate.

> Faire Dido held in her right hand a cup,
> Which twixt the hornes of a white cow she shed
> In presence of the Gods, passing before
> The aulters fatte, which she renewed oft
> With giftes that day, and beasts *debowled*:
> Gazing for counsell on the entrales warme.
> *Surrey. Virgil. Æneid*, book iv.

> He that hath seene a great oake dry and dead,
> Yet clad with reliques of some trophies old,
> Lifting to heauen her aged hoarie head,
> Whose foote on ground hath left but feeble hold;
> But halfe *disbowel'd* lies aboue the ground.
> *Spenser. The Ruines of Rome*, st. 28.

Others say the poyson was giuen him in a dish of pears. But the physician that *disbowelled* his body found no sign of poyson in it, and therefore not likely to be true.
Baker. King John, Anno 1216.

> Riches the hardy soldiers shall despise,
> Nor the *disbowel'd* earth explore,
> In search of the forbidden ore.
> *Addison. Horace. Ode* 3. book iii.

Otherwise the physicians of princes and great men, after having considered all the inward parts of their *disbowelled* patients could not so often doubt and dispute, as they do, whether or no poison were accessary to their death.
Boyle. Works, vol. ii. p. 184. *The Usefulness of Natural Philosophy.*

DISBRANCH: *dis*, and *branch*, (q. v.) perhaps *berancke, brancke, branch*; from Ger. *ranken, rek-en*, to reach, to extend.

To lop off, to strip, deprive or divest of the *branches*; i. e. that which reaches, extends, &c. from the trunk; from the main stem, met.

Also, where the nature of the ground will bear it, the husbandman shall not doe amisse to *disbraunch* and lop his tree-groves, to prune his vineyards.
Holland. Plinie, vol. i. fol. 589.

So as eft soones all that dukedome, one of the goodliest gemmes in the English diademe, and *disbranched* from France since the yeare eight hundred eighty-fiue, was againe rent away.
Speed. King John, Anno 1205. book ix. ch. viii. sec. 28.

> That nature, which contemns its origin
> Cannot be bordered certain in itself;
> She, that herself will sliver and *disbranch*
> From her material sap, perforce must wither,
> And come to deadly use.
> *Shakspeare. Lear*, act iv. sc. 2.

DISBU'RDEN, or DISBU'RTHEN. } *Dis*, and *burden* or *burthen*, (q. v.) from A. S. *byrd-en* or *burth-en*, from A. S. *byr-an*, to bear.

To free from a *burthen*, that is, a weight or load, *borne*; to unload, to exonerate, to discharge.

After this, the kynge hauyng peace as well with foreyne princes, for the terme of iii. yeres, as *disburdened* and purified of all domesticall sedition, beganne to be diseased with a certayne infirmitie and wekenes of body.
Hall. Henry VII. The twenty-first Yere.

One of the ten went home to his house the same time, who upon a fraudulent and cautelous returne made unto his enemies campe, as is aforesaid, supposed he had acquit himselfe and *disburdened* his conscience of his oath.
Holland. Livie, fol. 471.

As it is, I am at an end of my designed method, and am glad that it hath been contrived into so small a compass, being now at leisure to retire to my meditations, which will, I hope, be more calm, being thus *disburthened*.
Hammond. Works, vol. i. fol. 152. *Of the Reasonableness of Christian Religion*, ch. vi.

No sooner does the foul tongue give us the alarm, but strait all the powers of the mind are awakened, the concerns of reputation begin to rise, thoughts of defiance to take up arms, and the whole soul boils within itself, grows big with the injury, and would fain discharge and *disburden* itself in a full revenge.
South. Sermons, vol. viii. p. 185.

When this speculatist finds himself prompted to another performance, let him consider whether he is about to *disburthen* his mind, or employ his fingers; and if I might venture to offer him a subject, I should wish that he would solve this question, Why he that has nothing to write should desire to be a writer?
Johnson. Review of a Free Enquiry, &c.

DISBURGEON: *dis*, and *burgeon*, q. v. Fr. *bourgeonner*, to bud. See another Example in v. DEFOIL.

To strip off, to divest of, the *bourgeons*, i. e. buds or young shoots.

When the vine beginneth to put out leaves and looke green fall to *disburgeoning*. *Holland. Plinie*, vol. i. fol. 534.

DISBU'RSE, DISBU'RSING, n. DISBU'RSEMENT. } *Dis*, and *burse*, (q. v.) Lat. *bursa*; Gr. βύρσα, a hide or skin: the material of which that now called *purse* or *burse* was made. See also DEBURSE.

To take out of the *burse* or *purse*; to pay away; to expend, to defray expenses, costs or charges.

Therefore after his long iourney ended and dooen, the master returned home againe, & required an accoumpt of his seruauntes, of that he had deliuered thē, and what they had *disbursed* and layed out of the same. *Udall. Matthew*, ch. xxv.

Wherefore he demaūded to haue the *disbursing* of the mony himselfe, because it wold be very pernitius & hurtful, to put the doing therof into many mens hāds.
Arthur Goldynge. Justine, fol. 35.

The ransom itselfe, which amounted to a good round summe, made them to pause: because they were unwilling both to emptie the publike treasurie; (havinge alreadie *disbursed* great summes, in buying up bond-slaves and arming them for the warres,) and also that Anniball (who as the voyce went, was at a very great under [*subjecere rei egentem*] for money) should be inriched thereby.
Holland. Livie, fol. 471.

Hereupon Nicias adviseth to depart towards the Selinuntines, and to force them, or persuade them to an agreement with the Egestans; as likewise to see what *disbursements* the Egestans could make.
Raleigh. History of the World, book v. ch. i. sec. 1.

But if the bargain tie you to pecuniary *disbursements*, be sure distressed Christians be (at least) sharers in them.
Boyle. Works, vol. vi. p. 24. *A Dis. against Customary Swearing*, direct. 4.

I am at present engaged in examining the finances of the Prusenses, their *disbursements* and credits, and the farther I proceed in this affair, the more I am convinced of the necessity of my enquiry.
Melmoth. Pliny, to Trajan, book x. let. xvi. [xxviii.]

DISCÆLIUS, in *Zoology*, a genus of *Hymenopterous* insects, established by Latreille, and placed in the family *Vespidæ*.

Generic character. Forehead short, mandibles short, strongly grooved above, and not forming a very open

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angle by their union; body narrow and long, the first ring slightly contracted; jaws, terminal lobe short, nearly semicircular; palpi longer than the lobes.

This genus has for its type

D. zonalis, Vespa zonalis, Panzer, *Faun. Germ.* pl. lxxi. fig. 18.

This insect lives solitary, and forms its nest in the rotten wood in the trunks of trees.

DISCALCEATION, *discalceatus*, without shoes; from *dis*, and *calceare*, to put on shoes, from *calx, cis*, the heel of the foot.

Cockeram has "*Discalceate*; to put off one's shoes."

For I suppose there is an allusion in particular to that rite of *discalceation* used by the Jews and other nations of the Orient at their coming into sacred places; namely, that whereof the Lord spake to Moses, *Exod.* iii. 5, and again to Joshua, *Jos.* v. 15. *Exue calceamenta tua de pedibus tuis; locus enim in quo stas terra sancta est*: put thy shoes from off thy feet; for the place whereon thou standest is holy ground.

Mede. Works, fol. 441. *The Reverence of God's House.*

The custom of *discalceation* or putting off their shoes at meals, is conceived to confirm the same.

Sir Thomas Brown, book v. ch. vi.

DISCAMP: *dis*, and *camp*. (q. v.) See also to DECAMP.

To deprive of the *camps*. Cotgrave renders the Fr. *descamper*; "to discamp, to raise or remove a *camp*; to depart from the *camp*."

No enemie put he ever to flight, but he *discamped* him and drawe him out of the field. (*quin castris exueret.*)

Holland. Suetonius, fol. 242. *Caius Julius Cæsar.*

DISCANDY: *dis*, and *candy*, q. v. *Discandying*, in the first quotation from Shakspeare, is Theobald's reading; adopted by the other Commentators.

To reduce from a *candied* state; to dissolve.

Till by degrees the memory of my wombe,
Together with my braue Egyptians all,
By the *discandering* of this pelleted storm,
Lye graueless, till the flies and gnats of Nyle
Haue buried them for prey.

Shakspeare. Antony and Cleopatra, fol. 358.

——————— The hearts
That pannelled me at heeles, to whom I gaue
Their wishes, do *dis-candie*, melt their sweets
On blossoming Cæsar. *Id. Ib.* fol. 361.

DISCARD, Sp. *descartar*; Fr. *escarter*; It. *scartare*. *Chartas abjicere*, to throw away *cards*. Generally

To throw or cast or send away, to dismiss; to turn away.

The following passage is quoted in a note in the *Ancient British Drama*, vol. iii. p. 193, from the *Nugæ Antiquæ*, vol. ii. p. 31, to illustrate the expression, "The rests were up."

"The other tale I wold tel of a willinge and wise loss, I have hearde dyversely tolde, Some tell it of Kyng Phillip and a favoryt of his; some of our worthie Kyng Henry VIII. and Domingo; and I may call it a tale, because perhappes it is but a tale: but thus they tell it: The Kynge, fifty-five eldest hand, sets up all restes, and *discarded* flush; Domingo or Dundego, call him how you will, held it uppon forty-nine, or som such game; when all restes wear up and they had *discarded*, the Kynge threw his fifty-five on the boord open, with great lafter, supposing the game (as yt was) in a manner sewer. Domingo was at his last card incownter'd flush, as the standers-by saw, and tolde the daye after; but seeing the Kinge so mery, would not for a rest at primero put him out of that pleasawnt conceyt, and put up his cardes quietly, yielding it lost."

But with her shield so well her selfe she warded
From the dread danger of his weapon keene,
That all that while her life she safely guarded:
But he that helpe from her against her will *discarded*.

Spenser. Faerie Queene, book v. can. 5.

He that was thus rejected, they say he was *discarded*; for the basin wherein the little balls were carried, was called Caddos.

Sir Thomas North. Plutarch, fol. 39. *Lycurgus.*

They, if they could prevail for the *discarding* of tythes, would by the same argument (clamour and slander) presently and importunately press for deposition of the ministry.

Spelman. On Tythes, fol. 157.

These will no taxes give, and those no pence;
Critics would starve the poet, whigs the prince.
The critic all our troops of friends *discards*;
Just as the whig would fain pull down the guards.

Dryden. Prologue 18. *To the Loyal Brother.*

Yes, welcome to a man in pow'r;
And so I was for half an hour.
But he grew weary of his guest,
And soon *discarded* me his breast.

Cotton. Content. Vision 4.

DISCARNATE: *dis*, and *carnate*; (see CARNALIZE,) from *caro, carnis*, flesh.

Stripped, deprived or divested of flesh.

'Tis better to own a judgment though with but a *certa supellex* of coherent notions; then a memory, like a sepulchre, furnished with a load of broken and *discarnate* bones.

Glanville. The Vanity of Dogmatizing, ch. xv.

DISCASE: *dis*, and *case*. To *case* is used by Shakspeare, as *dis* or *un-case*. See CASE.

To strip off the *case*; sc. that which takes, receives, holds or contains; to divest; strip off the clothes.

——————— Ariell
Fetch me the hat, and rapier in my cell,
I will *discase* me, and myselfe present
As I was sometime Millaine.

Shakspeare. Tempest, fol. 17.

Therefore *dis-case* thee instantly (thou must thinke there's a necessitie in't) and change garments with this gentleman.

Id. Winter's Tale, fol. 296.

DISCEPTATION, Lat. *disceptatio*, from *disceptare*; *dis*, and *captare*, from *capere*, to take. *Quasi in diversas partes* captare. Gesner.

Sp. *disceptacion*; Fr. *disceptation*; "disputation, contention, arguing, debating, reasoning about a matter." Cotgrave.

And vpon occasion rysing in cõmunicacion, had agayne repeted with some of them verye freshe learned men, good part of our former *dysceptacion* and reasonyng, had betweene vs before his departynge.

Sir Thomas More. Workes, fol. 203. *A Dialogue concerning Heresies.*

For knowledge drawn freshly, and, as it were in our view, out of particulars, knowes the way best to particulars againe; and it hath much greater life for practice, when the discourse or *disceptation* attends upon the example, then when the example attends upon the *disceptation*; for here not only order but substance is respected.

Bacon. On Learning, by G. Wats, book viii. ch. ii.

If they say, the proposition is αὐτόπιστος, or evidently credible of itself without any proof, 'tis a precarious and groundless assertion: such as ought not to be admitted in any science, or any *disceptation*.

Barrow. Sermon 12. vol. ii.

The good way they took was by Crumwell and Cranmer's direction; who foresaw that in these conferences between men of such differing judgments there would happen nothing but verbose janglings and endless *desceptations*, and little would be concluded. *Strype. Memorials. Henry VIII. Anno* 1540.

DISCEPTERED: *dis*, and *sceptre*, Lat. *sceptrum*; Gr. σκῆπτρον, properly, says Vossius, a staff, *baculus*, *scipio*; or from σκήπτεσθαι, to lean upon.

To strip, to deprive, divest of his *sceptre*.

A hundred kings, whose temples were impall'd
In golden diadems, set here and there
With diamonds, and gemmed every where,
And of their golden virges none *disceptred* were.
G. Fletcher Christ's Triumph on Earth.

DISCE'RN, DISCE'RNER, DISCE'RNIBLE, DISCE'RNIBLY, DISCE'RNING, n. DISCE'RNINGLY, DISCE'RNMENT. Fr. *discerner*; It. *discernere*; Sp. *discernir*; Lat. *discernere*; (*dis*, and *cernere*.) Kuster agrees with Vossius that Lat. *cern-ere*, Gr. κρίν-ειν, properly signify to separate, to disjoin; he considers it then to have been applied to denote:—to see any thing clearly and distinctly; to *discern* (separate) one thing from another by sight; and then, further, to have been applied to the *mind*; i. e. to distinguish accurately the perceptions, the conceptions of the mind. *Cernere*, he observes, *plus est quam videre*. And see DECERN.

To see or perceive clearly and distinctly; to distinguish or make or mark the difference; to distinguish or discriminate accurately; to look or observe keenly, shrewdly; to judge.

In heaven and hell, in earth, and salt see
Is felt thy might, if that I well *discerne*.
Chaucer. The third Booke of Troilus, fol. 867.

He brake the barres, and through the timber pearst
So large a hole wherby they might *discerne*,
The house, the court, the secret chambers eke
Of Priamus, and auncient kings of Troy,
And armed foes in theatrie of the gate.
Surrey. Virgil. Æneid, book ii.

For though our eyes can nought but colours see,
Yet colours give them not their pow'r of sight;
So, though these fruits of sense her objects be,
Yet she *discerns* them by her proper light.
Davies. The Immortality of the Soul, sec. 1.

The firepikes divided halfe to the one, and half to the other company, served no lesse for fright to the enemy than light of our men, who by this meanes might *discerne* every place very well, as if it were neare day.
Sir Francis Drake Revived, fol. 11.

And this redressed he with small travaile and little adoe: for that himself deciding quarrels and controversies (especially when the greatnesse either of causes or persons so required) was a constant and irremoveable *discerner* of right and wrong.
Holland. Ammianus, fol. 104. *Constantius and Julianus.*

12. For the word of God is quick and powerfull, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joynts and marrow, and is a *discerner* of the thoughts and intents of the heart.
Bible. Modern Version. Hebrews, ch. iv.

When able and prudent men come to act their own parts, they are then for the most part not of the clearest sight, and do commonly commit such errors, as are both *discernable* and avoidable, even by men of mean abilities.
Cabbala, fol. 264. *Sir Robert Phillips to the Duke of Buckingham, Anno* 1624.

'Tis superfluous to pursue this any further, which so *discernibly* falls under the inconveniencies that have been showed to belong to assurance.
Hammond. Works, vol. i. fol. 482. *Of Fundamentals*, ch. xlii.

Do's Lear walke thus? speak thus? Where are his eies? Either his notion weakens, his *discernings* Are lethargied. *Shakspeare. Lear*, fol. 289.

I confess it is not practicable, to frame rules for the *discernment*, between due praises and flatteries, in all occurrences in the world's commerces.
Montague. Devoute Essayes, Treat. 10. part i. sec. 4.

Whereas indeed the rarities of nature are in these recesses, and its most excellent operations cryptick to common *discernment*.
Glanville. The Vanity of Dogmatizing, ch. xviii.

When will your towers the height of Carthage know?
Or when your eyes *discern* such crowds below.
Dryden. Ovid, Epistle 7. *Dido to Æneas.*

But besides these dangers which are more visible and apparent, there is another which is less *discernible*, because it hath the face of piety; and that is faction in religion: By which I mean an unpeaceable and uncharitable zeal about things wherein religion either doth not at all, or but very little consist.
Tillotson. Sermon 34.

From whence it being clear, that the spirit of God not showing itself to the soul immediately by itself and its own substance, as light doth to the eye, but by the mediation of its operations and effects upon the soul, it follows, that it is not *discernable* by itself, as light is, but by its operations.
South. Sermons, vol. v. p. 305.

The eye could perceive that the ascent upon the immersion in the dissolved nitre was *discernibly* quicker than the descent.
Boyle. Works, vol. ii. p. 597. *The Experimental History of Cold, Tit.* 17.

Poets, to give a loose to a warm fancy, are generally too apt not only to expatiate in their similes, but introduce them too frequently. These two errors Ovid has most *discerningly* avoided.
Preface to Garth's Ovid.

The Jews could judge well enough about other things, and argue reasonably about the tokens of the sky and the weather, and make proper observations in the course of the natural world; but had no *discernment* at all in matters of religion.
Clarke. Sermon 11. vol. ii.

Experience tells us that our unassisted sight though sufficiently acute for the ordinary purposes of life, is not acute enough to *discern* the minute texture of visible objects.
Beattie. On Truth, part ii. ch. i. sec. 2.

If the ambiguity be *discernible*, the argument can have no force; if there be no suspicion of ambiguity, the dispute may be continued from generation to generation, without working any change in the sentiments of either party.
Id. Ib. part ii. ch. ii. sec. 3.

Syrena is for ever in extremes,
And with a vengeance she commands or blames.
Conscious of her *discernment*, which is good,
She strains too much to make it understood.
Young. Love of Fame, Satire 6.

DISCE'RP, DISCE'RPIBLE, DISCE'RPTION. Lat. *discerpere*; *dis*, and *carpere*, to pluck. Of unknown etymology.

To pluck asunder; to pull or pluck or tear in pieces; to sever, to dissever.

Isis is a Greek word, which signifies knowledge; and Typhon is the enemy to this Goddess; who being puffed up by ignorance and errour, doth distract and *discerp* the holy doctrine (of the simple Deity) which Isis collects together again, and makes up into one, and thus delivers it to those, who are initiated into her sacred mysteries, in order to Deification.
Cudworth. Intellectual System, fol. 355.

According to what is here presented, what is most dense, and least porous, will be most coherent, and least *discerptible*.
Glanville. The Vanity of Dogmatizing, ch. v

In which words, Plutarch intimates, that the Egyptian fable, of Osiris being mangled and cut in pieces by Typhon, did allegorically signifie the *discerption* and distraction of the simple Deity,

by reason of the weakness and ignorance of vulgar minds (not able to comprehend it altogether at once) into several names and partial notions, which yet true knowledge and understanding, that is, Isis, makes up whole again and unites into one.
Cudworth. Intellectual System, fol. 355.

Nor can we have any idea of matter, which does not imply a natural *discerptibility* and susceptivity of various shapes and modifications.
Wollaston. Religion of Nature delineated, sec. 5. § xi.

Hereupon the author seeks another subterfuge, by departing from the received sense of words; maintaining that space has no parts, because its parts are not separable and cannot be removed from any other by *discerption*.
Clarke and Leibnitz. Mr. Leibnitz's fifth Paper.

In this consequence of its substantiality that it was part of God, *discerped* from him, and would be resolved again into him, they all we say, agreed.
Warburton. The Divine Legation, book iii. sec. 4.

But when the ancients are said to hold the pre and post-existence of the soul, and therefore to attribute a proper eternity to it, we must not suppose that they understood it to be eternal in its distinct and peculiar existence; but that it was *discerped* from the substance of God in time; and would, in time, be rejoined, and resolved into it again. *Id. Ib.*

DISCESSION, Lat. *disced-ere, discessum*, to go away from; (*dis*, and *cedere*, to go.)
Going away from, departing, retiring.

There might seem to be some kinde of mannerly order in this guilty departure; not all at once; least they should seeme violently chased away by this charge of Christ; now their slinking away (one by one) may seem to carry a shew of deliberate and voluntary *discession*.
Hale. Contemplations. The Woman taken in Adulterie.

DISCHA'RGE, *v.* DISCHA'ROE, *n.* DISCHA'RGER, DISCHA'RGING. Fr. *descharger*. *Dis*, and *charge*, (q. v.) from the Semi-barbarous *carciare*, (from *carrus*) *pro* onerare, *ac propriè* carrum onerare, to load a car; and *discharge*, Low Lat. *discargare, e* carro *ponere*, to put out, throw out, of a *car*; carrum *exonerare*, to unload a car. Vossius, *de Vit. Ser.* l. iv. c. 3 and 6. Generally,

To unload; to take out, remove, displace, a load, weight or burthen, a cargo; to disburden; to free or release or dismiss from any thing burthensome, oppressive, troublesome or inconvenient; any thing obligatory, any obligation or duty, to perform, *sc.* a duty or office; to free, release or dismiss, generally.

Hit were charite to *descharger* hem, for holy churches sake.
Piers Ploukman. Vision, p. 298.

Than hane I priuileges large
That may of much thing *discharge*.
Chaucer. The Romaunt of the Rose.

But for thei wolde him selfe *discharge*
Of pouertee, and become grate.
Gower. Conf. Am. Prologue, fol. 5.

There might you heare the cannons rore,
Eche pece *discharged* a louer's loke,
Which had the power to rent, and tore
In any place wheras they toke.
Uncertaine Auctors. Thassault of Cupide, &c.

After the seruaunt aforesaide hath so *discharged* his cuppes to the fower quarters of the world, he returneth into the house.
Hakluyt. Voyage, &c. The Tartars, vol. i. p. 96.

And that absolucion, was blasen and blowen, preached, and taught, throughout all the world, & all dores and postes must bee decked with papers and bulles for your *discharge*.
Barnes. Workes, fol. 198. *A Supplication to King Henry VIII.*

Consideringe that deth is the *discharger* of al griefes and myseries, and to them that dye well, the fyrst entrie in to lyfe euerlastynge.
Sir Thomas Elyot. The Castel of Helth, ch. xii.

And deeming better, if he could *discharge*,
The day with safety, and some peace conclude.
Daniel. History of Civil Wars, book iv.

Think, that a rustie piece *discharg'd* is flown
In pieces, and the bullet is his own,
And freely flies; this to thy soul allow,
Think thy shell broke, think thy soul hatch'd but now.
Donne. Funeral Elegies.

Now gan he in his grieued minde deuise
How from the dungeon he might her enlarge;
Some while he thought by faire and humble wise
To Proteus selfe to sue for her *discharge*.
Spenser. Faerie Queene, book iv. can. 12.

My lords, likewise there were other *dischargeo*; upon this reason Norwich was *discharged* from finding of men for manning of ships because the admiral's commission did not warrant it.
State Trials. The King against John Hampden, in case of Ship Money.

The council of state taking notice of the tumultuous and barbarous actings at the new exchange in the Strand, in the county of Middlesex, upon the 21 and 22 of November last past, the same time being accompanied with the drawing of swords, *discharging* of pistols, and such other high misdemeanors, &c.
Id. Case of Don Pantaleon Sa.

Love, as it is the greatest treasure of our soules, so is it the only security stands bound to God for all our debts; all the other faculties of man seeme to be receivers only, and this the *discharger* of all their accounts.
Mountague. Devoute Essayes, Treat. 4. part i. sec. 2.

To whom Saturnia thus; thy tears are late;
Haste, snatch him, if he can be snatch'd from fate:
New tumults kindle, violate the truce;
Who knows what changeful fortune may produce?
'Tis not a crime t'attempt what I decree,
Or if it were, *discharge* the crime on me.
Drydan. Virgil. Æneid, book xii.

As there are strange ferments in the blood which in many bodies occasion an extraordinary *discharge*; so in reason too, there are heterogeneous particles, which must be thrown off by fermentation.
Shaftesbury. Works, vol. i. p. 14. *A Letter concerning Enthusiasm*, sec. 2.

Spenser, in one of his Pastorals, represents the God of Love as flying like a bird, from bough to bough. A shepherd, who hears a rustling among the bushes, supposes it to be some game, and accordingly *discharges* his bow.
Fitzsborne. Letter 57. *To Clytander.*

DISCHIDIA, in *Botany*, a genus of the class *Pentandria*, order *Monogynia*, natural order *Asclepedeæ*. Generic character: corolla pitcher-shaped, five-cleft; stamineous crown, five-leaved leaflets, subulate, two-cleft, the points recurved; masses of pollen erect; stigma obtuse.

Two species, *D. nummularia*, native of New South Wales; and *D. Bengalensis*, native of the East Indies. *Trans. Linn. Soc.* xii. 357.

DISCHIURUS, in *Zoology*, a genus of *Coleopterous* insects, belonging to the family *Carabidæ*, established by Bonelli, and adopted by the modern Naturalists. It is nearly allied to *Clivinia*.

Generic character. The two first legs ending in two or three long and strong points, the lower of which is articulated at its base, or spine-shaped.

1. *D. Thoracicus, Scarites Thoracitus*, Fabricius. Panz. *Fauna Ins. Germ.* pl. lxxxiii. fig. 1.

2. *D. Gibbus, Scarites Gibbus*, Fabricius. Panz. *Fauna Ins. Germ.* pl. v. fig. 1.

DISCHURCH: *dis*, and *church*. To free from, divest or deprive of a *church*.

This can be no ground to *dischurch* that differing company of Christians, neither are they other from themselves upon this diversity of opinion. *Bishop Hall. Remains*, p. 402.

DISCI'DE, DISCI'ND, DISCI'SSION. } Lat. *discind-ere*, to cut or tear to pieces; (*dis*, and *scind-ere*, to cut.) *Discition*, in Prynne, is so written for *Decision*.

But head and tongue and heart be quite *discided*.
More. On the Soul, part i. p. 23.

Her lying tongue was in two parts divided,
And both the parts did speake and both contended;
And as her tongue so was her hart *discided*,
That neuer thought one thing, but doubly still was guided.
Spenser. Faerie Queene, book iv. can. 1.

They are those golden links that do enchain
Whole nations, though *discinded* by the main.
Howell. Letters, p. 13. *To the knowing Reader, &c.*

So gentle Venus to Marcurius dares
Descend, and finds an easy intromission,
Casts ope that azure curtain by a swift *discission*.
More. On the Soul, part ii. p. 92. book iii. can. 3. sec. 48.

Men in ordinary differences, referre the censure and determination of their own causes to indifferent arbitrators who are no wayes engaged in their suits, declining their owne particular *discitions* to avoid all partiality.
Prynne. Histrio-Mastix, part ii. act iv. sc. 2.

DISCINA, in *Zoology*, a genus of *Brachiopodous Mollusca*, established by Lamarck, in his *History of Avertebrose Animals*.

Generic character. Shell bivalve; valves unequal, ovate, rounded, rather depressed, of equal diameter; the disk central, the disk of the upper valve undivided, middle somewhat nippled; the lower valve nearly flat, perforated with a transverse slit, and furnished with two slight elevations inside.

Only one species of this genus has been described, which Lamarck called *D. ostracoides*, Lam. *Hist. Orbic. Noveg.*; Turton, *British Bivalves*; and Muller, *Zool. Dan.*

DISCIPLE.

DISCI'PLE, *v.*
DISCI'PLE, *n.*
DISCI'PLESS,
DISCI'PLESHIP,
DI'SCIPLINE, *v.*
DI'SCIPLINE, *n.*
DI'SCIPLINABLE,
DI'SCIPLINABLENESS,
DI'SCIPLINANT,
DISCIPLINA'RIAN, *adj.*
DISCIPLINA'RIAN, *n.*
DI'SCIPLINARY,
DI'SCIPLINER,
DI'SCIPLINING. } Fr. *disciple*; It. *discepolo*; Sp. *discipulo*; Fr. *discipliner*; It. *disciplinare*; Sp. *disciplinar*; Lat. *discipulus*; *disciplina*, from *discere*. Vossius thinks from the Gr. διδάσκ-ομαι. Lennep considers the Lat. *dic-ere*, to be no other than the Gr. δίκ-ειν, signifying *pellere, vel impellere, expellere, ejicere, ore verba*: to cast out, throw out, sc. words from the mouth. Of similar origin, it may be observed, is the English word, to *shout*, i. e. *shoot*, sc. words from the mouth. The Lat. *disc-ere*, he supposes to have originated from δίκα-ειν, (by metath. δίσκ-ειν,) the first future of δίκ-ειν, to cast or throw. Whence also δίσκος, *discus*. Upon this Etymology, Schedius interprets *disc-ere*, literally to mean, *expellere sæpius, identidem dicere*; to throw out the same thing frequently; i. e. to say the same thing, sc. till it is *teached*, or *taken*; and thus to teach, i. e. to take knowledge, to learn. And a

Disciple, one who teaches or learns, one who receives learning or knowledge; and

Discipline, to teach, to treat as a *disciple*, to train up to learning or knowledge; to train up in the means of learning; in good order, method, regularity, diligence; in good conduct; in all good habits;—to order, to regulate, exercise, direct, correct, chastise.

Þe *decýples*, þat he hýder sende Cristendom to brýnge,
Býleuede in a wildernesse, after her prechýnge,
Þat me clepuþ now Glastýnbury, þat desert was þo.
R. Gloucester, p. 232.

In this thing alle men schulen knowe that ye ben myn *disciplis*, if ye han loue togidere.
Wiclif. John, ch. xiii.

By this shal al men know that ye are my *disciples*, yf ye shall haue loue one to another. *Id. Bible, Anno* 1551.

In this time aprone the sentence of my *disciple* Euripidis, that said, that he that had no childrē is weleful by infortune.
Chaucer. The third Booke of Boccius, fol. 231.

And grete well Chaucer, when ye mete
As my *disciple* and my *poete*.
Gower. Conf. Am. book viii.

Joanna ye wife of Chuss, (who was Herode's steward,) of a ladie of ye court became a *discipleste* vnto Christ.
Udall. Luke, ch. viii.

If ony virtu, if ony prelsyng of *discipline*, thenke ghe these thingis. *Wiclif. Philipensis*, ch. iv.

Then shalt thou understonde, that bodily peine stont in *discipline*, or teching, by word, or by writing, or by ensample.
Chaucer. The Persones Tale, v. 2. p. 386.

As it fareth by children in schoole, that for learning arne beaten when their lesson they foryeten, commonly after a good *disciplising* with a yerde, they kepe right well doctrine of their schole.
Id. The Testament of Loue fol. 306.

This sterne kyng, this cruell lorde
Toke euery daie one of the nyne,
And put hym in to the *discipline*
Of Minotaire to be deuoured.
Gower. Conf. Am. book v. fol. 163.

Xenophon beinge bothe a philosopher and an excellent capitayne, so inuented and ordered his worke, named *Pædia Ciri* whiche maye be interpreted the Chyldehode or *disciplyne* of Cyrus. *Sir Thomas Elyot. Governour*, book i. ch. xi.

By which, fraile youth is oft to folly led,
Through false allurement of that pleasing baite,
That better were in vertues *discipled*,
Then with vaine poems weeds to haue their fancies fed.
Spenser. Faerie Queene, book iv. can. 1.

I have already made it evident that that commission for preaching to, or *discipling* all nations (as for the baptizing them, and the particularity of the form to be used in baptism, &c.) was not the institution of baptism, nor any intimation on either side, whether infants should be baptized or not.
Hammond. Works, vol. ii. part iv. fol. 112. *A Defence of Infant Baptism.*

Nor after resurrection shall he stay
Longer on earth then certain times to appear
To his *disciples*, men who in his life
Still follow'd him; to them shall leave in charge
To teach all nations what of him they learn'd
And his salvation.
Milton. Paradise Lost, book xii. l. 438.

She was afterwards recommended to a *disciplente* of the said lady, named Athea, and made gouernesse of a monastery of the ladies. *Speed. Egbert*, book vii. ch. xxxi. sec. 20.

The minister, whose calling and end is spiritual, ought to be honour'd as a father and physician to the soul, (if he be found to be so) with a sonlike and *disciple-like* reverence.
Milton. Works, vol. i. fol. 24. *Of Reformation in England.*

And therefore the Gospel is nothing else but an universal publication of repentance and pardon of sins in the name of Christ, that is procured for all them that are his *disciples;* and to this we are baptized, that is, adopted into the religion, into that *discipleship* under which God requires holiness, but not perfect measures; sincerity without hypocrisie, but not impeccability or perfect innocence.
Taylor. Polemical Discourse, fol. 601. *On Repentance*, ch. ii. sec. 2.

And indeed, if there were no other end but those that follow, this seeming sharp providence of Almighty God would be highly justified. Namely, first, to keep men humble and *disciplinable.*
Hale. Contemplations, vol. i. p. 324. *Of Afflictions.*

What eagerness in the prosecution of *disciplinarian* uncertainties, when the love of God and our neighbour, those evangelical unquestionables, want that fervent ardour?
Glanvill. The Vanity of Dogmatizing, ch. xxiii.

He knows well the Pharisee's constitution is too austere to be caught with an ordinary bait, and therefore puts off his title of Beelzebub prince of flies, at seeing that they are not now for his game; but trowls and baits him with a nobler prey, and comes in the person of a Cato, or Aristarchus, a severe *disciplinarian*, a grave censor, or as his most Satanical name imports, διάβολος, an accuser, and then the Pharisee bites presently.
Hammond. Works. Sermon 8. vol. iv.

These are the studies wherein our noble and our gentle youth ought to bestow their time in a *disciplinary* way from twelve to twenty one; unless they rely more upon their ancestors dead, than upon themselves living.
Milton. Works, vol. i. fol. 139. *Of Education.*

And the High-landers flocking to him [the Marquis of Montrose] from all quarters, though ill armed and worse *disciplin'd*, made him undervalue any enemy who, he thought, was yet to encounter him.
Clarendon. History of the Civil War, vol. iii. part i. p. 353.

Thither the great magician Merlin came,
As was his vse, oft-times to visit mee:
For he had charge my *discipline* to frame
And tutor's nouriture to ouersee.
Spenser. Faerie Queene, book i. can. 9.

For had an angel been his *discipliner*, unless it were for dwelling too much upon Ciceronianisms, and had chastis'd the reading not the vanity, it had bin plainly partial: first to correct him, &c.
Milton. Works, vol. i. fol. 146. *A Speech for the Liberty of unlicenc'd Printing.*

The bountifull benignitie of my gift, I have willed and commanded to be proclamed through the whole world, to the intent that such which are detained in banishment for *discipline sake*, maie safely return home again from whence they came.
Fox. Martyrs, fol. 67. *Peace granted to the Church.*

We have here [*John*, xv. 15.] an account of Christ's friendship to his *disciples;* that is, we have the best of things represented in the greatest of examples.
South. Sermons, vol. ii. p. 34.

It further awakened the archbishop, and the rest of the queen's ecclesiastical commissioners, when it was told them, that many in the University of Cambridge were carried away with the *disciplinarian* principles.
Strype. Life of Archbishop Whitgift, Anno 1590.

It seems to have been the *disciplinarians* that were chiefly his adversaries, who gave him much trouble.
Id. Life of Archbishop Parker, Anno 1574.

His thoughts can never appear very correct; unless they have been us'd to sound correction by themselves, and been well formed and *disciplin'd* before they are brought into the field.
Shaftesbury. Advice to an Author, part i. sec. 2.

There was a considerable force of about seven or eight thousand men kept in Scotland: these were paid exactly, and strictly *disciplined.*
Burnet. Own Times; before the Restoration, book i. vol. i. p. 73.

To domineer, and to controul,
Both o'er the body and the soul,
Is the most perfect *discipline*
Of church-rule and by right divine.
Butler. Hudibras, part i. can. 3.

Yet these, receiving grafts of other kind,
Or thence transplanted, change their savage mind:
Their wildness loose, and quitting nature's part,
Obey the rules and *discipline* of art.
Dryden. Virgil. Georgic 2.

O thou, from whom the British lays
Bloom in these unpoetic days,
Whose early genius glow'd to follow
The arts thro' nature's ancient ways,
Twofold *disciple* of Apollo!
J. G. Cooper. The Call of Aristippus, epis. 4.

He [the young man, in the Gospel] was willing enough to be his *disciple*, and to be saved by him; if the terms of his *discipleship* and salvation should appear such as he could comply with.
Hoadly. Sermon 2. vol. iii. fol. 503.

Having natural good-humour lurking in the heart, he could not long hold out against the power of hilarity, but after a few months began to relax the muscles of *disciplinarian* moroseness.
Johnson. The Rambler, No. 141.

"Sir," says the rigid *disciplinarian*, "you break the statutes, call upon me to-morrow morning, and I will punish you severely, as your offence deserves."
Knox. Liberal Education, sec. 43. vol. iv. p. 159.

In Colleges and Halls, in ancient days,
When learning, virtue, piety and truth,
Were precious, and inculcated with care,
There dwelt a sage call'd *Discipline.*
Cowper. The Task, book ii.

The names of the Seventy-two DISCIPLES (so the number stands in the *Vulgate*) appointed by our Saviour (*Luke*, x. 1,) are not any where given in Scripture; but the restless activity of some dreamer has imagined them. They are to be found in a work, entitled *Tractatus de* lxii. *Domini Discipulis*, edited by Cave, in his *Hist. Liter. Scrip. Ecc.* i. 164. This Treatise is variously attributed to Dorotheus, a supposed Bishop of Tyre, martyred A. D. 362; to another Dorotheus of Antioch, or to a certain Theorus, all contemporaries. The Catalogue of Disciples is printed in Moreri, (*ad v. Disciples,*) and the Romish Church has set apart a Festival to them on the 15th of July. More concerning the Disciples may be seen at the end of the three Books concerning the Life and Death of Moses, by an anonymous Rabbi, discovered and illustrated by Gaulmin, 1729, and republished by Fabricius, in his *Bibl. Græc.*

The oldest Religious DISCIPLINE on record occurs amongst the Egyptians, who when they had sacrificed an ox to Isis, on the day of her grand festival at Busiris, stuffed the carcase with fragrant gums and fruits and burned it. "During the burning," says Herodotus, (ii. 40,) "they all beat themselves;" and, again, "a prodigious number of both sexes beat themselves, and wail during the sacrifice; but I am not permitted to say in whose honour they beat themselves," (61:) or, as Voltaire, with his customary fidelity and knowledge of Greek has rendered the passage, "they beat men and women after the sacrifice; but it is not allowable for me to tell *where* they beat them." (*Quest. sur l'Encyc.* p. vii. *Initiation.*) The learned writer plainly was in doubt whether the Discipline here practised was *sursum* or *deorsum*, upper or lower, as the Romish *Penitentialia* distinguish.

The διαμαστίγωσις of the Spartans, in honour of Diana Orthia, (the next earliest Discipline with which we are acquainted,) was by no means voluntary. The

boys who were compelled to submit to it, at first were freeborn; afterwards, in wiser times, they were selected from among the children of slaves. (Plut. *de Mor. Lac.*; Pausanias, *Lac.*) Cicero, who was a personal witness of this savage custom, has left a fearful account of the cruelty of the tortures, and the fortitude of the boys, who sometimes endured even to death, (*Tusc. Quest.* 11. 14;) and Plutarch, who lived a century afterwards, recounts the same fact, as having also seen it himself, (*in Lycurgo.*)

Philostratus, in his life of Apollonius Tyanæus, has spoken of certain Philosophers who were accustomed to Discipline themselves; Artemidorus says the same of the Thracians; and Apuleius of the Syrians. The Roman *Lupercalia*, in which the noblest matrons willingly submitted to the thong from the hope of fertility, still lingered in the eternal city long after the establishment of Christianity; and it was not till the close of the Vth century that Pope Gelasius succeeded in expelling this last remnant of Paganism. Nor dared he venture upon a prohibition so offensive to his citizens without addressing to them a formal apology, which Baronius has published from the MSS. of the Vatican, (A.D. 496, No. 28, 45,) *Adversus Andromachum Senatorem, cæterosque Romanos, qui Luperealia secundum morem pristinum colenda constituebant.*

Before the XIth century, the Discipline of the lash (the word is used in the Romish Church both for the instrument and the penance itself) had been confined to only a few severer individuals; but about that time the custom was sanctioned by authority, and a code was framed estimating the precise value of each separate infliction as a commutation for sin. A year of penance amounted to three thousand lashes; and the celebrated Ascetic, Dominicus *Loricatus*, (*the cuirassed*, because, except while undergoing Discipline, he always wore a shirt of mail next his skin,) frequently performed a penance of 100 years, and would continue flogging himself without cessation while he repeated the Psalter twenty times over; "which," says his friend and biographer, Cardinal Peter Damiano, "filled me with trembling and horror when I heard it." The self-tormenting achievements of St. Dominicus may be found in Fleury, *Hist. Eccl.* xiii. 96. The usual accompaniment to each single Psalm was 100 lashes; so that the whole Psalter, with 15,000 stripes, equalled five years penance. St. Dominicus's allowance, therefore, amounted to the 100 years. If he was prevented by any accident from flogging himself as he wished, he used to beat his head and legs unmercifully.

About the year 1260, public associations sprang up in Italy for the purpose of Discipline, under the name of *Flagellantes*. In an Edict of the Marquess of Este and the People of Ferrara, for their suppression, they are termed *Le Compagnie de' Battuti*, and *Sodalitas Scopæ sive Fustigationis*. Their Discipline also is termed *Batimentum*. Muratori has given a plate of the fearful weapon which they employed against themselves, (*Antiq. Ital. med. ævi*, vi. 469.) Multitudes of all sexes, ranks, and ages, fanatically practised this mortification in the open streets; and little regard was paid to decency in the hope of obtaining divine mercy by these ferocious and often licentious exhibitions. Perugia was the first scene of this madness, and a hermit named Rainier the instigator. In the Chronicle of a Monk of Sta. Justina, of Padua, printed by Wechel in 1585, will be found ample pictures of the enormities which were engendered by this superstitious folly. (Schotgenii *Hist. Flag.*; Martenne, *Voyage Liter. de deux Benedictins*, ii. 105; Mosheim, *Cent.* xiii. part ii. ch. iii.)

The *Flagellantes* were almost forgotten, when during a plague in Germany in 1349 the sect arose afresh, with increased enthusiasm. They wandered through several Provinces, whipping themselves, and propagating the most extravagant doctrines: namely, that Flagellation was of equal virtue with the Sacraments; that the forgiveness of all sins was to be obtained by it, exclusive of the merits of Christ; that the old law of Christ was soon to be abolished, and that a new law, enjoining the baptism of blood, to be administered by whipping, was to be substituted in its place. Clement VII. issued a Bull against them, and in many places their leaders were burned. (*Chronicle* of Albert of Strasburgh, in Ursticii *Germ. Historici Illustres*; Baluz, *Vit. Pont. Avenior.* i. 160, 316; Mosheim, *Cent.* xiv. part ii. ch. v.)

They are again mentioned in the beginning of the XVth century, as venting yet stranger and more mystical tenets in Thuringia and Lower Saxony. They rejected every branch of external worship; entertained some wild notions respecting the Evil Spirit; and held, that the person who believes what is contained in the Apostle's Creed, repeats frequently the Lord's Prayer and the *Ave Maria*, and at certain times lashes his body severely, as a voluntary punishment for the transgressions he has committed, shall obtain eternal salvation. A numerous list of these fanatics, who were condemned to the flames, is preserved by the German Ecclesiastical Historians; and among them are mentioned Conrad Schmidt, burned in 1414, and Nicholas Schoder. A remnant of them existed till the very close of that century. (*Excerpta Monachi Pirnensis*, in Menkenii *Script. rer. Germ.* ii. 1521; *Chron. Monast.* in Matthæi *Analect. vet. ævi*, v. 71; *Chron. Magd.* in Meibomii *Script. rer. Germ.* ii. 362; Mosheim, *Cent.* xv. part ii. ch. v.)

Discipline, though condemned when thus practised by wholesale, was considered wholesome if applied with discretion; and each Religious House observed its own peculiar rule in its administration of it. At Carmes, it was exercised twice a week; at Monte Cassino, once; by the Ursuline Nuns, on Fridays; by the Carmelite Nuns, on Wednesdays and Fridays; by the Nuns of the Visitation, whenever they pleased; by the English Benedictines, more or less, according to the season; by the Celestins, on the eve of Great Festivals; and by the Capuchins, every day, (*Hist. of Flagellants.*)

The following form of Discipline may be found in a MS. *Liber Ordinis S. Victoris Parisiensis*, 33, cited by Du Cange and Hoffmann, (*ad v. Disciplina.*) *Si aliquis Disciplinam accipere debeat, erigens se super genua, modestè vestimenta sua exuat, deinde procumbens, a cincturâ deorsum eisdem vestimentis tectus remaneat, et, sic jacens aut prorsus taceat, aut hoc solummodo dicat; "Mea culpa, ego me emendabo." Sed neque alius interim loquatur, nisi forte aliquis de Prioribus pro eo intercedat, usque ad jussionem Abbatis. Qui dum cessaverit, adjuvet illum fratrem ad induendum: qui indutus et erectus, non se moveat, donec Abbas dicat: "Ito sessum;" et tunc inclinans eat in locum suum. Hoc etiam sciendum est, quod ille qui inferioris gradûs est, non debet verberare*

superiorem, id est, Diaconus Sacerdotem, sed æqualis æqualem, vel Superior inferiorem.

Sometimes Discipline was carried to an excess more inordinate than that of St. Dominic himself, if we may judge from the Laws of the Visigoths; one of which (lib. vi. tit. 5, sec. 8) bears the following formidable heading: *Si indiscretâ Disciplinâ percussum mori de flagello contigerit.* Sometimes it might be received by deputy, as we learn from a wicked story which Michael Scot has recorded in his *Mensa Philosophica*, 18: *Quidam vir zelotypus uxorem suam, ad confessionem euntem, sequebatur; quam cum Sacerdos retro altare duceret ad Disciplinandum, hoc videns maritus ait, O Domine tota tenera est, ego pro ipsâ recipio Disciplinam: quo flectente genua, dixit mulier, Percute fortiter, Domine, quia magna peccatrix sum.*

It was thus also, namely by proxy, that Henry IV. of France was permitted to be reconciled to the Church when he abjured the errors of Protestantism. D'Ossat and Du Perron, both of whom afterwards obtained Cardinal's hats, were deputed to suffer Discipline from the Pope himself, who gave them each one lash at every verse of the *Miserere*. They were allowed to keep their coats on, and they reported that his Holiness struck lightly. The narrative of this transaction was not inserted in the Bull of Absolution, perhaps on account of some compromise between the Pope's pride and the King's honour; but it is recorded in a written process of the Ceremonial. An account of the Discipline undergone by our Henry II. after the murder of à Beckett, is given by Matthew Paris. (Sigonius, *de Regn. Ital.* xix.; Du Pin. *Bibl.* xiii. *siècle*; Boileau, *Hist. Flag.*)

DISCLA'IM, DISCLAMA'TION, DISCLA'IMER, DISCLA'IMING. } *Dis*, and *claim*, (q. v.) Fr. *clamer*; to make a *claim* to, or lay in a *claim* for; to challenge, demand, pretend a title unto. Cotgrave. From the Lat. *clamare*, i. e. to *demand* a right by *calling* loudly for it. Skinner. To *disclaim*, is To deny such title, so challenged or demanded; and generally, to disown, to renounce.

He was now become very deaf, yet often pretended not to have heard what he did not then contradict, and thought fit afterwards to *disclaim*.

Clarendon. History of the Civil War, vol. ii. part ii. p. 481.

Whence then, O whence was this so vehement and peremptory *disclamation* of so gracious a master? What such danger had attended thy profession of his attendance.

Hall. Contemplations. Christ before Caiaphas.

Can there almost be a more direct *disclaiming* in the right? To compare great things with lesse, if the lord by matter of record *claime* any thing of his villaine, it is a *disclaimer* of the villenage. *State Trials. The great Case of Impositions.*

Instant, you sailors, to this task attend;
Swift to the palace, all ye peers, ascend;
Let none to strangers honours due *disclaim*;
Be there Demodocus, the bard of fame.

Pope. Homer. Odyssey, book viii.

One moment he *disclaims* the authority of Jesus and resents his undertaking to eject him: what have I to do with thee, thou son of the most high God? The very next instant, he acknowledges his power over him, and intreats him not to exert it: I beseech thee, I adjure thee by God, that thou torment me not.

Farmer. On the Demoniacs of the New Testament, ch. ii.

To tell you the truth, my dear sir, I think the honour of our nation to be somewhat concerned in the *disclaimer* of the proceedings of this society of the old Jewry and the London Tavern.

Burke. On the Revolution in France.

DISCLAIMER, in *Law*, a Plea containing an express denial; renouncing or Disclaiming of a thing alleged: as if a Tenant replevy upon a distress taken by the Lord, and the Lord avow the taking, saying he holds of him as Lord, and that he distrained for rent not paid, or service not performed; then the tenant denying to hold of such Lord, is said to Disclaim; and the Lord proving the Tenant to hold of him on a Writ of Right *sur Disclaimer*, the Tenant loses his land. When a Tenant hath Disclaimed upon Action brought, he shall not have restitution on a Writ of Error, &c., against his own act, but is barred of his right to the land Disclaimed. A verbal Disclaimer will not take effect against a deed of lands; nor shall the Disclaimer of the wife during coverture, bar her entry on her land. *Baron and Feme* may Disclaim for the wife; though if the husband take nothing but in right of his wife, he cannot Disclaim. A person who cannot lose the thing perpetually, shall not be permitted to Disclaim. A Bishop, &c. may not Disclaim; because he cannot divest the rights out of the Church: although, in a *quo warranto*, at the suit of the King against a Bishop, or others, for franchises and liberties, &c. if the Bishop, &c. Disclaims them, this shall bind his successors. Co. Litt. 102, 103.

By Statute 21 James I. ch. xvi. in all actions of Trespass *quare clausum fregit*, in which the Defendant shall Disclaim any title to the land, and the trespass be by negligence, or involuntary, the Defendant shall be admitted to plead a Disclaimer, and that the trespass was by negligence, or involuntary, and a tender of sufficient amends before Action brought; and if the issue be found for the Defendant, or the Plaintiff be nonsuited, the Plaintiff shall be barred of the Action, and all suits concerning the same. A man denying himself to be of the blood or kindred of another in his Plea, is said to Disclaim. If a man arraigned of Felony Disclaims goods and is acquitted, he loses them. So, in Chancery, if a Defendant by his answer renounces having any interest in the question, he is said to Disclaim.

DISCLOKE: *dis*, and *cloak*, q. v.

To strip off or divest of a *cloak*; of any covering or concealment; to uncover, to discover, to disclose.

So, sir, now goe in, *discloke* yourselfe and come forth. Taylor, bestow thy absence upon us; and be not prodigall of this secret, but to a deare customer.

Ben Jonson. Cynthia's Revels, act ii. sc. 3.

——— Who bites his absent friend,
Or not defends him blam'd, but holds along
With men's loose laughter, and each prater's tongue;
That feins what was not, and *discloaks* a soul;
Beware him, noble Roman, he is foul.

Feltham. Resolve 50.

DISCLO'SE, v. DISCLO'SE, n. DISCLO'SER, DISCLO'SURE. } *Discludere*, *disclusum*, to separate things, *close* or in contact with each other; (*dis*, and *claudere*.) See CLOSE.

To uncover or discover, to reveal, to open; to make known, to tell that which has been kept concealed.

Advertise in your mind, whether he be mete
That vnto him your heart may be *disclosed*.
Chaucer. Certain Balades, fol. 342.

For tho' she thought to begyn
Suche thyng, as semeth impossible,
And made hir selfen invisible,
As she that with the aire inclosed
And might of no man be *disclosed*.
Gower. Conf. Am. book v. fol. 106.

To you my fader, that ben here
Myn hole thrifte for to here,
I dare myn herte well *disclose*
Touchende vsurie. *Id. Ib.* book v. fol. 108.

Whereas by the voyage of our subiectes in this last yeere attempted by nauigation, towards the discouerie and *disclosure* of vnknown places, realmes, islandes, and dominions by the seas not frequented, it hath pleased the Almighty God to cause, &c.
Hakluyt. Voyage, &c. Q. Marie's patent, vol. i. fol. 271.

Vas. Then here I call our good genii for witnesses, whatsoever your designs are, or against whomsoever, I will not only be a special actor therein, but never *disclose* it till it be affected.
Ford. 'Tis pity She's a Whore, act ii. sc. 3.

——— There's something in his soule?
O're which his melancholy sits on brood,
And I do doubt the hatch and the *disclose*
Will be some danger.
Shakspeare. Hamlet, fol. 266.

Many other observables, that ocular philosopher, and singular *discloser* of truth, Dr. Harvey, hath discovered.
Sir Thomas Brown, book vi. ch. xxviii.

The Lord Robert Bruce had entered into a conspiracy with Cumyn, whose *disclosure* thereof (as Scots do write) brought into apparent danger the Lord Bruce's life, who was then attendant in the court of England.
Speed. Edward I. book ix. ch. x. sec. 49.

Not half so loud the bellowing deeps resound,
When stormy winds *disclose* the dark profound.
Pope. Homer. Iliad, book xiv.

An unseasonable *disclosure* of flashes of wit may sometimes do a man no other service, than to direct his adversaries, how they may do him a mischief.
Boyle. Works, vol. ii. p. 437. *Occasional Reflections*, sec. 3.

Thus it was then, and thus it hath been ever since. Truth has had concealed and timorous friends, who, keeping their sentiments to themselves, or *disclosing* them only to a few, complied with established errors and superstitions, which they disliked and despised.
Jortin. Works, vol. i. p. 52. *Discourses on the Christian Religion.*

This successive *disclosure* of proof would leave us assured, that there must have been at least some reality in a story which not one, but many, had taken in hand to commit to writing.
Paley. Evidences, part i. ch. viii.

DISCLOUD: *dis*, and *cloud*, q. v. to cover.
To free or clear from, to disperse *clouds*, to uncover.

I count it a deed-royal, in the kingly David, who began to warm his joyes again, when the infant's blood was cold: as if the breath which the child lost, had *discloudeed* his indarkned heart. *Feltham. Resolve* 22.

DISCLOUT: *dis*, and *clout*, q. v.
To free from, take out of a clout; *sc.* the clout or napkin in which his crowns were wrapped.

Though must he buy his vainer hope with price,
Disclout his crownes, and thank him for advice.
Hall. Satire 3. book ii.

DISCOAST, Fr. *discoste*; *dis*, and *coast*. See Coast, and Accoast. To *accoast*, Skinner says, is *latus lateri adjungere*, to join side to side, from the Lat. *costa*, (of unknown origin;) *discoast* is *latus lateri disjungere*, to disjoin side from side.
To go away or far from, from the *coast* or side of, to depart, to separate from.

But now, estranged from all miserie,
As far as Heav'n and Earth *discoasted* lie
Swelter in quiet waves of immortality.
G. Fletcher. Christ's Triumph over Death.

The Spanish nauie for sixe dayes space hauing endured many sharpe fights and fierce assaults, coasting and *discoasting* from England to the *coast* of Fraunce, and from thence to England, and then to Fraunce agayne.
Stow. Queen Elizabeth, Anno 1588.

He becometh thence no guide or pastour to any Christian; there doth in such case rest no obligation to hear or obey him; but rather to decline him, to *discoast* from him, to reject and disclaim him.
Barrow. Works, vol. i. part ii. fol. 275. *Of the Pope's Supremacy.*

Fit it also was, that he who was to be appointed our judge, substitute of the supreme Judge invisible, should be, as God (of perfect wisedom, and so able to discern all matters of fact, to distinguish all points of right; of perfect rectitude, so as never willingly to *discoast* from truth and equity) so also man.
Id. Sermon 23. vol. ii.

DISCOBOLI, in *Zoology*, a family of fishes belonging to the order *Malacopterygii Subbrachii*.

DISCO'LOUR, *v.* } *Dis*, and *colour*, (q. v.) Lat.
Discolora'tion. } *decolorare*.

To deprive of *colour*; to change *colour*; to deprive of or change, the hue or appearance; to stain: also, to stain or tinge with various *colours*.

Yet, quod our hoste, let me talken to the;
Why art thou so *discoloured* of thy face?
Chaucer. The Chanones Yemannes Tale, v. 16132.

Since Scottish blood *discolour'd* Floden field.
Drayton. England's Heroical Epistles, the Earl of Surrey, to Lady Geraldine.

Now Juno, and the Ayre shall know
The truth of what is done below,
From our *discoloured* bow.—Iris, what news?
Ben Jonson. Masques. Chloridia.

And let the ground whereas her foote shall tread,
For fear the stones her tender foot should wrong,
Be strewed with fragrant flowers all along,
And diapred like the *discoloured* mead.
Spenser. Epithalamion.

As Rhodanus, running through the French lake, preserveth his stream by itself (discernable by the *discolouration* thereof) with the fishes peculiar thereunto; the same is here observed betwixt the River Dee, and the water of the lake.
Fuller. Worthies. Merionethshire.

In youth alone, unhappy mortals live;
But ah! the mighty bliss is fugitive;
Discolour'd sickness, anxious labours come,
And age and death's inexorable doom.
Dryden. Virgil. Georgic 4.

And besides these, what prodigious shoals do we find of minute animals, even sometimes *discolouring* the waters.
Derham. Physico-Theology, book v. ch. xi.

I took out the liquor, and adding more gums, distilled it over again to such a height, as it would all burn away; which hath so resisted all manner of putrefaction and *discolouration*, as it is gone for London for his Majesty's view, and after, for the whole country that will.
Boyle. Works, vol. vi. p. 166. *Letter from Mr. Denny to Mr. Boyle.*

The waters of strife, to make use of the beautiful allusion of Scripture, rush in with impetuous violence, and ruffle and *discolour* that stream, which, in its natural and undisturbed current, devolves its waters all smooth and limpid.
Knox. Essays, No. 17.

DISCO'MFIT, *v.* } Fr. *disconfire*; It. *sconfiggere*;
Disco'mfit, *n.* } to dissipate or disperse, to break
Disco'mfiting, } up, rout an army, q. d. Lat.
Disco'mfiture. } *dis-configere*, *disrumpere*, and *dissolvere*, to unfix, to loosen or dissolve.

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DIS-COMFIT. — DIS-COMFORT

To disperse, to rout, to put to rout or flight; to defeat, to disconcert.

Iuor & Iui were *discomfite* þat day,
þe Iris & þe Wals with þam fled away.
R. Brunne, p. 2.

Sith by his darte, most cruell full of hate
The death hath take my Ladie and maistresse
And left me sole, thus *discomfite* and mate
Sore languishing, and in way of distresse.
Chaucer. La Belle Dame sans Mercie, fol. 251.

The pillours dide hir besinesse and cure,
After the bataille and *discomfiture*.
Id. The Knightes Tale, v. 1010.

For as the hornes persen the eire,
He saith withouten resistence,
So wist he well of his science
That Benedad is *discomfite*.
Gower. Conf. Am. book vii. fol. 156.

So that the Frēchmen, Normayns, and other were *discomfetted*, slayne, and drowned.
Lord Berners. Freissart. Cronycle, vol. i. ch. l.

Christian loue, peace, vnitee, and concorde shal vniuersally in a momente returne again to the great glory of God, to the quieting of the world, to the benefit of al Christen common weales, and to the confusion & *discomfeighting* as wel of the Turkes as also of al other the enemies of God, and good people.
Udall. Preface, Unto the Kinges Maiestie.

And as affermeth myn auctour, the fyght was so cruell and sharpe, y^t there was slayne to ye nomber of xl. M. men. After *discomfyture* Brenne was constrayned to flye & with fewe in nomber recoueryd the lande of Gallia.
Fabyan, vol. i. part ii. ch. xxix.

But his sonne Malgo shall full mightily
Auenge his father's losse, with speare and shield,
And his proud foes *discomfit* in victorious field.
Spenser. Faerie Queene, book iii. can. 3.

Lucius Minucius their consul, with his whole army had been *discomfited*, had not L. Quintius Cincinnatus chosen Dictator, and taken from the plough to the highest honour in Rome, with success answerable to his expedition, dispersed his enemies, and freed his company in the space of sixteen days.
Raleigh. History of the World, book iv. ch. vii. sec. 1.

Dagon must stop, and shall e're long receive
Such a *discomfit*, as shall quite despoil him
Of all these boasted trophies won on me,
And with confusion blank his worshippers.
Milton. Samson Agonistes, l. 470.

——————— Vncurable *discomfite*
Reigns in the hearts of all our present party.
Shakspeare. Henry VI. Second Part, fol. 146.

And hee made generall the Mercean Edilbald, Cuthred's ancient foe; wherein by his valient prowesse, with the flight and *discomfiture* of the enemie, hee made a worthie amends for guerdon of his life, and was ever after held in great fauour and honour.
Spede. The West Saxons, book vii. ch. vii. *Anno* 740.

They had before been miserably harassed by the inroads of the Philistines, *discomfited* in several battles, and at last the Ark of God itself taken by their enemies, and their leaders destroyed.
Stillingfleet. Sermon 4. vol. ii.

He is said there to have sent his angels, on some extraordinary occasions to fight for his people; and the *discomfiture* and slaughter of great hosts is expressly attributed to their unseen assistance. *Atterbury. Sermon* 4. vol. ii.

Cebriones, mean time, the charioteer
Of Hector, from his seat the Trojan ranks
Observing sore *discomfited*, began.
Cowper. Homer. Iliad, book ix.

DISCO'MFORT, *v.* DISCO'MFORT, *n.* DISCO'MFORTABLE, DISCO'MFORTLESS. } It. *disconfortare*; Sp. *desconfortar*; Fr. *desconforter*. *Dis*, and *comfort*, q. v. From the Lat. *fortis*, strong. To *comfort*, is to strengthen, confirm, help, encourage, cheer, solace. And to *discomfort*, is

To deprive or strip of that which cheers or solaces or inspirits; to deject, to sadden, dishearten, dispirit.

Discomfortless, q. d. *comfortless*, is used by Sir Thomas More.

DIS-COMFORT — DISCOM-MEND.

——————— þat falle mad him ofright, [*i. e.* affrighted]
He [William] stode alle dismaid. þan said tille him a knyght,
Discomfort no þing þe, so faire happe neuer þou fond.
Stoupe & þou may se, þi helm has wonne lond.
R. Brunne, p. 70.

She bad he should be nothing dismaid
Nor in heart sorifull nor affraied,
Discomfort him in no manner thing,
For I (qd she) am daughter to the King.
Lidgate. The Story of Thebes, the Second Part.

Senek saith; the wise man shal not take to gret *discomfort* for the deth of his children, but certis he shulde suffren it in patience, as well as he abideth the deth of his owen propre persone. *Chaucer. The Tale of Melibeus*, vol. ii. p. 73.

Whan the Duches of Aniowe, beynge at Angers, harde of the dethe of her lorde and husbande, ye may well beleue she was sore *discomforted*.
Lord Berners. Freissart. Cronycle, vol. i. ch. 448.

But as God prouided for vs, we ranne into a creeke full of ose, and so saued ourselues with our barke, & lived in great *discomfort* for a time.
Hakluyt. Voyage, &c. M. Anth. Jenkinson, vol. i. fol. 334.

But thys continual *discomfortable* fashyon of hirs, she so much myssclyked, that she would somtyme saye: Eye, what eyleth this gyrle.
Sir Thomas More. Works, fol. 1182. *A Dialogue of Comforte.*

But by thys I see wel, that wo may they be, whych in trybulacion lacke that mynde, and that desyre, not to be *comforted* bi God, but are either of slothe or impaciōce *discomfortlesse*, or of foly seeke for their cheife ease and *comfort* any where els.
Id. Ib. fol. 1145. *Ib.*

On the other side the mother is more griev'd, and *discomforted* at the calamity of a sonne, both because the affection of a mother is more soft and tender; as also perchance, being conscious of hir too much indulgence, she hath tainted and corrupted his tender years.
Bacon. On Learning, by G. Wats, book viii. ch. ii.

The only true and genuine use is this,
To buy the things, which nature cannot miss
Without *discomfort*; oil and vital bread,
And wine, by which the life of life is fed,
And all those few things else by which we live:
All that remains, is giv'n for thee to give.
Cowley. Essay 7. *Of Avarice.*

I am sorry that your cast of Bucknames cannot be served at this election; for to choose one of them (and that must have been in a low place) had been *discomfortable*, they will flie best at ease together. *Reliquiæ Wottonianæ*, p. 451.

RICH. *Discomfortable* cousin, knowest thou not,
That when the searching eye of heauen is hid
Behind the globe that lights the lower world,
Then theeues and robbers raunge abroad vnseene,
In murthers and in outrage bloody here.
Shakspeare. Richard II. fol. 34.

To lie there languishing under the arrest of death, and a death where the manner could be no comfort to the *discomfortableness* of the matter. *Sidney. Arcadia*, book iii.

If divine and human *comforts* fail, there remains nothing but desperate sorrow. St. Austine, to repel this temptation, introduceth God answering the afflicted and *discomforted*; "Is this thy faith? Did I promise temporal prosperity to you? Were you made a Christian for this, that you might flourish in this world?" *Bates. Works*, vol. ii. p. 187. *The great Duty of Resignation.*

For avoiding the consequent danger and vengeance, (for unloading our consciences of the burthen and *discomfort* thereof) [of having transgressed our duty] with humble confession in our mouths, and serious contrition in our hearts, we should apply ourselves to the God of mercy, deprecating his wrath, and imploring pardon from him. *Barrow. Sermon* 6. vol. i.

DISCOMME'ND, DISCOMME'NDABLE. } *Dis*, and *commend*; Lat. *commendare*, (*mandare*, is manus dare,) to give into the *hands* of another, to the care; and thus, to intrust, to declare trustworthy.

DISCOMMEND. — DISCOMMODATE.

To *di commend*, is to declare not trustworthy; to disapprove, to hold in disrepute; to censure as blameworthy, to blame.

Where he *discõmendeth* my prayer & sayth that I am an vnmeete master to teach men to pray.
Frith. Workes, fol. 156. *A Booke of the Sacrament.*

For the gyse now adayes,
Of some iangelynge iayes
Is to *discommende*,
That they can nat amende,
Thoughe they wolde spende
All the wittes they haue.
Skelton. The Crowne of Laurell.

It is slowe of digestion, and noyeth the stomake, but to them which vse moche exercise it is not *discommendable*,
Sir Thomas Elyot. The Castel of Helth, book ii.

To labour to *commend* a peece of worke
Which no man goes about to *discommend*,
Would raise a jealous doubt, that there did lurke
Some secret doubt whereto the prayse did tend.
Ignoto. Verses to the Author of the Faerie Queene.

You have been often at me, that I should impart to you in writing what I have observ'd *commendable* and *discommendable* in the Roman Church, because I had eaten my bread often in those countries where that religion is profess'd and practis'd in the greatest height. *Howell. Letter* 36. book iv.

Which [effeminate, amorous, wanton musicke] as it is *discommendable* in feasts and merry-meetings, so much more in churches. *Prynne. Histrio-Mastix*, part ii. act v. sc. 10.

Perhaps, his sentiments are most proper and just, his explications clear, and his reasonings strong, and all the parts of his discourse are well connected and set in a proper light; but we know most of those things before, and therefore they strike us not, and we are in danger of *discommending* them.
Watts. Works, vol. v. part i. ch. v. p. 215. *The Judgment of Books.*

DISCOMMO'DATE, DISCOMMO'DIOUS, DISCOMMO'DIOUSNESS, DISCOMMO'DITY. "Fr. *discommoder*; to discommodate, incommodate, hurt, hinder, bring damage, breed inconveniences unto." Cotgrave. And see ACCOMMODATE, DISACCOMMODATE, and COMMODIOUS.

But muche rather, yf to any membre anye commoditie or *discommoditie* chaunce, the reste thynke the same to belong to themselfe: or if any membre be greued, with the same the rest also are grieued; or if anye one certayne membre bee honoured, also the other be gladde and reioyce thereof.
Udall. 1 *Corynthians*, ch. xii.

The execution of this deuise was first letted by a tempest, whereby afterwards it was furthered, and brought to good effect: fortune euer vsing to turn her *discommodities* into successe towardes him. *Brend. Quintus Curtius*, book viii. fol. 246.

These wars did drain and *discommodate* the king of Spain, by reason of his distance (every soldier that he sent either from Spain or Italy costing him near upon 100 crowns before he could be render'd in Flanders.) *Howell. Letter* 15. book i. sec. 2.

That no Electors, Princes, Aliants, States of either party, in what manner soever, or under whatsoever pretence, neither by themselves nor any other, shall with arms pertaining to either party, offend or cut off the treaty of peace, or *discommodate*, pillage, &c. *Reliquiæ Wottonianæ*, p. 523.

Wherefore they should consider how *discommodious* (for the dispatch of their affairs) and how vnapt (for the defence of themselues) it should be, to hang all the hope of their succor vpon the favour of the wind.
Holinshed. Scotland. James V. Anno 1523.

In the fifth edict, all strangers are forbidden to carry out of the city above the value of five crowns of gold, a statute very *discommodious*, profitable to merchants, and therefore fear'd that the first motion came from the bank.
Reliquiæ Wottonianæ, fol. 657.

So it was plain, the fight could not be but sharp and dangerous, for the *discommodiousness* of the place, where was neither ground for any to fly, nor yet any space for any long chace, it was of so small a compass.
Sir Thomas North. Plutarch. Romulus, fol. 24.

For euen as the life is full of commodities and *discomodities*, euen so is an historye which is the ymage and representacion of the life.
Arthur Goldyng. Justine. Preface, A. 3.

What *discommodity* it is to a prince to lack armour.
Strype. Memorials. Edward IV. Anno 1548.

DISCO'MMON, DISCO'MMONING, n. *Dis*, and *common*, q. v. To strip, deprive or divest of the right of *common*; of a *common* right or usage.

Discommune; to deprive of communion, expel from communion.

——— I see thy pitched stakes do stand
On thy incroached piece of common land,
Whiles thou *discommonest* thy neighbour's kyne,
And warn'st that none feed on thy field save thine.
Hall. Satire 3. book v.

The seventh was the power of *discommoning*. But this also hath ever been in power, and in usage in that university, as is commonly known to all Oxford men: and no longer since than King James his time, Bishop King, then Vice-chancellor, *discommoned* three or four townsmen together.
State Trials. The Trial of Archbishop Laud.

And peradventure, even at this very hour, you proceed against some of ours by suspending, *discommoning*, by expelling them from their churches, &c.
Hale. Letters from the Synod of Dort.

DISCOMPANY: *dis*, and *company*; deprived of *company*; without *company*.

This is, if shee be alone now and *discompanied*.
Ben Jonson. Cynthia's Revells.

DISCOMPLEXION: *dis*, and *complexion*, (q. v.) *Complexion* is applied to the general appearance, hue or colour.

To take away or spoil the general appearance or hue, to discolour.

DEM. And I yet living? can
A sorrow enter but upon thy garment,
Or *discomplexion* thy attire, whilst I
Enjoy a life for thee?
Beaumont and Fletcher. The Coronation, act iv. sc. 1.

——— Then his band
May be disordered, and transform'd from lace
To cut work, his rich cloaths be *discomplexioned*
With bloud, beside the infashionable slashes.
Id. Ib. act i. sc. 1.

DISCOMPO'SE, DISCOMPO'SEDNESS, DISCOMPOSI'TION, DISCOMPO'SURE. *Dis*, and *compose*, (q. v.) from Lat. *compon-ere, compositum*, to put, place or set together. To put out of place or order; to disorder, disarrange, unsettle, disquiet, disturb.

For it is a strange thing, that though hee were a darke prince, and infinitely suspicious, and his times full of secret conspiracies and troubles; yet in twentie foure yeares' raigne, hee neuer put downe, or *discomposed* counsellor, or neare seruant, saue onely Stanley, the Lord Chamberlaine.
Bacon. Henry VII. fol. 242.

Every opposition of our espous'd opinions furrows the sea within us, and *discomposeth* the mind's serenity.
Glanville. The Vanity of Dogmatizing, ch. xxiii.

Believe it, sickness is not the fittest time either to learn virtue or to make our peace with God; it is a time of distemper and *discomposedness*; those must be learned and practised before sickness comes, or it will be too late, or very difficult to do it after. *Hale. Cont.* vol. ii. p. 99. *Against Afflictions.*

O perplexed *discomposition*, O ridling distemper, O miserable condition of man? *Donne. Devot.* p. 8.

His countenance was cheerful, and all the time of his being on the scaffold, there appeared in him no fear, disorder, change of countenance or *discomposure*.
State Trials. Proceeding against the Earl of Holland.

But when the imperial owner did espy,
That thus they turn'd his grace to villainy,
Not suffering wrath to *discompose* his mind,
He strove a temper for the extremes to find,
So to be just, as he might still be kind.
Dryden. The Hind and the Panther.

What he says of the Sibyl's prophecies, may be properly apply'd to every word of his: They must be read in order as they lie; the least breath *discomposes* them, and somewhat of their divinity is lost. *Id. Virgil*, fol. 235. *Dedication to Æneis.*

I allow myself to imagine how exquisite a symmetry (though as yet undiscerned by me) omniscience doth, and after-ages (probably) will discover in the Scripture's method, in spite of those seeming *discomposures* that now puzzle me.
Boyle. Works, vol. ii. p. 275. *Some Considerations touching the Style of the Holy Scriptures.*

Whatever effect this great loss may have upon me, I am sure you ought not to be *discomposed* at yours: and you should only look upon it as a dish the less at your table, or an inconsiderable diminution of what you might otherwise have expected from my liberality. *Melmoth. Cicero, to Rufus*, book vii. let. 2.

Sallust says of Catiline, that his eyes had a disagreeable glare, that his complexion was pale, his walk sometimes quick and sometimes slow, and that his general appearance betokened a *discomposure* of mind, approaching to insanity,
Beattie. Moral Science, part i. ch. ii. sec. 7.

DISCOMPT, see DISCOUNT.

DISCONCERT: *dis*, and *concert*, (q. v.) to join or unite for the same purpose.

To undo or defeat a *concert*, or *concerted* plan; to discompose, to confuse, to abash.

I knew they would be strongly tempted (to break the business) by the Spaniard's want or neglect of preparations, and by our *disconcert* for their defence.
Sir William Temple. Letters, vol. i. p. 418.

He eluded by it (his answer to the question, What say'st thou?) at once, the two opposite snares they had laid for him; he *disconcerted* all their hopes and expectations; and carried at the same time by the weight of this remonstrance, and the power which he gave to it, troubles, confusion, and dismay into their affrighted consciences. *Hurd. Sermon* 22.

Tried he was every way (and that in so public a life perpetually) by wicked men, by the wicked one, by friends as well as by enemies; but far from being overcome, never once *disconcerted*, never once embarrassed, but calmly superior to every artifice, to every temptation, to every difficulty.
Porteus. Sermon 14. vol. ii.

DISCONFO'RMABLE, DISCONFO'RMITY. } *Dis*, and *conform*, (q. v.) to be or cause to be of the same *form*, as another; to be *uniform*; to comply with, yield or assent to; *sc.* a set *form* of words. See DEFORMITY. *Disconformity*, is

The not being of the same *form*; dissimilarity, unlikeness; the not complying with, yielding or assenting to; non-compliance, dissent.

And if they can finde as yet no motion tending that way, to be studious to read, and conferre with learned men, and to vse all meanes as may further their resolutiõ, assuring themselves, that as long as they are *disconformable* in religion from vs, they cannot be but halfe my subiects, bee able to doe but halfe seruice, and I to want the best halfe of them, which is their soule.
Stow. King James, Anno 1603.

Nor doth he put away adulterously who complains of causes rooted in immutable nature, utter sadness, utter *disconformity*, not reconcileable, because not to be amended without a miracle.
Milton. Works, vol. i. fol. 252. *Of Nullities in Marriage.*

Dissent from his [Saint Peter] opinion or *disconformity* to his practice, or disobedience to his orders are not mentioned as ground of reproof, as aggravation of any error, any misdemeanour, any disorder.
Barrow. A Treatise of the Pope's Supremacy, vol. i. part ii. fol. 47.

We are often foiled, he [Christ] always overcame; but his *disconformity* to us in this respect, is far from weakening the strength of our present argument. *Blair. Sermon* 5. vol. ii.

DISCONGRUITY: *dis*, and *congruity*, from *congrue*, (q. v.) Lat. *congruere*, a *gruibus*, (Cranes,) which never separate either when flying or feeding. Festus. *Discongruity*, consequentially, is

Inconvenience, inconsistency, unsuitableness, unfitness, disagreement, disparity.

The reason then of that so great a distaste which God hath of best works of meer carnall and naturall men, is, that great disproportion betwixt God and man; that much *discongruity* betwixt him and us.
Mountague. Appeale to Cæsar, part ii. ch. vi.

Suppose that eternity might be communicated to any created being, as for the purpose, to the more pure mental natures, yet do I not disparage the omnipotence of God when I say it is not communicable to a successive Being that is in *fluxu*; not for want of power in God, but for want of capacity in the nature of the thing to sustain such a duration upon the intrinsical *discongruity* of the one to the other.
Hale. Origin of Mankind, ch. vi. fol. 118. sec. 1.

DISCONNE'CT, DISCONNE'CTION. } *Dis*, and *connect*, q. v. Lat. *connectere*; *con*, and *nectere*, to knit together.

To separate or sever things knitted or enfolded together; and generally, to separate, to dissever, to disjoin or disunite, to put asunder.

Thus the commonwealth itself would in a few generations crumble away, be *disconnected* into the dust and powder of individuality, and at length dispersed to all the winds of heaven.
Burke. On the Revolution in France.

The Episcopal Church of England, before the Reformation, *connected* with the See of Rome, since then, *disconnected* and protesting against some of her doctrines, and against the whole of her authority, as binding in our national church.
Id. Letter to Sir Hercules Langrishe, M. P.

But, if the disease be thus distrust and *disconnection*; it is easy to know who are sound, and who are tainted; who are fit to restore us to health, who to continue, and to spread the contagion.
Id. Observations on a late State of the Nation.

DISCONSENT: *dis*, and *consent*, (q. v.) from the Lat. *consent-ire*; (*con*, and *sentire*,) to think or feel as others think or feel. See DISSENT, and DISASSENT.

Not to think or feel as others do; to think or feel differently from others; to differ, to disagree.

And I feel that it is impossible to beleue truly except a man repent, and that it is impossible to trust in yᵉ mercy yᵉ is in Christ or to feel it, but yᵉ a man must immediatly loue God & his commaundementes, and therefore disagree & *disconsent* vnto the flesshe, and be at bate therewith and fight against it.
Tyndall. Works, fol. 307. *Answer to Sir Thomas More's Dialogue.*

Even so are our consciences bound and in daunger to the law vnder old Adam, the flesh, as long as he liueth in vs, for the law declareth that our hertes are bonde & that we cannot *disconsent* from him. *Udall. Prologue to the Romaynes.*

If therefore the tradition of the church were now grown so ridiculous, and *disconsenting* from the doctrine of the Apostles, even in those points which were of least moment to men's particular ends, how well may we be assur'd it was much more degenerated in point of episcopacy, and precedency, things which could afford such plausible pretences, such commodious traverses for ambition, and avarice to lurk behind.
Milton. Works, vol. i. fol. 36. *Of Prelatical Episcopacy.*

DISCO'NSOLATE, DISCO'NSOLATED, DISCO'NSOLATELY, DISCO'NSOLATENESS, DISCONSOLA'TION. } Fr. *desconsole*; Sp. *desconsolado*; It. *sconsolato*. *Dis*, and *consolate*. Lat. *consolari*, to *console* or soothe by converse the minds or feelings of the *solitary*. See CONSOLE.

DISCONSOLATE.

Destitute of *consolation*, of comfort; comfortless, hopeless, disheartened, forsaken, abandoned, deserted, refusing *consolation* or comfort.

And this Spinx, awaped and amate
Stood all dismaied, and *disconsolate*
With chere doun cast, heauy as any leade
And Edippus anon, smote of the head
Of this fend.
Lidgate. The Story of Thebes, fol. 374.

The king himself left alone *disconsolate* was taken and apprehended, as a man borne predestinate of trouble, misery, and calamitie. *Hall. Henry VI. The thirty-eighth Yere.*

So I alone, now left *disconsolate*,
Mourne to myselfe the absence of my loue.
And waudring here and there all desolate,
Seeke with my plaints to match that mournfull doue.
Spenser. Sonnet 89.

For Moses sitting by a well (as *disconsolate* and a stranger) defended the daughters of Reguel from the other shepherds, and drew them water to water their sheep.
Ralegh. History of the World, book i. ch. viii. sec. 2.

But Psyche here observ'd a serious maid,
Who kept the keys of that transparent gate,
Upon the ground *disconsolately* laid,
Like one who felt and wail'd the wrath of fate.
Beaumont. Psyche, can. 19. st. 79.

In his presence there is life and blessedness; in his absence, nothing but dolour, *disconsolateness*, despair.
Bishop Hall. Remaines, p. 98.

Though thou have suffered some dimness, some clouds of sadness and *disconsolateness* to shed themselves upon my soul, I humbly bless and thankfully glorify thy holy name.
Donne. Devot. p. 361.

(But David comforted himselfe in his Lord his God;) oh happy and sure refuge of a faithfull soule! The earth yeelded him nothing but matter of *disconsolation* and heavinesse; he lifts his eyes above the hils, whence commeth his salvation.
Hall. Cont. vol. i. fol. 1081. *Zikiag Spoiled and Revenged.*

Then lear-ey'd jealousy, unworthy shame,
Pale-fac'd *disconsolation*, and frigidity,
With indevotion's dead and stiff aridity.
Beaumont. Psyche, can. 24. st. 35.

There at a solemn tide, the beauties slain
By tender passion, act their fates again,
Through gloomy light that just betrays the grove,
In orgies, all *disconsolately* rove.
Parnell. Elysium.

Here we heard on every side the wailings and complaints of several of the inhabitants, who had cast themselves *disconsolately* at the feet of the trees. *Spectator*, No. 101.

Is a man poor and low in the world? Piety doth improve and sweeten even that state: it keepeth his spirits up above dejection, desperation, and *disconsolateness*.
Barrow. Sermon 2. vol. i.

The immortal worm shall gnaw on his heart, and he must feel the pangs of a never-dying death; that state of most bitter remorse, of most horrid despair, of most forlorn *disconsolateness*, of continual endless torment. *Id. Sermon* 3. vol. ii.

Ah then, ye Gods! there doubtless are below
The soul and semblance, although empty forms:
For all night long, mourning, *disconsolate*,
The soul of my Patroclus, hapless friend,
Hath hover'd o'er me.
Cowper. Homer. Iliad, book xxiii.

When a poor *disconsolated* drooping creature is terrified from all enjoyment,—prays without ceasing, till his imagination is heated,—fasts, and mortifies, and mopes, till his body is in as bad a plight as his mind,—it is no wonder that the mechanical disturbances and conflicts of an empty belly, interrupted by an empty head, should be mistook for workings of a different kind from what they are? *Sterne. Sermon* 25. vol. iii.

Here as I sat upon one of the benches, and felt the pleasing sympathy which nature in bloom inspires, a *disconsolated* figure, who sate on the other end of the seat, seem'd no way to enjoy the serenity of the season.
Goldsmith. Citizen of the World, let. 51.

DISCONTENT.

DISCONTE'NT, *v.*
DISCONTE'NT, *n.*
DISCONTE'NT, *adj.*
DISCONTENTA'TION,
DISCONTE'NTED,
DISCONTE'NTEDLY,
DISCONTE'NTEDNESS,
DISCONTE'NTING,
DISCONTE'NTMENT.

Sp. *discontento*; It. *discontento, scontento. Dis*, and *content*, (q. v.) Lat. *contentus, qui* continet, *quod animo satisfaciat*; and thus, satisfied.

To dissatisfy; to wish or cause to wish for something more or different; for a change; to be ill at ease, to be uneasy; not pleased with things as they are; to displease.

For surely there was no creature whiche with that warr was either *discontented* or displeased, for it semed to al men no lesse profitable then honorable, nor no lesse honorable than convenient.
Hall. Henry V. The fifth Yere.

Then might my soule beneath,
Haue triumpht yet and saide,
That though I died *discontent*
I liude and dide a mayde.
Gascoigne. The Complaynt of Phylomene.

At one time he answered, well; and told me of great hopes conceived; at some other time he answered me very *discontentedly* in these things, saying; it made no matter, it would cause my lord to take other courses.
State Trials. Trial of Sir Christopher Blunt.

SOUTHAMPTON. Good Sir Ferdinando, satisfy the court what was intended among all our conferences, and talk of our enemies, and *discontentments*, and consultations, and what was our best course for our defence against them.
Id. Earls of Essex and Southampton.

Those that were there thought it not fit
To *discontent* so ancient a wit:
And therefore Apollo call'd him [Ben] back again,
And made him mine host of his own New Inn.
Suckling. A Sessions of the Poets.

Full little knowest thou that hast not tride,
What hell it is, in suing long to bide:
To loose good dayes that might be better spent;
To waste long nights in pensiue *discontent*.
Spenser. Mother Hubberd's Tale.

For e'en with goodness men grow *discontent*,
Where states are ripe to fall, and virtue spent.
Daniel. History of the Civil War, book v.

Nay, rather than my ease *discontentation*
Should breed to her, let me for age dejected be,
From any joy which might her grief occasion.
Sidney. Arcadia, book ii. p. 397.

I take God to be my iudge, I have beene to you a true and humble wife, euer conformable to your will and pleasure, that neuer contrarued or gainsayed any thing therof, and being alwayes *contented* with all thinges wherein you had anie delight or daliance, whether little or much, without grudge or countenance of *discontentation* or displeasure.
Stow. Henry VIII. Anno 1527.

Why are decrees so sweetly fixt,
Reprou'd with *discontented* face?
Beaumont. A Funeral Hymn out of Prudentius.

How have we seen great men's eyes surfeited at that ful table whereof their palate could not taste, and they have risen *discontentedly* glutted with the sight of that which their stomach was uncapable to receive.
Hall. Of Contentation, vol. iii. fol. 518.

As glad of such an opportunity
To work upon, for those high purposes
He had conceiv'd in *discontentedness*.
Daniel. History of Civil Wars, book viii.

AL. Religion blames impatient *discontenting*.
EL. Not passion, but excess religion branded;
Nor ever countermands what nature's self commanded.
P. Fletcher. Eliza. An Elegy.

SERJ. PHILIPS. You presented your friend with it when he was *discontented*. If it had been before the queen's death, it had been a less matter; but you gave him it presently when he came from the king, which was the time of his *discontentment*.
State Trials. The Trial of Sir Walter Ralegh.

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Their [orators] powerful voice can flying troops arrest,
Confirm the weak, and melt th' obdurate breast;
Chase from the sad their melancholy air,
Soothe *discontent*, and solace anxious care.
Blackmore. Creation, book vii.

Sometimes, enrag'd for time and pains mispent,
I give it over, tir'd and *discontent*.
Butler. Satire to a bad Poet.

No musick chears him, and no feasts can please,
He sets like *discontented* Damocles,
When by the sportive tyrant wisely shown
The dangerous pleasures of a flatter'd throne.
Dryden. Juvenal. Satire 13.

There is in the same gallery a beautiful bust of Alexander the Great, casting up his face to heaven, with a noble air of grief and *discontentedness* in his looks.
Addison. Travels in Italy, Florence.

[A bill against pluralities and non residency] will breed great *discontentment* in the younger sort of students; and make them fly to other seminaries, where they may hope for more encouragement. *Strype. Life of Archbishop Whitgift, Anno* 1584.

The natural *discontent* of inferiority will seldom fail to operate in some degree of malice against him who professes to superintend the conduct of others, especially if he seats himself uncalled in the chair of judicature, and exercises authority by his own commission. *Johnson. Idler*, No. 18.

Turbulent, *discontented* men of quality, in proportion as they are puffed up with personal pride and arrogance, generally despise their own order.
Burke. On the Revolution in France.

DISCONTI'NUE, DISCONTI'NUANCE, DISCONTINUA'TION, DISCONTI'NUER, DISCONTI'NUING, DISCONTINU'ITY, DISCONTINU'OUS. Fr. *discontinuer; Dis*, and *continue*; from Lat. *continere*, to contain or hold together. Continuum *est quod communi termino* continetur. Vossius. To cease from keeping or holding together; to make a break or stop from keeping or holding together; to cease or leave off; to stay or stop, to break or interrupt, the permanence, the perseverance, the conjunction or connection; "to surcease, intermit, forbear, put off for a time." Cotgrave.

Howbeit the discreete and worthy citizens Sir Edward Osborne and M. Richard Staper seriously considering what benefite might grow to the common wealth by renewing of the foresayd *discontinued* trade, determined to vse some effectual meanes for the reestablishing and augmenting thereof.
Hakluyt. Voyage, &c. John Fox, vol. ii. part i. fol. 137.

Then during the time of any such *discontinuance* and withdrawing, as is aforesaid, it shall be lawful to al the subiects of this realme to trade to the Narue onely in English bottoms, any thing in this act to the contrary notwithstanding.
Id. Ib. The Emperour's Priuilege, vol. i. fol. 372.

Emanuel Chrysolaras staid still at Venice, and there taught the Greek tongue, *discontinued* before in these parts the space of seven hundred years. *Daniel. Defence of Rhyme.*

True the law books say, the king can do no wrong; which proves, that it is possible for a governor in his inclination to incline to do wrong, and therefore the law hath taken a care that he should do none; for he cannot make a disseisin nor *discontinuance*. *State Trials. The King against John Hampden.*

And now if the reader will not think his patience too much imposed upon I could furnish him with another like instance, and that out of Mr. Mede's own college, one who was contemporary with Mr. Mede, (but a long and earlier *discontinuer*) and one, I think, not unknown to him; I am sure, a great admirer of him.
Mede. An Appendix to the foregoing History of the Author's Life.

Their teachers were now encouraged to set up their conventicles again which had been *discontinued*, or held very secretly, for four or five years.
Burnet. Own Times. James, Anno 1686.

Let us consider whether our approaches to him are always sweet and refreshing; and we are uneasy, and impatient under any long *discontinuance* of our conversation with him.
Atterbury. Sermon 6. vol. ii.

Upon any *discontinuation* of parts, made either by bubbles, or by shaking the glass, the whole mercury falls. *Newton.*

But there were so many *discontinuings*, and so many new undertakings, that after an immense charge the court grew weary of it.
Burnet. Own Times, Anno 1662.

Even in this case, the opposition may be so close, and the two matters so near of kin, that both may pass for one stone, and be polished both together, without any blemishing *discontinuity* of surface at these parts, where one would expect commissures.
Boyle. Works, vol. iii. p. 549. *An Essay about the Origin and Virtue of Gems.*

Till with a roar at last, the mighty mound,
Towers, engines, all, came thundering to the ground
Wide-spread the *discontinuous* ruins lie,
And vast confusion fills the gazer's eye.
Rowe. Lucan, book iii.

As you cannot now *discontinue* these obliging offices, without forfeiting your character of constancy, I doubt not of your persevering in the same friendly services for your own sake, which you at first engaged in for ours.
Melmoth. Cicero, to Lucius Culleolus, book ii. let. 19.

The principle of association will not explain the *discontinuance* of the affection, when the young animal is grown up. Association, operating in its usual way, would rather produce a contrary effect. *Paley. Natural Theology, Instincts*, ch. xviii.

DISCONVE'NIENT, DISCONVE'NIENCE. *Dis*, and *convenience*, (see CONVENE,) from the Lat. *convenire*; to come together; to concur, and consequently, to agree.

Disagreeing, unsuiting, unfitting. "Fr. *disconvenir*; to disagree, to be at odds with, to be unfit for or unlike unto; to dissent from." Cotgrave.

Continual drinking is most convenient to the distemper of an hydropick body, though most *disconvenient* to its present use.
Bishop Reynolds. On the Passion, ch. xi.

All mortall good laboureth of imperfection, and conveniences and *disconveniences* are usually connext.
Bacon. On Learning, by G. Wats, book ii. ch. vii.

DISCOPORA, in *Zoology*, a genus of stony Coralls belonging to the order *Escharidæ*, established by Lamarck.

Generic character. Coral, subcrustaceous, flat, extended into a discoidal lamina, waved, stony; upper surface cell-bearing, cellules numerous, small, short, contiguous, nearly bell-shaped, regularly placed in a quincuncial series.

This genus differs from the *Flustræ* in being only cellular on the surface, while the latter are always cellular on both sides.

Lamarck describes nine species, the following is the type:

D. verrucosa, Lam. *Hist.* ii.; *Cellepora verrucosa*, Gmel. *Sys. Nat.* 3791. Found on the shores of the Mediterranean.

Lamarck confounded the *Flustra arenosa* of Solander and Ellis with his *Discopora*, which he received from the Southern Ocean, while the substance described by Ellis has been lately proved to be the egg of the *Natica glaucina* of the British Conchologists. See *Lin. Trans.* xiv.

Lamarouxs considers the *D. Reticulum*, of Lamarck, the *Millepora Reticulum* of Esper, pl. xi. found on the shores of Europe, to be a *Flustra*.

DISCORBIS, DISCORBITE, DISCORBITIS, in *Zoology*, a genus of minute fossil Chambered Shells, established by Lamarck in his *Synopsis* under the name of *Plan-*

DISCORBIS. — DISCORD.

neliter, which name having been applied to another genus, he changed for the above in his Papers in the *Annals of the French Museum*.

Generic character. Shell discoidal, spiral, many-celled; dissepiments simple; whorls all apparent, naked, contiguous one to another, dissepiments transverse, close together, not perforated.

These shells have been placed in the family *Nautiludæ*; but they are distinguished from the true *Nautili* by the absence of the syphon; and the shell is peculiar, on account of the cells being very visible externally, and considerably prominent beyond the dissepiments.

Two species have been described, one found near Paris, and the other near Piedmont, the following is the type:

1. *D. vesicularis*, Lam. *Hist.* viii. 623; *D. vesicularis*, Lam. *Ann. Mus.* v. 103. viii. pl. 62. fig. 7.

DI'SCORD, v.; DI'SCORD, n.; DISCO'RDABLE, DISCO'RDANCE, DISCO'RDANCY, DISCO'RDANT, DISCO'RDANTLY, DISCO'RDFUL, DISCO'RDING, DISCO'RDOUS. — Fr. *discorder*; It. *discordare*; Sp. *discordar*; Lat. *discors*. Opposed to Lat. *concors*, (*con*, and *cor*, the heart,) being of the same *heart* or mind. See CONCORD.

To be or cause to be of a different *heart* or mind; to have a different will or inclination, wish or desire; to be at variance, to disagree; not to harmonize; to be incongruous, to be inconsistent, dissimilar, unlike.

Vor July Cesar yt nom vorst myd strengbe & myd outrage,
Þoru *discord* & contek, þat bytuene vr eldrene vas þer.
R. Gloucester, p. 196.

And þo he vond, þat bytenne hem nas non *dyscordyng*
He radde þe Kyng Cadwallad, to benche nanmore
Of Engelond. *Id.* p. 255.

For that shrewes *discorden* of hemselfe, and by her vices, the which vices, all to renden her consciences.
Chaucer. The fourth Booke of Boecius, fol. 235.

Discordant euer fro armony,
And distoned from melody
Controue he would, and foule faile
With horupipes of Cornwaile
In floites made he *discordaunce*.
Id. The Romaunt of Rose, fol. 136.

What *discordable* cause hath to rent, and vnioined the bynding or the aliaunce of thynges, that is to sain, the coniunocions of God, and of man?
Id. The fifth Booke of Boecius, fol. 239.

And eke seest thou not that the maners of diuers folke and her lawes ben *discordant* amonges hemselfe so that thilke thing that som men indge worthy of praising, other folke iudgen that, that is worthie of tourment.
Id. The second Booke of Boecius, fol. 220.

For howeso men haue diuers sentences & *discordings*, algates men accorden al in loning the end of good. *Id. Ib.* fol. 222.

For fals semblant hath euer mo
Of his counsaile in companie
The derke vatrewe hypocrisie,
Whose worde *discordeth* to his thought.
Gower. Conf. Am. book ii.

Myn herte is wonderly begone
With counsaile, whereof witte is one,
Whiche hath reason in companie,
Againe the whiche stant partie
Wille, whiche hath *Hope* of his accorde,
And thus thei bringen vp *discorde*.
Id. Ib. book iii. fol. 54.

But it is greatly *discordant*
Unto the schoies of Athene.
Id. Ib. book vii. fol. 155.

How muche less can ye be hable to serue God and mammon both at once, being maisters so ferre *discording* the one from ye other, that there is not so much as any one poinct wherein thei agree. *Udall. Luke*, ch. xvi.

Thyse two nacions *discorde* in maners, but nat in clothing and in fayth, and in consyse of the shedynge of manns blode, they be one. *Fabyan*, vol. i. part iv. ch. lxxv.

The foresayd sowereigne prince and king of England, and the sayd right reuerend lord and master generall are mutually by their letters and messengers to giue certificate and intimation one vnto another, concerning the matter and cause of such dissension and *discord*.
Hakluyt. Voyage, &c. Richard II. Prussian Ambassy.

In this sayinge appereth some *discordaunce* with other writers, and also with the former sayinge of the said Ranulfe in the xxii. chapiter of his iiii. boke of *Polycronycon*.
Fabyan, vol. i. part vi. ch. 213.

And whether he be or no, it is no matter, so longe as he is so *dyscordaunte* to hymself. *Bale. Apology*, p. 75.

Yet before their departure from London, he communed with the bishops apart, to see if he might persuade them to give him some portion of monie towards his charges: but they had tuned their strings all after one note, *discording* all from his tenor, so that not a penie could be got of them.
Holinshed. Henry III. Anno 1252.

Firebrand of hell, first tin'd in Phlegeton
By thousand furies, and frō thence out-thrown
Into this world, to work confusion,
And set it all on fire (by force vnknown)
Is wicked *Discord*; whose small sparks, once blowne,
None but a God or god-like man can slake.
Spenser. Faerie Queene, book iv. can. 2.

I know also they distinguish the action from the sin of the action, saying that God Almighty does indeed cause the action, whatsoever action it be, but not the sinfulness and irregularity of it, that is the *discordance* between the action and the law.
Hobbes. Works, fol. 474. *Of Liberty and Necessity.*

For if you loosely loue, without respect,
It is not loue, but a *discordant* warre,
Whose vnlike parts amongst themselues do iarre.
Spenser. Hymne in Honour of Beautie.

And each not farre behind him had his Make,
To weet, two ladies of most goodly hew,
That twixt themselues did gentle purpose make,
Vnmindfull both of that *discordfull* crew,
The which with speedy pace did after them pursew.
Id. Faerie Queene, book iv. can. 2.

Then crept in pride, and peevish covetise,
And men grew greedie, *discordous* and nice.
Hall. Satire I. book iii.

But thy return shall fix our kinder fate,
For thee our councils, thee our armies wait;
Discording princes shall with thee combine,
And centre all their interests in thine.
Stepney. Epistle to Charles Montague, Esq.

He that brought peace, all *discord* could atone,
His name is music of itself alone.
Dryden. To his Majesty on his Coronation.

If they be *discordantly* tuned, though each of them struck apart would yield a pleasing sound, yet being struck together they make but a harsh and troublesom noise.
Boyle. Works, vol. i. p. 741. *Experimental History of Colours* part iii.

Happy is he, and he alone, who knows
His heart's uneasy *discord* to compose;
In generous love of others good, to find
The sweetest pleasures of the social mind.
Lyttelton. To Lord Hervey.

While genuine revelation and sound philosophy are in perfect good agreement with each other, and with the actual constitution of the universe, the errors of the religious on the one side, and the learned on the other, run in contrary directions; and the *discordance* of these errors is mistaken for a *discord* of the truths on which they are severally grafted.
Bishop Horsley. Sermon 39.

In such *discordancy* of sentiments it is better to look to the nature of things than to the humours of men.
Burke. Speech at Bristol previous to the Election.

So spake the son of Saturn, kindling war
Inevitable, and the Gods set forth,
With minds *discordant* to the bloody field.
Cowper. Homer. Iliad, book xx.

DISCORRESPONDENT: *Dis*, and *correspondent*, (see CORRESPOND,) answering one to another.

Not answering one to another; unsuitable, unfit.

It would be *discorrespondent* in respect of God.
Mountague. Devoute Essays, Treat. 7. part ii. sec. 3.

DISCO'VER, DISCO'VERABLE, DISCO'VERER, DISCO'VERMENT, DISCO'VERY. Fr. *descouvrir*; It. *discoprire*; Sp. *descubrir*. *Dis*, and *cover*, (q. v.) from *co-operire*; to put, place or lay, over, on or against. To *discover*, is

To remove any thing so put or placed; any thing overlaid, any thing that hides, cloaks, conceals, shelters or protects; to detect, to disclose, to expose to view, to reveal; to bring to light; to find out, to invent.

For through me neuer *discouered* was
Yet thing, that ought be secre.
Chaucer. The Rouuant of the Rose.

An idel man is like to a place that hath no walles; theras deviles may enter on every side, or shoot at him at *discoverte* by temptation on every side.
Id. The Persones Tale, vol. ii. p. 346.

But by reason of their foolishnes in striking vp their drums before they come neere them, the Cossaks *discouering* the boats, cut their gables and put out to sea.
Hakluyt. Voyage, &c. Geffry Duchet, vol. i. fol. 397.

This frier (as Salustarra reporteth) was the greatest *discouerer* by sea, that hath bene in our age.
Id. Ib. North-west Passage, vol. iii. fol. 20.

The voiage intended for the *discouerie* of Cathay and diuers other regions, dominions, islands, and places unknown, set forth by the right worshipful master Sebastian Cabota, esquire and gouernour of the mysterie and company of the marchants aduentures of the citie of London.
Id. Ib. Sir Hugh Willoughby, vol. i. fol. 232.

And daily how through hardy enterprise,
Many great regions are *discouered*,
Which to late age were neuer mentioned.
Spenser. Faerie Queene, book ii. st. 2. *Of Temperance.*

This, as an amber drop enwraps a bee,
Covering *discovers* your quick soul; that we
May in your through-shine front our hearts thought see.
Donne. Letter to the Countess of Bedford.

The next morning we resolved to seek out some fit place, in the sound of Dorrienne, where we might safely leave our ship at anchor, not *discoverable* by the enemy, who thereby might imagine us quite departed from the coast, and we the mean time better follow our purposes with our pinnaces.
Sir Francis Drake Revived, fol. 24.

Thus Apollonius was so far from having any thing of that divine spirit, which manifested itself in our Saviour Christ, (transcending all the philosophers that ever were) that he fell far short of the better moralized Pagans, as for example Socrates, there being a plain appearance of much pride and vain-glory (besides other foolery) *discoverable* both in his words and actions.
Cudworth. Intellectual System, fol. 267.

For heau'n's decree, firme, stable and intire,
Thy wish repugnes, and gainst thy will is bent,
Nor yet the time hath Titans gliding fire
Met forth, prefixt for this *discouerment*.
Fairfax. Godfrey of Boulogne, book xv. st. 39.

Arad, king of the Canaanites, surprized divers companies of Israelites, by lying in ambush near those ways, thro' which the *discoverers* and searchers of the land had formerly pass'd.
Raleigh. History of the World, book ii. ch. v. sec. 3.

It cannot chuse but be a most grateful spectacle to these envious and malignant evil spirits, who, upon the *discovery* of such a fall of a good man, call their impure company together, and make pastime about such an object, as boys do about drunken men.
Hale. Contemplations, vol. ii. p. 65. *Motives to Watchfulness.*

It is not impossible, but a man may practice a sin secretly, to his dying-day; but it is ten thousand to one if the practice be constant, but that some time or other it will be *discovered*; and then the effect of sin *discovered*, must be shame and confusion to the sinner.
South. Sermons, vol. ii. p. 34.

These, and the like, though they have a constant and regular connection, in the ordinary course of things; yet that connection being not *discoverable* in the ideas themselves, which appearing to have no necessary dependance one on another, we can attribute their connection to nothing else but the arbitrary determination of that all-wise agent, who has made them to be, and to operate as they do in a way wholly above our weak understandings to conceive.
Locke. On Human Understanding, book iv. ch. iii. sec. 28.

That famous experiment of Malpighi, who a long time enclosed a quantity of earth in a vessel, secured by a fine cloth from the small imperceptible seeds of plants that are blown about with the winds; and had this success of his curiosity, to be the first happy *discoverer* of this noble and important truth, that no species of plants can be produc'd out of the earth without a preexistent seed.
Bentley. Sermon 4. *A Confutation of Atheism.*

It is idle to say, that a future state had been *discovered* already. It had been *discovered* as the Copernican system was—it was one guess among many, he alone *discovers*, who proves; and no man can prove this point, but the teacher who testifies by miracles that his doctrine comes from God.
Paley. Moral Philosophy, book v. ch. ix.

The danger of navigating unknown parts of this ocean was now greatly encreased by our having a crazy ship, and being short of provisions and every other necessary; yet the distinction of a first *discoverer* made us chearfully encounter every danger, and submit to every inconvenience.
Cook. Voyage, vol. ii. book iii. ch. v.

I was the more pleased with this suggestion, because I was entirely ignorant even of the Anglo-Saxon and Gothic characters: and the experiment presented to me a mean, either of disabusing myself from error, (which I greatly feared;) or of obtaining a confirmation sufficiently strong to encourage me to believe (what every man knowing any thing of human nature will always be very backward in believing of himself) that I had really made a *discovery*.
Tooke. Diversions of Purley, vol. i. p. 132.

DISCOVERY, in *Law*, the act of revealing or disclosing any matter by a Defendant in his answer to a Bill filed against him in a Court of Equity.

Courts of Equity in many cases compel Discovery, with a view of assisting the general administration of justice; but if a Bill is brought to aid by a Discovery the prosecution or defence of any proceeding, not merely Civil in any other Court, as an Indictment or Information, a Court of Equity will not exercise its jurisdiction to compel a Discovery, and a Defendant may demur to such Bill. And in case of Suits merely Civil in a Court of ordinary jurisdiction, if that Court has itself the power of compelling the Discovery required, a Court of Equity will not interpose. The situation of a Defendant may render it improper for a Court of Equity to compel a Discovery; either because the Discovery may subject the Defendant to pains and penalties, or to some forfeiture, or it may hazard his title in a case where in conscience he has an equal right with the persons requiring the Discovery, though that right may not be invested with a perfect title. It is a general rule that no one is bound to answer so as to subject himself to punishment, in whatever manner that punishment may arise, or whatever may be its nature. But if the Plaintiff only is entitled to the penalties, and expressly waves them in his Bill,

the Defendant shall be compelled to make the Discovery; for it can no longer subject him to a penalty.

DISCOUNSEL: *Dis*, and *counsel*, q. v. *Qui consulunt rationibus in unam sententiam saliunt.*

To counsel or advise not; to dissuade.

Howbeit, the Lorde Clynton who was one of the chiefest of the kynges counsayle, acorded nat to this vyage, but *discounsayled* the kyng and all the nobles of the realme, fro this iourney into Englande.

Lord Berners. Froissart. Cronycle, vol. i. ch. 261.

But him that Palmer from that vanitie,
With temperate advice *discounselled*,
That they it past, and shortly gan descry
The land, to which their course they leveled.

Spenser. Faerie Queene, book ii. can. 12.

DISCOU'NT, or DISCO'MPT, DISCOU'NTER. } "Fr. *descompter*; to account (for the profits of land, &c. received,) to account back, to make a back reckoning." Cotgrave. See ACCOUNT, and COUNT.

Methinks the dignity and present delight of this noble love (though it were an unthrift anticipation in this our minority, and were to be *discounted* to us out of our future estate of loving) might tempt a soule to take up for her present joy and satisfaction, the suavity and blessednesse of this excellent love.

Mountague. Devoute Essayes, Treat. 14. part i. sec. 3.

You are to endeavour, that all provisions, or other necessaries, provided by your care, be so ordered, that account may be made what is taken; and that the said provisions may be *discounted* upon the pay of the said army.

Parliamentary History. Charles I. Anno 1645.

They continued that wasteful method, of raising money upon remote funds, by which there lay a heavy *discount* on tallies; so that above the fourth part was, in some of them to be *discounted*.

Burnet. Own Times, Anno 1692.

He had likewise played the stock-jobber in buying the debentures, tallies, and ticquets, due from the king to his soldiers and pentioners, at a great *discompt*, giving very little to the parties, and yet, in deceit of his majesty, had an entire allowance for them in the exchequer.

State Trials. The great Case of Impositions.

Whachum had neither cross nor pile,
His plunder was not worth the while;
All which the conqueror did *discompt*,
To pay for curing of his rump.

Butler. Hudibras, part ii. can. 3.

In order to gorge the whole gang of usurers, pedlars, and itinerant *Jew-discounters* at the corners of streets (have they not) starved the poor of their Christian flocks, and their own brother pastors?

Burke. Letter to a Member of the National Assembly.

The common method of DISCOUNTING Bills is by finding the simple interest for the time which the Bill has to run, (including the three days of grace,) and advancing the amount of the Bill, with the deduction of such interest. Discounting at five per cent. gives somewhat more than five per cent. per annum; for the gain is the interest of the principal sum discounted, + the interest of the sum retained in consequence of the Discount. Thus the sum given for a Bill of £200. discounted for twelve months, is £190.; the gain of the Discounter therefore is the interest of £200., + the interest of £10. = £10. 10s.

DISCOU'NTENANCE, *v.* DISCOU'NTENANCE, *n.* DISCOU'NTENANCER. } *Dis*, and *countenance*, (q. v.) the *continence*, keeping or composure of the features of the face. Opposed to *countenance*, as applied consequentially—to encouragement, support, power, patronage. And thus, to *discountenance*, (Fr. *descontenancer*,) is

To discourage, to dishearten; to abash, to put out of *countenance*; to refuse or deny support or patronage.

The whiles we silly maids, whom they despize,
And with reproachfull scorne *discountenance*,
From our own native heritage exil'd,
Walke through the world of every one revil'd.

Spenser. The Teares of the Muses.

As a severe deportment of the soul must keep lust from commanding, so it must check and *discountenance* it in asking.

Hale. Contemplations, vol. ii. p. 57. *Of Self-denial.*

Wherefore not to conceal any thing that with the least shew of probability can be pretended from the sacred volume in *discountenance* of the doctrine of preexistence, I'll bring into view whatever I know to have the least face of a testimony to the contrary, in the divine Revelations.

Glanville. Preexistence of Souls, ch. iv.

And it was not long, ere these rumours of noueltie, had begotten others of scandale and murmur against the king, and his gouernement; taxing him for a great taxer of his people, and *discountenancer* of his nobilitie.

Bacon. Historie of King Henry VII.

Therefore be careful to *discountenance* in children any thing that looks like rage and furious anger, and to shew them the unreasonableness and deformity of it.

Tillotson. Sermon 51.

His declared esteem of such and such practices, joined with his particular actions suited to it, and his profest dislike of those sinful or dishonourable courses, he finds the rifest, backed with a steady and resolute *discountenance* of those, that do not decline them, will, in a short time, bring those, that are about him, to conform their actions and behaviour to what men are satisfied, he desires, or likes.

Boyle. Works, vol. ii. p. 440. *Occasional Reflections*, sec. 5. ref. 6.

——————— Criminating none
Before the people, as the practice is,
Of mighty chiefs, who favour without cause
And without cause *discount'nance* whom they please.

Cowper. Homer. Odyssey, book iv.

DISCOU'RAGE, *v.* DISCOU'RAGE, *n.* DISCOU'RAGER, DISCOU'RAGEMENT, DISCOU'RAGING. } *Dis*, and *courage*, (q. v.) *cordis actio*. It. *discoraggiare*; "Fr. *descourager*; to discourage, unhearten, (i. e. dishearten,) fear, frighten, apall, put into doubt, drive out of heart, bring out of conceit with his own fortune or worth." Cotgrave.

Your moste high and moste princely maiestee abashed and cleane *discouraged* me so to do, both because the present (as concernynge the value) was farre to simple (as me thought) and because it was none other wise my acte, but as I toke some peyne to printe it more correctly than it was before.

Gower. Conf. Am. Dedication, fol. 1.

Whan the younge man heard this communicacion, he wente awaye with a *discouraged* and heauye mynde, because he was a lorde of muche possessions. *Udall. Matthew*, ch. xix.

Many be made vyle, abiect, and humble, and be brought in *discourage* of themselves, by the reason of pouertie, of baseness of byrthe, of lowenes of estate, or by aduersitie.

Id. Ib. ch. v.

Which also comming much too late thither, as Master George Drake had done, was wholly preuented and shutte out to his and his friends no small detriment and mischiefe, and to the *discouraging* of others hereafter in the sayd gaynefull and profitable trade.

Hakluyt. Voyage, &c. M. George Drake, vol. iii. fol. 193.

Diuers great exactions, as summes of money, doles or shares of fish, and such other like things [haue beene buried] to the great *discouragement* and hinderance of the same marchants and fishermen, and to no little dammage of the whole common wealth. *Id. Ib. M. Hore*, vol. iii. fol. 131.

What can *discourage* those whom Christ doth love,
To whom evill good, griefe joy, death life doth prove?
Stirling. Doomes-day, the second Houre.

O lone of unthankfull souls! not *discourageable* by the most hatefull indignities; by the basest repulses! what burden canst thou shrink under, who canst bear the weight of ingratitude!
Hall. Contemplations, vol. ii. fol. 243. *The Figge-tree cursed.*

He added how unwilling he had been to utter the king's answer to the Catholicks at his return, in his own words, and with those incurable obstructions, which appeared by the manner, for fear lest over great *discouragement* might make them desperate, and drive them to seek other helps, as some did, which this action makes evident.
State Trials. The Trial of Henry Garnet.

And he no way remembereth to have *discouraged* or to have spoken or written any thing that might have been understood to have tended to the *discouraging*, his said late majesty from the taking of arms or entering into an hostility against Spain.
Id. Impeachment of the Duke of Buckingham.

Men cannot chuse but think well of those persons, whom the dominion of their lusts will not suffer them to imitate, or whom the present interest and the necessity of their worldly affairs compels them to *discourage*.
Clarke. On the Attributes, p. 196.

Cam. But to be in love with a waiting-woman, with an eater of fragments, a simperer at the lower end of a table, with mighty golls, rough grained, and red with starching, those *discouragers* and abaters of elevated love.
Dryden. The Assignation, act iii. sc. 1.

But the steddy course of a virtuous and religious life, uniform in all its parts and upon all occasions, resisting all the temptations of the world, overcoming all difficulties, and persevering to the end under all *discouragements*; this is a superstructure which cannot be built upon a less strong foundation than a firm belief of a future state, and an expectation of the righteous judgment of God. *Clarke. Sermon* 8. vol. ii.

A slight perusal of the innumerable letters by which the wits of France have signalized their names, will prove that other nations need not be *discouraged* from the like attempts by the consciousness of inability.
Johnson. The Rambler, No. 152.

DISCOU'RSE, *v.* DISCOU'RSE, *n.* DISCOU'RSER, DISCOU'RSING, DISCOU'RSIVE, DISCOU'RSELESS. Fr. *discours*; It. *discorso*; Sp. *discurso*; Fr. *discourir*; It. *discorrere*; Sp. *discurrir*; from the Lat. *discurrere*, (*dis*, and *currere*, to run,) to run apart, *sc.* (met.) from one thought, notion or idea to another. Skinner. Discourse *propriè est sermo vagus atque hinc inde accersitus.* Junius. For the scholastic application of the noun, see the Example from Hobbes. See also Discursion.

To pass from thought to thought, topic to topic, subjects or parts or divisions of a subject to others; from premises to conclusions; to talk or speak or write at large; to converse, to reason; to employ or exercise the powers of the mind in examining the portions of a subject; to treat of, to dilate or expand or extend, the views, the contemplations of the mind.

Spenser uses the noun *Discourse*, literally, *running* about.

The lyfe of William Tyndall, author of this treatise immediately following, is sufficiently & at large *discourred* in the booke of Actes and Monuments. *Tyndall. Life by Fox.*

Discoursing at my first arriuall with the king of Shiruan of sundry matters, and being intertained as hath been before declared, the sayd king named Obdolocan, demaunding whether that we of England had friendship with the Turks or not: I answered, that we newer had friendship with them.
Hakluyt. Voyage, &c. M. Ant. Jenkinson, vol. i. fol. 348.

But when ye day shal come, & the *discourse* of thiges turned vp side down, they shal be tormēted, & you shal reioyce like cōquerours. *Udall.* 1 *Peter*, ch. i.

Nor can herself *discourse* or judge of ought,
But what the sense collects, and home doth bring;
And yet the pow'rs of her *discoursing* thought,
From these collections is a diverse thing.
Davies. The Immortality of the Soul, sec. 1.

——————— We, through madness,
Frame strange conceits, in our *discoursing* brains,
And prate of things as we pretend they were.
Ford. The Lady's Trial, act iii. sc. 3.

At last the caytive after long *discourse*,
When all his strokes he saw avoided quite,
Resolved in one t' assemble all his force,
And make one end of him without ruth or remorse.
Spenser. Faerie Queene, book iv. can. 6.

The succession of conceptions in the mind, series or consequence of one after another, may be casual and incoherent, as in dreams for the most part; and it may be orderly, as when the former thought introduceth the latter; and this is *discourse* of the mind. *Hobbes. Of Human Nature*, ch. iv.

By the law of nature, I mean the prime law of God, which he unalterably impos'd upon all men in their first creation, that by reason and wise *discourses* they should govern themselves in order to that end, which is perfective of human nature and society.
Taylor. Rule of Conscience, book iii. ch. iii.

Therefore (if I were wise) she warn'd me shunne
All such long-winded monsters, as my bane:
For if I could but scape that one *discourser*,
I might (no doubt) prove an old aged man.
Ben Jonson. Poetaster, act iii. sc. 1.

Well, well, said Basilius, I have not chosen Dametas for his fighting, not for his *discoursing*, but for his plainness and honesty, and therein I know he will not deceive me.
Sidney. Arcadia, book i.

To attempt things whence rather harm may after result unto us then good, is the part of rash and *discourseless* brains.
Shelton. Don Quixote, vol. ii. ch. vi.

All in himself, as in a glass he sees,
For from him, by him, through him, all things be;
His sight is not *discursive*, by degrees;
But seeing th' whole, each single part doth see.
Davies. Immortality of the Soul, sec. 8.

Then thou (that art of Pan the sweetest swaine,
And farre transcending all his lowly traine)
In thy *discursive* thought, dost range as farre,
Nor canst thou erre, led by thine owne fair starre.
Brown. The Shepheard's Pipe, Eclogue 7.

Those very elements, which we partake
Alive, when dead some other bodies make,
Translated grow, have sense, or can *discourse*;
But death on deathless substance has no force.
Dryden. Ovid. Metamorphoses, book xv.

The celebrated wits of the miscellanarian race, the essay writers, casual *discoursers*, reflection coiners, meditation founders, and others of the irregular kind of writers, may plead it as their peculiar advantage, "that they follow the variety of nature." *Shaftesbury. Works*, vol. iii. p. 95. *Miscellaneous Reflections*, misc. 2. ch. iii.

Our *discourser* here has quoted nine verses out of it, p. 151; in which, tho' one of the easiest places, I can shew him xiv. various lections. *Bentley. Of Freethinking*, p. 65.

But setting this defence aside, your argument is almost as strong against the use of rhyme in poems as in plays; for the epick way is every where interlaced with dialogue or *discursive* scenes. *Dryden. An Essay of Dramatick Poesie.*

My intention in this and some future *discourses* is, to set before you the divine authority of the Christian religion; and that I may do this the more effectually, and with the greater degree of evidence, I propose to lead your thoughts, as it were step by step towards the important conclusion. *Pearce. Sermon* 1. vol. i.

DISCOU'RTEOUS, DISCOU'RTEOUSLY, DISCOU'RTESY, DISCOU'RTSHIP. Fr. *discourtois*. *Dis*, and *courteous*, (see Court,) having the manners of a *court*, of *courtiers*, or those who follow a *court*; *sc.* endeavouring to please or to gain or win favour. *Discourteous*, is

Not having the manners of a *courtier*; careless, heedless of pleasing; of gaining or winning favour; uncomplaisant, uncivil, rude.

Speed uses to *Discourt*, q. d. dismiss *from court*.

Bretheren, you see here that lord; let vs giue him such as we haue, seeing he dooth vs pleasure, and hath passed through so many *discourteous* people, to come to visit vs.
Hakluyt. Voyage, &c. Fernando Alarchon, vol. iii. fol. 433.

Wherefore promising them all, that they should receiue no *discourtesie*, and that they were come into a place where they should be well vsed and very welcome, he took them into his protection vpon his faith.
Id. Ib. M. Nic and Ant. Zeni, vol. iii. fol. 121.

And all the while that same *discourteous* knight
Stood on the further bank beholding him;
At whose calamity, for more despight
He laught, and mockt to see him like to swim.
Spenser. Faerie Queene, book vi. can. 3.

What is Signior Veterano fall'n asleep, and at the recitation of such verses! A most inhuman disgrace, and not to be digested!
PET. Has he wrong'd me so *discourteously*? I'll be reveng'd, by Phoebus.
Marmion. The Antiquary, act iv. sc. 1.

AMO. Monsieur, we must not so much betray ourselves to *discourtship*, as to suffer you to be longer insulted.
Ben Jonson. Cynthia's Revells, act v. sc. 4.

For he commanded all his officers to offer sacrifice to the idoll-gods, pretending to *discourt* all such as refused.
Speed. The Romans, book vi. ch. xlvi. sec. 6.

Which created him enemies enough in the court and many of ability to do mischief, who knew well how to recompense *discourtesies*, which they always call'd injuries.
Clarendon. History of the Civil War, vol. i. part i. p. 98.

They would not be uncivil or *discourteous* in thwarting the mind and pleasure of their company; as in the mean time they might be most rude toward God, in affronting his will and authority; as if any rule of civility could oblige a man to forfeit his salvation; as if it were not rather most cruel *discourtesie*, and barbarous inhumanity to countenance or encourage any man in courses tending to his ruin.
Barrow. Sermon 32. vol. iii.

He thought the leaving out the states was something *discourteous* on the French side; but said, however, he was very glad of the thing being done.
Sir William Temple. Works, vol. ii. p. 101. *Letter to Lord Arlington.*

I neither thought so highly of the chancellor's talents, nor so meanly of my own on the subject of an ecclesiastical reform, as to judge that it became me to overlook his *discourtesy* in not answering my letter.
Anecdotes of the Life of Bishop Watson, vol. ii. p. 158.

DISCRE'DIT, *v.* DISCRE'DIT, *n.* DISCRE'DITABLE, DISCRE'DITING, DISCRE'DITOUR. — Fr. *decroire* or *descroire*. *Dis*, and *credit*, q. v.

To disbelieve, to think not secure or assured, to distrust, to have no confidence in; to give or allow no credit unto, to deprive of credit, to disgrace.

In things earnestly desired, though never so likely, we are still suspicious: thinking it more *credite* to our common wisedome, to *discredite* most noble and profitable indeuours with distrust, then touch to our valours and safeties, to lie wilfully idle.
Hakluyt. Voyage, &c. M. Laurence Keymis, vol. iii. fol. 667.

Therefore it is not for my Lord of Norfolk to stand so much upon the *discrediting* the witnesses, and of his own *credit*, which himself hath so much decayed.
State Trials. Trial of the Duke of Norfolk.

Especially rewardes were by decree appointed for their accusers: otherwhiles also for bare witnesses. No informer and promoter was *discredited*, but his presentmẽt taken.
Holland. Suetonius, fol. 115. *Tiberius Nero Cæsar.*

I think good to deliver it [learning] from the *discredits* and disgraces which it hath received, all from ignorance, but ignorance severally disguised; appearing sometimes in the zeal and jealousy of divines, sometimes in the severity and arrogancy of politicians, and sometimes in the errors and imperfections of learned men themselves.
Bacon. Of the Advancement of Learning, book i.

And, supposing every one should take this course, which the wise man reproaches in the licentious *discreditors* of future accounts.
Mountague. Devoute Essayes, Treat. 3. part ii. sec. 3.

It was feared therefore that hereby an occasion might be given to the enemies of our religion, the Papists, of *discrediting* our common English Bible and of the doctrines that were founded on it. *Strype. Life of Archbishop Whitgift, Anno* 1604.

He [Tillemont] builds upon a sandy foundation, upon the testimony of forgers, fanatics, and of interested persons who write in their own behalf, and want to *discredit* their adversaries.
Jortin. Remarks on Ecclesiastical History, vol. i. p. 35.

Such a person as this, [Demosthenes,] public speakers ought to set before them for imitation, rather than follow the track of those loose and frothy declaimers, who have brought *discredit* on eloquence. *Blair. Lecture* 27. vol. ii.

But, to make all sure, and provide a proper subject for these passions, he contends strongly for God's having a human form: no *discreditable* notion, at that time in the church.
Warburton. The Divine Legation, book iii. sec. 4.

DISCRE/ET, or DISCRE'TE, *v.* DISCREE'T, or DISCRE'TE, *adj.* DISCREE'TNESS, DISCRE'TION, DISCRE'TIONAL, DISCRE'TIONALLY, DISCRE'TIONARY, DISCRE'TIVE, DISCRE'TIVELY. — Fr. adj. *discret*; It. and Sp. *discreto*; Lat. *discernere, discretum*, to separate, to disjoin. See DISCERN, above.

To *discrete*, literally, is to separate, disjoin; and the adj. literally, separate, disjoined, distinct. Met. (as now written) *discreet*, is

Seeing or perceiving clearly and distinctly; distinguishing accurately; circumspect, heedful, provident or prudent; cautious in observing times and seasons; judicious.

Fr. "*discretion*, (true) discerning; a difference made, or, a sensibleness of difference had, between things; hence, judgment, advisedness, knowledge; wit enough, to find out what's good, to eschew what is bad, and to make the best use of either." Cotgrave. See the Quotation from Sir Thomas Elyot,

Preyers of perfyt man. and penaunce *discret*
Is ye leyest labour. yat oure Lord pleseth.
Piers Ploukman. Vision, p. 79.

Now wol I pray mekely euery person *discreet*, that redeth or heareth this litel treatise to haue my rude ententing excused.
Chaucer. Of the Astrolabie, fol. 261.

Salomon saith, that wordes, that ben spoken *discretly* by ordinaunce, ben honiecombes, for they yeven swetenesse to the soule, and holsomnesse to the body.
Id. The Tale of Melibeus, vol. ii. p. 84.

A wif shuld also be mesurable in loking, in bering, and in laughing, and *discrete* in all hire wordes and hire dedes.
Id. The Persones Tale, vol. ii. p. 372.

And before the temple doore sat soberlie
Dame Peace sat, a curtaine in her hande
And hir beside, wonder *discretely*
Dame Pacience, sitting there I fonde.
Id. The Assemblie of Fowles, fol. 246.

But when thes herde wordes feigned,
The playne trouth it hath disdeigned
Of him that waren so *discrete*.
Gower. Conf. Am. book vii. fol. 155.

And that al dale male shewe at eie
Who that the worlde *discretely* sie.
Id. Ib. book vii. fol. 161.

DIS-CREET.

But now parfourme ghe in dede, that as the *discrecioun* of wille [*animus voluntatis*] is redi so be it also of parfourmyng of that that ghe han. *Wiclif.* 2 *Corynthians*, ch. viii.

It [Love] is cunning without science
Wisdome without sapience
Witte without *discretion*.
Chaucer. The Romaunt of the Rose, fol. 138.

It sitte well euery kynge to haue
Discretion, whan men him craue,
So that he maie his gyfte wite.
Gower. Conf. Am. book vii. fol. 153.

Geue a *discrete* man but an occasion, and he wyl be the wyser.
Bible, Anno 1551. *Proverbes*, ch. x.

I shal chastice the *discretely* lest thou semeste to thyself to be innocēt. *Joye. Exposicion of Daniel*, ch. i.

Because thou hast asked this thing & hast not asked long lyfe, neither hast asked riches, nor the liues of thyne enemies, but hast asked the *discretion* to vnderstāde.
Bible, Anno 1551. 3 *Kinges*, ch. iii.

Wherefore it [modestie] seemeth, to be moche lyke to that, whiche men comunely call *dyscretion*. Al be it *discretio* in Latin signifieth *separation*, wherin it is more lyke to election, but as it is communely vsed, it is not onely lyke to modestie, but it is the selfe modestie. For he that forbereth to speke, all thoughe he can doo it bothe wysely and eloquently bycause neyther in the tyme nor in the herers, he findeth opportunitie, so that no fruyte maye succede of his speche, he therfore is vulgarely called a *dyscrete* personne.
Sir Thomas Elyot. Governour, book i. ch. xxv.

And the reason therefore is its continuity; as having its earthly and salinous parts so exactly resolved that its body is left imporous and not *discreted* by atomical terminations.
Sir Thomas Brown, book ii. ch. i.

Which [decorum] as it is the hardest point in all learnyng, so is it the fairest and onlie marke that scholars in all their studie, must alwayes shote at, if they purpose an other day, to be either sounde in religion, or wise and *discrete* in any vocation of the commonwealth. *Ascham. Works*, p. 276.

But, woefull lady, let me you intrete
For to unfold the anguish of your hart:
Mishaps are maistred by advice *discrete*,
And counsell mitigates the greatest smart.
Spenser. Faerie Queene, book i. can. 7.

Many are in each region passing fair
As the noon skie; more like to Goddesses
Than mortal creatures, gracefull and *discreet*.
Milton. Paradise Regained, book ii. l. 167.

——————— Yet when I approach
Her loveliness, so absolute she seems
And in herself compleat, so well to know
Her own, that what she wills to do or say
Seems wisest, virtuousest, *discretest*, best.
Id. Paradise Lost, book viii. l. 550.

For not *discreetly* to compose our parts
Unto the frame of men (which we must be)
Is to put off ourselves, and make our arts
Rebels to nature and society,
Whereby we come to bury our deserts
In th' obscure grave of singularity.
Daniel. Musophilus.

This thinge well knowen, and *discretelye* handled in shootinge, bringeth more profite and commendation and prayse to an archer, than any other thyng besydes.
Ascham. Works, p. 165.

Mirth, and free mindedness, simplicitie,
Patience, *discreetness*, and benignitie,
Faithfulness, heart-struck tenderitie;
These be the lovely play-mates of pure veritie.
More. On the Soul, part ii. book iii. can. 3. st. 58.

Instead of whom, finding there ready prest
Sir Arthegall, without *discretion*
He at him ran, with ready speare in rest.
Spenser. Faerie Queene, book v. can. 8.

And did not that *discreet* Roman Verres, lighting into a wealthy province, plunder and carry off from thence enough to serve himself, his friends and his judges too? And why may not others, whose parts lie the same way, follow such lucky examples?
South. Sermons, vol. iv. p. 154.

The second thing that naturally shews itself in paucity of words, is *discretion*, and particularly that prime and eminent part of it, that consists in a care of offending.
Id. Ib. vol. ii. p. 150.

The full meaning of which sublime expressions, [*John*, xx. 23,] is that not even the Apostles themselves, (much less that any of their fallible successors,) had a *discretionary* power of forgiving or retaining men's sins. *Clarke. Sermon* 10. vol. xi.

The most enthusiastic sect would forsake their founder and teacher, if he should write long and grave epistles, full of matters of fact, which they all know to be false, appealing to miracles, which he had never wrought, and directing them to a *discreet* use of powers, which themselves never had.
Jortin. Discourse concerning the Christian Religion, vol. i. p. 58.

Their constant endeavour should be to exert all the powers of this kind, which the Holy Ghost had bestow'd on them rationally and *discreetly*, so as to inform and improve others.
Secker. Works, vol. iii. *Sermon* 24.

My lords, the security is this, and nothing else,—that the judge is a public man, in a great conspicuous station, and that nothing that he does is done in a corner: my lords, this is the security you have for the *discretion* of a judge.
Horsley. Speeches, p. 419.

My lords, what is the security for the proper conduct of any public man in the exercise of any *discretional* powers with which they may be invested? What is the security for a judge's just exercise of his *discretional* powers? *Id. Ib.* p. 418.

The charters granted to the several colonies limit their districts only from north to south, leaving their possessions from east to west unlimited and *discretional*.
Johnson. The Political State of Great Britain.

The absolute governments of Spain and Portugal, and France, on the contrary, take place in their colonies; and the *discretionary* powers, which such governments commonly delegate to all their inferior officers, are, on account of the great distance, naturally exercised there with more than ordinary violence.
Smith. Wealth of Nations, book iv. ch. vii.

Discretive prepositions are such wherein various and seemingly opposite judgments are made, whose variety or distinction is noted by the particles, "but, though, yet," &c.; as travellers may change their climate, but not their temper: Job was patient, though his grief was great.
Watts. Logic, part ii. ch. ii. sec. 6.

DISCRE'PANCE, DISCRE'PANCY, DISCRE'PANT. } Fr. *discrepance* and *discrepant*; Lat. *discrepans*, from *discrepare*, to differ in sound; (*dis*, and *crepare*, to make a noise.) Generally, as the French, "Difference, disagreement from, repugnance unto."

There hath been euer a *discrepance* of vesture of youth and age, men and womenne.
Sir Thomas Elyot. Governour, book i. ch. iii.

Are not all lawes *discrepant* from Godde's lawes euel, and to al Christen eares odious and noisome?
Hall. Henry V. The second Yere.

Though the words which they spake or wrote were strange & cōtrarye to right beleue, yet the effect of their meaning was not much *discrepāt* from the true fayth of Christes church.
Sir Thomas More. Workes, fol. 262. *Dialogue concerning Heresies.*

So, where hee bringeth in the decree of Pope Calixtus in like manner against the matrimonie of priests, deacons, and subdeacons, he addeth thereto no *discrepance* of his name: and yet all the world knoweth, that this was Calixtus the Second and not the First, &c.
Fox. Martyrs, fol. 1061. *Priest's Marriage.*

It would more safely be evinced from these two seeming *discrepancies*, that no man can be justified without degrees of both; and that to depend solely upon one is dangerous, for doubtlesse both are meant. *Feltham. Resolve* 47.

The Egyptians were doubtless the most singular of all the Pagans, and the most oddly *discrepant* from the rest in their manner of worship.

Cudworth. Intellectual System, fol. 460.

We admit, that it is good and convenient, that in the church there be a bishop of Rome, that may be above other bishops; who may gather them together, to see the examination of the doctrine, and the concord of such, as do teach *discrepancies* in the church.

Strype. Memorials. Henry VIII. Anno 1539.

I suppose you may have seen two pieces of Tachenius; there are in them many experiments that are pretty, discovering the *decrepancy* of salts (a thing I have made some inquiries into) and that gold is acid.

Boyle. Works, vol. i. p. 93. *Henry Stubbe, to Boyle.*

A great deal of the *discrepancy* observable in the Gospels, arises from omission; from a fact or a passage of Christ's life being noticed by one writer, which is unnoticed by another.

Paley. Evidences, part iii. ch. i.

DISCRI'MINATE, *v.* DISCRI'MINATE, *adj.* DISCRI'MINATELY, DISCRIMINA'TION, DISCRI'MINATIVE, DISCRI'MINATIVELY. Lat. *discriminare, atum*, to separate; *dis*, and *crimen*, from Gr. κρίν-ειν. See CRIME, and to DISCERN. To separate, to disjoin, to distinguish; to mark or note or observe, differences, distinctions.

On the other side, there be a sort of men that place the greatest stress and *discriminating* point of Christian religion, in opposing and decrying all instituted ceremonies, though innocent, decent, and without any the least touch of superstition in them.

Hale. Contemplations, vol. i. p. 450. *Of Religion.*

And therefore are by this forewarned that they keep themselves a peculiar people to God, in outward fashions, and consequently in inward purity of heart (in order to which the other was designed) *discriminated* from all the nations of the earth.

Hammond. Works, vol. iii. fol. 111. *Annotations on St. Matthew*, ch. xxiii.

The fond mistakes of men in this kind, are observable in the very slight and trivial matters, which yet are entertained with a kind of religious veneration, when they serve to hold up parties, or as *discrimination* of their professions.

Hale. Contemplations, vol. i. p. 451. *Of Religion.*

Now the means of holding up this *discrimination* of parties, are certain select opinions, practices, or modes, which are like the badges or colours that give each party its denomination, distinction, and *discrimination*: and consequently these *discriminative* badges have as great a rate set upon them as each sect sets upon itself.

Id. Ib. vol. i. p. 459.

But if the name of God be prophaned by the disesteem and misusage of the things it is called upon; then surely it is sanctified when the same are worthily and *discriminately* used, that is, as becoming the relation they have to him.

Mede. Diatribe, dis. 2.

We take upon us to purge his floor, to sever the chaff from the corn, and the tares from the wheat, to *discriminate* the goats from the sheep; which to perform, will be the work of God's infinite wisdom and justice at the great day.

Barrow. Sermon 20. vol. i.

[These] are therefore called the dead of Jesus Christ, to *discriminate* them from the wicked and the reprobates, who, though they shall rise again, yet bear not this relation to Christ.

South. Sermon 8. vol. vii. p. 237.

It is a needless thing to ask whether they have a good conscience; for it is rather a question whether they have any conscience at all, whether they have not sinned themselves beyond all the apprehensions and *discriminations* of what is good, and what is evil?

Sharp. Works, vol. iii. *Sermon* 16.

A Briton knows, or if he knows it not,
The Scripture plac'd within his reach, he ought,
That souls have no *discriminating* hue,
Alike important in their Maker's view.

Cowper. Charity.

His conception of an elegy he has in his preface very judiciously and *discriminately* explained.

Johnson. Life of Shenstone.

The sculptors of the last age, from not attending sufficiently to this *discrimination* of the different styles of painting, have been led into many errors.

Sir Joshua Reynolds. Discourse 10.

As there subsists no longer in the islands much of that peculiar and *discriminative* form of life, of which the idea had delighted our imagination, we were willing to listen to such accounts of past times as would be given us.

Johnson. Journey to the Western Islands.

DISCROWN: *Dis*, and *crown*, (q. v.) to strip or take off, to divest, to deprive of, a *crown*.

The one restored, for his late
Depriuing nothing mou'd,
The other (wonders tell I now)
Dis-crowned yeat beloued.

Warner. Albion's England, book iii. ch. xvi.

O the uniust feares of vaine men; he takes not away your earthly kingdomes who gives you heavenly; he *discrownes* not the body, who crownes the soule; his intention is not to make you lesse great, but more happy.

Hale. Contemplations, vol. ii. fol. 261. *Christ before Pilate.*

Through storm and darkness yawns the rending ground,
The gulph is thick with phantoms, but the chief
Seems royal still, though with her head *discrown'd*,
And pale, but lovely, with maternal grief
She clasps a babe, to whom her breast yields no relief.

Lord Byron. Childe Harold's Pilgrimage, can. 4. st. 167.

DISCU'LPATE, DISCULPA'TION. *Dis*, and *culpate*. (See CULPABLE.) From Lat. *culpa*. Of uncertain origin.

To clear from blame, to free from censure; or, more usually to *exculpate*, q. v.

Without our consent he cannot obtain a conquest over us, therefore his prevailing temptations do not *disculpate* sinners that yield to them.

Bates. Works, vol. iv. *Sermon* 8.

This innoxious and ineffectual character that seems formed upon a plan of apology and *disculpation*, falls miserably short of the mark of public duty.

Burke. Thoughts on the Cause of the present Discontents.

Presumptuous villain! cried Manfred, dost thou provoke my wrath? tell me; how hast thou escaped from above? thou hast corrupted thy guards, and their lives shall answer it. My poverty, said the peasant calmly, will *disculpate* them.

Castle of Otranto, p. 31.

DISCU'MBENCY, DISCU'MBITORY. Lat. *discumbere*, to lie apart; (*dis*, and *cumbere*, to lie.) Applied to

The reclining posture in which the Greeks and Romans took their meals;—lying along at their meals.

Among the institutionary rules of youth, he adviseth they might not be permitted to hear iambicks and tragedies before they were admitted into *discumbency*, or lying along with others at their meals.

Sir Thomas Brown, book v. ch. v.

And so that custom by degrees changed their cubiculary beds into *discubitory*, and introduced a fashion to go from the baths into these.

Id. book v. ch. vi.

DISCUMBER, Lat. *dis*, and *comber* or *cumber*, q. v. *cumulo rerum impedire*, to impede or hinder by a load of things.

To free from a load or burden; to unload, disburden, exonerate.

Go, sayd Jesu Crist, and have no more will to do sin; sothly, the vengeance of avoutrie is awarded to the peine of helle, but if so be that it be *discumbered* by penitence.

Chaucer. The Persones Tale, vol. ii. p. 367.

And now a single beam the chief bestrides;
There pois'd awhile above the bounding tides,
His limbs *discumbers* of the clinging vest,
And binds the sacred cincture round his breast.
Pope. Homer. Odyssey, book v.

DISCURE, Fr. *descouvrir*, to discover, q. v.

But certes sir, if that ye
Would ought *discure* me your wo
I would, as wise God help me so
Amend it, if I can or may.
The Dreame of Chaucer, fol. 241.

And if ye list, of all your auenture
The plaine trouth vnto me *discure*.
Chaucer. The Story of Thebes, part ii. fol. 382.

Than I assured hym my fidelyte
His counseyle secrete neuer to *dyscure*,
Yf he could fynde in herte to truste me;
Els I prayed hym with all my busy cure
To kepe it hymselfe; for then he might be sure
That no man erthly could hym bewreye,
Whyles of his mynd it were lockte with the keye.
Skelton. The Bouge of Courte.

But if ought else that I mote not devise
I will (if please you it *discure*) assay
To ease you of that ill, so wisely as I may.
Spenser. Faerie Queene, book ii. can. 9.

DISCU'RSION, **DISCU'RSIST**, **DISCU'RSIVE**, **DISCU'RSIVELY**, **DISCU'RSIVENESS**, **DISCU'RSORY**. Lat. *discurrere, discursum*, (*dis*, and *currere*, to run,) to run apart, *sc.* (met.) from one thought, notion or idea to another. See DISCOURSE, and particularly the Examples of *Discoursive*, i. e. *discursive*.

A passing from thought to thought, topic to topic, from premises to conclusions; reasoning, arguing.

But because the word *discourse* is commonly taken for the coherence and consequence of words, I will, to avoid equivocation, call it *discursion*.
Hobbes. Human Nature, ch. iii.

Am not I also such another? turning the *discursion* of his judgment from things abroad, to those that are within himself.
Holland. Plutarch, fol. 109.

Grave Time, and Industry my parents are;
My name is Truth, who through the sounds of warre
(Which figure the wise mind's *discursive* fight)
In mists by nature wrapt, salute the light.
Ben Jonson. Masques. Hymenæi.

For if you speak of an acquired, rational, *discursive* faith, certainly these reasons which make the object seem credible, must be the cause of it, and consequently the strength and firmity of my assent must rise and fall, together with the apparent credibility of the object.
Chillingworth. Religion of Protestants, ch. vi. part i.

We may know that we have a principle within, which we do, as it were, feel distinct from our bodies, whereby we think, and we know we think; whereby we do *discursively* and by way of ratiocination deduce one thing from another.
Hale. Origin of Mankind. De Homine, ch. i.

For here shall your Majestie finde Moralitie, like a good handmaid, waiting on Divinitie, like some great lady, every day in severall dresses; speculation, interchanged with experience; positive theologie with polemicall; textuall with *discursorie*; popular with scholasticall.
Hall. Works, vol. i. *Epistle Dedicatory.*

The practice of benignity, of courtesie, of clemency do at first sight, without aid of any *discursive* reflection, obtain approbation and applause from men. *Barrow. Sermon* 28. vol. i.

Rational and *discursive* methods are fit only to be made use of upon philosophers, men of deep reason and improved minds; the generality of mankind would be utterly insensible of their force. *Atterbury. Sermon* 8. vol. iii.

The exercise of our minds in rational *discursiveness* about things in quest of truth—how greatly doth it better us!
Barrow. Sermon 3.

Great *discursists* were apt to intrigue affairs, dispute the Prince's resolution, and stir up the people.
L. Addison. West Barbary, (1671.) *Preface.*

DISCU'SS, *v.* **DISCU'SSING**, **DISCU'SSION**, **DISCU'SSIVE**. Fr. *discuter*; It. *discutere*; Sp. *discutir*; Lat. *discutere*, to shake apart; (*dis*, and *quatere*, to shake.) To shake apart or away, to dissipate, to disperse, to sift; and thus, to seek or search into, examine or try, to investigate, to debate.

Among righte welle lettred men hauyng his coueresion, he hathe busy *discussyng* of questions. *R. Gloucester*, p. 483.

Thus when the night was *discussed* away, darknesse forlete mee, and to mine eyen repaired againe her first strength.
Chaucer. The first Booke of Boecius, fol. 212.

For sith it may not here *discussed* be
Who loueth her best, as said the Tercelet
Than wol I done this fauour to her, that she
Shal haue right him, on whom her hert is set.
Id. The Assemblie of Fowles, fol. 248.

Behold the time cõmeth, saieth the Lord, y^t I wyl rayse vp the rightuous brãche of Dauid whiche shal beare rule, and *discusse* matters with wisdom and shall set vp equite and righteousnesse agayne in the earth. *Bible, Anno* 1551. *Jeremy*, ch. xxiii.

Cast upon God thy will, that rights thy wrong;
Give him the charge, for he upright and just
Hath cure of thee, and eke, of thy cares all;
And he shall make thy truth to be *discust*.
Wyatt. Psalm 37.

I will nowe largely declare them, and shewe the vse of them in euery matter, that cometh in debate, and is needeful through reason to be *discussed*.
Wilson. The Arte of Rhetorique, fol. 101.

For, she was given all to fleshly lust,
And poured forth in sensuall delight,
That all regard of shame she had *discust*,
And meet respect of honour put to flight.
Spenser. Faerie Queene, book iii. can. 1.

I onely speak of the determination: wherein it may be possible they nor can, nor shall erre, that may and have erred in the *discussing*. *Mountague. Appeale to Cæsar*, part ii. ch. ii.

Pride and humility are two opposite habits or dispositions of the mind; and, therefore, the *discussion* and examination of the latter, will of itself give us a discovery of the former.
Hale. Contemplations, vol. i. p. 124. *Of Humility.*

Yet still the doubting soul will be driving of itself from one sign to another, and never find satisfaction in any of them, unless the spirit of God comes in by its undeniable witness to silence all its objections, and to resolve all its doubts by a kind of peremptory and *discussive* voice that it is so, otherwise there is no end of looking after signs, for they will still leave the soul full of perplexities. *Hopkins. Sermons*, fol. 504.

The pickle Muria likewise, or that salt liquor that commeth from salt fish, called in Latin *Salsugo*, it is astringent, biting, *discussive*, and drying. *Holland. Pliny*, vol. ii. fol. 18.

Supposing we should grant that a vigorous heat and a strong arm may by a violent friction *discuss* some tumor of a distempered body; yet what would all this signifie to the mighty cures which were wrought so easily and with a word speaking, and at such a great distance as were by Christ and his Apostles?
Stillingfleet. Sermon 9. vol. i.

Various *discussions* tear our heated brain,
Opinions often turn; still doubts remain;
And who indulges thought, increases pain:
Prior. Solomon, book i. *Knowledge.*

The softness of my hands was secured by medicated gloves, and my bosom rubbed with a pomade prepared by my mother, of virtue to *discuss* pimples, and clear discolourations.
Johnson. The Rambler, No. 130.

The author, conducted by the clue of his materials into the ancient histories of France and England, grew so interested in those obsolete quarrels, that he tacked to an antiquarian *discussion* a ridiculous invective against the English and their historians. *Walpole. Catalogue of Engravers*, vol. v. p. 18.

DISDA'IN, *v.*
DISDA'IN, *n.*
DISDA'INFUL,
DISDA'INFULLY,
DISDA'INFULNESS,
DISDA'INING,
DISDA'INISHLY,
DISDA'INOUS,
DISDA'INOUSLY.

Fr. *desdaigner*; It. *sdegnare*; Sp. *desdenar*; Lat. *de-dignari*; (*de*, and *dignari*, to think or esteem worthy.) See DEIGN.

To think or esteem unworthy, undeserving; to think, esteem or consider unworthy, unbecomingly; to scorn, to despise, to contemn, to spurn at, not to vouchsafe, not to condescend.

Vor þys luþer Saxons abbyt gret *dedeyn*
Vorto holde me treuþe. *R. Gloucester*, p. 172.

And disciplis seynge hadden *dedeyn* and seiden, wherto is this loss? For it mygnte be sold for myche and be goven to pore men. *Wiclif. Matthew*, ch. xxvi.

What see she in me, what defaut or offence,
What haue I doe that she on me *disdaine*.
Chaucer. Certaine Balades, fol. 344.

Lordlings, (quod he) now harkeneth for the beste;
But take it not, I pray you, in *disdain*.
Id. The Prologue, v. 791.

His loking was not *disdeinous*
Ne proude, but meke and full peisible
About his necke he bare a Bible.
Id. The Romaunt of the Rose, fol. 150.

So goth the proude vice vnmilde,
That he *disdeigneth* all lawe,
He not what is to be felawe,
And serue maie he not for pride.
Gower. Conf. Am. book i. fol. 15.

But Phebus, which hath great *disdain*,
Of that his maiden was forlain,
Anone as he to Troie came,
Uengeance vpon this dede he nam
And sent a commune pestilence.
Id. Ib. book v. fol. 119.

Then such as haue *disdayned*,
And of thys worke complayned,
I pray God they be payned,
No worse than is contayned
In verses two or thres,
That folowe as ye may see.
Skelton. The Boke of Philip Sparrow.

Who so gladly halseth the golden meane,
Void of daungers advis'dly hath his home,
Not with lothsome muck, as a den uncleane,
Nor palace like, wherat *disdain* may glome.
Surrey. Prayse of Meane and Constant Estate.

Yet I geane vnder *disdainfull* brow
One beam of ruth is in her cloudy looke,
Which comfortes the mind, that erst for feare shooke.
Wyat. The Wauering Louer, &c.

At these wordes all they that were presant, began to murmure, and to caste a *disdainous* and greuous loke vpon Gisippus.
Sir Thomas Elyot. Governour, book ii. ch. xii.

Such as be in meane estate among them that be but meanly enuious, liue more surely, than such as ar set in high estate and priuitie beyng riche, to be passioned among enemies, that *disdainfully* wold put theim vnder. *Golden Boke*, ch. xiii.

The ardent desire of hir hert had shaken of al shame and bashfulnesse from her in thys behalfe, though she knew well inough with howe great stately *disdeignfulnesse*, and straunge countenaunce the Pharisiacall sort vsed to turne awai their faces from sinners, and not once to looke vpon theim.
Udall. Luke, ch. vii.

Nor set her coûtenance to cruelty and frowning, nor ouer sad and sorrowfull, or *disdainishly*, nor diuersly, nor full of pleasance, or ouer chereful.
Vives. Instruction of a Christian Woman, book i. ch. xii.

Remembre howe *disdaynously* and lothsomly they are pleased wyth gyftes that haue thys homelye adage in theyr mouthes, he geueth me a pygge of myne owne sowe.
Bale. Apology, Preface, B 3.

So proude shee shined in her princely state,
Looking to heauen; for earth she did *disdaine*,
And sitting high; for lowly she did hate:
Lo, vnderneath her scornefull feete, was layne
A dreadfull dragon with an hideous traine.
Spenser. Faerie Queene, book i. can. i.

By which he saw the vgly monster plaine,
Halfe like a serpent horribly displaide:
But th' other halfe did woman's shape retaine,
Most lothsome, filthy, foule, and full of vile *disdaine*.
Id. Ib. book i. can. i.

And, which was worse than all this, she affected in all companies, wher she let herself out to any freedom, a very negligent and *disdainful* mention of the person of the king.
Clarendon. History of the Civil War, vol. ii. part ii. p. 641.

Th' undaunted fiend what this might be admir'd
Admir'd, not fear'd; God and his Son except,
Created thing naught valued he nor shun'd;
And with *disdainful* look thus first began.
Milton. Paradise Lost, book ii. l. 680.

Thus he in scorn, the warlike Angel mov'd
Disdainfully half smiling, thus replied.
Id. Ib. book iv. l. 903.

But shall the blood of her that loves me then
Be sacrific'd to her *disdainfulness*
That scorns my love? And shall I hope to win
Mercy from her, by being merciless?
Daniel. The Passion of a Distressed Man. Pars altera.

Fair Virtue, where stayst thou in poor exile,
Leaving the court from whence thou tookst thy name?
While in thy place is stept *disdaining* Vile,
And Flattery, base son of Need and Shame.
P. Fletcher. The Purple Island, can. 10.

So this proude Pharisie had an answer to delaie his pride, and thinke you not, but that there bee amongst vs a greate number of these proude Pharisies, which thinke themselves worthie to bidde Christ to dinner, which will parke and presume to sit by Christ in church, and haue *disdaine* to this poor woman Magdalene, their poore neighbour, with a high *disdainous* and solemne countenance.
Foxe. Martyrs, fol. 1574. *Latimer's Reply to a bold Sermon of a Friar in Cambridge.*

There dwelt the scorn of vice, and pity too,
For those that did what she *disdain'd* to do,
So gentle and severe, that what was bad,
At once her hatred, and her pardon had.
Waller. Upon the Death of my Lady Rich.

These clamours with *disdain* the Scylla heard;
Much grudg'd the praise, but more the robb'd reward.
Dryden. Virgil. Æneid, book v.

Nor knew the force of Cupid's cruel darts,
Nor fear'd his awful power on human hearts;
But either from her hopeless lover fled
Or with *disdainful* glances shot him dead.
Id. Theocritus. The Despairing Lover.

In vain he thus attempts her mind to move,
With tears and pray'rs, and late repenting love.
Disdainfully she look'd; then turning round,
But fix'd her eyes unmov'd upon the ground.
Id. Virgil. Bucol. book vi.

There was never such beastliness of minds, such *disdainfulness* in hearts. *Strype. Memorials. Queen Mary, Anno* 1554.

Urge we the noble Hector to demand
A single chief to cope with him. The Greeks,
Disdaining such defiance will attend
The hero's summons, and a truce ensues.
Cowper. Homer. Iliad, book vii.

Let not ambition mock their useful toil,
Their homely joys, and destiny obscure;
Nor grandeur hear with a *disdainful* smile
The short and simple annals of the poor.
Gray. An Elegy written in a Country Church-yard.

DISDAIN. — DISEASE.

Attentive only to exhibit his ideas clear and exact, resting wholly on his sense and distinctness, he appears to reject *disdainfully* all embellishment, which, on some occasions, may be thought to render his manner somewhat hard and dry.

Blair. Lecture 10. vol. i.

DISDEIFY: *Dis*, and *deify*, q.v. to deprive of, or deny his *Deity* or Godhead.

The Papists pourtray him as an old man: and by this means, *disdeifie* him, derogating also from his royalty, by their odious interposing of merit. *Feltham. Resolve* 16.

These are not only guilty of *disdeifying* him, but they turne God into a prodigy, and confirm such as are yet no Christians more strongly in their idolatry. *Id. Letters*, part ii. fol. 86.

DISE'ASE, v. DISE'ASE, n. DISE'ASEDNESS, DISE'ASEFUL, DISE'ASEFULNESS, DISE'ASEMENT, DISE'ASEDLY.

Fr. adj. *desaise. Dis*, and *ease*; Fr. *aise*; A. S. "*eath, facilis, proclivis, comis, lenis*, easy, gentle, mild, meek, soft, ready. Chaucer, *Eth, eyth*." Somner. The Fr. *aise*; It. *agio*; Menage deduces from the Lat. *otium*. The It. *agio*, thus, *otium, ocium, ogium, ogio, agio*. Skinner thinks that all, especially *ease*, are from the A.S. *eath*. Lye, from the Goth. *azets*; and Junius, in his *Gloss. Goth.* in v. *Azetizo, facilius*, gives his opinion that the traces of that word still remain in the Eng. *ease*; Fr. *aise*.

To deprive of *ease*, to make or cause to be *uneasy*; to disquiet, to disturb, to trouble; to be or cause to be in pain, in sickness; to affect, infect with pain or sickness; to be unsound, unhealthy, morbid: afflicted with any distemper, malady, weakness or infirmity.

None was more benyng than he to men, that were in *diseise* or in tourment. *R. Gloucester*, p. 483. note 7.

Go & wak his pes, or he do þe more soure,
& þou to þi *dees* may hal þe frute & floure.
R. Brunne, p. 168.

And Jheesus seide, who is that touchide me? and whanne alle men denyeden, Petre seide and thei that werein with him, Comaundour, the puple thrusten, and *diseesen* [*affligunt*] thee, and thou seist who touchide me? *Wiclif. Luke*, ch. viii.

And *diseese* [*aerumnae*] of the world & disceit of richesis and othere charge of coveitise entrith and stranglith the word, and it is maad without fruyt. *Id. Mark*, ch. iv.

In the world ghe schulen hane *diseese*, [*pressuram*] but triste ghe I hane ouercome the world. *Id. John*, ch. xvi.

And eke the sonne Titan gan he chide
And said, O foole, wel mai men thee dispise,
That hast all night the dauning by thy side,
And suffrest her so sone vp fro thee rise
For to *disease* vs louers in this wise.
Chaucer. The third Booke of Troilus, fol. 174.

And if it happe a man be in *disease*
She doeth her businesse, and her full paine
With al her might, him to comfort and please
If fro his *disease* she might him restrain.
Id. The first Booke of Fame, fol. 275.

Body is *disease* annoyeth ye vnderstanding in soule, a *diseasely* habitacion letteth the wits many things, and namely in sorow. *Id. The Testament of Loue*, fol. 309.

But in myne herte I am *diseased*
With many a murmour, God it wote.
Gower. Conf. Am. book i. fol. 16.

I prey you hertely y^t wol wochesaf to send me a lett^r as hastely as ze may yf wryhyn be non *dyseese* to yow.
Fenn. Original Letters, vol. iii. p. 24.

While he yet spake, there came frō the rulers of the synagoge's house, certayne which said: Thy daughter is dead: why *dyseesest* thou the Master anye further.
Bible, Anno 1551. *Mark*, ch. v.

And whan he was a good dystaunce from the hoste of Saule, he cryed with a loude voyce to Abner, whiche was thanne marshall of the armye of Saul, who answered and sayde, what arte thou that thus *dyseesest* the kynge, whiche is now at his reste. *Sir Thomas Elyot. Governour*, book iii. ch. vi.

As a tall ship tossed in troublous seas,
Whom raging winds, threat'ning to make the prey
Of the rough rocks, do diuerslly *disease*,
Meets two contrary billowes by the way.
Spenser. Faerie Queene, book ii. can. 2.

Shepheards they weren of the best,
and liued in lowly leas:
And sith their soules be now at rest,
why done we them *disease*.
Id. Shepheard's Calendar, July.

For, nusances and grievances I will for the present only single out one, that ye present the decays of highways and bridges, for where the majesty of a king's house drawn recourse and access, it is both disgraceful to the king, and *diseaseful* to the people, if the ways near abouts, be not fair and good.
Bacon. Works, vol. ii. p. 558. *Judicial Charge upon the Commission of the Verge.*

But as before, the consideration of a prison had disgraced all ornaments, so now the same consideration made them attend all *diseasefulness*. *Sidney. Arcadia*, vol. ii. book iii.

For it is not probable that men of great means and plentiful estate will endure the travel, *diseasements*, and adventures of going thither in person.
Bacon. Of Plantations in Ireland, vol. ii. p. 194.

They should choose such places as were open to the most favourable aspects and influence of the heavens, where there was a well-tempered soil, clear air, pure springs of water, that *diseased* persons coming from unhealthy places might obtain recovery.
Bates. Works, vol. i. p. 134. *The Divinity of the Christian Religion proved*, ch. iii.

Though all afflictions are evils in themselves, yet they are good for us, because they discover to us our *disease* and tend to our cure. *Tillotson. Sermon* 9.

This is a restoration to some former state; not that state of indigency and *diseasedness*. *Burnet. Theory.*

——————— Then famine, want, and pain,
Sunk to the grave their fainting limbs: but us,
Diseaseful dainties, riot and excess,
And feverish luxury destroy.
Dr. Warton. The Enthusiast.

Fly, ye profane! If not, draw near with awe,
Receive the blessing, and adore the chance,
That threw in this Bethesda your *disease*;
If unrestor'd by this, despair your cure.
Young. The Complaint, Night 2.

DISEDGED: *Dis*, and *edge*. "A. S. *ecge*; D. *egghe*; Ger. *ecke*; *ecge, mucro*, the point of a sword or knife. It. *acus, acumen*, an edge or the edge of a weapon." Somner. The past participle, *eeged, acutus*, is also preserved in Lye and Somner.

To deprive of its *edge*, keenness, sharpness, to blunt, to dull.

——————— And I greene my selfe,
To thinke, when thou shalt be *disedg'd* by her,
That now thou tyrest on, how thy memory
Will then be pang'd by me.
Shakspeare. Cymbeline, fol. 383.

DISEMBA'RK, v. DISEMBA'RKING.

It. *sbarcare*; Fr. *desembarquer*. Fr. "*desembarquer*; to disembark or unload a ship; also, to land or go ashore out of a ship," &c. Cotgrave. See DISBARK. *Dis*, and *embark*, to go into a bark or other ship. Bark, a stout vessel, from A.S. *bairg-an*, to strengthen.

Great Brute first *disembark'd* his wand'ring Trojans there.
Drayton. Poly-olbion, song 1.

This is also strongly proved for that out of Carthage were sent the next day five hundred horse, to trouble him in his *disembarking*. *Raleigh. History of the World*, book v. ch. iii.

It was a common report, that our men would not immure themselves within Goleta, but expect the enemy in the campaign, at their *disembarking*.
Shelton. Don Quixote, vol. ii. ch. xii.

However, the land is not far off, and by *disembarking* hence we shall suddenly be discharged of all our molestations.
Barrow. Sermon 15. vol. iii.

——— Those stood off'ring to the God
The thighs, his portion, when the Ithacans
Push'd right ashore, and, furling close the sails,
And making fast their moorings, *disembark'd*.
Cowper. Homer. Odyssey, book iii.

DISEMBARRASS: *Dis*, and *embarrass*, which Skinner thinks is compounded of the preposition *in*, and *barr*, q. d. *obicem, seu repagulum objicere*.

Fr. "*desembarrasser*; to unpester, disentangle; rid from intricateness or trouble." Cotgrave.

One good effect of this, I hope, may be, that you will have *disembarrassed* yourself of all sort of business that may detain you here, and so be ready to go with us.
Bishop Berkely. To Mr. Thomas Prior, Ex. 7.

We have *disembarrassed* it of all the intricacy which arose from the different forms of declension, of which the Romans had no fewer than five; and from all the irregularities in these several declensions. *Blair. Lecture* 8. vol. i.

DISEMBAY: *Dis*, and *embay*; see Bay; from A. S. *bug-an*, to bow.

To get out of, to clear the *bay*.

The fair inamorata, (who from far
Had spy'd the ship, which her heart's treasure bare,
Put off from land; and now quite *dis-embay'd*,
Her cables coiled, and her anchors weigh'd,
Whilst gentle gales her swelling sails did court,
To turn in scorn her poop upon the port)
With frantic speed from the detested town
To the deserted shore comes hurrying down.
Sherburne. Forsaken Lydia.

DISEMBITTER: *Dis*, and *embitter*. See Bitter. A. S. *bit-erian*, from *bit-an*, to bite.

To free from *bitterness*, from acrimony.

Encourage such innocent amusements as may *disembitter* the minds of men, and make them mutually rejoice in the same agreeable satisfactions. *Addison. Freeholder.*

DISEMBODY: *Dis*, and *embody*, q. v. See also Disbody. Used in our Acts of Parliaments respecting the Militia.

To *embody*, (applied to soldiery,) is to convoke or assemble into a *body*.

To *disembody*; to dismiss them from such assemblage, and the services attending upon it.

DISEMBOGUE, I believe, says Skinner, from obsolete Fr. *dis* or *des-emboucher*; It. *sboccare*: said of a river, where it discharges itself by a *mouth* or estuary into the sea. Fr. *bouche*; It. *bocca*, the mouth, from the Lat. *bucca, cavitas interior genarum*. Fr. *embouchure*, a mouth or passage. *Embogue* has not been adopted by us.

——— My ships ride in the bay
Ready to *disembogue*, tackled and mann'd
Even to my wishes.
Beaumont and Fletcher. Knight of Malta, act i. sc. 3.

If I get in adoors, not the power o' th' countrey,
Nor all my aunt's curses shall *disembogue* me.
Id. The Little Thief, act v. sc. 1.

You, yeoman fewterer, conduct me to
The lady of the mansion, or my poniard
Shall *disembogue* thy soul.
Syl. O terrible! *disembogue!*
Massinger. The Maid of Honour, act ii. sc. 2.

Fair queen, who dost on fruitful Egypt smile,
Who sway'st the sceptre of the Pharian isle,
And sevenfold falls of *disembogoing* Nile;
Relieve, in this our last distress, she said,
A suppliant mother, and a mournful maid.
Dryden. Ovid. Metamorphoses, book ix.

Methinks I hear the bellowing demagogue
Dumb-sounding declamations *disembogue*,
Expressions of immeasurable length,
Where pompous jargon fills the place of strength.
Falconer. The Demagogue.

DISEMBOSOMED: *Dis*, and *emborom*; see Boson; A. S. *bosme*, perhaps from *buh-sum*, *bugsum*, from *bug-an*, to bow, so called from its form or shape: *bowing*, bending, curving, arching.

To remove, to depart from the *bosom*.

Uninjur'd from our praise can he escape,
Who *disembosom'd* from the father, bows
The heaven of heavens, to kiss the distant earth!
Young. The Complaint, Night 9.

DISEMBOWEL: *Dis*, and *embowel*. See, *ante*, Disbowel, and Bowel.

To draw out, to deprive of, the *bowels*; the entrails, the interior contents; to eviscerate.

So (i. e. like a Catchpole) her *disembowel'd* web
Arachne in a hall or kitchen, spreads
Obvious to vagrant flies.
J. Philips. The Splendid Shilling.

Such were Mr. Anderson's remarks to me, who also told me, that on his enquiring into the method of effecting this preservation of their dead bodies, he had been informed, that soon after their death, they are *disembowelled*, by drawing the intestines and other *viscera* out. *Cook. Voyages*, vol. vi. book iii. ch. i.

DISEMBRANGLE: *Dis*, and *embrangle*. See Brangle.

To free from dispute, squabbling or quarrelling.

For God's sake *disembrangle* these matters, that I may once be at ease to mind my other affairs of the college, which are enough to employ ten persons. *Bishop Berkeley. Letters*, ex. 36.

DISEMBROIL: *Dis*, and *embroil*, q. v. and also *Broil*.

To free from *broil* or *brawl*, confusion, trouble, disorder.

Thus *disembroil'd*, they take their proper place;
The next of kin contiguously embrace:
And foes are sunder'd, by a larger space.
Dryden. Ovid. Metamorphoses, book i.

The system of his politics, when *disembroiled* and cleared of all those incoherences and independent matters that are woven into this motley piece, will be as follows.
Addison. The Whig Examiner, No. 4.

DISEMPIRE: *Dis*, and *empire*, q. v.

To deprive of *empire*.

Yet not unlikely other motives also might forcibly perswade him to relent; the remembrance of the Emperour Otho, whom this very Pope (not without foule blot of injustice and lenity) had both eagerly advanced & furiously *disempyred*.
Speed. King John, book ix. ch. viii. sec. 48.

DISEMPLOY: *Dis*, and *employ*, q. v. Fr. *employer*; It. *impiegare*; Sp. *emplear*. Skinner and Junius from the Lat. *implicare*, to enwrap or infold or involve, *sc.* in business; to engage or occupy in business.

To free from, to dismiss from, the engagements, the occupations of business.

But if personal defailance be thought reasonable to *disimploy* the whole calling, then neither clergy nor laity should ever serve a prince. *Taylor. Pol. Dis. Episcopacy Asserted.*

DISENABLE: *Dis*, and *enable*, q. v. and also, *Disable*, *ante*. *Able*, from the Goth. *abal*, strength,

To deprive of *ability*, of strength, power, force; to

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strip or deprive or divest of those qualities, which *enable* or empower; to disqualify.

This was the book then in the lords' hands; and I assure myself that time picked for it, that the sight of it might damp me, and *disenable* me to speak.

State Trials. The Trial of Archbishop Laud.

He was presented to the vicaridge of Yarnton, near Oxon, by the chancellor and masters of the University, by virtue of an act of Parliament begun at Westminster, 5th November, 3 Jac. I. *disinabling* recusants from presenting to church livings.

Wood. Athenæ Oxonienses, vol. ii. fol. 838.

DISENAMOURED: *Dis*, and *enamour*, (in love,) q. v. also *amour*. Lat. *amor*, love.

To free from the captivity, the thraldom, of love.

That which most displeaseth me in this, is, that he makes Don Quixote *disenamour'd* of Dulcinea del Tabosso.

Shelton. Don Quixote, vol. iv. ch. xviii.

DISENCHA'NT, } *Dis*, and *enchant*, q. v. and
DISENCHA'NTMENT. } also *chant*. Fr. *desenchanter*.

To free from *inchantment*; from the influence or power of *charms* or spells; to deliver from delusion, from fascination.

Where are your promised aids, your charms, your herbs,
Your deep-red scholar's spells and magic rites?
Can all these *disenchant* me?

Massinger. The Unnatural Combat, act iv. sc. 1.

My early mistress, now my ancient Muse,
That strong Circæan liquor cease t' infuse,
Wherewith thou didst intoxicate my youth,
Now stoop with *disinchanted* wings to truth.

Denham. The Progress of Learning. Preface.

All concluded in the promise, which he held for certain, of the *disenchantment* of Dulcinea.

Shelton. Don Quixote, vol. iv. ch. xxii.

There is a knight who takes the field
With Saxon pen, and sable shield;
Who doubtless can relieve my ghost,
And *disenchant* me from the post.

Fenton. To the Knight of the Sable Shield.

No reading or study had contributed to *disinchant* the fairy land round him, every thing furnished him with an opportunity of mirth.

Goldsmith. Miscellaneous Works, vol. iv. p. 172. *Happiness depends on Constitution.*

DISENCHARM: *Dis*, *en* or *in*, and *charm*, q. v. (from the Lat. *carmen*, i. e. *carmen magicum*;) to act upon by *charms* or incantations.

To free from the influence of *charms* or incantations; to disenchant; to deliver from delusion, from fascination.

And this lasted till he was told of his duty, and matter of obedience, and fear of a sin had *dinsecharmed* him and caused him to take care lest he lose the substance out of greediness to possess the shadow.

Taylor. Sermon 1. part ii.

DISENCOURAGEMENT. The original folio of the *Spectator* reads *Disencouragement*. The common reading is *Discouragement*. See DISCOURAGE, *ante*.

Fortunatus blustering always, pushes on, promising much, and performing little, with obsequiousness offensive to people of sense; strikes at all, catches much the greater part; raises a considerable fortune by imposition on others, to the *disencouragement* and ruin of those who trade in the same way.

Spectator, No. 443.

DISENCUMBER: *Dis*, and *encumber*, q. v. and also *discumber*, *ante*. *Cumber*; cumulo *rerum impedire*, to impede or burden by a load of things.

To free from, relieve from, a load or burden; to unload, to disburden, to exonerate.

The court was full of discourse and expectation, that the king being now *disincumbred* of the care of his daughter, would towards this feast of St. George fill up either all, or some at least of those places that had laid vacant so long.

Reliquiæ Wottonianæ, p. 408.

In my style I have profess'd to imitate the divine Shakspeare; which that I might perform more freely, I have *disincumber'd* myself from rhyme.

Dryden. Preface to Antony and Cleopatra.

There *disencumber'd* from her chains, the ties
Of toys terrestrial, she can rove at large,
There, freely can respire, dilate, extend,
In full proportion let loose all her powers;
And, undeluded, grasp at something great.

Young. The Complaint, Night 9.

The public debt is an heavy and vexatious load on each man's property, from which both his interest and his comfort must prompt him to *disencumber* himself and his posterity.

Anecdotes of Bishop Watson, vol. ii. p. 42.

DISENGA'GE, } Fr. *disengager*. *Dis*, and *engage*,
DISENGA'GEMENT. } q. v. *Engage*, says Skinner, *obligare*, *fide-jubere*, from the Fr. *engager*. It. *ingaggiare*, q. d. *invadiare*; all from the Lat. *vas*, *vadis*, a pledge or surety. And see Vossius, *de Vitiis*, iv. 11. Tooke, that they are all from A. S. *caggian*, *obserare*, to shut fast. And that *gage*, is that by which a man is *bound* to certain fulfilments. To *dis-en-gage*, is

To free, deliver or release from *engagements*, from any thing which binds or confines or holds fast; to free from an obligation, an attachment, an affection or desire; to disjoin, separate or disentangle.

When our mind's eyes are *disengag'd* and free,
They clearer, farther, and distinctly see;
They quicken sloth, perplexities untie,
Make roughness smooth, and hardness mollify.

Denham. Of Prudence.

To cure this, it was conceived the most probable cordiall, to prefer persons into that order, not only unblamable for their life, and eminent for their learning, but also generally beloved by all *disingaged* people.

Fuller. Worthies. Buckinghamshire.

All our witnesses for the most part, are strangers to us, all of them better known and more obliged to the defendant than to us. they are persons disinterested, *disengaged*, who neither gain nor lose by the trial, however the sentence go.

State Trials. Trial of Colonel Fennes.

Wherefore, this *dis-engagement* of the spirit from the voluptuous appetites of the flesh, is to be studied and intended, when the health and vigour of the body solicites most the mind's combination towards the senses satisfaction.

Mountague. Devoute Essayes, Treat. 10. part ii. sec. 1.

Low as he stoop'd, a mighty stone to rear,
Full in the reins descends the pointed spear;
Then, as he *disengag'd* the dart with pain,
Fir'd at the sight, bold Hisbon rush'd in vain
Against the prince.

Pitt. Virgil. Æneid, book x.

We should also beforehand *disengage* our mind from other things, that we may the more effectually attend to the new object, which we wish to remember.

Beattie. Moral Science, part i. ch. i. sec. 6.

Like a reed torn from its native bank, like wax separated from its delicious honey, the soul of man bewails its disunion with melancholy musick, and sheds burning tears, like lighted tapers, waiting passionately for the moment of its extinction, as a *disengagement* from earthly trammels, and the means of returning to its Only Beloved.

Sir William Jones. The sixth Discourse on the Persians.

DISENNOBLE: *Dis*, *en* or *in*, and *noble*, q. v.

To strip, divest or deprive of any thing *ennobling*; of that which confers renown, or a good name.

The first are such who are not enough sensible that vice and ignorance taint the blood, and that an unworthy behaviour degrades and *disennobles* a man in the eye of the world as much as birth and family aggrandize and exalt him. *Guardian*, No. 137.

DISENROLL: *Dis*, and *enroll*, q. v. (A *roll*, *volumen*; to *roll*, *volvere*.) To write down in a *roll* or volume, in a register, a list.

To strike out, blot out from a *roll*, volume, register or list.

From need of tears he will defend your soul,
Or make a rebaptizing of one tear;
He cannot (that's, he will not) *disenroll*
Your name.
Donne. Letter to the Countess of Bedford.

DISENSLAVE: *Dis*, and *enslave*, q. v. *Slave*, so called from *Slavi*, a people reduced to servitude by the Germans; whence the name was extended to captives or servants generally. See BESLAVE.

To free, release or deliver from *slavery*, from servitude, from captivity.

They expected such an one as should *disenslave* them from the Roman yoke, make the senate stoop to their sanhedrin, and the Capitol do homage to their temple.
South. Sermons, vol. iii. p. 316.

DISENTA'NGLE, } *Dis*, and *entangle*, q. v.
DISENTA'NGLEMENT. } *Tangle*, Minshew derives, *ab angulos inter angulos ducere*. Skinner, from *tan*, a twig. Junius, from Ger. *tang*, (A. S. *tang*,) *forceps*, pincers, English *tongs*: to *intangle*, he says, is properly to seize with pincers, (*forcipe*,) and to hold at pleasure, when so seized. Fr. *tenailler*; It. *attanagliare*. Serenius gives the Goth. *teingia*, to bind together. The A. S. *tian*, to tie, to bind, to fasten, is probably the root.

To free, deliver or release from *entanglement*; from being tied, bound, folded, knitted, laced, perplexed together; to release or relieve from perplexity, embarrassment or intricacy.

And, whereas you say that "(as fortune would have it) St. Austin never writ but four epistles to Marcellinus;" this is but your usual misfortune, to hamper yourself worse when you would *disentangle* your own errours.
Marvell. Works, vol. ii. p. 507. *The Rehearsal Transposed.*

But because we are bound, by the condition of our nature, to ascend to those pure and intellectual ideas, through the medium of sensible images, and to judge of these divine qualities by their evident acts and exertions, it becomes extremely hard to *disentangle* our idea of the cause from the effect by which we are led to know it. *Burke. On the Sublime and Beautiful.*

In the *disentanglement* of this distressful tale, (the *Nutbrowne Maydc*,) we are happy to find, that all his cruelty was tenderness, and his inconstancy the most invariable truth; his levity an ingenious artifice, and his perversity the friendly disguise of the firmest affection.
Warton. History of English Poetry, vol. i. lec. 26.

DISENTHRALL: *Dis*, and *enthral*, q. v. *Thrall*. Swe. *træll*; A. S. *thræl*, which Ihre thinks are from *thre-an*, to chastise, to correct; and applied to those slaves, whom their masters chastised at pleasure.

To free, deliver or release from *thraldom*; from servitude or slavery; from the dominion of a master or tyrant.

Answer me when I call,
God of my righteousness,
In straits and in distress
Thou didst me *disenthrall*.
Milton. Psalm 4. l. 4.

Hereupon, the word being to *disenthral* the soul from it, must have the same effect upon it, that the sword has upon the body, which is, by penetration and dividing the continuity of the parts.
South. Sermons, vol. xi. p. 11.

DISENTHRONE: *Dis*, and *enthrone*, q. v. See DETHRONE, *ante*.

To remove from a *throne*.

Either to *disinthrone* the king of heav'n
We warr, if warr be best, or to regain
Our own right lost.
Milton. Paradise Lost, book ii. l. 229.

DISENTITLE: *Dis*, and *entitle*, q. v. *Title*, from Lat. *titulus*; Gr. τίτλος, a name of honour or distinction, from τίτ-ω, redup. of τι-ειν, *honorare*. Low Lat. *titulare*, *nomen vel* titulum *indere*. Vossius, *de Vitiis*, lv. 28.

To deprive of that which entitles, of the *title* or name, under which a claim to certain rights is made or granted.

All that eat are not made Christ's body, and all that eat not are not *disintitled* to the resurrection; the spirit does the work without the sacrament and in the sacrament when 'tis done.
Taylor. Pol. Dis. fol. 215. *Of the Real Presence.*

(1.) The reason that every ordinary offence does not *disentitle* a son to the love of his father, as it does the creature to the protection and favour of his Creator, is not from the obliging nature of that relation beyond the other, but from the law and command of God. *South. Sermon* 5. vol. viii. p. 157.

DISENTRAIL, Fr. *desentrailler*; *Dis*, and *entrail*, q.v. Fr. *entrailles*; Gr. ἔντερα, the intestines, the inner parts.

To deprive of the *entrails*, bowels or intestines; to disembowel.

——— He with his iron flaile
Gan drive at him, with so huge might and maine
That all his bones, as small as sandy graile
He broke, and did his bowels *disintraile*;
Crying in vaine for helpe, when help was past.
Spenser. Faerie Queene, book v. can. 9.

DISENTRANCE: *Dis*, and *entrance*, q. v. *Trance*. Fr. *trance*; "a *trance* or swoon, a great astonishment, amazement or appallment." Cotgrave. From Lat. *trans-ire*, q. d. *transitus in alium mundum*. Skinner.

Ralpho by this time *disentranc'd*
Upon his bum himself advanc'd,
Though sorely bruis'd.
Butler. Hudibras, part i. can. 3.

DISESPERANCE, "Fr. *desesperance*; desperateness, despair." Cotgrave. See DESPAIR.

And Troilus he found alone a bedde
That lay, as done these louers in a traunce
Betwixen hope and derke *disesperaunce*.
Chaucer. The second Booke of Troilus, fol. 164.

DISESPOUSE: *Dis*, and *espouse*, q. v. *Spouse*. Fr. *espouse*; Sp. *esposa*; It. *sposa*, from *spond-ere*, *sponsum*; itself from σπονδή, *libatio*; for all promises or betrothments (*sponsiones*) were formerly sanctioned by a *libation*. Junius.

To free or release from *espousal*; to debar or prevent from *espousal*; to prevent the union of those betrothed.

——— Sad task, yet argument
Not less but more heroic then the wrauth
Of stern Achilles on his foe pursu'd
Thrice fugitive about Troy wall; or rage
Of Turnus for Lavinia *disespous'd*.
Milton. Paradise Lost, book ix. l. 17.

DISESTE'EM, v. } *Dis*, and *esteem*, q. v. Lat. *æstimare*, to value. "Fr. *desestimer*;
DISESTE'EM, n. } to *disesteem*, neglect, contemn,
DISESTE'EMER. } set nought by, make no reckoning of." Cotgrave.

Which makes me, as I do, hide from the eye
Of the misjudging vulgar, that will deem,
That sure there was in me some reason why
Which made thee thus my bed to *disesteem*.
Daniel. Letter, &c. from Octavia to Marcus Antonius.

With a load of imperfections on their heads, they go on in opposition to general *disesteem*, while they who are every way their superiors, languish away their days, tho' possess'd of the approbation and good will of all who knew them.
Tatler, No. 168.

It would extremely trouble me to see you a *disesteemer* of those divine things, which as long as a man under-values, the possession of heaven itself would not make him happy.
Boyle. Works, vol. iv. p. 66. *The Excellency of Theology. The Conclusion.*

Like some fair hum'rists, life is most enjoy'd,
When courted least; most worth, when *disesteem'd*.
Young. The Complaint, Night 3.

DISEXERCISE: *Dis*, and *exercise*, q. v. *Exercise*, from the Lat. *exerc-ere*, (*ex*, and *arcere*, Gr. ἀρκ-εν, to drive away.)

To deprive of *exercise* or employment.

Last, that it will be primely to the discouragement of all learning, and the stop of truth, not only by *disexercising* and blunting our abilities, in what we know already, but by hind'ring and cropping the discovery that might be yet further made, both in religious and civil wisdom.
Milton. Of Unlicens'd Printing, vol. i. fol. 142.

DISFAME, see DEFAME, *ante*.

Italie: a good schole-house of wholesome doctrine, and worthy masters of commendable scholers; where the master had rather *disfame* [in the margin, *diffame*,] himselfe for hys teaching, than not shame his scholer for hys learning. A good nature of the master; and faire conditions of the scholers.
Ascham. The Schole Master.

DISFANCY: *Dis*, and *fancy*, q. v. *Fancy*, contracted from *phantacy* or *fantasy*. Fr. *fantasie*; Lat. *phantasia*; Gr. φαντασία, from φαίν-εσθαι, to appear.

Not to *fancy*; to have no *fancy*, no *fanciful* liking, no partiality for.

Orthodox and heretical titles, that every man will apply as he lists, the one to himself and his adherents, the other to all others that he *disfancies*. *Hammond. Works. Sermon* 11. vol. iv.

DISFASHION: *Dis*, and *fashion*, q. v. *Fashion*, Fr. "*façonner*; to form, figure, proportion, shape, make or frame." Cotgrave. Lat. *factio*, from *facere*, to make.

To disform, to disfigure.

If God would never punish glotony, yet bringeth it punishment ynoughe w^t itself: it disfigureth the face, discoloreth the skin, & *disfashioneth* the body.
Sir Thomas More. Workes, fol. 99. *A Treatise vpō Wordes of Scripture.*

DISFA'VOUR, *v.* DISFA'VOUR, *n.* DISFA'VOURABLE, DISFA'VOURABLY, DISFA'VOURER. } *Dis*, and *favour*. Lat. *favere*, perhaps from φά-εν, with the insertion of the Digamma; *bona fari*. "Fr. *disfavoriser*; to *disfavour*, not to *favour*; to withdraw his *favour* from, to banish from his *favour*." Cotgrave.

For I shal sende him amonge those ypocrityshe people, amonge the people that hane deserued my *disfauoure* shall I send him. *Bible, Anno* 1551. *Of Esay*, ch. x.

Beholde Faustine howe ye women are so extreme in all heedlong extremitees, that with a littell fauour ye will exalt, augment, and grow into gret pride: and with a littel *disfauour*, ye reconer great hatred. *Golden Boke*, ch. xix.

In likewise Master Veesle, vpon respit granted him, would hang in hope, that either the life of your maiestie (which God forbid) should be shortned; or that I, in tract of time, would be *disfauoured*. *Holinshed. Description of Ireland*, ch. vi.

And yet, though he was not superiour to all other men in the affection, or rather resignation of the king, so that he might dispense favours and *disfauours* according to his own election, he had a full share in his master's esteem, who look'd upon him as a wise and able servant, and worthy of the trust he reposed in him. *Clarendon. History of Civil War*, vol. i. part i. p. 49.

And manie other vallent personages, who being entred the sea tasted fortune *disfauourable*, for by the tempestuous winde that rose, their ships were scattered in sunder, their masts were broke downe, their sailes rent, and many of the small vessels that were victuallers were drowned.
Stow. Richard II. Anno 1377.

Let the scrupulous questioners of these acts of providence, which seem severe towards the sons of men, exhibit a cause proportunate to this act of it in favour of mankind; and then, they may be allowed to scruple the reason of these occurrences, which look so averse to our reasons, and so *disfauourably* to our nature.
Mountague. Devoute Essayes, Treat. 4. sec. 4.

It was verily thought, that had it not been for four great *disfauourers* of that voyage, the enterprize had succeeded. *Bacon.*

This would not only increase the people, but also turn the vein of that we call natural to that of legal propagation, which has ever been encouraged and honoured, as the other has been *disfavoured* by all institutions of government.
Sir W. Temple. Works, vol. iii. p. 58. *Of Popular Discontents.*

Many a good acquaintance has been lost from a general prepossession in his *disfavour*, and a severe aspect has often hid under it a very agreeable companion. *Tatler*, No. 211.

DISFI'GURE, *v.* DISFI'GURE, *n.* DISFI'GUREMENT. } "Fr. *defigurer* or *desfigurer*; to *disfigure*, deform, deface, disgrace, to spoyl the fashion, mar the *figure* of." Cotgrave. Lat. *figura*, from *fingere*, to form, frame or fashion. See CONFIGURE, and FIGURE.

But yet I say, arise th let vs daunce
And cast your widow's habite to mischaunce,
What list you thus your selfe to *disfigure*.
Chaucer. The second Booke of Troilus, fol. 159.

He [Midas] preied hire, that to no creature
She n'olde tellen of his *disfigure*.
Id. The Wif of Bathes Tale, v. 6542.

For they were both in like traunses, both rauished from themselues, both tormented alike, both *disfigured*, like terrible ougly and grysely in sight, and their mouthes drawen aside euē to the very eares of them.
Tyndall. Workes, fol. 284. *Answer to Sir Thomas More's Dialogues.*

——————They doe arriue anone,
Where sate a gentle lady all alone,
With garments rent, and hair discheueled
Wringing her hands, and making pittious mone;
Her swollen eyes were much *disfigured*,
And her faire face, with teares was fouly blubbered.
Spenser. Faerie Queene, book ii. can. 1.

When the foresaid blast had the day following scorched divers of the confederates, and much *disfigured* the faces and countenances of Grant, Rockwood, and others; then did Winter call to mind his dream, and to his remembrance thought, that the faces of his associates so scorched, resembled those which he had seen in his dream.
State Trials. Trial of the Conspirators in Gunpowder Plot.

Grace doth us this good office, by a detecting to us the nakedness of our nature, not by a covering and palliation of her *disfigurements*.
Mountague. Devoute Essayes, Treat. 6. part i. sec. 2.

So may we make a probable judgment of the soundness of a religion by the faire and healthful aspect thereof, and by the ill looks and *disfigurements* of some religions, we may warrantably sentence the unsoundness of them.
Id. Ib. Treat. 3. part i. sec. 2.

Nor would his slaughter'd army now have lain
On Afric's sands, *disfigur'd* with their wounds,
To gorge the wolves and vultures of Numidia.
Addison. Cato, act i. sc. 4.

His capital work was the facade of St. Sulpice, but the enormous masses of stone which he has heaped on the tops of the towers, and which are considered enough to *disfigure* the view of the city itself, destroy the result of so superb a frontispiece.
Walpole. Anecdotes of Painting, &c. vol. iv. ch. vi.

Uncommon expressions, strong flashes of wit, pointed similes, and epigrammatic turns, especially when they recur too frequently, are a *disfigurement* rather than any embellishment of discourse.
Hume. Essay 20. vol. i.

DISFLESH: *Dis*, and *flesh*, q. v.
To free or release from, to get rid of, to waste the *flesh*.

The best is, said the other, not to run, that the lean strain not himself with too much weight, nor the fat man *disflesh* himself.
Shelton. Don Quixote, vol. iv. ch. xxv.

DISFOREST, see DISAFFOREST.
To strip of the privilege of *forest* lands; to render common.

He much ingratiated himself with the country people by *disforesting* Mendip; beef better pleasing the husbandman's palate than venison. *Fuller. Worthies. Shropshire.*

DISFRA'NCHISE, DISFRANCHI'SEMENT. } *Dis*, and *franchise*. Fr. *desfranchir*; It. *disfrancare*. Fr. *franco*; It. and Sp. *franco*. Spelman says, Franci, *quasi* feranci, *i. e. feroces*. Junius, Franc, *a liberrimd, gente* Francorum. Skinner, Franci, *unde, ut aiunt, ortum est* Francorum *et* Franciæ *nomen ob libertatem olim gentis insignem*. To *enfranchise*, Skinner adds, is to endow with the liberties and privileges of a free citizen. To *disfranchise*, is
To deprive of certain liberties or privileges.

In the seconde yere of the kynge, but in ye sayd mayr's tyme, Sir Wylliam Fitzwilliam was *disfraunchysed*, because he wolde not be shyryfe. *Fabyan*, vol. ii. *Anno* 1509.

The ancient Pagan Romans, as they reputed all common actors infamous (as the civilians and our owne statutes now esteeme them) *disfranchising* them their tribe as unworthy persons.
Prynne. Histrio-Mastix, part i. act v. sc. 5.

How reasonable soever this defence was, the House of Peers adjudged him to be *disfranchised*, and incapable of any office in the city. *Clarendon. History of Civil War*, vol. ii. part ii. p. 486.

And they in mortal battle vanquish'd,
Are of their charter *disenfranchis'd*.
Butler. Hudibras, part ii. can. 2.

The proof was so full and clear, that they ordered a bill to *disfranchise* the town for that bribery, and yet, because the bribes were given by a man of their party, they would not pass a vote on him as guilty of it.
Burnet. Own Times. Queen Anne, Anno 1702.

They went further; they *disfranchised* them; and having once begun with an act of injustice, they could set no bounds to it.
Burke. A Vindication of Natural Society.

The only reason which can be assigned for this *disfranchisement*, has a tendency more deeply to ulcerate their minds than the act of exclusion itself.
Id. Letter to Sir Hercules Langrische, M. P.

DISFRIAR: *Dis*, and *friar*, q. v. Fr. *frere*.
To strip, divest or deprive of the rank or order of a *friar*.

That ouer-great severity would cause a great number to *disfriar* themselves, and fly to Geneva.
Sir E. Sandys. State of Religion.

Many did quickly un-nun and *disfriar* themselves, whose sides formerly used to go loose. *Fuller. Holy War*, p. 238.

DISFU'RNISH, DISFU'RNISHING, DISFU'RNITURE. } *Dis*, and *furnish*, q.v. Fr. *fournir*; It. *fornire*; Sp. *fornir*; Dutch, *fornieren*. Serenius thinks from the Sw. Goth. *foera, ducere, adferre*, which is itself from the A. S. *fer-an*, to bear, to bring.
To strip or deprive of *furniture*; of any thing borne or brought into possession or occupation; and generally, to strip, divest or deprive.

Provided alway, that the ships returning be not *disfurnished* of one such able man, as shall occupie the captainship.
Hakluyt. Voyage, &c. Instructions for the Fleet.

This reporte was made by one of the conspiratours, and therewith diuers other thinges agreed: the olde hostilitie betwene the houses of Pōpie and Cesar, the wyld & seditious witte of Cinna, with the place, and tyme, where and whan the emperour shuld be *disfurnyshed* of seruantes.
Sir Thomas Elyot. Governour, book ii. ch. vii.

——— For myself, great queen,
I am a thing obscure, *disfurnish'd* of
All merit, that can rise me higher than,
In my most humble thankfulness for your bounty,
To hazard my life for you.
Massinger. The Picture, act iii. sc. 5.

At the same time the same rabble enter'd the house of the Countess of Rivers near Colchester, for no other ground, than that she was a papist; and in a few hours *disfurnish'd* it of all the goods, which had been many years with great curiosity provided, and were not of less value than forty thousand pounds sterling.
Clarendon. History of Civil War, vol. ii. part i. p. 22

We may consequently, with much ease bear the *disfurniture* of such transitory moveables, as were rather ornaments then materials of our fabrick; considering that this denudation may prove the greatest beautifying of your spiritual edifice.
Mountague. Devoute Essays, Treat. 8. part ii. sec. 3.

And as she found the treasure much exhausted, so did she the tower *disfurnished* of stores and ammunition.
Strype. Memorials. Queen Mary, Anno 1553.

The king's gold was carried away in such quantities that it was sensibly felt, to the great *disfurnishing* of the realm.
Id. Edward VI. Anno 1548.

DISGAGE: *Dis*, and *gage*. See DISENGAGE, *ante*.
To free from, relieve or release from *gage*, pledge or pawn.

He taketh those who had lever lay to *gage* and pawn their goods, and remaine under the burden of usury, then to sell up all and *disgage* themselves at once.
Holland. Plutarch, fol. 232.

DISGALLANT: *Dis*, and *gallant*, q. v. from Dutch, *glantz, splendor, nitor*, as Skinner is almost persuaded.
To strip or divest or deprive of *gallantry*.

Sir, let not this discountenance, or *disgallant* you a whit; you must not sink under the first disaster.
Ben Jonson. Cynthia's Revells, act iii. sc. 1.

DISGARLAND: *Dis*, and *garland*, q. v. Mr. Tooke supposes from the existence of the A. S. diminutive, *gyrdel*, a *girdle*; that there may have been such a verb as *gyrdel-an*, whose present participle would be *gyrdel-and*, encircling, surrounding; and that *gyrdeland, gyrdland, gyrland*, has become our modern *garland*. Tooke, ii. 275. And see Hickes's *Gram. Franco-Theot.* p. 89, who considers the A. S. *gyrdel*, from *gyrd-an*, to gird, as supplying *garl* in *garland*, but accounts differently for *and*.
To strip off, throw off a *garland*; i. e. that which girds, encircles or surrounds, *sc.* the head.

O Pan! O Pan! winter has fallen in May,
Turn'd is to night our day.
Forsake thy pipe, a sceptre take to thee,
Thy locks *disgarland*, thou black Jove shall be.
Drummond. Song 13. part ii.

DISGA'RNISH, DISGA'RNISON. } *Dis*, and *garnish*, q. v. *Garnish*, perhaps from *gearw-ian*, to make ready, to prepare. Skinner. Dutch, *gaerw-en, gerw-en, preparare, adornare, conficere*. Kilian. Ger. *gerb-en*.
"Fr. *desgarnir*; to *disgarnish*, unfurnish, deprive

of, take away from." Cotgrave. Garrison, Fr. *garnison*.

To strip off or deprive of the *garniture* or ornament; to divest or deprive of, to disfurnish.

If your master haue louing frendes and faithful subiectes, I am thanke God not *disgarnished* nor vnprouided of the same.
Hall. Henry V. The second Yere.

But one Lilla ye kinges trusty seruaunt, *disgarnysshed* of shylde or other wepyn, to defende his maystor, start betwene ye king and the swerde, & was stryken thoroughe ye body & dyed. *Fabyan*, vol. i. part v. ch. xxx.

So that he was *disgarnished* as well of his nobilitie, as of other men of honour to receiue her into his realme, according to her estate and degree. *Grafton. Edward IV. The twentieth Yere.*

Be thou our king; set up thy throne in our hearts; dismantle, and *disgarrison*, all the strong holds and fortifications of sin.
Dr. Hewyt. Prayer before Sermon, (*temp. King Charles I.*)

DISGE'ST, DIGE'STION. } *Digest*, and *Digestion*, q. v.

Neuerthelesse when he had wel *disgested* the natures of the ii. kings his enuiers, he was more glad of the losse of them, then sorye for the losse of his armye and his captaine Sopiryon.
Arthur Golding. Justine, fol. 57.

If more mildly, there followeth *digestion*, or maturation; as in drinks and fruits.
Bacon. Natural History, *Cent.* 4. sec. 328.

It must be ordered that with meats hard of *digestion*, be conjoyned strong liquors, and sauces that may penetrate, and make way. but with meats more easie of *digestion*, small liquors, and fat sauces. *Id. The History of Life and Death*, fol. 46.

DISGLORIFY: *Dis*, and *glorify*, q.v. from the Lat. *gloria; ingens fama de alicujus virtute ac meritis.*

To strip, to deprive or divest of *glory*.

So Dagon shall be magnifi'd, and God,
Besides whom is no God, compar'd with idols,
Disglorif'd, blasphem'd, and had in scorn
By th' idolatrous rout amidst their wine.
Milton. Samson Agonistes, l. 442.

DISGO'RGE, DISGO'RGEMENT. } *Dis*, and *gorge*, (Fr. *desgorger*.) The Fr. *gorge*, Cotgrave says, is, the throat or gullet; most properly, the bottom of the mouth: or the most deep, and inward part thereof." Skinner thinks from the Lat. *gurges*, which Vossius thinks à *sono factum*.

To throw out from the *mouth*; to empty out from the *mouth*; to discharge, to throw forth.

But woo to suche informers who they be
That cruelly without conscience right or pity
Disgorgith theyr veneme.
Skelton. Truth and Information.

This mountaine when it rageth, it soundeth like dreadfull thunder, casteth forth huge stones, *disgorgeth* brimstone.
Hakluyt. Voyage, &c. The true State of Island.

But I must tell you, though you live now upon a brave river, which divides France well near into two parts, yet she is held the drunkenest river in all Christendom, for she swallows thirty-two other rivers, which she *disgorgeth* all into the sea at Nantz.
Howell. Letter 17. book iv.

That for this end, we shall do our best endeavour to get just notice of the sad estate of this distracted church of ours: and to be truly apprehensive of the perill wherein it stands, as also of the horrible blasphemies, and damnable heresies, which have been of late *disgorged* from the mouth of hell amongst us.
Hall. Works, vol. iii. p. 1005. *The Mourners in Sion.*

Neither have these prodigious wretches smothered their damnable conceits in their impure breasts, but have boldly vented them to the world, so as the very presses are openly defiled with the most loathsome *disgorgements* of their wicked blasphemies.
Hall. Remains, p. 162.

So that if conscience should at any time become troublesome, and guilt begin to lift up its voice, and grow clamorous, it is but to go and *disgorge* all the confession, and then absolution issuing of course, eases the mind, and takes off all anguish and despair.
South. Sermons, vol. v. p. 138.

——————— And here
Charybdis dire ingulfs the sable flood.
Each day she thrice *disgorges*, and again
Thrice drinks, insatiable, the deluge down
Cowper. Homer. Odyssey, book xii.

DISGOSPEL: *Dis*, and *gospel*, q. v. A. S. *Godspell*; either, says Somner, from God, *Deus*, and *spell*, *sermo*, *historia*; or from God, *bonus*, and *spell*, *nuntium*. The latter is preferred by Skinner and Junius, as a literal interpretation of the Gr. εὐαγγέλιον: Good news, good tidings.

To separate from the *Gospel*.

We possess huge benefices for lazy performances, great promotions only for the execution of cruel *disgospelling* jurisdiction.
Milton. An Apology for Smectymnuus.

DISGRA'CE, *v.* DISGRA'CE, *n.* DISGRA'CEFULL, DISGRA'CEFULLY, DISGRA'CER, DISGRA'CING, DISGRA'CIVE. } *Dis*, and *grace*; Fr. *disgracier*; It. *disgraziare*; Sp. *desgraciar*; Lat. *gratia*. *Grates*, for *gartes*, from the Gr. χαρίτες, itself from χαίρ-ειν, *gaudere*.

To strip, deprive or divest of *grace* or favour; to dishonour, to degrade, to put or bring to shame or infamy.

And therewithall so well her *graces* all agree,
No frowning cheere dare once presume in hir sweete face to bee.
Although some lauishe lippes, which like some other best,
Wyll saye the blemish [a scar] on her browe *disgraceth* all the rest.
Gascoigne. Flowers. In Prayse of Lady Sandes.

And looke at last, how of most wretched wights
He taken was, betray'd, and false accused,
How with most scornfull taunts, and fell despights
He was reuil'd, *disgrast*, and foul abused.
Spenser. An Hymn of Heauenly Loue.

But they like tyrants, mercilesse the more,
Reioyced at his miserable case,
And him reviled, and reproched sore
With bitter taunts, and tearmes of vile *disgrace*.
Id. Faerie Queene, book v. can. 4.

But coming in the way where sin was grown
So foul and thick, it was her chance to light
Amidst the gross infection of those times;
And so came stain'd with black *disgraceful* crimes.
Daniel. History of the Civil Wars, book v.

In like manner, God sows among you those riches, which himself, most *disgracefully* calls the mammon of unrighteousness, in hope that he may reap the true riches.
Chillingworth. Sermon 6.

I wonder at those, that will assume a knowledge of all; they are unwisely ashamed of an ignorance, which is not *disgracive*; 'tis no shame for man not to know that, which is not in his possibility. *Feltham. Resolve* 27.

And with sharp quips ioy'd others to deface,
Thinking that their *disgracing* did him grace.
Spenser. Mother Hubberd's Tale.

Avenge this wrong, oh, ever just and wise!
Let Greece be humbled, and the Trojans rise;
Till the proud king, and the Achaian race
Shall heap with honours him they now *disgrace*.
Pope. Homer. Iliad, book ii.

Will no kind flood, no friendly rain,
Disguise the marshal's plain *disgrace!*
No torrents swell the low Mehayne?
The world will say, he durst not pass.
Prior. An English Ballad, 1695.

vii. He that walketh uprightly is secure as to his honour and credit: he is sure not to come off *disgracefully*, either at home in his own apprehensions, or abroad in the estimations of men.
Barrow. Sermon 5. vol. i.

As, on the one hand, it is reasonable to suppose, that any man would rather choose to die than to be arraigned on a charge from which he could not clear himself; so on the other, it is surprising, that he, who was not ashamed to commit the crimes of which he was accused, should yet prefer death to the *disgrace* of a public conviction. *Melmoth. Pliny, to Minutianus.*

——————— His deeds,
Disgraceful to my son, then should not want
Retaliation; for he slew not him
Sculking, but standing boldly for the wives,
The daughters fair, and citizens of Troy.
Cowper. Homer. Iliad, book xxiv.

For if it be true, on the one hand, that classical scholars have been often most *disgracefully* ignorant of things, it is also true, on the other, that natural philosophers have often been unable to give their discoveries that pleasing dress, which classical taste alone can bestow, and which is necessary to allure the general attention. *Knox. Essays*, No. 69.

If men were to be rightly estimated, and divided into subordinate classes, according to the superior excellence of their several natures, perhaps the lowest class of either sex would be properly assigned to those two *disgracers* of the human species, commonly called a beau, and a fine lady.
Fielding. Works, vol. xiv. p. 290. *An Essay on Conversation.*

DISGRADE, i. e. *degrade*, q. v.

He caused me to be *disgraded* and condemned, and put into the hands of the laitie, and so he gaue me ouer to the shriues hands, which were much better than his.
Fox Martyrs, fol. 1352. *The second Examination of M. Rogers.*

These two [Censores] had power and authority to *disgrade* a knight, by taking away his horse, and to put any off the senate, whom they saw live dissolutely and disorderly.
Sir Thomas North. Plutarch, fol. 296. *Marcus Cato.*

DISGRA'DUATE, } Have the same origin with
DISGRE'SS. } *degrade*; *de* gradu *vel* gressu *dejicere*; to throw or cast down from rank or degree.

If they be of mine anoynted and bear my marke, *disgrease* them, I would say *disgraduate* them, and (after the example of noble Antiochus, ii. *Macc.* vii.) pare the crownes and fingers of them, and tormēt them craftly, and for very payne make them deny the truth.
Tyndall. Works, fol. 134. *The Obedience of a Christian Man.*

On the one parte the saide Lacedemonians did *disgraduate* and declaire those to be deffamed and dishonoured, that were takene by the Athenyans in the Islande, for that they rendered themself wyth their army vnto the enemyes.
Nicoll. Thucydides, fol. 135.

DISGREGATE, Fr. *disgregar*; It. *disgregare*. *Dis*, and *gregate*, (see CONGREGATE,) from *grex*, *gregis*, a flock; from ἀγείρειν, and that from ἀγειν, *cogere* is *unum*; to drive together.

To separate things collected, gathered or assembled together; to separate, to disperse.

For there, they're mixt, soil'd and contaminate,
But truth doth clear, unweave, and simplifie,
Search, sever, pierce, open, and *disgregate*
All ascititious charges.
More. On the Soul, part ii. can. 3. st. 25.

For heat doth loosen, *disgregate*, scatter, and dissolve all thick things, which is the reason why those bodies which either boil, thaw, or melt, occupie more room.
Holland. Plutarch, fol. 630.

DISGRESS, see DISGRADUATE, *ante*.

DISGUI'SE, *v.*
DISGUI'SE, *n.*
DISGUI'SEDLY,
DISGUI'SEDNESS,
DISGUI'SEMENT,
DISGUI'SER,
DISGUI'SING. } *Dis*, and *guise*, q. v. Fr. *guise*; It. and Sp. *guisa*; Dutch, *wiise*, *ghiise*. A. S. *wise*, which Somner thus interprets, "A manner, mode, fashion, condition, custom, reason, way, *wise* or (with the French, &c. changing the *w* into *gu*,) *guise*." DISGUISE

To strip off, throw off the (usual) *guise*, manner or dress, and as the Fr. *desguiser*; "to counterfeit or set a false coat or gloss on; to alter, adulterate, falsifie, sophisticate." Cotgrave.

Disguising, is commonly applied to certain pastimes by performers in *disguise*. See the Examples from Hall, and Prynne.

After þis bataile, þe Scottis sent ouer þe se
A boye of þe rascaile, quaynt & *doguise*.
R. Brunne, p. 296.

What wol ye more in euery wise
Right as me list I me *disgise*?
Wel can I beare me vnder wede,
Vnlike is my word to my dede.
Chaucer. The Romant of the Rose, fol. 146.

And so they came their horses freshly stering
With bloody sounes of her trompes loud,
There sie I many an vncouth *disguising*,
In the array of these knights proud.
Id. The Flowre and the Leafe, fol. 367.

He meketh him euer freshe and gaie,
And doth all his arale *disguyse*,
So that of hym the newe *guyse*
Of lusty folke all other take.
Gower. Conf. Am. book i. fol. 23.

And she put hir widowes garmentes of from her, and couered her with a clooke, and *dyssgysed* herselfe.
Bible, Anno 1551. *Genesis*, ch. xxxviii.

And whē they were seuered & departed, y^e *disguysers* dissended frō ye rock, & daūced a great space · and sodeynly ye rocke moued & receaued y^e *disguysers* & ywedially closed agayn.
Hall. Henry VIII. The tenth Yere.

And on Newres day at nyght ther was a goodly *disgysyng*, and also this Christmas ther wer many and dyvers playes.
The Feast of Christmas. Leland, iv. 235.

And seeing he could not do the same in state,
He seeks, *disguis'd* in fashion, to beguile
The world a time, and steal a liberty
And sight of his dear country privately.
Daniel. History of the Civil Wars, book viii.

Magnifick virgin, that in queint *disguise*
Of British armes doost maske thy royall blood
So to pursue a perillous emprize,
How could'st thou ween, through that *disguised* hood
To hide thy state from being vnderstood?
Spenser. Faerie Queene, book v. can. 7.

I find that he travelled England *disguisedly*, and concealed his state there. *Reliquiæ Wottonianæ*, p. 589.

For the strange *disguisedness* of theatricall attires, it is most apparent: For doe not all actors, mummers, masquers, usually put on the vyzards, shapes and habits, of Jupiter, Mars, &c.
Prynne. Histrio-Mastix, part ii. act ii. sc. 2.

Therefore I will transfer my care upon you, and attend to my learning and comfort, the eternal example you will leave to all mankind, of *disguisers*, falcifiers, adulterers, ravishers, murderers and traitors. *Sidney. Arcadia*, book v.

Softly at last he gan his mother aske,
What mister wight that was, and whence deriued,
That in so strange *disguisement* there did maske
And by what accident she there arriued.
Spenser. Faerie Queene, book iii. can. 7.

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When we are touch'd with some important ill,
How vainly silence would our grief conceal!
Sorrow nor joy can be *disguis'd* by art,
Our foreheads blab the secrets of our hearts.
Dryden. Juvenal. Satire 9.

To whom the queen! (who mark'd with piercing eyes
The Goddess labouring, in the dark *disguise*,
To Libyan shores from Latium to convey
The destin'd seat of universal sway.)
Pitt. Virgil. Æneid, book iv.

For every boy, with Prior, knows,
By accident she [Truth] lost her clothes,
When Falshood stole them to *disguise*
Her misbegotten brood of lies.
Lloyd. To David Garrick, Esq. (1760.)

Of him he spake as to Dodona gone,
T' implore Jove's counsel in his oaken bow'rs,
Whether so late returning, he should seek
His kingdom openly, or in *disguise*.
Cowper. Homer. Odyssey, book xix.

DISGU'ST, *v.* DISGU'ST, *n.* DISGU'STINGLY, DISGU'STFUL. } Fr. *desgouster*; It. *disgustare. Aliquid fastidire, indignari*, (i. e.) *malè seu molestè* gustare, to taste ill or unpleasantly. Skinner.

"Fr. *desgouster*; to distaste, loath, dislike," (Cotgrave,) to cause loathing or dislike.

These and the like recogitations cannot choose but temper and allay somewhat the bitterness of this cup; when the presenting of the benefit is joined with the presence of the *disgust*.
Mountague. Devoute Essayes, Treat. 10. part ii. sec. 5.

But at this I grieue: that my life and short time of gouernment; which I had denoted to the good of all; should seem so *disgustfull* vnto any, as to deserue a violent and hastned death.
Speed. The Romans, book vi. ch. xxi. sec. 6.

The British waters are grown dull and muddy,
The fruit *disgustful*: Orontes must be sought for,
And apples from the happy isles.
Beaumont and Fletcher. Bonduca, act i. sc. 2.

Duke Hamilton was trusted by the king with the management of his affairs in that kingdom, and had powers to offer, but so secretly, that if discovered, it could not be proved, for fear of *disgusting* the English, that if they would engage in the king's side he would consent to the uniting Northumberland, Cumberland, and Westmoreland to Scotland.
Burnet. Own Times, vol. i. book i.

But he, whether upon some *disgust*, or injury formerly offered to him by the cardinal, but to be sure, taking the opportunity of his calamity, and being destitute of friends, now demanded that money. *Strype. Memorials. Henry VIII. Anno* 1530.

To any such person no language can be more *disgustfull*; nothing can more grate his ears, or fret his heart, than to hear the sovereign object of his love and esteem so mocked and slighted. *Barrow. Sermon* 13. vol. i.

Riley, who was humble, modest, and of an amiable character, had the greatest diffidence of himself, and was easily *disgusted* with his own works, the source probably of the objections made to him.
Walpole. Anecdotes of Painting, vol. iii. p. 229.

——————— For day by day themselves
My parents urge my nuptials, and my son
(Of age to note it) with *disgust* observes
His wealth consum'd.
Cowper. Homer. Odyssey, book xix.

Then, cautious, I would shun their bitter taunts
Disgustful, lest they mock me as they pass;
For of the meaner people some are coarse
In the extreme. *Id. Ib.* book vi.

It is really lamentable to observe in many families, the aged parent slighted and neglected, and like an old-fashioned piece of furniture, or useless lumber, thrown aside with contempt. Such treatment is *disgustingly* unnatural.
Knox. Essays, No. 39.

DISH, *v.* DISH, *n.* DI'SHCLOUT, DI'SHFULL, DI'SH-WATER. } A. S. *disce*; Dutch, *dish*; Ger. *thisch*; Sw. *dich*. With the consent of all, says Wachter, from the Gr. δισκ-ος; Lat. duc-us; and so called from the shape. To the same purport Ihre. The A. S. *disce* is used in the A. S. Version of the passage quoted below from Wiclif, and also in Mark. It is also applied to a table; the *table* of money-changers. See DISK.

To *dish*; to put or place in a *dish* or platter.

——————— Herodes þe daffe
ȝaf hus douhter for daunsyng in a *dish* þe heffde
Of þe blessede Baptiste.
Piers Ploukman. Vision, p. 175.

Wherfore with an oath he behigte to give to hir what ever thing sche axide of him, and sche bifore warnid of hir moder seide give thou to me heere the heed of Jon Baptist in a *dische*.
Wiclif. Matthew, ch. xiv.

But whether yᵗ yᵉ blind eat flesh or fish
I pray God kepe the flie out of my *dish*.
Chaucer. Certaine Balades, fol. 342.

Whan he hath harped all his fill
The kinges hest to fulfille,
A weie goth *dishe*, awaie goth cup,
Down goth the borde, the cloth was vp
Thei risen, and gone oute of the halle.
Gower. Conf. Am. book viii. fol. 178.

When we beganne to want water, I saw certaine Moores that were officers in the ship, that sold a small *dishfull* for a duckat.
Hakluyt. Voyage, &c. M. Cæsar Frederick, vol. ii. part i. fol. 230.

——————— Now for conspiracie,
I know not how it tastes, though it be *dish'd*
For me to try how.
Shakspeare. Winter's Tale, fol. 286.

What needs me tell their feast and goodly guise,
In which was nothing riotous nor vaine?
What needs of dainty *dishes* to deuise.
Spenser. Faerie Queene, book i. can. 12.

GOTH. I am gazing on
This gorgeous house; our cote's a *dishclout* to it;
It has no sign;—what do you call't?
MAR. The court.
Massinger. The Bashful Lover, act v. sc. 1.

As for the other prisoners of the Athenians, the most of them died of sickness and of ill handling in the prison: where they had no more allowed them to live withall but two *dishfulls* of barley for their bread, and one of water for each man a day.
Sir Thomas North. Plutarch, fol. 465. *Nicias*.

Naie the kitchin it selfe is so farre from being able to be missed among them, that euen the verie *dish-water* is not without some vse amongest our finest plants.
Holinshed. Description of England, ch. xix.

See! by the tallest servant born on high,
A sturgeon fills the largest *dish* and eye.
Dryden. Juvenal. Satire 5.

Bright silver stands with golden *dishes* charg'd
Before the gorgeous thrones another plac'd.
Cowper. Homer. Odyssey, book x.

O my dear lady, what a *dish-clout* of a soul thou hast made of me! *Sterne. Works*, vol. iv. p. 268. let. 92.

DISHABI'LLE, *n.* DISHABI'LLE, *adj.* } The Fr. *deshabiller*, Cotgrave explains, "To disarray, uncloath, make unready; put or take off cloaths." The English usage is explained in the extract from the *Guardian*. From the Fr. *habiller*, we have the noun *habiliment*, *vestitus*, the dress or cloathing: Fr. *habiller*; from the Lat. *habilis*; that may be had, held, handled, worn; applied first perhaps to arms and armour.

"Oh! sir, politely so! nay let me die,
Your only wearing is your paduasoy."
'Not, sir, my only, I have better still
And this you see is but my *dishabille*.'
Pope. Satires of Donne, sat. 4.

Queens are not to be too negligently dressed or *dishabille*.
Dryden. Dufresnoy.

But to see the fine ladies in their *dishabille*
A dress that's sometimes the most studied to kill.
Byrom. A Description of Tunbridge.

We have a kind of sketch of dress, if I may so call it, among us, which, as the invention was foreign, is called a *dishabille*: every thing is thrown on with a loose and careless air, yet a genius discovers itself even through this negligence of dress, just as you may see the masterly hand of a painter in three or four swift strokes of the pencil. *Guardian*, No. 149.

DISHABIT: *Dis*, and *habit*, q. v. Lat. *habitare*, to dwell; Fr. "*deshabiter*; to *disinhabit*, to deprive of *inhabitants*," (Cotgrave,) to remove from its *habitation*, dwelling or abiding place.

And but for our approach, those sleeping stones,
That as a waste doth girdle you about
By the compulsion of their ordinance,
By this time from their fixed beds of lime
Had bin *dishabited*, and wide havocke made
For bloody power to rush vppon your peace.
Shakspeare. King John, fol. 5.

DISHA'RMONY, DISHA'RMONIOUS. *Dis*, and *harmony*; Lat. *harmonia*; Gr. ἁρμονία; from ἁρμόζειν, *aptare*; ἁρμόν, from ἄρειν, *aptare*, to adapt. *Concentus*, Vossius adds, is so called, *sc. harmonia*, by musicians: *at propriè ita vocatur* apta *omnis* commissura *ac* compages. *Disharmony*,

Want of *harmony*, of concert, of union; discord.

There was no jarring or *disharmony* in the faculties 'till sin untun'd them.
Glanville. The Vanity of Dogmatizing, ch. i.

Reason and faith are at perfect unisons; the *disharmony* is in the phancy.
Id. Ib. ch. xi.

The musician's soul would be the most *disharmonious*: for according to the tenour of this opinion, our memories will be stored with infinite variety of divers, yea contrary motions, which must needs interfere, thwart, and obstruct one another.
Id. Ib. ch. iv.

DISHEA'RTEN, DISHEA'RTENING, DISHEA'RTENEDNESS. *Dis*, and *hearten*. See HEART. Goth. *hairto*; A. S. *heorte*; Ger. *herz*; Dutch, *hert*; Sw. *heerta*. Stiernhelmius, says Wachter, deduces all from the Sw. verb, *hyra* (or *horra* or *huera*) *movere*, to move; on account of the perpetual motion and agitation of the *heart*. Wachter adds, that he finds no such root *apud Saxones et Francos*. Junius says, that some think the word derived from *herd*, i. e. *hard*, *durus*; because we owe the duration of life to the continued motion of the heart. Minshew thinks it may be from *hard*, because it is of *hard*, thick and solid material, beyond other parts. Wachter remarks that the Gr. ἦτορ, and A. S. *heort*, are by metathesis interchangeable. To *dishearten*, is

To deprive of *heart* or courage, of animation, ardour, hope or confidence; to discourage, to daunt, to depress, to deject.

Syphax unwilling to *dishearten* his men, by taking any foil at their first meeting with the enemy, came up with all his horse, which were the best part of his forces, and therewith overcharged Masanissa, whose numbers were far less.
Raleigh. History of the World, book v. ch. iii. sec. 18.

But let not the king's love to you or their small ability to do you harm, make you too careless or too credulous of those your enemies, least it give too great encouragement to them, and too great *dishearten'ning* to your faithful friends.
Cabbala. L. R. H. to the Duke of Buckingham, Anno 1621.

[Great fear fell upon them that saw them;] that is, a *dishearteuedness* and dejection of mind.
Goodwin. Works, vol. ii. part i. fol. 170. *On the Revelations.*

In the first place for the Dira, or flying pest, which flapping on the shield of Turnus and fluttering about his head, *dishearten'd* him in the duel, and presag'd his approaching death, I might have plac'd it more properly amongst the objections.
Dryden. Virgil. Dedication, fol. 233.

——————— Let gentle work,
Or rather playful exercise, amuse
The novel gang: and far be angry words;
Far pond'rous chains; and far *dishearten'ning* blows.
Granger. The Sugar Cane, book iv. fol. 134.

DISHEIR: *Dis*, and *heir*, q. v. Lat. *hæres*; of uncertain origin. See DISHERIT, and DISHERIZE, *infra*.

To deprive of, prevent from having, an *inheritance*; to *disinherit*, to put out of regular *hereditary* descent.

Sword, I durst make a promise of him to thee;
Thou shalt *dishcir* him, it shall be thine honour.
Tourneur. The Revenger's Tragedy, act i. sc. 1.

Yet still remember that you wield a sword
Forg'd by your foes against your sovereign lord;
Design'd to hew th' imperial cedar down,
Defraud succession, and *dishcir* the crown.
Dryden. Hind and Panther, part iii.

DISHELMED, Fr. *deshcaulmer*;

To deprive of the *helme* or helmet, q. v. A. S. *helm*; perhaps from A. S. *hel-an*, *tegere*, to cover.

And the Lorde of Saynt Pye strake the Lord Clvfforde on the helme, so that he was *dishelmed*.
Lord Berners. Froissart. Cronycle, vol. ii. ch. xlviii.

DISHE'RIT, DISHE'RITANCE, DISHE'RITING, *n.* DISHE'RISON. To disheir, to disinherit, q. v. See DISHEIR, *supra*, and DISHERIZE, *infra*.

Verst the castel of Notingham vpe is brother he nom,
& suththe his other londes, & *deseritide* him al clene.
R. Gloucester, p. 490.

So þat þe *diseritee* in to þis lond come
To Constantyn, þe gode kyng. *Id.* p. 85.

Lordynges of my chance wele ge auh [ought] to wite,
& þat þe kyng of France wilie me *disherite*.
R. Brunne, p. 202.

For our state it apeires, without any reson
& tille alle our heirs grete *disheriteson*.
Id. p. 290.

And in her harte had routh and wo
That euer such a noble man as he
Shall been *disherited* in such degree.
Chaucer. Of Dido, Queene of Carthage, fol. 202.

So that they of the country were nat of the agrement with the kyng, nor with Jaques Dartuell, who preched to theym that they shulde *disheryte* the Erle Loyes, their owne naturall lorde, and also his yong sonne Loyes, and to *inheryte* the sonne of the kynge of Englande, the whiche thynge they sayd suerly they wolde neuer agre vnto.
Lord Berners. Froissart. Cronycle, vol. i. ch. 115.

I gyue and resigne into their handes the gyft that my lorde ye prince hath gyuen me, of fiue hûdred markes of yerely reuenewes, to them and to their heyres for euer, in lyke maner as it was gyuen me: I clercly *disheryte* me thereof, and *inherite* them without any rebell or condycion.
Id. Ib. vol. i. ch. 166.

But in the mean season England begaune to bee tossed and turmoiled with warres within and without: for the *disheriting* of the right heyre is alwaies wont to be the beginning of ciuil wars.
Stow. Edward Confessor, Anno 1066.

——————— And therefore I am sent
By him that has most interest in your sorrow;
Who having chid me almost to the ruin
Of a *disheritance*, for violating
So continued and so sacred a friendship.
Beaumont and Fletcher. The fair Maid of the Inn, act ii. sc. 1.

While yet therefore stickes in the peoples minde
The lothed wrong of your *disheritaunce*,
And ere your brother have by settled power,
By guilefull cloke of an alluring showe
Got him some force and favour in the realme,
Attempt redresse by armes.
Sackville. Ferrex and Porrex, act ii. sc. 1.

[The oath followeth in these words.] 4. Not to suffer the hurt, or *disheriting* of the king, or that the rights of the crown be decreased by any means as far as he may let it.
State Trials. The Case of Judge Jenkins.

DISHE'RIZE, DISHE'RISON, DISHE'RIZING. } To disheir or disherit, or disinherit, q. v.

These therefore thus *disherized*, ought of right (in assurance of helpe from their righteous judge and reuenger) giue first assault on their vnrighteous oppressor.
Speed. Stephen, book ix. ch. v. sec. 25.

Such as were guilty of the death of Burgundy, were iusticed, the *disherizing* of the daulphin confirmed, and wars prepared against those townes which held for him.
Id. Henric V. book ix. ch. xv. sec. 56.

Whiche by suche vnnaturall demeanour haue gyuen sufficiente cause to the *dysherison* of you and your posteritie for euer from the possybilitie that ye thinke to haue to the royalme, which ye nowe attempt to inuade.
Hall. Henry VIII. The fifth Yere.

Sir H. Yelverton, in Michaelmas term last, was sentenced in the Star-chamber, for breach of trust, in the unwarrantable passing of a charter to the city of London, tending to the *disherison* of his majesty, both in matter of kingly power and high prerogative.
State Trials. Trial of Sir H. Yelverton.

That as they found the king, and found commodity, they should always fall into devises, as secretly as might be, as time and place offered convenience, touching the things that sounded to the *disherison* of the crown of France, its rights and patrimonies. *Strype. Memorials. Henry VIII. Anno* 1525.

DISHEVEL, Fr. *discheveler*; It. *scapigliare*; Fr. *cheveul*; It. *capigli*. From the Lat. *capilli*. The hair of the head, *capitis pilus*.

To separate, disperse or scatter *the hair*; to hang in disorder, discomposedly.

She falleth him to fote, and swouneth there
Dischevile with hir bright gilt heere
And saith, haue mercy.
Chaucer. Of Hypsiphile and Medea, fol. 204.

And all her haire it shone as gold so fine,
Dishevill crispe down hanging at her backe
A yard in length.
Id. The Court of Loue, fol. 349.

——————— They do arriue anone
Where sate a gentle lady all alone
With garments rent, and haire *discheueled*,
Wringing her hands, and making pittious mone.
Spenser. Faerie Queene, book ii. can. 1.

Thus having said, she turn'd, and made appear
Her neck refulgent, and *dishevel'd* hair;
Which flowing from her shoulders, reach'd the ground,
And widely spread ambrosial scents around.
Dryden. Virgil. Æneid, book i.

When one [Bacchanal] the wildest, with *dishevell'd* hair
That loosely stream'd, and ruffled in the air;
Soon as her frantic eye the lyrist spy'd,
"See, see! the hater of our sex," she cry'd.
Ovid. Metamorphoses, book xi. *The Death of Orpheus. By Croxall.*

The clearness of the colouring is equal to either Oliver; the *dishevelled* hair touched with exquisite freedom.
Walpole. Anecdotes of Painting, vol. ii. p. 232.

DISHO'NEST, *v.* DISHO'NEST, *adj.* DISHO'NESTLY, DISHO'NESTY. } *Dis*, and *honest*, q. v. Fr. *deshonneste*; It. *disonesto*; Sp. *deshonesto*. *Honest*, from the Lat. *honestus*, which Vossius thinks may be from the Gr. ὄνεω, ὄνημι, *juvo, prosum*, or by the change of a long vowel into a short, from ὄνος, *merx, pretium*; *qui in* honore *est*, *is in* pretio *esse dicitur*: Scheidius considers ονῶ, to have meant primitively, *tollo*; and thus, Honos, *vel* honor, *dicitur id quod* tollit *ex humili loco* in altum, *extollitque homines. Dishonest, adj.* is

Destitute of, void of *honesty*, of good faith or probity; fraudulent, deceitful, faithless, unchaste.

It is sometimes used as equivalent to *dishonourable*.

To *dishonest*, by our old writers, is equivalent to, to *dishonour*, to disgrace.

Shortly (he saied) thy request
Is nat to mokell *dishonest*.
Chaucer. The Romant of the Rose, fol. 132.

Dishonestly to speake of any wight
She deadly hateth.
Id. The Flowre of Curtesie, fol. 249.

The felawes of abstinence been attemperance, that holdeth the meue of alle thinges: also shame, that escheweth all *dishonestee*.
Id. The Persones Tale, vol. ii. p. 360.

For hee disputeth thus, some yoûg widowes do *dishonest* ye congregation of Christ and his doctrine, therefore shall no young widow at all minister in the common seruice therof.
Tyndall. Works, fol. 313. *Answer to Sir Thomas More's Dialogues.*

How dare ye be so bolde as to kisse the booke that the Ghospell is in, the whyche beeyng subiect to lecherye, to auaryce, to ambicion, to sensualitie, and yre, do defile and *dishonest* the admonicions of the Ghospel. *Udall. Preface to John.*

What sorrowe will her kinsfolks make when euerie one shall thinke themselves *dishonested* by one shame of that mayd.
Vives. Instruction of a Christian Woman, book i. ch. vii.

Marius caused Caius Cesar (who had been both Consul and Censor, two of the mooste honorable dignities in the citie of Rome) to be violently drawē to the sepultre of one Varius, a simple and seditious persone, and there to be *dishonestly* slayne.
Sir Thomas Elyot. Governour, book ii. ch. vi.

And for to tell at last, my great seruice
From thousand *dishonesties* have I him drawen;
That, by my meanes, him in no maner wyse
Neuer vyle pleasure once hath overthrowen.
Wyat. Complaynt vpon Loue.

Howbeit at that time many things were established and ordained in honour of the women: as to give them place, the upper hand in meeting them; the upper hand in streets: to speak no foul or *dishonest* word before them.
Sir Thomas North. Plutarch, fol. 25. *Romulus.*

And so consequentlie *dishonest* their wives, and make their husbands to become changelings.
Holinshed. Description of Ireland, ch. lii.

Therefore, as I hope to be saved at the last judgment-day I never spoke dishonourably, disloyally, or *dishonestly* of his majesty in all my life.
State Trials. Trial of Sir Walter Raleigh.

One whiles entring into the church to powre out our prayers, and a very little while after comming into a play-house to cry out *dishonestly* with stage players.
Prynne. Histrio-Mastix, part i. act vi. sc. 12.

For the said earl saith, that the assurances which he gave his late majesty and his majesty that now is, concerning these treaties, were such as had been, *dishonesty* and breach of his duty and trust, for him to have held back.
State Trials. Impeachment of the Duke of Buckingham.

Here Priam's son Deiphobus he found:
Whose face and limbs were one continu'd wound.
Dishonest, [*inhonesto*,] with lop'd arms, the youth appears:
Spoil'd of his nose, and shorten'd of his ears.
Dryden. Virgil. Æneid, book vi. l. 669.

From each *dishonest* act of shame forbear;
Of others and thyself, alike beware.
Rowe. The golden Verses of Pythagoras.

One thing was very *dishonestly* insinuated, that the prisoner was a Papist, which was only to incense the jury against him, and it had its effect.
State Trials. Trial of Stephen College, Anno 1681.

To whom Ulysses, ever-wise replied;
Herdsman! since neither void of sense thou seem'st,
Nor yet *dishonest*, but myself am sure,
That thou art owner of a mind discreet,
Hear now my solemn oath.
Cowper. Homer. Odyssey, book xx.

A forger, if he had the abilities of an Angel, whose imagination must supply him with materials, can never write in such a manner; and if he has tolerable sense, will avoid entering into such a minute detail, in which he must perpetually expose his ignorance and his *dishonesty*.
Jortin. Remarks on Ecclesiastical History, vol. i. p. 212.

DISHO'NOUR, *v.* DISHO'NOUR, *n.* DISHO'NOURABLE, DISHO'NOURABLY, DISHO'NOURER, DISHO'NOURING. — See DISHONEST, *ante. Dis*, and *honour*, q. v. To deprive of *honour*, of esteem, of value; of any thing *honoured*, esteemed, highly valued or prized; to disesteem, to disvalue, to disregard, to disgrace; to bring or reduce to shame or ignominy.

It is a *dishonoure* to þe & to þi blode.
R. Brunne, p. 215.

Why holdest him not poore that is neady? Yes parde, (qd. I) and him for *dishonoured* that much folke dein to reuerence.
Chaucer. The second Boohe of the Testament of Loue, fol. 298.

Now set I case, the hardest is iwis
Men might demen that he loueth me
What *dishonour* were it vnto me this?
Id. The second Boohe of Troilus, fol. 161.

But Progne most of sorow made,
Which sigh hir sister pale and fade,
And specheles, and *dishonoured*,
Of that she had be defloured.
Gower. Conf. Am. book v. fol. 115.

For where they pretende the zele of Goddes honour him self as though God (to whom onely al honour and glory is to be geuen) were *dishonoured* in that some honour is done to his holy saintes, they be not so mad nor childishe as they make them selfe.
Sir Thomas More. Workes. A Dialogue concerning Heresies.

But Christ forbiddeth to sweare at all, either by God, or any creature of God's: for thou canst sweare by none othe at all except the *dishonour* shall redound vnto ye name of God.
Tyndall Workes, fol. 208. *An Exposition upon the fifth Chapter of Matthew.*

But hee holding nothing so ignominious and reprochfull, as inconstancie and leuitie of minde, and perswading himselfe that a man of valour could not commit a more *dishonourable* part then for feare of danger to auoyde and shunne great attempts, was nothing at all changed or discouraged with the speeches and words of the Scots, remaining stedfast and immutable in his first resolution.
Hakluyt. Voyage, &c. Richard Chancelor, vol. i. fol. 246.

The third, if any should speake *dishonourably* of her maiestie, the partie so offending, to loose his eares, his ship and goods, to be confiscate to the vse of the generall.
Id. Ib. Westerne Planting, vol. iii. fol. 166.

Piercy, how soon, by thy example led,
The houshold-train forsook their wretched lord!
When with thy staff of charge *dishonoured*,
Thou break'st thy faith, not steward of thy word,
And took'st his part, that after took thy head.
Daniel. History of Civil Wars, book iii.

There lies he now with foule *dishonour* dead,
Who whiles he liu'd, was called proud Sansfoy.
Spenser. Faerie Queene, book i. can. 2.

Yet still he wasted as the snowe congealed,
When the bright sun his beames thereon doth beat;
Yet neuer he his hart to her revealed,
But rather chose to die for sorow great,
Then with *dishonourable* tearmes her to intreat.
Spenser. Faerie Queene, book iii. can. 3.

Many of those things of Aristotle that are harshly and *dishonourably* asserted concerning the Deity, are from his tenacious adhering to certain philosophical propositions that he had fixed upon. *Hale. Contemplations*, vol. i. p. 462. *Of Religion.*

——————— And the Priest
Was not behind, but even at my ear,
Preaching how meritorious with the Gods
It would be to ensnare an irreligious
Dishonourer of Dagon.
Milton. Samson Agonistes, v. 860.

What thing can bee done more to the *dishonouring* of Christ, than to cast our soules awey to the Devill for the value of a little money. *Latimer. Sermons*, p. 267.

But see the stain of war! the soldier's shame!
And vile *dishonour* of the Latian's name!
The faithless garrison betray the town,
And captive drag their valiant leader down.
Rowe. Lucan, book i.

Myself, my wife, my sons, a suppliant band,
From you our lives and liberties demand;
Or conquer you, or I, to exile born,
My last *dishonourable* years shall mourn,
Your long reproach, and my proud father's scorn.
Id. Ib. book vii.

But on the other side, I cannot think so contemptibly of the age I live in, or so *dishonourably* of my own country, as not to judge we equal the ancients in most kinds of poesie, and in some surpass them. *Dryden. Essay on Dramatick Poesie.*

——————— Truth
The nearest inmate of the human soul;
Estrang'd from whom, the countenance divine
Of man disfigur'd and *dishonour'd* sinks
Among inferior things?
Akenside. The Pleasures of the Imagination, book i.

No vow, the God, no hecatomb unpaid,
But the *dishonour* of his priest, resents,
Whom Agamemnon menac'd, and refus'd
His daughter's freedom at the richest price.
Cowper. Homer. Iliad, book i.

——————— She at first
(The royal Clytemnestra) firm refus'd
The deed *dishonourable* (for she bore
A virtuous mind, and at her side a bard
Attended ever, whom the king, to Troy
Departing, had appointed to the charge.)
Id. Ib. Odyssey, book iii.

Regarding, then, the unknown issue of all worldly events in this life, let us never despair; let us never think *dishonourably* of the government of God; but have patience till his providence accomplish its designs in its own way, and at its own time.
Blair. Sermon 9. vol. iv.

DISHORN: *Dis*, and *horn*; Goth. *haurn*; A. S. Swed. Dutch, and Ger. *horn*.
To strip off, or deprive of, *horns*.

MIST. PAGE. The truth being knowne,
We'll all present ourselues; *dishorne* the spirit,
And mock him home to Windsor.
Shakspeare. Merry Wives of Windsor, fol. 56.

DISHU'MOUR, *v.* DISHU'MOUR, *n.* — *Dis*, and *humour*, q. v. Lat. *humor*.—With us (says Skinner) *natural disposition*, but more frequently the habit of acting rather under the guidance of appetite or some ill-regulated passion than of reason: because such habit is supposed to proceed from the dominion—*alicujus humoris*. In the same sense, he adds, the Fr. *humeur*; the It. *umore*; and thus also, It. *umorista*,

DIS-HUMOUR. — DIS-INCLINE.

one who directs his actions solely by the impulse of his passions (*passionum*)—say rather, whimsies, fancies.

MACI. O how I doe feed upon this now, and fat myselfe! here were a couple unexpectedly *dishumour'd*: well by this time, I hope, sir Puntarvolo and his dog are both out of humour to travaile.

Ben Jonson. Every Man out of his Humour, act v. sc. 3.

You are to understand, that all ill-natured words or uneasy gestures are sufficient cause for banishment; speaking impatiently to servants, making a man repeat what he says, or any thing that betrays inattention or *dishumour*, are also criminal without reprieve. *Spectator*, No. 424.

DISIMPRO'VE, DISIMPRO'VEMENT. } *Dis*, and *improve*, q. v. *Prove*, A. S. *prof-ian*, to try, to *prove*. Fr. "*preuve*; *proof*, tryal, essay, experiment, experience." To *prove*; is to put to trial or experiment, to establish or confirm by *proof*, to better by trial or essay, to *improve*. To *disimprove*, is

To strip or deprive or divest of *improvement*; to deteriorate, to render worse or inferior.

To which may be added this advantage, that the services of churchmen are rewardable upon the churches flock; no need to *disimprove* the Royal Banks to pay thanks to bishops.

Taylor. Polemical Discourses, Epistle Dedicatory.

Cutting off all those unprofitable and hurtful branches which load the tree, and hinder the growth, and stock and *disimprove* the fruit, and revert evil juice to the very root itself.

Id. Sermon 4. part ii.

He that repents instantly, breaks his habit when it is as *one*, in the shell, and prevents God's anger and his own debauchment and *disimprovement*.

Id. Polemical Discourses, fol. 158. *Of Habitual Sins.*

But it is also certain, that the Devil is a person capable of a delegate employment in some great mutation of states, and many probabilities have been observed by wise personages, persuading that the grandeur of the Roman empire was in degrees of increment and decrement permitted to the power and managing of the Devil, that the greatnesse of that government being in all appearance full of advantage to Satan's kingdome, and employed for the *disimprovement* of the weak beginnings and improbable increase of Christianity, might give lustre and demonstration to it that it came from God.

Id. The Great Exemplar, part i. sec. 9. p. 147

DISINCLI'NE, DISINCLI'NATION. } *Dis*, and *incline*, q. v. To *incline*. Fr. *encliner*; Sp. *inclinar*; It. *inclinare*; Lat. *inclinare*; Gr. κλίν-ειν, to bend. *Inclination* is the *bent* of the mind.

To bend or turn a different way; aversely; to indispose, to disaffect, to disfavour.

Wherever they found any person of quality *inclined* to the king, or but *disinclined* to them, they immediately seised upon his person, and sent him in great triumph to the parliament; who committed him to prison, with all circumstances of cruelty and inhumanity.

Clarendon. History of the Civil War, vol. ii. part i. p. 20.

He [Mr. Nathaniel Finnes] had spent his time abroad, in Geneva, and amongst the Cantons of Switzerland, where he improv'd his *disinclination* to the church, with which milk he had been nursed. *Id. Ib.* vol. i. part i. p. 186.

The provinces which had been always exempted from the salt monopoly, some of whom were charged with other contributions perhaps equivalent, were totally *disinclined* to bear any part of the burthen, which by an equal distribution was to redeem the others.

Burke. On the Revolution in France.

Appius relies greatly in this conjuncture upon your assistance, and I am persuaded you are not *disinclined* to serve him.

Melmoth. Marcus Cælius, to Cicero. Letter 5. book v.

While this is the case only with a few, the evil is inconsiderable, but the same taste for expensive living will naturally spread to the lower ranks of the community, and produce a general *disinclination* to matrimony.

Priestley. Ov. History, Lecture 60. vol. ii. part v.

DISIN-CORPO-RATION. — DISINGE-NUITY.

DISINCORPORATION: *Dis*, and *incorporate*, q. v. *A Corporation*, Skinner says, is a company of tradesmen, or a town, endowed with privileges, magistracy, and power of making laws within themselves. To *disincorporate*, is

To deprive of the privileges and powers so granted.

The Bishop of Chichester, in opening the disputation of Henry the Eighth with Lambert, in Westminster Hall, ranked the King's *disincorporation* of the Monks with his rejection of the See of Rome, his abolition of idolatrous adoration, and the introduction of the English Bible, as a matter of an external nature, and in no respect interfering with the essentials of the Catholick communion. *Warton. Life of Sir T. Pope*, p. 41.

DISINCRE'ASE, v. DISINCRE'ASE, n. } I. e. *decrease*, q. v. And see INCREASE.

For the tydings that thou hast brought
Shal vnto him be *disencrease*,
He better were to haue beene in peace,
Then of folly and presumption
Ayenst me to fetch occasion.

Chaucer. The Story of Thebes, part ii. fol. 380.

For euen like without addicioun
Or *disencrease*, either more or lesse
For to reherse anone I wol me dresse.

Id. Of the Blacke Knight, fol. 271.

DISINFLAME: *Dis*, and *inflame*, q. v. *Flame*, Lat. *flamma*; from the Æol. φλέμμα, for φλέγμα, from φλέγ-ειν, *ardere*, *urere*, to burn.

Divested, deprived of *flame*, of heat, of ardour.

——————— His mens fault thus he blam'd;
O Lycians, why are your hot spirits so quickly *disinflamed*?

Chapman. Homer. Iliad, book xii. fol. 167.

DISINGENU'ITY, DISINGE'NUOUS, DISINGE'NUOUSLY, DISINGE'NUOUSNESS. } *Dis*, and *ingenuous*, q. v. Lat. *ingenuus*, from Lat. *genere*; Gr. γείν-εσθαι; *ingenuus*, *quod* ingenitum, *hoc est*, *natura insitum est*: inborn, or implanted or ingrafted by nature. *At homo ingenuus est is, qui statim ut natus est, liber est*; and thus, *ingenuus*, is fitting or becoming a free-born man; liberal, free; and *disingenuous*,

Unfitting, unbecoming a free-born man, a gentleman; illiberal, mean, mean-spirited, uncandid, unfair.

They [Men of Activity and Faction] contract a habit of ill-nature and *disingenuity* necessary to their affairs, and the temper of those upon whom they are to work, that liberal-minded men would not perswade themselves to entertain, even for the prevention of all the mischief the others intend.

Clarendon. Works, vol. i. part ii. p. 321.

And self is the most *disingenuous* abominable principle that ever was. *Goodwin. Works*, vol. ii. part iv. fol. 174.

Besides, is not this unkind and *disingenuous*, whether in Papists or whomsoever, that this sin forgiven by God, and remembered by him no more, should therefore be forgotten by us. *Id. Ib.* vol. iii. part i. fol. 346.

It is no less *disingenuously* than constantly done of the *exposer* in this same p. 1. to concern the author in the nonconformists, that may have reflected anywhere, as if there were Socinian or Pelagian doctrines "allowed to be preached and maintained in the city pulpits."

Marvel. Works, vol. iii. p. 39. *The Divine in Mode.*

For to wrong, dishonour and displease him, that is so good and beneficent to us is great *disingenuity* and unworthiness.

Barrow. Sermon 11. vol. ii.

I am not so vain as to think these remarks free from faults, nor so *disingenuous* as not to confess them: all writers have occasion for indulgence, and those most who least acknowledge it.

Pope. Odyssey. Conclusion of the Notes.

But he *disingenuously* confessed to Sir Thomas More, Lord Chancellor, several of his companions and fellows, and disclosed the shipmen, who brought over many of these books.

Strype. Memorials. Henry VIII. Anno 1534

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I might press them with the unreasonableness, the *disingenuousness* of embracing a profession, to which their own hearts have an inward reluctance. *Government of the Tongue.*

Such are the arguments in favour of the miracles of the second and third centuries; to which on the other hand is objected the credulity of many of the Christians, the enthusiastic temper of others, the *disingenuity* of some of them in the matter of pious frauds.
Jortin. Works, vol. ii. p. 22. *Remarks on Ecclesiastical History.*

Disputes with men, pertinaciously obstinate in their principles, are, of all others, the most irksome; except, perhaps, those with persons entirely *disingenuous*, who really do not believe the opinion they defend.
Hume. Essays, vol. ii. p. 207. *Of the general Principles of Morals*, sec. 1.

All these preside in subordination to the king, as he well knows, though he *disingenuously* hints a doubt of it by his ironical words, I hope.
Secker. Works, vol. vi. p. 421. *Answer to Dr. Mayhew's Observations.*

DISINHABIT, see DISHABIT, above.

By the inhabitants thereof hee vnderstoode that from thence forward there were nothing but exceeding rough mountaines which ran very farre, vtterly *disinhabited* and voyd of people.
Hakluyt. Voyage, &c. Vasquez de Coronado, vol. iii. fol. 374.

DISINHE'RIT, DISINHE'RITANCE, DISINHE'RISON. } See DISHEIR, *ante*. To deprive of, prevent from having an *inheritance*, to *disheir* or *disherit*; to put out of regular *hereditary* descent.

Howbeit, I haue marueyle, howe that ye durste vndertake on you the duchy of Bretayne, wherin ye haue no right, for there is another nerer than ye be, and ye wolde *dysinheryt* hym.
Lord Berners. Froissart. Cronycle, vol. i. ch. lxix.

And if it so be, that men vse to *disenherite* euen theyr owne children, deniying that suche as growe out of kynde from the good conditions and maners of theyr ancesters, are theyrs, surely muche more wyll God by like markes seauer bastardes from his lawful children. *Udall. Romaines*, ch. iv.

It may be, some will extend the word confirmation to be meant of some right of hunting, which the Archbishop (upon this arbitrement) was to *disinherit* his church of: whiche I leave to the judgement of lawyers.
State Trials. Proceedings against Archbishop Abbot.

And Britton, fol. 16. it is high treason to *disinherit* the king of the realme, and sedition tendeth to the *disinheritance* of the king; for, as it has been said, *Seditio est quasi seorsum itio*, when the people are severed from the king: or it is, *Separans à ditione*, when the people are severed from the power of the king. *Id. Proceedings against Wm. Stroud, Esq.*

Also I likewise confess, That to the peril, slander, and *disinherison* of the king's majesty and his noble son Prince Edward, his son and heir apparent, I have against all right, unjustly, and without authority, born in the first quarter of my arms, ever since the death of my father, the arms of England,
Id. Trial of Henry, Earl of Surrey.

Besides, his majesty gave him a whole forrest (Chute Forrest in Hampshire) and much other land belonging to the crown; which was the more taken notice of; and murmur'd against, because, being the chief minister of the revenue, he was particularly oblig'd, as much as in him lay, to prevent, and even oppose such *disinherison*.
Clarendon. History of the Civil War, vol. i. part i. p. 51.

He was a murderer before a parent, he *disinherited* all his children before they were born, and made them slaves before they knew the price of liberty.
Bates. The Harmony of the Divine Attributes, ch. ii.

Anthony Wood informs us, that Owen, distressed as he was by poverty, the epidemical disease of poets, was disappointed in the expectation of riches at the death of a wealthy uncle, who *disinherited* him for some of his poetry.
Knox. Of Essays, No. 60. *On Owen.*

DISINTER: *Dis*, and *inter*, q. v. *Inter*: Fr. *desenterrer*; *enterrer*; terrâ *condere*, to put under the earth, under ground, to inhume.

To release from an earthly covering; generally, to disclose, to unveil.

All tombes shall roe Pompey's no sepulcher:
Isis (their Goddesse now) I'le *disinterre*,
Osiris linnen—couer'd shrine disperse,
And kill God Apis oner Pompey's bearse.
May. Lucan, book ix.

The philosopher, the saint, or the hero, the wise, the good, or the great man, very often lie hid and concealed in a plebeian, which a proper education might have *disenterred*, and have brought to light. *Spectator*, No. 215.

DISINTERE'SS, or DISINTERE'ST, DISINTERE'STEDLY, DISINTERE'STEDNESS, DISINTERE'STMENT. } *Dis*, and *interest*, q. v. The adjective is written frequently by old writers, *interessed*, from Fr. *interesser*. *Interest*, Skinner says, *fœnus, sic dictum quod intersit ejus, qui dat mutuo, ut aliquid lucri accipiat. Disinterested*, is

Without *interest*, gain or profit; not seeking, having no view to, no wish for, *interest*, gain, benefit, profit or advantage; not influenced by favour or partiality; impartial.

To *disinterest* (see the extracts from Camden and South) is, to separate from the *interest*, to abandon the party. Fr. "*desinteresser*; to rid from all *interest* in." Cotgrave.

Warburton uses *Disinteresting*, as equivalent to *uninteresting*; i. e. having no *interest*, nothing to win or gain favour or attention.

But when in the very censure of excommunication there is a new ingredient put, a great proportion of secular inconveniences, and humane interest, when excommunications, as in the Apostles times they were deliverings over to Satan, so now shall be deliverings over to a foreign enemy, or the peoples rage; as then to be buffeted, so now to be deposed, or *disinterested* in the allegiance of subjects.
Taylor. Polemical Discourses, fol. 124. *Episcopacy Asserted.*

Because all men are not wise and good and *disinteress'd*, tradition in these things is to Scripture as a burning glass to the sun, it receives its raies in a point, and unites their strength, and makes them burn as well as shine.
Id. Rule of Conscience, book ii. ch. iii.

He protested that he was not able to pay them; and that he might the easilier speed, advertised her by Reaux, that an advantageous peace had been offered to him by the Pope's Nuncio, with an entire restitution of all places in France except Calice and Ardres, if he would *disinterest* himself from the queen.
Camden. Queen Elizabeth, Anno 1597.

How *disinterested* are they of all worldly matters, since they fling their wealth and riches into the sea, for which they have run such hazard?
Taylor. Contemplations, book i. ch. x.

Saint Paul from the 18th verse of this chapter, to ch. vi. 12. gives another reason for his *disinteressed* carriage in preaching the Gospel, and that is, his love to Christ, who by his death having given him life who was dead, he concludes, that in gratitude he ought not to live to himself any more.
Locke. On the 2 Corinthians, ch. v. v. 13. (note 136.)

The wisest, the best, and most considering, the most *disinteressed* men have taken the part of religion, and been zealous defenders of it; whereas on the other side, the younger, the looser, the more debauched part of mankind, have been most enclined to atheism and irreligion. *Stillingfleet. Sermon* 9. vol. ii.

It is, doubtless, one of the greatest absurdities that can well fall within the thoughts of man, to imagine that God who has cast the business of man's salvation into so large a compass, as to share out to every other faculty and affection of the soul its due part and proportion in this great work, should yet wholly *disinterest* those two noble leading affections of hope and fear, from having any thing to do in the same.
South. Sermons, vol. iv. p. 204.

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DISINTERESS. — DISJOIN.

His fears hastened him [Cromwel] to the accomplishment of his design, lest the *disinterested* proceeding of the parliament, who were about to leave the nation under a form of government that provided sufficiently for the good of the community, might work the people into a greater aversion to his selfish design.
Ludlow. Memoirs, vol. ii. p. 16.

You have the very same thought spun out a hundred ways, and drawn into mottoes and devices to set forth this riddle; That act as *disinterestedly* or generously as you please, self still is at the bottom, and nothing else.
Shaftesbury. An Essay on the Freedom of Wit and Humour, part iii. sec. 3.

The historian or relater of things important to mankind, must whoever he be, approve himself many ways to us; both in respect to his judgment, candour, *disinterestedness*, e'er we are bound to take any thing on his authority.
Id. Ib. part iv. sec. 3.

He [the Earl of Dorset] has managed some of the greatest charges of the kingdom, with known ability; and laid them down with entire *disinteressment*. *Prior. Postscript to his Preface.*

I served the queen to the last gasp as faithfully, as *disinterestedly*, as zealously, as if her life had been good for twenty years, and she had had twenty children to succeed her.
Additions to the Life of Lord Bolingbroke, vol. i. p. 127.

Lactantius also argues in defence of the religion, from the consistency, simplicity, *disinterestedness*, and sufferings of the Christian historians, meaning by that term our Evangelists.
Paley. Evidences, vol. i. ch. ix. sec. 1.

DISINVALIDITY: *Dis*, and *invalidity*. See INVALID. Corruptly used as, *Disvalidity* or *Invalidity*; want of *validity*, strength or force

Againe, I doe call those some men's doctrines in this point, private opinions: and so well may I doe, in respect of the *disinvalidity* and disproportion of them.
Mountague. Appeale to Caesar, part ii. p. 106.

DISINVOLVE: *Dis*, and *involve*, q. v. *Involve*, Lat. *involv-ere*, to infold; *in*, and *volv-ere*, to roll.
To unroll, unfold, disclose.

——————— And for thee
Creation universal calls aloud
To *disinvolve* the moral world, and give
To nature's renovation brighter charms.
Young. The Complaint, Night 9.

DISINURE: *Dis*, and *inure*, q. v. *Ure*, contracted from *usura*, and that formed from *uti*, *usus*, to use, to accustom.
To strip, divest or deprive of, usage or custom.

Thus much we are hinder'd and *disinur'd* by this course of licencing toward the true knowledge of what we seem to know.
Milton. Works, vol. i. fol. 155. *Of Unlicens'd Printing.*

DISJO'IN, DISJO'INT, *v.* DISJO'INT, *n.* DISJO'INT, *adj.* DISJO'INTING, DISJO'INTLY, DISJU'NCT, DISJU'NCTION, DISJU'NCTIVE, *n.* DISJU'NCTIVE, *adj.* DISJU'NCTIVELY, DISJU'NCTURE.

Lat. *disjung-ere*, *junctum*; (*dis*, and *jungere*, to join.) *Jungo*, Vossius says, *a* jugo, *a insertâ*: *jug-are*, from *jug-um*, which Tooke thinks is the past participle *joc*, of *ge-ican*, to yoke.
"Fr. *disjoindre*; to disjoin, to disunite, part, uncouple, divide, separate, sever, sunder." Cotgrave.

Tho gan this Medea to him declare
The peril of this case, fro point to point
Of his bataile, and in what *disiolnt*
He mote stond.
Chaucer. Of Hypsiphile and Medea, fol. 205.

Who wrestled best naked, with oile enoint,
Ne who that bare him best in no *disiolnt*.
Id. The Knightes Tale, v. 2964.

For they sayd all those landes were belde of right and of the demayne of the crowne of Englande, wherfore they sayde, they wolde not *disiayne* nor discouer the from the crowne.
Lord Berners. Froissart. Cronycle, vol. ii. ch. 200.

This man is so cunning in his inclusiues & exclusiues, that he dyscerneth nothing betwene copulatiues and *disiunctiues*.
Sir Thomas More. Workes, fol. 943. *The Debellacion of Salem and Byzance.*

How happy are all other living things
Which though the day *disjoin* by several flight,
The quiet ev'ning yet together brings,
And each returns unto his love at night?
Drayton. Ideas, 37.

And so well faines, so mixeth cunningly
Falshood with truth, as no man can espie
Where the midst differs from the first: or where
The last doth from the midst *disjoyn'd* appear.
Ben Jonson. Horace. The Art of Poetry.

But no eruption did in general
Break down their rest with universal sin;
No public shock *disjointed* this fair frame,
Till Nemesis from out the Orient came.
Daniel. History of Civil Wars, book vi.

——————— Thus we see
That rest and motion cannot be *disjoynt*,
When motion's swift e'en to infinite.
More. On the Soul, part iii. can. 2. st. 12.

VIR. That poor *disjoynting*,
That only strong necessity thrust on you,
Not crime, nor studied cause of mine; how sweetly,
And nobly I will bind again and cherish.
Beaumont and Fletcher. The Double Marriage, act iv. sc. 1.

But then (2.) The divine liberty and freedome consists not in his acting by meer arbitrarious will, as *disjunct* from his other attributes. *Glanville. Preexistence of Souls*, ch. vii.

The epistle of Pope Gregory the Third, to the clergie of Bavaria, which gives that *disjunct* charge, of either living chastely, or marrying a wife whom they may not divorce, is nowhere (for sooth) extant, because he finds it not in his Binius or Baronius.
Hall. Works, vol. i. fol. 736. *The Honour of the Married Clergie.*

Reasonably presumming, that as the *disjunction* had caused their loss, so their union might recompense it with large amends.
Raleigh. History of the World, book v. ch. ii. sec. 8.

But it is the manner of the Grecians to bring in the word [Kai, and] in the end of a *disjunctive* enumeration, in a *disjunctive* sense, as in that, (*Gal.* iii. 21,) after he had said, there is neither Jew nor Greek, neither bound nor free, he ends that last *disjunction*, neither male or female; in Greek it is, neither male and female, so in the original, and the Syriac so reads it. *Goodwin. Works*, vol. iv. part iv. fol. 288.

By this rule it is also, that words are taken and construed, sometimes by extention; sometimes by restriction; sometimes by implication; sometimes a *disjunctive* for a copulative; a copulative for a *disjunctive*.
State Trials. The Case of the Postnati.

Now whereas it is said, *Erit Jehovæ et offerem illud holocaustum*, the word signifieth *et* and *aut*, it may be taken *disjunctively*; *aut offeram*, that is, it shall either be the Lord's by separation, or else, an holocaust by common oblation.
Sir Thomas Brown, book v. ch. xiv.

But this word in my text, takes in and comprehends all, and imports a making all whole again; whether in respect of restoring former peace and joy again, instead of pain; or of making all sound again; of those bruises, *disjunctures*, or brokenness of bones, made by sinnings in our souls, unto a new perfection of peace and holiness, that is, which is comparatively such.
Goodwin. Works, vol. ii. part iv. fol. 347.

There succeeded in the same place the departure of my no less dear neice, your long, and I dare say, your still beloved consort (for love and life are not conterminable) as well appeareth by your many tender expressions of that *disjuncture*, and by that monument of your own excellent invention which you have raised to her memory. *Reliquiæ Wottonianæ*, p. 477.

But either to the clasping vine
Does the supporting poplar wed,
Or with his pruning-hook *disjoin*
Unbearing branches from their head,
And grafts more happy in their stead.
Dryden. Horace. The second Epode.

Then straight in anagram a wretched crew
Will pay their undeserving praises too;
While on the rack his poor *disjointed* name
Must tell its master's character to Fame.
Parnell. To Lord Viscount Bolingbroke. On different Styles of Poetry.

But we were fain to make a much more laborious and diligent exhaustion of the air to procure the *disjunction* of the marbles this second time, than was necessary to do it at the first.
Boyle. Works, vol. iii. p. 276. *New Experiments, Physico-mechanical.*

Since she had been Queen of England, they left it to the king to determine, whether she should die so infamous a death [burning] or be beheaded: but the judges complained of this way of proceeding, and said, such a *disjunctive*, in a judgment of treason, had never been seen.
Burnet. History of the Reformation, Anno 1536.

I speak this *disjunctively*, because the instincts of animals are not all of one kind in differing species, and sometimes are manifold even in the same individual.
Boyle. Works, vol. vi. p. 728. *The second Part of the Christian Virtuoso, Aphorism* 7.

The Athenians, accustomed to reduce every thing to art, and among whom the spirit of science was more prevalent than in any other nation, had contrived a kind of technical logic long before the days of Aristotle. Their sophists taught it in conjunction with rhetoric and philosophy. But Aristotle brought it [*Logic*] to perfection, and seems to have been the first who professedly *disjoined* it from other arts and sciences.
Beattie. On Truth, part iii. ch. i. p. 342.

Windmill-street consisted of *disjoined* houses; and a windmill, standing in a field on the west side, proves from what its name was derived. *Pennant. London*, p. 162.

All this is done upon their favourite principle of disunion, of sowing jealousies amongst the different orders of the state, and of *disjointing* the natural strength of the kingdom: that it may be rendered incapable of resisting the sinister designs of wicked men, who have engrossed the royal power.
Burke. On the Present Discontents.

I am entitled to contend, that one side or other of the following *disjunction* is true; either that the Evangelists have delivered what Christ really spoke, and that the event corresponded with the prediction; or that they put the prediction into Christ's mouth, because at the time of writing the history, the event had turned out so to be. *Paley. Evidences*, part i. ch. iii.

Others [conjunctions] termed *disjunctive* connect sentences, while they seem to *disjoin* their meanings, and set as it were, one part of a sentence in opposition to another: as, Socrates was wise, but Alcibiades was not.
Beattie. Moral Science, part i. ch. i. sec. 3.

The truth of *disjunctives* depends on the necessary and immediate opposition of the parts.
Watts. Logic, part ii. ch. ii.

DISJUDGE: *Dis*, and *judge*, q. v. *Judge*, Fr. *juge*; Lat. *jud-ex*, *a* jure *dicendo*. Vossius.

To strip, divest or deprive of, the rank and authority of a *judge*.

And that in the last parliament of King Charles the two Chief Justices Brampston and Finch, the Chief Baron Devonport, and all the rest of the judges and barons, except two, were by the whole House of Commons and some of the commissioners here sitting, and counsel pleading against this defendant, impeached of high-treason, *disjudg'd* and put to fines and ransoms.
State Trials. Trial of Dr. John Hewet.

DISK, Lat. *discus*; Gr. δισκ-ὸς, from δίκ-ειν, to throw. Applied consequentially, to the form or shape of the thing thrown—*figura plana ac rotunda.*

So Jupiter although at so great distance from us, hath manifestly, we see, his lighter and darker parts; his belts and spots darker than the rest of his *disc*.
Derham. Astro-Theology, book v. ch. iv.

Mean-time, along the margin of the deep
His soldiers hurl'd the *disk*, or bent the bow,
Or to its mark dispatch'd the quiv'ring lance.
Cowper. Homer. Iliad, book ii.

The Discus was a lamina of metal or other hard substance, employed by the Ancients in their athletic exercises. Its form was usually circular, and raised on both sides in the middle, like a lens. The term δισκοείδης, is applied by Dioscorides (lib. ii. ch. 186) to a corn of the grain *thlaspi*, and by Aëtius (*de Re Medicâ*, vii. 1) to the crystalline lens of the eye. On a coin of Marcus Aurelius, struck at Apollonia, and published by Mercurialis in his *Ars Gymnastica*, appear four athletæ, each bearing in each hand a Discus, perfectly flat, and with a thong passed through it. The learned M. Burette, of the French Academy, who particularly devoted his attention to the gymnastic exercises of the Ancients, and to whose Paper on the subject of the Discus among the *Memoirs of the Academy*, we are much indebted in the compilation of this notice, was induced, from the unusual form of the Discus on this coin, to suspect the genuineness of it. But this is not a sufficient reason for rejecting the authority of the coin; as the flat Discus is still to be seen in the hand of the Discobolos in the Towneley collection: and Eustathius (*ad Odyss.* viii. 186) expressly asserts that a thong was inserted through the middle: and, indeed, many passages of the ancient writers on this subject would be unintelligible, without this supposition. Brass, iron, stone, and even wood, are mentioned as the materials of the Discus.

The Discus has been very improperly confounded with our quoit, to which it bore slight resemblance. Its perforation, which indeed seldom occurred, was not for the purpose of accuracy in hitting a mark; (an object quite foreign to the exercise;) but solely to allow the insertion of the thong, which gave the player a great advantage in wielding it. Although Apollo, according to Ovid,* exhibited in this exercise combined strength and dexterity, the Discus was principally intended as a trial of the former; and the excellence of the player seems to have been in exact proportion with the extent of his cast. The instrument was ponderous and unwieldy. The Towneley Discobolos, like Hippomedon in Statius, appears labouring with the weight, "LATEQUE *ferens sub* PECTORE *dextro Orbem*." † Statius has given, in his Vth Book of the *Thebaid*, wherein he imitated both Homer and Virgil, a very circumstantial account of the mode of using the Discus. From this it appears, that when the Discus was to be horizontally thrown, the player stooped forward, and then drew back his neck and body: ‡ in the former of these positions appears the Towneley Discobolos, and similar is the statue by Demetrius, described by Lucian, (*Philops.* xviii.) "stooping forward in the act of hurling, slightly bending one knee, as if he would rise after the cast:" when, however, the instrument was to be flung vertically, both knees

* *Exhibuit junctam cum viribus artem.* Ov. *Metam.* x. 181.
† Stat. *Theb.* vi. 655.
‡ *Jam cervix conversa, et jam latus omne redibat.* Stat. *Theb.* vi. 693.

were placed on the ground.* The horizontal mode was the most usual, as affording the best means of calculating the strength of the antagonists. Wherever the Discus fell, an arrow was fixed; the Discus was then given to the next competitor, who endeavoured to surpass the limits of his predecessor's cast. Extraordinary worthies, however, as in the case of Hippomedon, did not content themselves with the Discus employed by the rest, but brought with them one of larger dimensions. If the Discus fell from the hand of the player before it had been cast, he was not allowed to contend.

It has been a question whether the Discoboli contended naked. Ovid describes Apollo and Hyacinthus anointing themselves with oil previous to this exercise;† and Homer states it as remarkable that Ulysses entered on the contest "αὐτῇ φάρει," "in his very garment."‡ Eustathius on this passage observes that the Discoboli contended "ἡμέγυμνοι," "half naked;" but the testimony of ancient monuments countenances the opinion that they wore no covering whatever.

The Discus was a sport of so great antiquity among the Greeks, that its origin ascends to the mythological times. We have already adverted to the well known fable of Apollo and Hyacinthus, in which it is spoken of as an established and usual exercise. Pausanias attributes the discovery of it to Perseus, son of Danaus, who was no less unfortunate than Apollo; as, in the exhibition of his invention, he killed his grandfather Acrisius.§ At the restoration of the Olympic festival by Iphitus, the Discus was not admitted; nor did it make its appearance in the games until the XVIIIth Olympiad. In all other Games it formed part of the Pentathlon. This may account for the slight notice bestowed on this exercise by Pindar, who mentions but one person who succeeded in it, Eniceus, and does not add any farther commendation.‖

M. Burette informs us, that the only difference between the Discus and the σόλος was, that the latter was made of iron. But the description given of the σόλος by Homer¶ leads to the conclusion that it was a different instrument. It is called αὐτοχόωνον, "rough cast," as the best interpreters render it; whereas the Discus was highly wrought and polished, to render it more difficult of retention, and is designated by Martial, on this account, "*splendida pondera disci*."** The σόλος was, probably, a rude mass of metal, spherical rather than plane.

Discus is thought with great probability by M. Burette to signify in Cicero (*de Orat.* ii. v.) a plate of metal, which, by being struck, answered the purpose of a bell, and was used to give notice of the beginning of the gymnastic exercises. It sometimes signifies a dish, which word is derived from it; and it is often used to express the apparent plane surface of the heavenly bodies.

DISLI'KE, *v.* DISLI'KE, *n.* DISLI'KENESS, DISLI'KING, DISLI'KER. } *Dis*, and *like*, q. v. *Like*, Goth. *leik-an*; A. S. *licean*; Ger. *gleichen*. Skinner and Wachter say, from *like*, *similis*, *quia simile simili gaudet*; because *like* pleases *like*.

* ——— *Humique*
Pressus utroque genu, collecto sanguine Discum
Ipse super sese rotat, atque in nubila condit. Stat. *Theb.* vi. 679.
† Ov. *Metam.* x. 177. ‡ Hom. *Odyss.* viii. 186.
§ Paus. *Corinth.* xvi. ‖ *Olymp.* x. 86.
¶ Hom. *Il.* v. 826. ** *Lib.* xiv. *Ep.* clxiv.

To dissent, to disagree, to disapprove, disincline; to have no common or similar will, feeling, inclination or disposition or affection for; to have an ill will towards; to be displeased with or averse from.

Like as the lute delights, or else *dislikes*,
As is his heart that plays upon the same;
So sounds my Muse, according as he strikes
On my heart-strings high tun'd unto her fame.
Daniel. Sonnet 54.

And let faire Venus, that is queene of loue,
With her heart-quelling sonne vpon you smile,
Whose smile they say, hath vertue to remoue
All loue's *dislike*, and frendship's faultie guile
For euer to assoile.
Spenser. Prothalamion.

Our generall could willingly haue consented, if the king himselfe had not first broke his word; the consideration whereof, bred an utter *disliking* in the whole company, who by no means would give consent, he should hazard himselfe.
Sir Francis Drake. The World Encompassed, fol. 89.

And as for the rest, that touched the sale of corn, they promised there should be no *disliking* offered them in price.
Sir Thomas North. Plutarch, fol. 192. *Coriolanus.*

Among many *dislikers* of the queen's marriage, it chanced, one, for some other offence, to be committed to the fleete by the councell, who being an inward acquaintance of Wyats, was supposed by him to haue reuealed the conspiracy.
Speed. Queen Marie, book ix. ch. xxiii. sec. 28.

Both the government of the church by bishops, and the forms of public prayer, and consecration and ordination of bishops and ministers, was wholly *disliked* and disallowed by many of those preachers, and a new discipline and new forms laboured by them to be brought in.
Strype. Life of Archbishop Whitgift, Anno 1583.

The Puritans (for by that name they now [1564] commonly went) laboured at this juncture, all they could, to shew their utter *dislike* and resistance of that conformity that was then in agitation, out of hope, belike, that when the superiors should observe how irksome these matters were, they might be discouraged any further to press them.
Id. Life of Archbishop Parker, Anno 1565.

For that which is not design'd to represent any thing but itself, can never be capable of a wrong representation, nor mislead us from the true apprehension of any thing, by its *dislikeness* to it.
Locke. Of Human Understanding, book iii. ch. iv.

The Americans when the stamp act was first proposed, undoubtedly *disliked* it, as every nation *dislikes* an impost; but they had no thought of resisting it, till they were encouraged and incited by European intelligence from men whom they thought their friends, but who were friends only to themselves.
Johnson. Works, vol. viii. p. 180. *Taxation no Tyranny.*

To shew any *dislike* to those who were the favourites of that infamous Emperor [Domitian] was construed by him into an act of treason against himself.
Melmoth. Pliny, to Tacitus. Letter 33. book vii. (note.)

DISLIMN: i. e. The fleeting away of the clouds destroys the picture. Steevens. See LIMN; which Dr. Thomas Henshaw thinks is from the Fr. *enluminer*; which Cotgrave interprets to *limn*. He also says, *enlumineur de livres*, a burnisher of books; (we call one that coloureth or painteth upon paper or parchment, an *Alluminer*.)

ANT. That which is now a horse, euen with a thoght the racke *dislimes*, and makes it indistinct, as water is in water.
Shakspeare. Antony and Cleopatra, fol. 362.

DI'SLOCATE, DISLOCA'TION. } *Dis*, and *locate*. See COLLOCATE, and LOCAL. Lat. *locare*, *atus*, to place. Fr. *disloquer*; It. *sloggiare*; Sp. *dislocar*.

To put out of *place*; out of joint, to *displace*, to disjoint.

F. POCK. The incision is not deep nor the orifice exorbitant, the pericranion is not *dislocated*, I warrent his life for forty crowns, without perishing of any joint.
Chapman. All Fools, act iii. sc. 1.

Indeed I have heard how, in the age of our fathers, servants were in far greater subjection than now-a-dayes, especially since our civil wars hath lately *dislocated* all relations; so that now servants will do whatsoever their masters enjoyn them—so be it they think fitting themselves.

Fuller. Worthies. Berkshire.

But he [Ravillac] scap'd only with this, his body was pull'd between four horses, that one might hear his bones crack, and after the *dislocation* they were set again.

Howell. Letter 18. book i. sec. 1.

Wherefore I prefere the common opinion, which preventeth such *dislocation* of the months, by setting down a more convenient way of intercalations in the 8th year.

Ralegh. History of the World, book ii. ch. iii. sec. 7.

If it had been made of several bones without intervening, we should have had no more use for it, than if it had been but one bone. If each vertebra had had its own distinct cartilages, it might have been easily *dislocated*.

Derham. Physico-Theology, book i. ch. viii. (note 3.)

For in the historical parts of Scripture, when the order of time is interrupted, those προθύστερα προλήψεις and ἐκβάσεις, and such *dislocations*, are used sometimes only to comply with the connection of the matter, and either to dispatch all that belong to the same long narrative at once, or else to join passages allied in some other circumstance, though severed in that of time.

Boyle. Works, vol. ii. p. 271. *Touching the Style of the Holy Scriptures.*

In whichever direction he pushes, he perceives, in the form, or junction, or overlapping of the bones, an impediment opposed to his attempt; a check and guard against *dislocation*.

Paley. Natural Theology, ch. viii.

DISLO'DGE, *v.* } *Dis*, and *lodge*, q. v. *Lodge*,
DISLO'DGE *n.* } from A. S. "*ge-logian*; to place, to *lay* up, to lodge, to put up, to dispose." Somner. "Fr. *desloger*; to *dislodge*, remove, shift, flit, part or depart from an accustomed *lodging*." Cotgrave.

When euery thought and euery sorow
Dislodged was out of mine herte.

Chaucer. Dreame, fol. 365.

The Grekes oft times entended their return,
From Troye town, with long warrs all ytired,
For to *dislodge*. *Surrey. Æneis*, book ii.

Then cyther may vnfolde
the secrets of the hart,
And show how long *dislodge* hath bred
our cruell cutting smart.

Turberville. The Ventrous Louer, &c.

How often have I scal'd the craggie oke,
All to *dislodge* the rauen of her nest.

Spenser. Shepheard's Calendar, December.

FER. Marry I do think,
That we might all be lords now, if we could stand for 't.
HIO. Not I if they should offer it: I'le *dislodge* first,
Remove the bush to another climat.

Beaumont and Fletcher. Beggar's Bush, act v. sc. 2.

Thither forth-right he rode to rouse the prey,
That shaded by the fern, in harbour lay;
And thence *dislodg'd* was wont to leave the wood,
For open fields, and cross the crystal flood.

Dryden. Palamon and Arcite.

First, from the forge *dislog'd*, he thrust apart
His bellows, and his tools collecting all
Bestow'd them, careful, in a silver chest.

Cowper. Homer. Iliad, book xviii.

DISLO'YAL, } Fr. *desloyal*; It. *disleale*; (*dis*, and
DISLO'YALLY, } *loyal*;) Fr. *loyal*; It. *leale*, q. d.
DISLO'YALTY. } *legalis*, (i. e. bound or attached by *law*, or according to *law*,) one, *sc.* who religiously observes that fidelity, which according to the *laws* he owes to his Prince. Skinner.

Unfaithful to the *laws*, unfaithful to allegiance; faithless, perfidious, treacherous.

He knewe hym selfe, his actes, yea and hys name to be had in suche despyte and hatred of the more parte of hys *dysloyall* people, that nothynge (whatsoeuer he dyd) was esteemed, regarded, well spoken of or had in anye pryce.

Hall. Henry VII. The first Yere.

It is these strangers that charge me only; the other having dealt so *disloyally* and confessed it against themselves, are not to be believed. *State Trials. Trial of the Duke of Norfolk.*

The Devil and his ministers, wicked seedsmen, sowed in you darnel and cockle, treason and *disloyalty*; they have made you forget your duty to your natural prince and country.

Id. The Trial of Robert Hickford.

When that tumultuous rage and fearfull deene
Of northerne rebels ye did pacify,
And their *disloiall* powre defaced clene
The record of enduring memory.

Spenser. To the Lord of Hunsdon.

But the sad virgin innocent of all,
Adoune the rolling riuer she did poure,
Which of her name now Severne men do call:
Such was the end that to *disloyall* loue did fall.

Id. Faerie Queene, book ii. can. 10.

Dye, rather dye, then so *disloyally*
Deeme of her high desert, or seem so light:
Faire death it is, to shun more shame, to die:
Dye, rather dye, then euer loue *disloyally*.

Id. Ib. book iii. can. 5.

Kings and princes, therefore, must not blame private men, though they change and alter sometime for their profit: for therein they do but follow the example of princes, who teach them all *disloyalty*, treason, and infidelity, judging him most worthy of gain, that least observeth justice and equity.

Sir Thomas North. Plutarch, fol. 336. *Pyrrus.*

What though this prince refuses to receive
The preference, which his juster subjects give;
Fame uncontroll'd, that no restraint obeys,
The homage, shunn'd by modest virtue, pays,
And proves *disloyal* only in his praise.

Dryden. Ovid. Metamorphoses, book xv.

That is not the best account sure a man can give of himself, to say, after he hath been talking at this *disloyal* rate, that he is a good Protestant, because he was thought so eighteen years ago.

State Trials. Trial of Stephen Colledge, Anno 1681.

I need not acquaint my reader that this princess was then under prosecution for *disloyalty* to the king's bed, and that she was afterwards publicly beheaded upon the same account.

Spectator, No. 397.

I therefore meant to ask thee of thy father,
And (that my want of skill in choice might 'scape
All censure) hide thee close in Harewood castle.
Edgar with smiles consented, and, I thinke,
Harbours no thought of my *disloyalty*.

Mason. Elfrida.

DISLUSTRE: *Dis*, and *lustre*, q. v. Fr. and Sp. *lustre*; It. *lustro*; from the ancient Lat. *lustrare*, whence *illustrare*; and this from *lucere*, to shine.

To deprive of *lustre* or brightness, splendour.

And certain it is, that all those glittering passions, which so much affect our senses, get their *lustre* in the absence of that intellectual light, which as soon as it appears, deads and *dislustres* them. *Mountague. Devoute Essayes*, part ii. sec. 3.

DISMAIL: *Dis*, and *mail*. A coat of *mail*; from the Fr. *maille*; It. *maglia*; Sp. *cota de mallo*. All, says Skinner, from the Fr. *maille*, the mesh of a net, *macula retis*, from the manifest similitude to the meshes of a net.

To deprive of the coat of *mail*.

He, soone prepar'd to field, his sword forthdrew,
And him with equall value countervayl'd:
Their mighty strokes their habericons *dismayl'd*.

Spenser. Faerie Queene, book ii. can. 6.

DI'SMAL, } Of uncertain origin. Serenius thinks from *dys*, an aveng-
DI'SMALLY, } ing Deity, *dea noxia*; and *mal*,
DI'SMAL-DREAMING. }

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a preappointed time, q. d. *Dysas mal, dies vindictæ,* Minshew, *Dies malus.* Skinner's conjecture is more worthy of attention; that it may be from *dimmel*; a diminutive of *dim,* in A. S. *dimn-ian, obscurare,* to darken.

Dark, gloomy, clouded, cheerless, dull, melancholy, unhappy.

In the Example from Shakspeare's *Macbeth,* Mr. Steevens, upon mere conjecture, would read *Dismal-fatal.*

> I not wel how that I began
> Ful yuel rehcrce it I can,
> And eke as helpe me God withall
> I trow it was in the *dismall,*
> That was the ten wounds of Egypt.
> *The Dreame of Chaucer,* fol. 244.

> Soone as he entred was, the dore straightway
> Did shut, and from behind it forth there lept
> An vgly fiend, more foul than *dismall* day,
> The which with moustrous stalke behind him stept,
> And euer as he went, due watch vpon him kept.
> *Spenser. Faerie Queene,* book ii. can. 7.

A lion gaping or yawning from his prey, and the blood of it about his mouth, looks very *dismally,* the bloodiness and fierceness of his countenance is as if a flaming fire, fire and smoak and brimstone, came out of his mouth.
Hammond. Works, vol. iii. fol. 902. *On Revelations,* ch. ix.

> For she doth welcome day-light with her ditty,
> And drives away dark *dismal-dreaming* night.
> *Shakspeare. The Passionate Pilgrim,* 13.

> Your vessels and your spells prouide,
> Your charmes, and euery thing beside;
> I am for th' ayre: this night I'le spend
> Vnto a *dismall* and a fatal end.
> *Id. Macbeth,* fol. 143.

> Com'st thou, my son, alive to realms beneath,
> The dolesome realms of darkness and of death?
> Com'st thou alive from pure, ethereal day?
> Dire is the region, *dismal* is the way.
> *Pope. Homer. Odyssey,* book xi.

When prophane, malicious, subtle, treacherous politicians (such as Abimelech, Achitophel, Aman, Sejanus, Stilico, Borgia, with many like occurring in story,) are not onely supplanted in their wicked contrivances, but *dismally* chastised for them. These occurrences do more than insinuate divine wisedome to intervene, countermining and confounding such devices.
Barrow. Sermon 11. vol. i.

But I *dismally* dread the multiplication of these mortals [the Whispererrs and Laughers] under the ease and luxuriousness of a settled peace, half the blessing of which may be destroyed by 'em.
Tatler, No. 38.

Though the Atheist has no God to fear, yet the miserable, forlorn condition of a world without a ruler must keep him under perpetual alarms, in the apprehension of the *dismal* effects which chance and hazard may produce in the material system.
Warburton. The Divine Legation, book iii. sec. 6.

DISMAN, to deprive or divest of *manhood.* See MAN.

Though, indeed, if we consider this dissolution, man by death is absolutely divided and *dis-man'd.*
Feltham. Resolve 47.

DISMANTLE: *Dis,* and *mantle,* q. v. A. S. *mæntel*; Dutch and Ger. *mantel*; Fr. *mante, manteiet*; Lat. *mantelarium.*

"Fr. *desmanteller*; to take a man's cloak off his back; also to *dismantle,* to raze or beat down the walls of a fortress." Cotgrave.

Lambert presently took care so to *dismantle* the castle [of Nottingham] that there should be no more use of it for a garrison, leaving the vast ruins still standing.
Clarendon. History of the Civil War, vol. iii. part i. p. 192.

The word [restore] is also used for the rebuilding a ruined and depopulated city, *Dan.* ix. 25, &c. which is the sad emblem of a soul laid waste by sin, which defaceth its beauty, *dismantles* its strength, and brings down its highest and noblest faculties.
Comber. Companion to the Temple, part i. sec. 3.

> These have been, and these shall be in their day;
> And all this uniform, uncolour'd scene
> Shall be *dismantled* of its fleecy load,
> And flush into variety again.
> *Cowper. Task,* book vi.

> Then brave Sarpedon, tugging with both hands
> The battlement, it fell, and ample space
> For entrance left in the *dismantled* wall.
> *Id. Homer. Iliad,* book xii.

DISMARSHAL: *Dis,* and *marshal,* q. v. Deranged or disarranged, disordered.

> What was *dismarshall'd* late
> In this thy noble frame,
> And lost the prime estate,
> Hath re-obtain'd the same,
> Is now most perfect seen.
> *Drummond. Divine Poems. Sonnets.*

DISMARYED: *Dis,* and *marry,* q. v. Fr. *marier*; Lat. *maritare.*

To divorce or separate from *marriage* or matrimonial union; to disjoin those united in wedlock.

Howebeit agaynst the yonge mannes mynde he was *dismaryed,* and *maryed* agayne to another gentylwoman, at the pleasure of the Duke of Burgoyne and of the Lord de la Tremoyle, who toke on them the quarrell.
Lord Berners. Froissart. Cronycle, vol. ii. ch. 190.

DISMASK: *Dis,* and *mask,* q. v. Fr. *masque*; Ger. *maske,* a visor or disguise for the face.

To strip or deprive of a *mask*; to uncover, reveal, disclose.

> Vnhappie ghost, go waile thy grief below,
> Where neuer soule but endless horrour sees,
> *Dismask* thy mind among the mirtle trees,
> Which here I see thou art asham'd to show.
> *Stirling. Sonnet* 20.

> Boy. Faire ladies mask't, are roses in their bud:
> *Dismask't,* their damaske sweet commixture showne,
> Are Angels vailing clouds, or roses blown.
> *Shakspeare. Love's Labour Lost,* fol. 139.

DISMAST: *Dis,* and *mast,* q. v. A. S. *mæst*; Dutch and Ger. *mast.* Dutch, *mast*-boom; Ger. *mast*-baum; Fr. *mas, mast*; of uncertain origin.

To strip or deprive of the *mast.*

The weather proving somewhat more moderate on the 27th, we sent our boat to the captain of the Tryal, who, when he came on board us, produced an instrument, signed by himself and all his officers, representing that the sloop, besides being *dismasted,* was so very leaky in her hull that even in moderate weather it was necessary to ply the pumps constantly, and that they were then scarcely sufficient to keep her free.
Anson. Voyage round the World, book ii. ch. v.

Mr. Anson then represented to the viceroy the case of the ship Haslingfield, which having been *dismasted* on the coast of China, had arrived in the river of Canton but a few days before.
Id. Ib. book iii. ch. x.

DISMAW, to throw out of the *maw* or mouth, to disgorge.

The first that broke of their silence, was Don Quixote, saying, now Mistress Rodriguez, you may unrip yourself, and *dis-maw* all that you have in your troubled heart and grieved entrails.
Shelton. Don Quixote, vol. iv. ch. vii.

DISMA'Y, v.
DISMA'Y, n.
DISMA'YEDNESS,
DISMA'YFULL.

By an easy and elegant metaphor, says Skinner, from the Lat. *dis,* and Sp. *majar,* to bruise, to crush, from the Lat. *mallens,* q. d.

DISMAY. — DISME.

malleo frangere. More probably, *dis*, and *may*, to have might or power. A. S. *mag-an*; Ger. *mog-en*; Dutch, *mag-en*: "*posse, valere, prævalere*; to may or can, to be able, to avail, to prevail." Somner.

"Fr. *esmayer*; to be sad, pensive, astonied, careful." Cotgrave. "Sp. *desmayar*; to faint, to swoon, to lose courage, to *dismay*." Delpino. In English, *dismay* is more strongly applied.

To deprive of might or power, of all active courage, of fortitude; to daunt, to dispirit, to dishearten.

> Al by nygte he wende forþ, and sogte out here son.
> Some heo fonde ligge slepe, heo *demayde* hem anon.
> *R. Gloucester*, p. 156.

> ——————— þat falle mad him afright,
> He [William] stode alle *dismaied*, þan said tille him a knyght.
> *R. Brunne*, p. 70.

> Like him, that wand'ring in the bushes thick,
> Treades on the adder with his reckless foote,
> Rared for wrath swelling her speckled neck,
> *Dismay'd*, geues back all sodenly for fere.
> *Surrey. Virgil. Æneid*, book ii.

Her husband desired her not to be in the least manner *dismayed* at his sufferings, and so for a while they parted, she using these words, "Farewell my dearest, be of good comfort, I am not *dismayed*."
State Trials. Proceedings against Bastwick, Burton, and Prynne.

> Perdy (said he) heere comes and is hard by
> A knight of wondrous powre, and great assay,
> That neuer had encountred enemy,
> But did him deadly daunt, or foul *dismay*,
> Ne thou for better hope, if thou his presence stay.
> *Spenser. Faerie Queene*, book ii. can. 4.

All our mundanities are not to be assaulted at once, for fear of sensitive natures being subject of too great and sudden desolation, and *dis-mayedness*.
Mountague. Devoute Essayes, Treat. 6. part ii. sec. 3.

> She comming forth, when as she first beheld
> The armed prince, with shield so blazing bright,
> Her ready to assaile, was greatly queld,
> And much *dismay'd* with that *dismayfull* sight,
> That back she would haue turn'd for great affright.
> *Spenser. Faerie Queene*, book v. can. 11.

> She thought herself the trembling dame who fled,
> And him the grisly ghost that spurr'd th' infernal steed:
> The more *dismay'd*, for when the guests withdrew
> Their courteous host, saluting all the crew
> Regardless pass'd her o'er.
> *Dryden. Theodore and Honoria.*

> Beneath thy arm the Nemean monster fell;
> Thy arm with terrour fill'd the realms of hell;
> Ev'n hell's grim porter shook with dire *dismay*
> Shrunk back and trembled o'er the mangled prey.
> *Pitt. Virgil. Æneid*, book viii.

> Say, Juno, why this sudden resentment?
> Thou seem'st *dismay'd*: return'st thou by command
> Of Jove, thy terrible though wedded lord.
> *Cowper. Homer. Iliad*, book xv.

> In the dread season of *dismay*,
> In that your hour of trial say,
> Who then shall prop your sinking heart.
> Who bear affliction's weightier part?
> *Brookes. Fables. The Sparrow and the Dove.*

DISME, Fr. *disme*, a tythe or tenth. From the Lat. *decimus*.

> The *disme* goth to the battaile,
> As though Christe might not availe
> To do them right by other waie.
> *Gower. Conf. Am. Prologue*, fol. 3.

Nowe yf the spiritualtie had bene aboute to haue gathered a *disme* amonge them and geuē it me: Tyndall here had loste it me euery peny.
Sir Thomas More. Works, fol. 423. *The first Part of the Confutation of Tyndall.*

The Abbot of Waltham being appointed collector of a *disme*, granted unto the king, in discharge of himself, in the Exchequer, pleadeth, *Quo, &c.*
State Trials. Proceedings on the Habeas Corpus.

DISME. — DISMEASURED.

The Dismes, *Decimæ*, or *Tenths*, are the Tenth part of the yearly value of all Spiritual Benefices anciently paid, together with the *First Fruits*, (*Annates, Primitiæ*, the whole profit of the first year,) throughout all Western Christendom to the Pope, who, as *Pastor Pastorum*, claimed *Decimas Decimarum*. This claim was founded *jure divino* on the precedent of the Jewish High Priest, who received Tenths from the Levites. (*Numbers*, xviii. 16.) Concerning the date of their origin, authorities differ. Thierri de Niem, Secretary to Gregory XI. and to several of his successors, says that Boniface IX. first received them about the year 1399. (*De Schismate*, ii. 2.) In this statement he is followed by Platina, in his life of this Pontiff. Nevertheless, he admits, and Polydore Vergil (*de Inv. rer.* viii. 2) agrees with him, that it is doubtful whether the custom may not be carried back to John XXII.; so also Thomas of Walsingham, (Edw. II. 84;) and Rainulphus of Chester, (vii. 42.) The English Kings felt much dissatisfaction at this drain from the revenues of the Church. Edward III. once discharged the Pope's Nuncio from gathering them, (2 Edw. III. *Claus. Rot.* in 4;) and many prohibitions against the Papal collectors, on complaints made by the Commons in Parliament, may be found in Lord Coke's *Jurisdiction of Courts*, (14.) In the Statute 1 Richard II. this payment is termed a "very novelty;" and in 2 Henry IV. 1, still more strongly, a "horrible mischief," and a "damnable custom."

Occasionally, however, the See of Rome quieted these outcries by assigning the tribute for a certain time to the Kings themselves; thus Urban VI. gave them to Richard II. during the war with France, (Pol. Vergil, *Hist. Ang.* xx.) At the Reformation, they were annexed for ever to the Crown by 26 Henry VIII. 3; and a subsequent Statute 32 Henry VIII. 46, erected a Court for ordering them. This was dissolved in the first year of Mary's reign, who did not, however, restore them to the Pope, but entirely discharged the Clergy of them. They were revived on Elizabeth's accession; and again being appropriated to the Crown, were placed under the controul of a *Remembrancer* belonging to the Court of Exchequer. By 2 Anne II. these Tenths and First Fruits of large Benefices were granted for the augmentation of Poor Livings; and all under £50. annual value were discharged of such payments. The number of Livings which partook of *Queen Anne's Bounty* at its commencement were 5597; the average annual value of which did not exceed £23. each. The *valor Beneficiorum* by which the Clergy are rated, was made in the *King's Books* by Henry VIII., although an older taxation, 20 Edward I. exists in the Exchequer. Stavely, *Romish Horseleech*, ch. ii.

DISMEASURED: *Dis*, and *measure*, q. v. Lat. *mensura*, from *mensus*, past participle of *metiri*, to mete or measure.

Out of *measure*, immoderate.

I will not that my penne bee so *dismeasured* to reproue so muche the auncieate men, that the gloria all onely shoulde abyde with them that be present.
Golden Boke. Prologue, B.

DISME'MBER, DISME'MBERMENT, DISME'MBERING. } Fr. *dismembre*; It. *dismembrare*; Sp. *desmembrar*. *Dis*, and *member*; Lat. *membrum*; the etymology of which Vossius thinks is not very evident.

To separate, disjoin, disunite, *member* from *member*; limb from limb, one part or portion of a whole or entire body from another; "to tear, mangle, cut, rend from or in pieces." Cotgrave.

> & among alle ojere meest reuje it was ido,
> Jat sir Simon Je olde man *desmembred* was so.
> *R. Gloucester*, p. 559.

> ——————— Je coroune forto sane
> *Dismembred* not a dele. *R. Brunne*, p. 313.

For Cristes sake swere not so sinnefully, in *dismembring* of Crist, by soule, herte, bones, and body: for certes it seemeth, that ye thinken that the cursed Jewes *dismember'd* him not ynough, but ye *dismembre* him more.
Chaucer. The Persones Tale, vol. ii. p. 333.

As the hamer cuttith, brekyth, or dissenerith iron and other harde metallys, so dyd this Charlis *dismembre* and cut or breke the enemyes of France throughe his hyghe prowesse.
Fabyan. Works, vol. i. part vi. ch. 147.

> His goodly corps on ragged clifts yrent,
> Was quite *dismembred*, and his *members* chaste
> Scatt'red on every mountaine, as he went,
> That of Hyppolytus was left no moniment.
> *Spenser. Faerie Queene*, book i. can. 5.

But that there was no sutche *dismembringe* of the holy communion at that time, we may wel vnderstande both by S. Basile, Nazianzene, Gregorie, Nyssene, and others of that age.
Jewel. A Replie to M. Hardinge, fol. 137.

They found matter of dispute upon the territories that belonged to the several towns, and especially upon the Châtelenie of Aeth, which France had *dismembered* since it was in their possession, and had joined above three-score villages to the Châtelenie of Tournay.
Sir William Temple. Memoirs from 1672 *to* 1679.

> Whose pulse in every vein beats strong,
> Whose limbs leap light the vales along,
> May yet ere noon tide meet his death,
> And lie *dismember'd* on the heath.
> *Beattie. The Hares, a Fable.*

All their [the Scotts] members met in the same house, and the king's vassals were not increased upon the *dismembering* a royal fief, as was the custom in England.
Priestley. On History, part v. lect. 46.

The partition treaties forced the king of Spain to make a will in favour of the house of Bourbon; and the Spaniards threw themselves into the arms of France, to prevent the *dismemberment* of their monarchy.
Bolingbroke. Works, vol. i. p. 214. *The Occasional Writer*, No. 11.

I perhaps shall prove in a future letter, with the political map of Europe before my eye, that the general liberty and independence of the great Christian commonwealth could not exist with such a *dismemberment*; unless it were followed (as probably enough it would) by the *dismemberment* of every other considerable country in Europe.
Burke. On a Regicide Peace.

DISMI'SS, *v.* DISMI'SS, *n.* DISMI'SSAL, DISMI'SSION, DISMI'SSIVE. } It. *dimettere*; Lat. *dimittere*, *dimissus*. Mittere *facere ut eat*, to cause to go, to send. *Mitto*, Vossius thinks, is from *μεθιω*, *seu μεθιημι*.

To cause to go or depart, to send away, to discard, to discharge.

They being *dismissed* spread by and by a report abroad of the arriuall of a strange nation, of a singular gentlenesse and courtesie.
Hakluyt. Voyage, &c. Richard Chanceler, vol. i. fol. 246.

And thereupon hee *dismissed* his friends from him, and continued many daies in the same place.
Brende. Quintus Curtius, book ix. fol. 272.

> Then was that whole assembly quite *dismist*,
> And nature's selfe did vanish; whither no man wist.
> *Spenser. Faerie Queene*, book vii. can. 7.

His majesties servants, with great expressions of grief for their *dismiss* poured forth their prayers for his Majesty's freedom and preservation, and so departed.
Sir T. Herbert. Memoirs of King Charles I. p. 14.

35 Henry VI. It was the resolution of all the judges, that matters of outlawry was a sufficient cause of *dismission* of any member out of the house.
State Trials. 1 *James I.* 1604. *The case between Goodwin and Fortescue.*

> Nor only dost degrade them, or remit
> To life obscur'd, which were a fair *dismission*,
> But throw'st them lower than thou didst exalt them high.
> *Milton. Samson Agonistes*, l. 988.

But to end this moot, the law of Moses is manifest to fix no limit therin at all, or such at least as impeaches the fraudulent abuser no more then if it were not set; only requires the *dismissive* writing without other caution, leaves that to the inner man, and the bar of conscience.
Milton. Works, vol. i. fol. 247. *Of Nullities in Marriage.*

> The liquid air his moving pinions wound,
> And, in a moment, shot him on the ground.
> Before he came in sight the crafty God
> His wings *dismiss'd*, but still retain'd his rod.
> *Dryden. Ovid. Metamorphoses*, book i.

> If, as our dreaming Platonists report,
> There could be spirits of a middle sort,
> Too black for heaven, and yet too white for hell,
> Who just dropt half way down, nor lower fell;
> So pois'd, so gently she descends from high,
> It seems a soft *dismission* from the sky.
> *Id. The Hind and Panther.*

I accept of your invitation to supper; but I must make this agreement before hand, that you *dismiss* me soon and treat me frugally. *Melmoth. Cicero, to Catilius*, let. 12.

"They besought him, saying send her away, for she crieth after us." Send her away,—that is grant her petition, and give her her *dismissal*. *Horsley. Sermon* 38. vol. iii.

> With them, [the Gods] I therefore fight not, but if earth
> Produce thy food, and thou be man, approach,
> And win a swift *dismission* to the shades.
> *Cowper. Homer. Iliad*, book vi.

DISMOUNT: Fr. *desmonter*; It. *dismontar*, *smontare*. *Dis*, and *mount*; from the Lat. *mons*, *montis*, high or elevated ground.

To descend or cause to descend, to get down or alight, to throw off or cast down.

> Of their falsehood more could I recount,
> But now the bright sunne ginneth to *dismount*.
> *Spenser. Shepheard's Calendar, May.*

There we found six great pieces of brass ordnance, *mounted* upon their carriages, some demy, some whole culvering: we presently *dismounted* them.
Sir Francis Drake Revived, fol. 10.

> Thus to their fame, when finished was the fight,
> The victors from their lofty steeds alight:
> Like them *dismounted* all the warlike train,
> And two by two proceeded o'er the plain.
> *Dryden. The Flower and the Leaf.*

Did not Samuel exercise such a charity, when being ingratefully and injuriously *dismounted* from his authority, he did yet retain toward that people a zealous desire of their welfare, not ceasing earnestly to pray for them?
Barrow. Sermon 25. vol. i.

> ——————O the sorceries of sense!
> They work this transformation on the soul,
> *Dismount* her, like the serpent at the fall,
> *Dismount* her from her native wing (which soar'd
> Ere while ethereal heights,) and throw her *down*,
> To lick the dust, and crawl in such a thought.
> *Young. The Complaint, Night* 7.

DISNATURED: Fr. "*dematurer*; to make unnatural; to weaken nature." Cotgrave. *Dis*, and *nature*, q. v. Lat. *natura*, from *natus*, past participle of *nasci*, to be born.

Unnatural, ill-natured.

And make this empire of the north to shine,
Against all th' impious workings, all th' assays
Or vile *disnatur'd* vipers; whose design
Was to embroil the state, t' obscure the light,
And that clear brightness of thy sacred right.
Daniel. A Panegyric to the King's Majesty.

——————— If she must teeme,
Create her childe of spleene, that it may live
And be a thwart *disnatur'd* torment to her.
Shakspeare. Lear, fol. 289.

Can the stern mother, than the brutes more wild
From her *disnatur'd* breast tear her young child;
Flesh of her flesh, and of her bone the bone,
And dash the smiling babe against a stone.
Churchill. Gotham, book iii.

DISOBE'Y, DISOBE'ISANCE, DISOBE'ISANT, DISOBE'DIENCE, DISOBE'DIENCY, DISOBE'DIENT, DISOBE'DIENTLY. *Dis*, and *obey*. Fr. *desobeir*; Sp. *desobedecer*; It. *disubidire*. *Obey*, from *ob-ed-ire*, compound of *ob*, and *aud-ire*, to hear, hearken or listen to; and thus, to comply with, submit to the will or wishes of another.

To refuse or deny, or withhold or withdraw, *obedience*, compliance or submission, to the will or wishes of another; to act contrary to rule or order, or command; to resist authority.

And touching this, full few men there be
Unneths any dare I safely say,
Fro day to day as men may all day se
But that the best of God they *disobey*.
Chaucer. The Letter of Cupide, fol. 329.

For as moche as a man is not obeisant to God, that is his Lord, therefore is his herte to him *disobeisant* thurgh concupiscence, which is called nourishing of sinne and occasion of sinne.
Id. The Persones Tale, vol. ii. p. 306.

Anone begonne to *disobeie*
With werres vpon euery side.
Gower. Conf. Am. book v. fol. 96.

Nowe then vpon that other side
To tell my *disobeisance*
Ful sore it stant to my greuance.
Id. Ib. book i. fol. 15.

And though I make no semblant,
Myn herte is all *disobeisant*,
And in this wise I me confesse
Of that ye clepe vnbuxomnes.
Id. Ib. book i. fol. 16.

O that ye wolde feare the Lord and serue him and heare his voyce, and not *disobeye* the mouth of the Lorde: and that both ye & the kynge that raygneth ouer you, wolde folow the Lord youre God.
Bible, Anno 1551. 1 *Kynges*, ch. xii.

Thenne they all with one voyce answered, we wyll that this be done, for surely he is *disobeysaunt* and a rebell agaynst you.
Lord Berners. Froissart. Cronycle, ch. xliii.

For lacke of whiche dylygence, thei that were disposed to do *disobeysaunce*, were incouraged and inholdened.
Hall. Henry VI. The fourth Yere.

And nowe, for your contempte and *disobedience*, goo you to the prysone of the kynges benche, wherevnto I commytte you, and remayne ye there prisoner vntyle the pleasure of the kynge your father be further knowen.
Sir Thomas Elyot. Governour, book ii. ch. vi.

And howe is the king *obeyed*, whose wisest be withstanded, the *disobedientest* obeyed, the high in authoritie not waied, the vnskillfullest made chief capitaines.
Sir John Cheeke. The Hurt of Sedition, C. iii.

Rich. Villaines set downe the course or by St. Paul
I'le make a coarse of him that *disobeys*.
Shakspeare. Richard III. fol. 174.

Meanwhile I cannot omit to take notice of one auxiliary consideration, taken in to approve the sincerity of his doctours; considering, saith he, the corruptness of our nature, the prejudice ought rather to stand on the part of the *disobeyers* than obeyers of any government.
Hammond. Works, vol. ii. part ii. fol. 228. *The Dispatcher dispatched*, ch. ii. sec. 9.

Search thro' the world, we shall not know a thing,
Which may to reason's eye more horror bring,
Then *disobedience* to the highest cause,
And obstinate aversion from his laws.
Beaumont. Of Sinne.

And from thence labour to bring in again
The outlet will of *disobediency*;
Send terrour, threats, intreaties, but in vain.
Daniel. History of the Civil Wars, book vii.

I will go seek some unfrequented path,
Either in desert woods or wilderness,
There to bewail my innocent mishaps,
Which heav'n hath justly poured down on me,
In punishing my *disobediency*.
Taylor. The Hog hath lost his Pearl, act iii.

[It is found grievous] that these commissioners usually appoint and allot to women discontented at and unwilling to live with their husbands, such portion and allowance for present maintenance, as to them shall seem meet: to the great encouragement to wives to be *disobedient* and contemptuous against their husbands. *State Trials. The great Case of Impositions.*

He *disobedientlie* refused to come, pretending some feare of bodilie harme, through the malice of some that were about the king. *Holinshed. Edward III. Anno* 1340.

That sike of the *disobedients* as shall be receiued to mercie and pardon, protest the true religion, and sweare to resist the decrees and execution of the councell of Trent.
Id. History of Scotland, Anno 1572.

——————— And when night came on
Sleep and the same forewarning dream begun:
Once more the God stood threatening o'er his head;
With added curses if he *disobey'd*.
Dryden. Ovid. Metamorphoses, book xv.

A father commands his son to ask him blessing every day, and is ready to give it him; but so long as he is undutiful to him in his other actions, and lives in open *disobedience*, forbids him to come in his sight. *Tillotson. Sermon* 8. fol. 280.

Whereby you might at all times have repressed the insolency, and corrected the *disobediency* of such as therein should have presumed to offend, if such care and vigilancy had been used within your charge as appertaineth.
Strype. Life of Archbishop Grindall, Anno 1580.

Man, who was placed originally with every circumstance of happiness about him, *disobeyed* his Maker, fell from that happy state, and became subject to God's displeasure.
Gilpin. Sermon 27. vol. ii.

The same favourable conclusions may also be drawn from the weakness of human nature, which though it be no excuse for stubborn *disobedience*, yet seems to render the penitent proper objects of divine mercy.
Jortin. Discourse concerning the Christian Religion, vii.

——————— Whose sire,
Percosian Merops, in prophetic skill
Surpass'd all others; he his sons forbade
The mortal field, but *disobedient* they
Still sought it, for their destiny prevail'd.
Cowper. Homer. Iliad, book xi.

DISOBLI'GE, DISOBLIGA'TION, DISOBLIGE'MENT, DISOBLI'GER, DISOBLI'GINGLY. *Dis*, and *oblige*. Fr. *disobligare*; Sp. *desobligar*; Fr. "*desobliger*; to release or discharge of a bond, to quit of an *obligation*." Cotgrave. Lat. *ob-ligare*, *ob*, and *ligare*, to bind, to hold to. Our old English writers use the word properly as the French and

Italian: viz. to release or free from bond or *obligation*. To *oblige* is, to bind, sometimes with a subaudition of—by acts of kindness or service; and *disoblige* is opposed to this; Not to bind or attach by kindness or service; to withhold, to refuse a kindness or service; and thus To offend, to give offence to, to displease.

Sir, I hope I [Whitelocke,] may be thought capable to know my king, and to understand what protection I was to have from him, the mutual relations of both; and further I hold myself *disobliged*.
State Trials. Proceedings against Hollis and Whitelocke.

But however, could a man by his will, oblige himself, or make any thing unlawful to him, there would be nothing got by this, because then might he by his will, *disoblige* himself again, and make the same lawful as before.
Cudworth. Intellectual System, fol. 893.

For sure there is no precept of Christianity, wherein the speculation and the practice are more distant one from another then in this of loving our enemies, and benefitting our *disobligers*.
Mountague. Devoute Essayes, Treat. 15. sec. 4.

He could not but well remember how foully that business had been managed, and how *disobligingly* he himself had been treated by that embassadour.
Clarendon. History of the Civil War, vol. i. part i. p. 14.

If I make a voluntary covenant as with a man to do him good, and he prove afterward a monster to me, I should conceive a *disobligement*.
Milton. Works, vol. i. fol. 320. *The Tenure of Kings and Magistrates.*

That if he receded from what he had promised, it would be such a *disobligation* to the prince who had set his heart now upon the journey, after his majesty's approbation, that he could never forget it, nor forgive any man who had been the cause of it.
Clarendon. History of the Civil War, vol. i. part i. p. 16.

If the contrary reason makes them so that the law could not justly have been impos'd, or if it had been *de facto* impos'd, it could not oblige the conscience, then the conscience is restor'd to liberty and *disobligation*.
Taylor. Rule of Conscience, rule 3. book iii. ch. vi. sec. 3.

Thus doth God's design concerning the abolition of this religion appear by verbal testimonies; the same we see also declared by real effects; his providence hath made good his word, he hath not only *disobliged* men from that religion, but hath manifestly discountenanced it. *Barrow. Sermon* 15. vol. ii.

I likewise either found or form'd an image to myself of the contrary kind; that those who lost the prizes, were such as had *disoblig'd* the poet or were in disgrace with Augustus, or enemies to Mecænas: and this was the poetical revenge he took.
Dryden. Virgil. Dedication, fol. 213.

Nor can it be any just offence unto her majesty of France, whom they highly honour and esteem, as a good and glorious queen; nor any *disobligation* to the ambassador the Prince D'Harcourt, whom likewise they desire to treat with all demonstrations of civility and respect; if, according to the laws of all nations, the law of this kingdom be put in execution against one who is a native, a subject, a delinquent.
Parliamentary History. Charles I. Anno 1643.

DISOCCIDENT, to turn away from the west; Lat. *occidens*, the setting, &c. of the Sun. See DISORIENT.

Perhaps some roguing boy that managed the puppets, turned the city wrong, and so *disoccidented* our geographer.
Marvell. Works, vol. iii. p. 39. *The Rehearsal Transposed.*

DISODEA, or rather DYSODEA, in *Botany*, a genus of the class *Pentandria*, order *Monogynia*. Generic character: calyx five-parted; corolla funnel-shaped; capsule compressed, one-celled, the base two-valved, two-seeded; receptacle filiform, seeds orbicular, with a membranaceous band.

One species, *D. fœtida*, native of the woods of Peru. Persoon.

DISORBED: *Dis*, and *orb*; Lat. *orbis*.

Thrown out of its *orbit* or sphere of motion.

And reason flyes the object of all harme;
Who maruels then when Helenus beholds
A Grecian and his sword, if he do set
The very wings of reason to his heels.
And flye like chidden Mercury, from Jove,
Or like a starre *disorb'd*.
Shakspeare. Troylus and Cressida, fol. 85.

DISORDAIN: *Dis*, and *ordain*; Lat. *ordo, inis*. See to DISORDER. Fr. *desordonne*; "*disorderly, disordinate*, unruly, *disordered*, outrageous, unbridled, out of all compass." Cotgrave. In R. Gloucester it appears to mean, "To put out of *orders*, &c. as a Clerc."

——— Zuf eni clerc as felon were itake,
& vor felon iproued, & ne mizte it nozt uorsake,
That me solde him uerst *disordeini*.
R. Gloucester, p. 473.

Glotonie is unmesurable appetit to ete or to drinke: or elles to do in ought to the unmesurable appetite and *disordeined* coveitise to ete or drinke. *Chaucer. The Persones Tale*, vol. ii. p. 358.

DISO'RDER, *v.*
DISO'RDER, *n.*
DISO'RDEREDLY, *adj.*
DISO'RDERLY, *adv.*
DISO'RDERLINESS,
DISO'RDINATE,
DISO'RDINATELY,
DISO'RDINANCE.

Dis, and *order*. Fr. *n. disordre*; It. *disordine*; Sp. *desorden*; It. *v. disordinare*; Sp. *desordenar*; Lat. *ordo*, from Gr. ὅρον δῶ, *terminum hunc tibi do*. See Scaliger, *de Causis*, and Vossius.

See COORDAIN, *ante*. To *disorder*, is

To put, cast or throw, out of bounds or limits; out of station or rank; rule or regularity or method; to discompose, to disarrange, to disturb, to confound or confuse.

The kynge of Hungery was sore dyspleased whan he sawe howe he had lost ye iourney by *disordirynge* of the Frenchemen, and sawe no remedy but to flye, or else be taken or slayne.
Lord Berners. Froissart. Cronycle, vol. ii. p. 670.

And whiles in one gyste neither woulde gyue place to other, there was such *disordre* and confusion, so that euen theyr wemen in open places both spoke and taught.
Udall. Preface to 1st Epistle of Corinthians.

For lyke as the *disordered* loue of the parent or child, is hatred rather than loue, sith it is noysome vnto both: so the *disordered* care to preserue the lyfe, is veray destruccion of the lyfe.
Id. Matthew, ch. x.

On other side the Turkes, which trusted power to much,
Disorderly did spread their force, the will of God was such.
Gascoigne. Flowers. A Devise of a Masque, &c.

Alas! may not a man see as in our daies, the sinneful costlewe array of clothing, and namely in too moche superfluitee, or elles in to *disordinate* scantnesse.
Chaucer. The Persones Tale, vol. ii. p. 314.

For right as reson is rebel to God, right so is sensualitee rebel to reson, and the body also, and certes this *disordinance*, and this rebellion, our Lord Jesu Christ abought upon his precious body ful dere. *Id. Ib.* vol. ii. p. 298.

The effect of whiche supplication was, that the temporall landes deuoutely geuen, and *disordinately* spēt by religious and other spiritual persones, might suffice to maintein to the honor of the king and defence of the realme xv. erles, &c.
Hall. Henry V. The second Yere.

We may easily trace almost all the sins and enormities, and distempers, and troubles, and *disorders*, that we observe in ourselves or others, to the immoderation and *disorder* of the passions.
Hale. Contemplations, vol. ii. p. 67. *Of the Moderate Affections.*

When as the king thereof ascertained,
Supposing some small pow'r would have restrain'd
Disorder'd rage; sends with a simple crew,
Sir Humphry Stafford, whom they overthrew.
Daniel. History of the Civil Wars, book vi.

Surelie these men so *disorderedlie* confounding all things, they in the end shall be confounded themselves.
Holinshed. Conquest of Ireland, ch. xli. vol. vi. p. 231.

Saul in much different state at Gilgal, lay;
His forces seem'd no army, but a crowd,
Heartless, unarm'd, *disorderly*, and loud.
Cowley. Davideis, book iv.

Led cheerfully by a bright captain, Flame,
To th' other shore at morning-dawn they came,
And saw behind th' unguided foe
March *disorderly* and slow.
Id. The Plagues of Egypt.

And thus does Celsus in Origen declare the nature of God, God is not the president or head of irregular and irrational lust or appetite, and of loose erratick *disorderliness*, but of the just and righteous nature. *Cudworth. Intellectual System*, fol. 873.

They dance with *disordinate* gestures, with monstrous thumping of the feete, to pleasant sounds, to wanton songs, to dishonest verses. *Prynne. Histrio-Mastix*, part i. act v. sc. 8.

For they alone live as they would, who have learned to will that which they should: whereas if our actions and affections both be *disordinate* and not ruled by reason, the liberty of our free will is small, slender, and feeble, yea and intermingled for the most part with much repentance. *Holland. Plutarch*, fol. 43.

'Tis not more natural for the stomach to digest, the lungs to breathe, the glands to separate juices, or other intrails to perform their several offices; however they may by particular impediments be sometimes *disordered* or obstructed in their operations. *Shaftesbury. An Enquiry concerning Virtue*, book ii. part i. sec. 1.

He [Turnus] heav'd it at a lift: and poiz'd on high
Ran staggering on against his enemy:
But so *disorder'd*, that he scarcely knew
His way: or what unweildy weight he threw.
Dryden. Virgil. Æneid, book xii.

If we were at peace at home, we should be so abroad; i. e. if we subdue our unruly and *disorderly* passions within ourselves, we should live more easily and quietly with others.
Stillingfleet. Sermon 1. vol. iii.

The following lines upon delirious dreams may appear very extravagant to a reader, who never experienced the *disorders* which sickness causes in the brain.
Thompson. Sickness, book iii. (note to p. 46.)

Begin, my Muse, and Damon's woes rehearse,
In wildest numbers and *disorder'd* verse.
Lyttelton. The Progress of Love, Eclogue 2.

Seneca draws a picture of that *disorderly* luxury which changes day into night, and night into day, and inverts every stated hour of every office of life.
Hume. Essay 11. vol. i. p. 169. *Populousness of Ancient Nations.*

DISORGA'NIZE, } *Dis*, and *organize*. Lat. *or-*
DISORGANIZA'TION. } *ganum*; Gr. ὄργανον, from ἔοργ-α præterite middle of the unused verb ἔργ-ειν, *facere*. "Fr. *organe*; an *organ* or instrument, wherewith any thing may be made or done." Cotgrave.

To destroy the *organical* or instrumental, construction, disposition or arrangement of parts; to discompose, disarrange, disorder.

The anarchy of the administration of Pache, which has completely *disorganized* the supply of our armies; which by that *disorganization* reduced the army of Dumourier to stop in the middle of its conquests, &c.
Burke. Works, vol. vii. p. 329. *Appendix. Address of M. Brissot.*

They take an action as near the true one, as the difficulty and the *disorganization*, with which they have to contend, will allow of.
Paley. Natural Theology, ch. xxvi.

DISORIENTED; Fr. *desorienter*; to turn away from the east; Lat. *oriens*, the rising, sc. of the Sun. It seems equivalent to the vulgar expression,

To be or put out of his latitude; to have lost the right way.

I doubt then the learned professor was a little *disoriented* when he called the promises in Ezekiel and in the Revelations the same.
Warburton. The Divine Legation, book v.

DISOWN: *Dis*, and *own*, q. v. *Own*, from Ger. *eig-en*, *eyg-en*; A. S. *ag-an*, *agn-ian*, *ge-agnian*, "to possess, to *own*, to appropriate, to challenge to himself, to make to become his *own*." Cotgrave.

To refuse to *own* or acknowledge, to disclaim, disallow, disavow, renounce.

But when you say it is impossible for you, upon the sudden, and without advice of counsel to *own* or *disown* books, you seem very dark to me, I cannot dive into your meaning.
State Trials. Trial of Colonel John Lilburn.

And yet neither he, nor the rest are to be thought any more blame-worthy herein, than many others, that holding the same premises have either dissembled or *disowned* those conclusions, which unavoidably follow therefrom.
Cudworth. Morality, book i. ch. 1.

Being all unanimous, and led to the clear evidence of so direct and so important an interest (which must have been lost by the usual delays) they [the deputies of the States General] all agreed to run the hazard: and were so far from being *disowned*, that they were applauded by all the members of every province.
Sir William Temple. Observations upon the United Provinces, ch. ii.

When somebody told him that his mother and his brethren stood without, desiring to see him, he seemed almost to *disown* this earthly relation to them, and, pointing to his followers, said, my mother and my brethren are those which hear the word of God and do it. *Pearce. Sermon* 18. vol. iv.

DISPACE: *Dis*, and *space*; Lat. *spatiari*, to walk up and down. To move about, range about.

But when he spide the loyous butterflie
In this faire plot *dispacing* to and fro,
Fearelesse of foes and hidden leopardie,
Lord how he gan for to bestirre him tho.
Spenser. Muiopotmos.

Thus wise long time he did himself *dispace*
There round about, when as at last hee spide
Lying along before him in that place,
That flocks grand captain, and most trustie guide.
Id. Virgil. Gnat.

They [the Saints] in this lower field *dispacing* wide,
Through windy thoughts, that would their sails misguide;
Anchor their fleshly ships fast in his wounded side.
G. Fletcher. Christ's Triumph after Death.

DISPAIR: *Dis*, and *pair*; to separate a *pair*; to separate or join those matched.

——————— Forgive me, lady,
I have destroy'd Gerrard, and thee; rebell'd
Against heaven's ordnance; *dispair'd* two doves,
Made 'em sit mourning; slaughter'd love, and cleft
The heart of all integrity.
Beaumont and Fletcher. Four Plays or Moral Representations, in one.

DISPA'RAGE, *v.* }
DISPA'RAGE, *n.* }
DISPA'RAGEABLE, }
DISPA'RAGEMENT, }
DISPA'RAGER, }
DISPA'RAGING, }
DISPA'RAGINGLY. } *Dis*, and Fr. *parage*, kindred, equality of birth or in blood. It. *dispareggiare*; Fr. *disparager*; "to offer unto or impose upon a man unfit or unworthy conditions." Cotgrave. Mid. Lat. *disparigare*. Vossius, *de Vitiis*, iv. 6. Spelman says, the French use *parage* for family, consanguinity, parentage; hence in our law to *disparage*, is the same thing as, to bind together *unequals* in blood. From the Lat. *dispar*, unlike, unequal.

To degrade, to underrate, to undervalue, to disgrace.

A false traitour, false clerk, (quod he)
Thou shalt be ded by Goddes dignitee,
Who durst be so bold to *disparage*
My doughter, that is come of swiche lineage.
Chaucer. The Reves Tale, v. 4269.

For ever he demed, sin it first begun,
That whan the lord fulfilled had his corage,
Him wolde think it were a *disparage*
To his estat, so lowe for to alight.
Chaucer. The Clerkes Tale, v. 8784.

Devoyde of good corage,
Devoyde of wysdome sage,
Mad, frantyke, and sauage
Thus be dothe *disparage*
His blode with tonde dotage.
Skelton. The Duke of Albany and the Scottes.

Also the damoseil suffereth no *dispergemente* in hyr bloode, or hyndrance in her marriage, but is moche rather adnaunced (no dyspreyse to my dere frende Gysippus.)
Sir Thomas Elyot. Gouernour, book II. ch. xii.

And beside that, offering to his ward couenable marriage without *dispergment* before the age of xxi. yeares if it be a man, of fourteen if it be a woman.
Smith. Commonwealth, book iii. ch. v.

Sith it is an vnfitting thing, & a veri blemish, & highe *disparagemēt*, to the sacrē magesty of a prince, y^t ought as nigh to approche priesthode in cleanes as he doth in dignitie, to be defouled w^t bigamy in his first mariage.
Sir Thomas More. Workes, fol. 59. *The Historie of King Richard the Thirde.*

Yet do not sdeigne to let thy name be writt
In this base poeme, for thee far unfitt:
Nought is thy worth *disparaged* thereby.
Spenser. To the Earle of Essex.

So as it fell, there was a gentle squire
That lov'd a lady of high parentage;
But for his meane degree might not aspire
To match so high: her friends with counsel sage,
Diswaded her from such a *disparage*.
Id. Faerie Queene, book iv. can. 8.

They so disdained this marriage with Dudley as altogether *disparageable* and most unworthy of the bloud royal and regal majesty, that they promised not only payment of her dowry-money unto her, but also to the Scots the confirmation of their ancient liberties, and more ample liberties also, if she would persist in the French amity, and reject that tendered marriage.
Camden. Elizabeth, Anno 1563.

He seeing with that choric so faire a wight,
Decked with many a costly ornament,
Much merueiled thereat, as well he might,
And thought that match a foule *disparagement*.
Spenser. Faerie Queene, book iii. can. 8.

So that if his charity had equally drawn with his learning, he would have forborn to procure the envy of so powerful a number upon him, from whom he cannot but expect the return of a like measure of blame, and only have made way to his own grace, by the proof of his ability, without the *disparaging* of us, who would have been glad to have stood quietly by him.
Daniel. A Defence of Rhyme.

Since that time it is grown into a custom, and their actors speak by the hour glass, as our parsons do; nay, they account it the grace of their parts: And think themselves *disparag'd* by the poet, if they may not twice or thrice in a play entertain the audience with a speech of an hundred or two hundred lines.
Dryden. An Essay on Dramatick Poesie.

Nothing hath wrought more prejudice to religion, or hath brought more *disparagement* upon truth, than boisterous and unseasonable zeal. *Barrow. Sermon* 22. vol. i.

Two Gods of no inferior fame,
Whom ancient wits with reverence name;
Though wiser moderns much *disparage*,
I mean the Gods of love and marriage.
Mallet. Cupid and Hymen.

All of whom I mention to honour, and surely without *disparagement* to any or all of those most respectable princes and grandees.
Burke. On Mr. Fox's East India Bill.

The Disparagement of women of Noble birth was as much as possible provided against by the Roman Laws, (*Nov. Theod. De Mulieribus quæ se propriis servis junxerint,*) and in the Code of the Visigoths it was attended with the loss of the portion left by the woman's parents. A clause in *Magna Charta* forbids the Disparagement, while in a state of pupillage, of those entitled to hereditary property. *Hæredes Maritentur sine Disparagatione.*

DISPA'RATE, *adj.* } Lat. *dis-parare, se-parare, et*
Dispa'rates, n. } *sejungere*, to *separate*, to disjoin.

Separated, disjoined, distinct.

Of *disparates*, Cockeram says, Words which are differing one from another, but not contrary, as heat and cold are contraries, but heat and moisture *disparates*.

Disparata, *quasi ab aliis sejuncta* separataque. Vossius in. v. *Paro.*

But if the office of an Evangelist be higher, then as long as they are not *disparate*, much less destructive of each other they may have leave to consist in subordination.
Taylor. Polemical Discourses, fol. 69. *Episcopacy Asserted.*

Certainly this punishment of excommunication is very *disparate* and distant from the crime of schism.
Hammond. Works, vol. i. fol. 505. *Of Schism.*

All the objections raised suppose the sums total of all infinites to be equal, when in *disparate* parts they manifestly are not so.
Clarke. On the Attributes, prop. I.

The maxim may be true in all human friendship except the conjugal, but fails completely in the love between Christ and the church, in which the affection on both sides is the most cordial, though the rank of the parties be the most *disparate*.
Horsley. Sermon 8. vol. i.

DISPARCLE, by this word Brende renders *spargere*, and *dissipare*, to spread, disperse, dissipate. Whether it has any connection with the verb, to *sparkle*; i. e. throw out *sparks*, to spread, to scatter, as *sparks* do, the Examples are insufficient to determine.

When the inhabytoures that dwelled in cottages *disparkled* [*sparsis tugurriis habitabant*] thereaboutes saw men comming, whome they iudged to be theire enemies, thinking they had ben enclosed about, slew such as were not liable to folow them, & fled to the wilde mountaynes that were full of snowe.
Brende. Quintus Curtius, book v. fol. 121.

Then all his men for feare *disparcled* [*dissipantur metu*] flying by such wales as were opē for them, and threwe away their armoure, whiche before they had taken for theire defence.
Id. Ib. book iii. fol. 40.

Ye will have the very church a secret vnknowen, not a company & congregacion, but a *disparcled* noumber of only good men.
Sir Thomas More. Workes, fol. 182. *A Dialogue concerning Heresies.*

But the left wing of the horsemen (considering a great number of them were yet *disparcled* asunder) being with much difficultie brought together, marched a main pace.
Holland. Ammianus, fol. 422. *Valens and Gratian.*

DISPARITION, used by Hall as equivalent to disappearance; and in opposition to *Apparition*.

How could any son of the prophets stay within the colledge walls that day: when he knew what was meant to Elijah? Perhaps, though they knew that to be the prophet's last day; yet they might think his *disparition* should be sudden, and insensible; besides, they found how much hee affected secrecie in this intended departure yet the fifty Prophets of Jericho will make proofe of their eyes, and with much intention assay who shall have the last sight of Elijah.
Hall. Contemplations. The Rapture of Elijah.

DISPARITY: Lat. *dispar*, unlike, unequal: *Dis*, and *par*, of uncertain etymology.

Unlikeness, inequality.

——— Just such *disparity*
As is 'twixt air and Angels' purity,
'Twixt woman's love, and men's will ever be.
Donne. Air and Angels.

But the *disparity* of years and strength,
Between you and your son, duly consider'd,
We would not so expose you.
Massinger. The Unnatural Combat, act i. sc. 1.

For if to produce alike in any kind or degree, be to generate; then to give a being without any dissimilitude or *disparity* is the most proper generation: our Saviour, therefore, hence truly is the Son of God the Father. *Barrow. Sermon* 21. vol. ii.

And yet the *disparities* of understanding between the wisest and most learned author, and the most ignorant of the mechanics whose manual art and industry must concur in the publication of his labours—the *disparity* between the wisest man and the humblest of his instruments—is nothing in comparison of that which must be confessed to subsist between the two intellects which have concurred in the publication of the prophetic word, (the divine spirit and the prophet.) *Horsley. Sermon* 18. vol. ii.

DISPA'RK, DISPA'RKING. } *Dis*, and *park*; which Wachter derives from *berg-en* (Alamannis, *pergan*) to confine. A. S. *byrgan*. See BURGH.

Fr. "*deparque*; *disparked*, disinclosed, laid open: also broken or got out of a *park* or inclosure." Cotgrave. See PARK.

But this I hope shall not need in time for the owners of a great sort of them begin now to smell out, that such parcels might be emploied to their more gain, and, therefore, some of them doo grow to be *disparked*.
Holinshed. Description of England, ch. xix.

For they riotously, with routs and companies, with sword and violence, of their own heads and authority, assembled themselves in many places, plucked down the men's hedges, *disparked* their parks. *Strype. Memorials. Edward VI. Anno* 1545.

The rocks did rend, the veil of the Temple divided of itself and opened the inclosures, and *disparked* the Sanctuary, and made it pervious to the Gentiles eye.
Taylor. Rule of Conscience, book i. ch. iv.

And we shall find that the little undecencies and riflings of our souls, the first openings and *disparkings* of our vertue differ only from the state of perdition, as infancy does from old age, and sickness from death. *Id. Sermon* 16. part ii.

DISPA'RT, DISPARTA'TION. } Lat. *dispartiri*, to separate: *Dis*, and *partiri*, to divide, to deal.

To divide, to separate, to dissever, to sunder.

That done, he leads him to the highest mount,
Such one, as that same mighty man of God,
That blood-red billowes like a walled front
On either side *disparted* with his rod,
Till that his army dry-foot through them yod,
Dwelt forty daies vpon.
Spenser. Faerie Queene, book i. can. 10.

Why, look you, Sir, there are so many lobbies,
Out-offices, and *dispartations* here.
Massinger. The Renegado, act ii. sc. 6.

The flood *disparts*: behold! in plaited mail
Behemoth rears his head. *Thomson. Summer.*

Phylides, meeting with preventive spear
The furious onset of Amphicles, gash'd
His leg below the knee, where brawny most
The muscles swell in man; *disparted* wide
The tendons shrank, and darkness veil'd his eyes.
Cowper. Homer. Iliad, book xvi.

DISPA'SSION, DISPA'SSIONATE, DISPA'SSIONATELY. } *Dis*, and *passion*; Lat. *pati*, *passus*, Gr. *παθεῖν*, to feel. Equivalent to *Dispassion* is *apathy*; Gr. *ἀπάθεια*; and to *compassion*, sympathy, Gr. *συμπάθεια*. See COMPASSION, and APATHY.

Want of, freedom from, *passion* or feeling; calmness, coolness of feeling, temperance, moderation.

What is called by the Stoics apathy, or *dispassion*; by the Sceptics indisturbance; by the Molinists quietism; by common men peace of conscience; seems all to mean but great tranquillity of mind, though it be made to proceed from so diverse causes, as human wisdom, innocence of life, or resignation to the will of God. *Sir William Temple. On Gardening.*

We look upon you as wise and *dispassionate* men, and good patriots, who will rise up those banks and fences which have been cast down, and who will most reasonably hope, that the same prosperity will again spring from those roots, from which it hath heretofore and always grown.
Clarendon. History of the Civil War, vol. iii. part ii. p. 745.

The proofs of the truth of the Christian religion are of a moral nature; and though not of equal clearness with the testimonies of sense or a mathematical demonstration, yet are so pregnant and so convincing that the considering *dispassionate* spirit fully acquiesces in them.
Bates. Works. The Divinity of the Christian Religion.

Yet ease and joy, *dispassion'd* reason owns,
As often visit cottages as thrones.
Cawthorn. The Equality of Human Conditions.

Whereas reason requires a calm and *dispassionate* situation of the mind to form her judgments aright, she wants the whole attention to look round upon every circumstance, and places her objects in all the lights wherein they are capable of standing.
Search. Light of Nature, vol. ii. ch. xxi. p. 88. *Passions.*

They dispute without strife, and examine as *dispassionately* the events and the characters of the present age, as they reason about those which are found in history.
Bolingbroke. Works, vol. ii. p. 110. *Remarks on the History of England.*

Religion, my Lords, is the only sure basis of every government; for you may as well attempt to build a city without a foundation, as to preserve a state without religion—if any thing of this kind has happened, surely it becomes the legislature to advert to those things speedily, seriously, and *dispassionately*.
Anecdotes of the Life of Bishop Watson, vol ii. p. 12.

DISPA'TCH, or DESPA'TCH, *v.* DISPA'TCH, *n.* DISPA'TCHER, DISPA'TCHFULL, DISPA'TCHMENT. } Despatch is more consistent with the origin of the word. Fr. *despescher*, *depescher*; Sp. *despachar*; It. *spacciare*. Menage says, *Depecher*, *quasi depedire*, i. e. *expedire*; and to the same purport Skinner. *Ex-ped-ire*; *dicitur qui* pedem *retentum liberat*. Donatus, in *Ter. Hecyram*, v. 1. 28.

"Fr. *despescher*; to hasten, rid, send away quickly, to take a speedy course with, make a speedy end of." Cotgrave.

A *despatch*; messages or letters sent *expeditiously*, with haste, with speed.

Commaunde them, that they be not (as the commune sorte is) hyghe mynded in trustyng vpon their riches, nor that they repose their chief helping felicitie in thinges, that are fyrst vayne, than so vncertain that yf casualtie take them not awaye, yet at least death *despatcheth* vs from them.
Udall. 1 *Timothee*, ch. vi.

But whā I had cleane *dispatched* my self of this great charge and taske, I looked not that I should at any time afterward, haue any more to doe with this kinde of writing.
Id. Preface vpon Matthew.

And afterwards, hauynge addressed and reysed their trophee vpon the rocky place of the sepulcre of the dogge, they *dyspesched* a brigantyne, by the which they aduertysed the Athenyans of that same victorie. *Nicoll. Thucydides*, fol. 223.

After the *dispatch* of Rodolph, in Lent last, as he had made show before, that he intended to go over sea, and was all this while practising about this treason: at length being frighted with these messages, he came to sue to the queen for a passport.
State Trials. Trial of the Duke of Norfolk.

The said lord cardinal by his ambition and pride, hath hindered and undone many of your poor subjects for want of *dispatchment* of matters; for he would no man should meddle but himself.
Id. Proceedings against Cardinal Wolsey.

After he had taken his leave of them all, he drank bull's blood, as most men think (or as other say) poyson, which *dispatcheth* a man in 24 hours, and so ended his days.
North. Plutarch. Themistocles.

David Ramsay, Colonel Alexander Hamilton, and Sir James Hamilton, attending their *dispatch* from the King of Sweden at Elmeby, were forced to reside with me in my ship, for at this time we were all on ship board.
State Trials. Trial of James, Lord Uchiltrie.

The first attempt of our *dispatcher*, is to give an account of his writing at all; and his second, to defend his manner of treaty from the charge or blame of contumeliousness.
Hammond. Works, vol. ii. part ii. fol. 167. *The Dispatcher Dispatched.*

So saying, with *dispatchfull* looks in haste
She turns, on hospitable thoughts intent.
Milton. Paradise Lost, book v. l. 331.

I have differred the *dispatching* of a currier (with an evident danger that he will now arrive too late, and put in hazard a businesse of mine of consideration, which obligeth me to *dispatch* him) that he may not go without them.
Cabbala. The Marquis Ynniosa to the Lord Conway.

Some hero too must be *dispatch'd*, to bear
The mournful message to Pelides' ear;
For sure he knows not, distant on the shore,
His friend, his lov'd Patroclus, is no more.
Pope. Homer. Iliad, book xvii.

Great Ormond's arms the sword of caution wield
And hold Britannia's broad-protecting shield;
Bright Bolingbroke and worthy Dartmouth treat
By fair *dispatch*, with every foreign state.
Parnell. On Queen Anne's Peace.

The blooming virgin with *dispatchful* cares
Tunics, and stoles, and robes imperial, bears.
Pope. Homer. Odyssey, book vi.

When they become my grandfather and grandmother, they mount to the two pair of stairs, and then, unless *dispatched* to the mansion house in the country, or crowded into the house-keeper's room, they perish among the lumber of garrats.
Walpole. Anecdotes of Painting, vol. iv. ch. i.

A husbandmen, or a gardener, will do more execution, by being able to carry his scythe, his rake, or his flail, with a sufficient *dispatch* through a sufficient space, than if, with greater strength, his motions were proportionably more confined and slow.
Paley. Natural Theology, ch. ix.

——————— But at the groves
Arriv'd, at length, of Ida fountain-fed,
Their keen-edg'd axes to the tow'ring oaks
Dispatchful they applied, down fell the trees
With crash sonorous.
Cowper. Homer. Iliad, book xxiii.

DISPEL, Lat. *dispellere; Dis*, and *pellere*.
To move or cause to move apart, to drive asunder; to disperse.

And though I do not speak any way in glory, indeed at this present there is a cloud hanging over our heads, I desire there may be a fair sunshine to *dispel* it.
State Trials. Trial of Colonel John Morris.

Now let rebellion, discord, vice and rage,
That have in patriots' forms debauch'd our age,
Vanish with all the ministers of hell:
His rays their poisonous vapours shall *dispel*.
Dryden. The Art of Poetry, can. 4.

And when the king of lightnings, Jove, *dispels*
From some huge eminence a gloomy cloud,
The groves, the mountain-tops, the headland heights
Shine all illumin'd from the boundless heav'n.
Cowper. Homer. Iliad, book xvi.

DISPE'ND, DISPE'NDER. Fr. *despendre;* It. *dispendere;* Lat. *dispendere;* to take from a weight or mass. *Dis*, and *pendere*, to weigh. Dispendium *est, si* ponderi *aliquid detrahatur cum damno nostro.*

To take from, use out of, a collected *weight* or mass, out of a heap; to dispose of, to disburse, to distribute; and (now more commonly used) to expend; q. v. *Dispence* is also used in our elder writers as equivalent to,—*Expence*. See under v. *Dispense*.

For bisshopes þat þei kende, & oþer þat þei found,
þat ilk gere mot *dispende* of londes twenty pound
Suld com þer he was.
R. Brunne, p. 290.

Yf þow hast wonne ought wickely, wisliche *dispende* hit.
Piers Ploughman. Vision, p. 140.

And the Lord seide, who gessest thou is a true *dispender*, and a prudent; whom the Lord hath ordeyned on his meyne, to gyue to him in tyme mesure of wheete?
Wiclif. Luke, ch. xii.

Ech man as he hath resseyued grace mynystringe it into ech othir as goode *dispenderis* of the manyfold grace of God.
Id. 1 *Petir*, ch. iv.

They laugh and daunce, trippe and sing,
And laie nought vp for her liuing,
But in the tauerne all *dispendeth*,
The winning that God him sendeth.
Chaucer. The Romant of the Rose, fol. 142.

And Salomon saith that the greter richesses that a man hath, the more *dispendours* he hath.
Id. The Tale of Melibeus, vol. ii. p. 120.

Then said the Lady Welshe, a stout and wise woman (as Tyndall himselfe reporteth) well sayd she, there is such a doctour which may *dispend* a cl. & an other ccl. and an other ccc. poudes. And what, were it reason thinke you that we should beleeue you before them.
Tyndall. Workes. Life by Fox.

My lord (said he) do you keep a priory sessions in your own house for me, and call me ROGUE, whose father is a knight and may *dispend* a thousand pounds within one mile of your nose? and he that can *dispend* ten pounds by the year as I can, I thank God, is no vagabond.
Strype. Memoriale. Queen Mary, Anno 1555.

FLAM. O yes, yes;
Had women navigable rivers in their eyes,
They would *dispend* them all.
Webster. Vittoria Corumbona, act v.

Spende yee thilke trulich to the worship of God, least ye loesen the blisse of heauen, for the vntrue *dispending* of God's goods in this world.
Fox. Martyrs, fol. 372. *The Complaint of the Plowman, for the Abuses of the World.*

DISPE'NSE, *v.*
DISPE'NSE, *n.*
DISPE'NSABLE,
DISPE'NSABLENESS,
DISPE'NSARY,
DISPENSA'TION,
DISPE'NSATIVE,
DISPENSA'TIVELY,
DISPENSA'TOR,
DISPE'NSATORY, *n.*
DISPE'NSATORY, *adj.*
DISPE'NSATORILY,
DISPE'NSER.

Fr. *despenser;* It. *dispensare;* Sp. *despensar;* Lat. *dispensare.* See DISPEND. Low Lat. *dispensare, Canone vel legibus solvere.* Vossius, *de Vitiis*, i. 34.

To distribute, to deal out, to apportion, to give a portion or allowance, to allow; to give leave or permission to do or not to do, to exempt, to excuse, to make or claim an excuse.

Dispensator is used as equivalent to *Steward.*

And God beholder and foreweter of all things dwelleth aboue, and the present eternitie of (his) sight, renneth alway with the diuers qualitie of our deedes, *dispensing* or ordeining medis to good men, and torments to wicked men.
Chaucer. The fifth Booke of Boecius, fol. 242.

For all his purpose, as I gesse,
Was for to make great *dispence*
Withouten warning or defence.
And richesse might it well sustaine,
And her *dispences* well maintaine,
And him alwaie such plentie sende
Of golde and siluer for to *spende*
Without lacking or daungere,
As it were pourde in a garnere.
Id. The Romant of the Rose, fol. 121.

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Then the wise *dispensacion* of God spareth him, the whiche man aduersitie might enpairen, for that God wil not him to trauaile to whom trauaile nis not couenable.

Chaucer. The Fourth Booke of Boecius, fol. 235.

But for he had golde enough
To yeve, his sinne was *dispensed*
With golde, whereof it was compensed.

Gower. Conf. Am. book iii. fol. 62.

Thou shalt be large of thy *dispense*.

Id. Ib. book v.

The which sacrament he purposide in him in the *dispensacions* of plentee of tymes to enstore alle thingis in Crist which ben in heuenes and which ben in erthe in him.

Wiclif. Effesies, ch. i.

For as thou dost rewardes vs denise
Aboue our merite, so dost thou *dispence*
Thy punishment farre vnder our offence.

Sir Thomas More. Workes, fol. 33. *Twelve Rules of John Picus.*

And they all kept such port, and made so large *dyspēce* that it semed that sylver and golde fell out of their hādes.

Lord Berners. Froissart. Cronycle, ch. xxix.

Another is made vicare, to whom he geueth a *dispensation* to goe where he will, and to set in a parishe priest which can but minister a sort of dumme ceremonies.

Tyndall. Workes, fol. 102. *Preface to the Obedience of a Christian Man.*

Not onely for that, one man hathe the autoritie ouer so many tounes, but muche more in that the moost parte of them ouer and besydes the *dyspensacion* and teaching of the Gospell, whiche is ye chiefest and the very peculiar office of a byshop, are burthened with the administracion of secular offices.

Udall. St. Paul, to Timothy. Dedication.

An euangelical steward and *dispenser* of Goddes woorde, cannot by any thing better winne his lord and maister's hert vnto him, then whan his lord is absent, to represent the gracious boūtie of him, towards the neighbour. *Id. Luke*, ch. xii.

What shal I now best doe, seeing that my Lorde & maister taketh awai from me the power and office any longer to have the *dispensing* of his gooden. *Id. Ib.* ch. xvi.

His lonely words her seem'd due recompence
Of all her passed paines: one louing houre
For many yeeres of sorrow can *dispence*:
A dram of sweet is worth a pound of sowre.

Spenser. Faerie Queene, book i. can. 3.

In which whatsoeuer in this worldly state
Is sweet, and pleasing vnto liuing sense,
Or that may daintiest fantasie aggrate,
Was poured forth with plentifull *dispence*
And made there to abound with lauish affluence.

Id. Ib. book ii. can. 12.

He [Lord Faulkland] was a great cherisher of wit and fancy and good parts in any man; and, if he found them clouded with poverty and want, a most liberal and bountiful patron towards them, even above his fortune; of which, in those administrations, he was such a *dispenser*, as, if he had been trusted with it for such uses.

Clarendon. History of the Civil War, vol. ii. part i. p. 351.

If they be laws, they must be deemed part of the laws of the land, and desirable and *dispensable* by the ordinary courts of the land.

State Trials. Proceedings against Colonel Andrews.

Upon this occasion we might be engaged to enter into an examination of the Romish Doctrines: 1. Of Penances, &c. &c. 6. Of *Dispensableness* of Oaths.

Hammond. Of Fundamentals, ch. xii. sec. 2.

But peace, I must not quarrel with the will
Of highest *dispensation*, which herein
Happ'ly had ends above my reach to know.

Milton. Samson Agonistes, l. 31.

Let the kingdom of Scotland witness for the space of so many years before his coming hither, whether either flattery or fear, (no not upon that enterprise of the 17th of November, which would have put the pacience of any prince in Europe to his proof) could draw from the king the least inclination to this *dispensative* indifference, that was only believed because it was eagerly desired.

Proceedings against Garnet, &c. (1606.) *signed M.* 26.

First for the point of conscience, I can now hold my place canonically, which I held before but *dispensatively*.

Reliquiæ Wottonianæ, p. 328.

But I pray you, what is to be looked for in a *dispensour*? This surely, that he be found faithfull, and that he truly *dispense*, and lay out the goods of the Lord, that he gave meate in time, give it I say, and not sell it: meate I say, and not poyson.

Latimer. Sermons, p. 6.

But now secondly, there is a *dispensatory* kingdom, (as Divines use to call it,) as he is considered as Mediator between God and his church; which kingdom is not his natural due, but it was given him, and given him by choice.

Goodwin. Works, vol. i. part i. fol. 439.

And the description of the whole oyntment is to be found in the chymicall *dispensatory* of Crollius.

Bacon. Natural History, Cent. 10. sec. 997.

We look not on our afflictions as on medicines sent us immediately out of the special *dispensatory* of heaven, but as the ordinary diet and portion of mutable man.

Hammond. Works. Sermon 10. vol. iv.

He is the God of all grace *dispensatorily*, or by way of performance, and execution, and gracious *dispensations* of all sorts.

Goodwin. Works, vol. iv. part iv. fol. 217.

It [faith] discovereth the special aids *dispensed* to us for the support of our weakness against all temptations and discouragements incident to us through the course of our life.

Barrow. Sermon 2. vol. ii.

Some lead their youth abroad, while some condense
Their liquid store, and some in cells *dispence*.

Dryden. Virgil. Æneid, book i.

In every benefaction between man and man, man is only the *dispencer*, but God the benefactour; and therefore let all ungrateful ones, know, that where gratitude is the debt, God himself is the chief creditor.

South. Sermons, vol. i. p. 492.

Which undoubtedly were either because it was suggested in that act, that the marriage with Queen Catharine was not *dispensable* by the Pope as being against the law of God; or, &c.

Strype. Memorials. Henry VIII. Anno 1534.

But the natural gaiety and spirit which shine in the complexion of such as form to themselves a sort of diverting industry by chusing recreations that are exercises, surpass all the false ornaments and graces that can be put on by applying the whole *dispensary* of a toilet. *Tatler*, No. 248.

The original of this difference (among the members of the College of Physicians) has been of some standing, though it did not break out to fury and excess, until the time of erecting the *dispensary*, being an apartment in the college, set up for the relief of the sick poor, and managed ever since with an integrity and disinterest suitable to so charitable a design.

Garth. Preface to the Dispensary.

Soph. Though sovereign princes bear a privilege of entering when they please within the walls. In others, 'tis a crime past *dispensation*. *Dryden. The Assignation*, act v. sc. 4.

But I confess, I have not without wonder, and something of indignation, seen even in the publick *dispensatories*, I know not how many things ordered to be distilled with others *in balneo*.

Boyle. Works, vol. ii. p. 126. *The Usefulness of Natural Philosophy*, part ii. ess. 5.

These spirits were called Demons, distributors or *dispensers* of good and evil to mankind.

Farmer. On Miracles, vol. iii. ch. iii. sec. 2.

The grand principle which runs through the whole Jewish *dispensation* is, that Jehovah is the one true God, that he is sole Creator and sovereign of the world, which he governs by fixed and invariable laws, and that no superior beings whatever, besides God, are able to control those laws, or that course and order of events which he established.

Id. On the Demoniacs of the New Testament, vol. iii. ch. iii. sec. 9.

On the contrary, all sciences, and natural history among the rest, have a language and a manner of treatment peculiar to themselves, and he who attempts to dress them in borrowed or foreign ornaments, is every whit as uselessly employed as the German apothecary we are told of, who turned the whole *dispensatory* into verse.

Goldsmith. Preface to Dr. Brookes, Natural History.

In the year 1689, the London Physicians fitted up the Elaboratory in their College in Warwick Lane, under the name of a Dispensary, for the preparation and distribution of Medicines at prime cost to the Poor, and it is to this proceeding that allusion is made in the Citation given above from Garth. The Apothecaries, conceiving that the interests of their trade would be injured by this measure, raised a faction in the College against it; and the disputes to which this difference of opinion gave birth, suggested to Garth his admirable mock heroic, *The Dispensary*. Johnson has bestowed his praise on this Poem with a niggard hand. The conduct of the story is not the species of excellence which has been most affected by the writers of Mock Heroics; and it is in this point chiefly that Garth has failed, though, perhaps, not more so than his acknowledged superiors, Boileau and Pope. When the *Dispensary* was first published, Pope had not yet modulated and fixed our versification; yet there are couplets in it, which that great poet himself would not have disdained to own, and which belong to the memory of every student of English Poetry; though, perhaps, they are not always immediately appropriated to their author. Although the local and temporary Satire to which it owed much of its high popularity at the moment, has in equal proportion diminished its after reputation, still Garth must claim no mean rank among those who have contributed to bring our heroic measure to its present elaborate polish.

The Charity, the cause of which Garth espoused, has been the Parent of numerous similar Institutions for gratuitous distribution of Medicines; and none, perhaps, which the wealth and benevolence of our Country supports, can lay claim to more extensive utility.

Beckmann, (*Hist. of Inv.* ii. 135,) mentions a Dispensary established in the Ducal Palace at Stutgard in the middle of the XVIth century, which was furnished for the benefit of the poor, at the expense of the Consort of the reigning Duke Christopher. About the same time similar Institutions were founded in their Courts by a Princess of Brunswick, married to Duke Philip II. of Grubenhagen; by a daughter of the Elector of Brandenburgh, married to Duke Julius II. of Brunswick; and by a Danish Princess, the Electress Ann of Dresden.

The right of the Papal See to grant Dispensations, was rested on the following grounds: that the Church being empowered to make Laws, was also empowered to abrogate them, and *a fortiori*, therefore, to Dispense with obedience to them in such cases as it thought fit; that the Pope being above the Law, can therefore Dispense with the Law; and that in every Oath which is sworn, a tacit exception and reservation is made respecting his power. (Mosconius, *de Majestate Ecclesiæ.*) The admission of this doctrine was a fertile source both of revenue and of influence to the Holy See; and there was scarcely any law, either natural or conventional, permission for the legal violation of which might not be obtained by the proper tender of a sufficient bribe. Dispensations were granted for holding pluralities of Bishoprics or minor Benefices; to make Infants competent to hold Civil or Ecclesiastical Offices; to legitimate Bastards; to intermarry within prohibited degrees; to revert from the Religious to the Secular State; to lay aside rules, orders, and discipline once professed; to avoid the observance of Oaths; to wave the performance of vows; to rescind contracts, marriages, and covenants; and once for all, to afford any licence which the applicant had enough purse or power to purchase.

Stavely, in his *Romish Horseleech*, has collected a few instances of the gross abuses which from time to time have been sanctioned by Papal Dispensations. Henry III. was Dispensed from the Oath which he had taken to maintain *Magna Charta* and *Charta de Foresta*. (Matt. Paris, Henry III.) The Dispensation to marry his Brother's Widow, granted to Henry VIII. by Julius II. was reversed by Clement VII. as contrary to Scripture. Francis I. of France, was Dispensed from fulfilling the Oath which he had sworn to Charles V. on his release from the captivity to which his defeat at Pavia had subjected him. Charles VIII. of France was allowed by Dispensation to repudiate the daughter of Maximilian, King of the Romans, who for many years had shared his bed and Crown, and to marry Anne of Britany, already previously married to the same Maximilian, his father-in-law. (Phil. de Comines, vii. 3.)

The consequences of these *Legum vulnera*, as Stavely justly terms them, were for the most part wholly disregarded by the Sovereign Pontiff. In an Epistle, to Pope Zachary (*Concil.* 11,) will, however, be found one application, upon which the representative of St. Peter appears to have hesitated. It was, indeed, an intricate question, and, moreover, it was not preferred by a Crowned head. A certain Archbishop of Germany, Legate in that country, applied to the reigning Pontiff regarding a Dispensation of Gregory III., his predecessor, giving a German, who produced it, liberty to marry a woman who had first been married to an Uncle, and afterwards to a Cousin of her present Lover. Her second husband, from whom she had been divorced, was yet alive. Moreover, she had been a Nun, and was kinswoman in the third degree to the Dispensee. Zachary's opinion was asked as to the validity of the document, and it seems that he very prudently remained silent.

In the Anglican Church, the Archbishop of Canterbury has power to grant Dispensations in any case formerly granted by the See of Rome, with this marked and important reservation, *that they be not contrary to the Law of God.* In all new and extraordinary cases, the King and his Council are consulted. (25 Henry VIII. 21; 28 Henry VIII. 16, sec. 6.) Upon this Dispensing power is founded the Archbishop's authority to grant Special Licences for the celebration of marriage at any place or time; Dispensations for Clergymen to hold pluralities; and the right of conferring Degrees, in prejudice of the two Universities, (which Degrees, however, are not qualifications of themselves for such graduate to hold two livings.) The Archbishop has authority to grant Dispensations to this effect, but they must be confirmed under the Great Seal. The same Act of Henry VIII. contains a clause, that nothing in it should be prejudicial to the Archbishop of York, or any Bishop of the Realm, but that they may lawfully Dispense in all cases in which

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they were wont to Dispense by Common Law. The Canonists are much divided about the power of Bishops in this respect; but the common opinion is, that a Bishop may Dispense wheresoever it is not found to be prohibited. These Dispensations appear to refer chiefly to Canonical defects.

Dispensations for pluralities may be granted to Doctors and Bachelors of Divinity and Law; to all spiritual persons members of the King's Privy Council; to the Chaplains of the King, Queen, Prince, and Princess, or of any of the King's children, brethren, sisters, uncles or aunts; of Noblemen, Bishops, the Chancellor, Knights of the Garter, Widowed Peeresses, Treasurer and Comptroller of the Household, King's Secretary, Dean of his Chapel, Almoner, Master of the Rolls, Warden of the Cinque Ports; to Sons and Brethren of Temporal Lords and Knights. (21 Henry VIII. 13.) All these may take two Benefices, *with cure of Souls;* and the King's Chaplains, as many Benefices, in the King's gift, as the King thinks fit to bestow on them, without Dispensations, even in addition to any which they hold from a subject; but a King's Chaplain being beneficed by the King, cannot afterwards take a Living from a subject otherwise than by Dispensation. By the XLI Canon of 1603, the two Benefices must not be further distant from each other than thirty miles, and the person obtaining the Dispensation must at least be M. A. in one of the Universities. The temporal Courts do not regard these provisions.

Dispensatory, as used in the Citation above from Bacon, is equivalent to Pharmacopœia.

The word was first applied to a collection of medical prescriptions by Valerius Cordus, a Physician of Hesse Cassel, who published in 1592 his *Dispensatorium Pharmacorum omnium.* This Work was afterwards enlarged by the College of Physicians at Nuremburgh, and sanctioned by the approbation of the public Magistrates. It has been often reprinted.

DISPEOPLE: *Dis,* and *people.* Fr. *despeupler;* Lat. *populus.* Depeople, *ante.*

To drive out, expel or destroy the *people;* to depopulate.

He letteth them dwell there indeede, because they were to many to cary all awaye, and to many to kill them all to, but if he sholde either leaue the land *dispeopled* and desolate, or elles some other countreys of his owne, from whence he shold (which woulde not well bee done) conuaye the people thyther, to people that land withall.
Sir Thomas More. Workes, fol. 1212. *A Dialogue of Comfort against Tribulation.*

Nay, do you suppose that the kinge of England will euer suffer so great a parte of his dominions, and so great and famous a kingdome as Scotland to be *dispeopled?*
State Trials. The Case of Postnati.

Now bright the ninth expected morning shone;
Now rose the fiery coursers of the sun,
When endless crowds the vast assembly crown'd
From all the wide *dispeopled* country round.
Pitt. Virgil. Æneid, book v.

Nor drain I ponds, the golden carp to take,
Nor troll for pikes *dispeoplers* of the lake.
Gay. Rural Sports, can. 1.

By incommodious encampments and unwholesome stations, where courage is useless, and enterprise impracticable, fleets are silently *dispeopled* and armies sluggishly melted away.
Johnson. Thoughts respecting the Falkland Islands.

DISPERIS, in *Botany,* a genus of the class *Gynandria,* order *Monandria,* natural order *Orchideæ.* Generic character: calyx spreading, lateral leaves horizontal, somewhat spurred; lip from the base of the style, erect, connected with the anther; anther veiled.

Five species, natives of Southern Africa, and the adjacent Islands. Swartz.

DISPERPLED: the It. *sparpagliare.* Menage derives from the Lat. *dispergere,* to disperse, to scatter. "Fr. *esparpiller;* to scatter, disperse, disparkle asunder." Cotgrave.

& there this gode lawe hii *disperplede* al aboute.
R. Gloucester, p. 517.

þere it was *desperpled* þe edit ywis
Id. p. 568.

And if a rewme be departid agens itself: thilke rewme may not stonde, and if an hous be *disparpeiid* [*despertiatur*] on itself thilke hous mai not stonde. *Wiclif. Mark,* ch. iii.

Jesus answeride to hem, now ghe bileuen, lo the hour cometh and now it cometh, that ghe be *disparpled* [*dispergamini*] ech into hise owne thingis, and that ye leeue me aloone.
Id. Jon, ch. xvi.

But he shortly afterwarde assemblyd, and gaderyd agayne togyder, all suche as before were *disperblyd.* [Other editions *disperplyd.*] *Fabyan,* vol. i. ch. 145.

Yea and those persones, who bearyng themselves bolde on theyr owne wisdom, and trusting in their own power, haue sturdely lifted vp theyr neckes agaynst God, he hath wonderfully *disperpled* and scattered with theyr veray own deuises and appoyntmentes. *Udall. Luke,* ch. i.

Which heat, I bath'd; and odorous water was
Disperpled lightly, on my head, and necke
That might my late heart hurting sorrows checke
With refreshing sweetnesse.
Chapman. Homer. Odyssey, book x. fol. 154.

DISPE'RSE, DISPE'RSEDLY, DISPE'RSEDNESS, DISPE'RSENESS, DISPE'RSER, DISPE'RSING, DISPE'RSION, DISPE'RSIVE. } Lat. *dispergere, dispersum; Dis,* and *spargere,* to scatter.

To scatter, to spread, to dissipate.

Our elder Writers used—to *Disperple,* and to *Disparcle,* q. v. now obsolete.

Without proprietee of place
Thei liuen out of God's grace,
Dispers in all londes out.
Gower. Conf. Am. book v. fol. 93.

And ouer this I sigh also
The noble people of Israel
Dispers, as shepe vpon an hille
Without a keeper vnnaied.
Id. Ib. book vii. fol. 157.

Out of some he taketh ye whole people awaie, *dispersing* them for slaues among many sondry countreys of hys, verye farre fro their owne, without ani sufferaunce of regresse.
Sir Thomas More. Workes, fol. 1212. *A Dialogue of Comfort against Tribulation.*

The cloudy night gan thicken from the sea,
With mantells spred: that cloked earth and skies,
And eke the treason of the Grekish guile:
The watchmen lay *dispersd* to take their rest.
Surrey. Æneis, book ii.

That all his manly powres it did *disperse,*
As he were charmed with enchaunted rimes.
Spenser. Faerie Queene, book i. can. 9.

And for these causes it was determined, and publique notice thereof given at our departure from the Island of Cape Verde; that the next randevouze both for the recollecting of our navy (if it should be *despersed*) as also watering, and the like, should be the river of Plate.
Sir Francis Drake. The World Encompassed, fol. 16.

DIS-PERSE. — DIS-PIERCE.

For I am persuaded, and I may speak it with an *absit invidia verbo*, and no ways in derogation of antiquity, but as in a good emulation, between the vine and the olive, that if the choice and best of those observations upon texts of Scriptures, which have been made *dispersedly*, in sermons within this your Majesty's island of Britain, by the space of these forty years and more, leaving out the largeness of exhortations and applications thereupon, had been set down in a continuance, it had been the best work in divinity that had been written since the Apostles time.
Bacon. Works, vol. i. p. 129. *Of the Advancement of Learning.*

9. Lastly from their *dispersedness*, ready from every part to be reflected, if the clouds had any such reflexivity in them.
More. Antidote against Atheism, book vi. ch. xvi.

William Page that *dispersed* the copies, and Singleton the printer were apprehended, against whom sentence was pronounced, that their right hand should be cut off, by virtue of a law made in the reign of Philip and Mary against the authors and *dispersers* of seditious writings.
Baker. Queen Elizabeth, Anno 1581.

He is also culpable of the *dispersing* and divulging of the said infamous libel, in manner particularly above declared.
State Trials. The Trial of Lord Balmerino.

Saint Peter promis'd to the Jews of the *dispersion*, that he would do something to put them in remembrance of the things he had taught them; and he was as good as his word, and employ'd Saint Mark to write the Gospel.
Taylor. Polemical Discourses, fol. 421. *Of Traditions.*

A fond popularity bewitches the soul, to strow about the wealth, and means: and, to feed that *dispersive* humour, all wayes shall be trodden, though they (be) never so much unworthy the man.
Feltham. Resolve 53.

Fierce was the fight, but, hastening to his prey,
By force the furious lover freed his way:
Himself alone *dispers'd* the Rhodian crew,
The weak disdain'd, the valiant overthrew.
Dryden. Cymon and Iphigenia.

So are all Jews, however living *dispersedly* over the world, reckon'd one nation, or people, so all kinsmen do constitute one family: and thus also all men, as made of one bloud, are one people. *Barrow. Sermons*, vol. i. part ii. fol. 297.

The *dispersir* of this copy was one Munsey, of that college, whom (as he thought) they made their instrument.
Strype. Life of Archbishop Whitgift, Anno 1595.

For if God did, in former captivities, punish them for their sins, when they were brought back again into their own land after 70 years, we must conclude that this is a sin of a higher nature which hath not been expiated by 1600 years captivity and *dispersion*.
Stillingfleet. Sermon 8. vol. i.

As when two lions in the still dark night
A herd of beeves *disperse*, or num'rous flock,
Suddenly, in the absence of their guard,
So fled the heartless Greeks.
Cowper. Homer. Iliad, book xv.

Not in a professed history of persecutions or in the connected manner in which I am about to recite it, but *dispersedly* and occasionally, in the course of a mixed general history, which circumstance alone negatives the supposition of any fraudulent design.
Paley. Evidences, vol. i. ch. iv.

Though pleas'd to see the dolphins play,
I mind my compass and my way,
With store sufficient for relief,
And wisely still prepar'd to reef,
Nor wanting the *dispersive* bowl
Of cloudy weather in the soul.
Green. The Spleen.

DISPIERCE, probably so written for *Disperse*, see above.

Your like we in a burning glass may see,
When the sun's rays therein contracted be
Bent on some object, which is purely white,
We find that colour doth *dispierce* the light,
And stands untainted.
Drayton. To the Noble Lady, the Lady J. S. Of Worldly Crosses.

DISPIRIT. — DIS-PLACE.

DISPI'RIT, DISPI'RITED, DISPI'RITEDNESS. } *Dis*, and *spirit*; Lat. *spiritus*, from *spirare*, to breathe, Gr. σπαίρειν. Metaphorically,

To deprive of or destroy the *spirit*; to cast down or deject, sink or depress the *spirit*; to dishearten, to discourage.

The danger being very obvious, and easily foreseen, that what was beaten out in immoderate length, will loose of the massiness; and nothing more fit to be averted in religious offices, than their degenerating into heartless *dispirited* recitations.
Hammond. Works, vol. iv. *The Preface.*

For, said he, they are a successful army, and our men are *dispirited*, and not likely to get any thing by fighting with them.
Ludlow. Memoirs, vol. i. p. 268.

That arsenical appensa, have, (especially in some persons and circumstances) produced some of the noxious effects of arsenical poisons, and particularly caused in some, great faintness and *dispiritedness*, I find by the testimony of divers eminent physicians.
Boyle. Works, vol. v. p. 45. *On the Insalubrity and Salubrity of the Air.*

The making of the peace, my lord, will vex none but those who are vexed already, and of whom I hope the resolution is taken of never striving to please; beside which, it is to be considered that as the conclusion of your work will exasperate so it will disarm and *dispirit*.
Lord Bolingbroke to Lord Strafford. Additions to the Life of Lord Bolingbroke.

DISPI'TIOUS, DISPI'TIOUSLY. } Mr. Tyrwhit says, Angry to excess. It is sometimes used as if from *Despite*, q. v. and at other times as if compounded of *dis*, and *pity*; and will then mean

Pitiless, merciless; having no *pity*, no mercy, no compassion.

He [the Persone] was to sinful men not *dispitous*.
Chaucer. The Prologue, v. 518.

This Palamon, when he those words herde
Dispitously he loked, and answered:
Whether sayest thou this in ernest or in play?
Id. The Knightes Tale, v. 1126.

[He was] *dispitious* and cruell, not for euill will alway, but after for ambicion, and either for the suretie or encrease of his estate.
Sir Thomas More. Workes, fol. 37. *History of Kynge Rycharde III.*

Towns, cityes, kingdomes ye would ruinate,
In your auengement and *dispiteous* rage.
Spenser. Faerie Queene, book iii. can. 8.

God neuer gaue this world a more notable example, neyther in what vnsuretie stãdeth this worldly weale, or what mischiefe worketh the proude enterprise of an hie heart, finally or what wretched end ensueth such *dispiteous* crueltie.
Stow. Richard III. Anno 1483.

The mortall steele *dispiteously* entayld
Deepe in their flesh, quite through the iron walles,
That a large purple streame adown their giambeux falles.
Spenser. Faerie Queene, book ii. can. 6.

My heart euen bleedes to tell you all and some,
And how Lord Hastings when he feared least,
Dispiteously was murdered and opprest
Mirrour for Magistrates, fol. 438.

DISPLA'CE, DISPLA'CING. } *Dis*, and *place*. Fr. *desplacer*; "A. S. *plæce, platea*, a street, a place." Somner. Fr. *place*; It. *piazza*; Sp. *plaça*; D. *plaetz*; Ger. *platz*; Sw. *plats*. The Etymologists consider this word to signify *breadth, latitudo*; and to come from the Lat. *platea*, Gr. πλατ-ὺς, *latus*, broad.

To move from, away from, a *place*; to move into another *place* or station, from any station or situation; to dislocate, to dispose, to disorder.

That then it shall, and may be lawful, for vs, our heires and successours, to remoone, and *displace* every such gouernour, and to *place* another of the said fellowship in the same office.
Hakluyt. Voyage, &c. Turkie Patents, vol. ii. part i. fol. 147.

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And when as Pastorella, him to grace,
Her flowry garlond tooke from her owne head,
And plac't on his, he did it soone *displace*,
And did it put on Coridon's instead.
Spenser. Faerie Queene, book vi. can. 9.

All other loues, with which the world doth blind
Weake fancies, and stirre vp affections base,
Thou must renounce, and vtterly *displace*,
And giue thy selfe vnto him full and free,
That fall and freely gaue himselfe for thee.
Id. An Hymne of Heauenly loue.

Wherefore religion and theism must of necessity be *displaced*, and removed out of the way, to make room for the leviathan, to roll and tumble in.
Cudworth. Intellectual System, fol. 890.

It therefore seemes, that he was not growne stronger or richer, by the *displacing* of Hubert Earle of Kent and the rest.
Speed. Henry III. book ix. ch. ix. sec. 43.

Lord Inchiquin made use of the opportunity to *displace* those officers that had been put in by the Lord Lisle, preferring his own creatures to their employments, to the great prejudice of the English interest in that country.
Ludlow. Memoirs, vol. i. p. 217.

——————— Achilles, then,
Retiring to his tent, *displac'd* the lid
That clos'd a curious chest by Thetis *plac'd*
On board his bark, and fill'd with tunics, cloaks,
And fleecy arras.
Cowper. Homer. Iliad, book xvi.

DISPLACENCY, Lat. *displicens; dis* and *placere*, to *please*. Of uncertain origin, opposed to *complacency*, q. v.

Displeasure, dislike.

For them that are grown up and know it, he [Bonaventure] says,(1.) It is meet indeed and fit that his sin should *displease* them, that they should have a *displacency*, not a contrition or brokenness of heart for it: for afterwards it follows that he is not bound to afflict himself for it.
Goodwin. Works, vol. iii. part i. fol. 343.

If a thing or a person give us pleasure or seem fit to do us good, we regard it with complacency or delight; if fit to do us evil or deprive us of pleasure, with *displacency*, or, to use a more common word, with *dislike*.
Beattie. Moral Science, part i. ch. xi. sec. 5.

DISPLA'NT, DISPLANTA'TION, DISPLA'NTING. } It. *spiantare, dispiantare*; Fr. "*desplanter*; to displant or pluck up by the root; to unplant, unset, remove." Cotgrave.

I did not think, a look,
Or a poor word or two, could have *displanted*
Such a fix'd constancy.
Beaumont and Fletcher. The Woman's Prize, act iii. sc. 1.

ADOR. You may perceive I seek not to *displant* you,
Where you desire to grow; for further thanks,
'Tis needless compliment.
Massinger. The Guardian.

And this transmigration, plantation, and *displantation*, happened in the year of the world 3292, the 6th year of Ezekiah, King of Judah.
Raleigh. History of the World, book ii. ch. ix. sec. 3.

And as this soyle was thus rich before the entrance of this people, so since the *displanting* of them from thence, and the Saracens possessing it, it hath not altogether lost its ancient fruitfulness.
Hakewill. Apologie, book ii. ch. ix. fol. 141.

DISPLAT: *Dis*, and *plat*, q. v. Plat or plait; Fr. "*plesser*; to *plash*, to bow, fold or *plait*, (young branches,) one within another." Cotgrave.

To unfold; to untwist.

If any thing lye out of order, if every thing fall not even into their rings or curles, which of these would not rather choose that the state whereof he is a member should be in combustion then his haire should bee *displatted?*
Hakewill. Apologie, book iv. ch. ix. fol. 413.

DISPLA'Y, s. DISPLA'YER, s. } Fr. *despliier, displayer*; It. *dispiegare, spiegare*, to unfold, to dilate, to extend; q. d. *displicare*. Skinner. *Dis*, and Lat. *plic-are*; Gr. πλέκ-ειν, to fold.

To unfold, to expand, to spread or stretch out, to extend, to open widely; to show, to exhibit; *sc.* fully, clearly, ostentatiously.

At þe poynt of þe batalle, *displayed* his banere.
R. Brunne, p. 23.

And right anon withouten more abode
His banner he *displaide*, and forth he rode
To Thebes ward, and all his host beside.
Chaucer. The Knightes Tale, v. 968.

So that vpon that other daie
He came, where he this hoste beheld,
And that was in a large felde
Where the baners ben *displaied*.
Gower. Conf. Am. book ii. fol. 38.

He was skantely entered into the toune, but he was by his postes aduertysed that the Erles with baners *displaied* and batailles ranged, were comyng toward hym.
Hall. Henry IV. The third Yere.

The wearie traueller, wand'ring that way,
Therein did often quench his thirstie heate,
And then by it his weary limbes *display*.
Spenser. Faerie Queene, book ii. can. 5.

This charter, as it was acknowledged by themselves, was granted at Running Mead, where the banners were *displayed*, when there was war or rebellion between the Barons, Commonalty, and the King.
State Trials. The King against John Hampden.

If all this satisfie not, I begg from the ingenious the favour of this consideration: that some grains must be allow'd to a rhetorical *display*, which will not bear the rigour of a critical severity.
Glanville. The Vanity of Dogmatizing, Preface, B 4.

It consequently may be, yea hath been, that the singular integrity of one, or of a few persons *displaying* itself, hath appeased divine wrath, and hath stayed off eminent ruine from a people.
Barrow. Sermon 33. vol. iii.

For the more lively *display* of him, [the upright man] and the rendring him, as more amiable, so more imitable, it will be fit that we represent him a little more particular under those several respects and capacities, in which his uprightness is principally seen and expressed. *Sharp. Works. Sermon* 5. vol. i.

There was no rivalship between us, and we united our common efforts in this trial, without being mutually excited by any envious contention to *display* superior talents.
Melmoth. Pliny, to Minutianus. Letter 9. book iii.

DI'SPLE, DI'SPLING. } Corrupted from *disciple*, and *discipline*, q. v.

And bitter Penance, with an iron whip,
Was wont him once to *dirple* every day
And sharpe Remorse her heart did prick and nip,
That drops of blood thence like a well did play.
Spenser. Faerie Queene, book i. can. 10.

That is to say, six fustigations or *displings* about the pariah church of Aldborough aforesaid, before a solemne procession, sixe seuerall sundaies, and three *displings* about the market-place of Herelstone in our said dioces.
Fox. Martyrs, fol. 609. *The Displings of Thomas Pie and John Meadham.*

The dear and tender *discipline* of a father, the sociable and loving reproof of a brother, the bosom admonition of a friend, is a Presbytery and a consistory to them. 'Tis only the merry Friar in Chaucer can *dirple* them.

Full sweetly heard he confession,
And pleasant was his absolution,
He was an easy man to give penance.
Milton. Of Reformation in England, book i.

DIS-PLEASE.

DISPLE'ASE, Disple'asance, Disple'asant, Disple'asantly, Disple'asantness, Disple'asedly, Disple'asedness, Disple'asingly, Disple'asingness, Disple'asure, v. Disple'asure, n. } *Dis*, and *please*, q. v. Fr. *displaire*; It. *dispiacere*; Sp. *desplazer*; Lat. *displacere*; (*Dis*, and *placere*; of uncertain origin.)

To deprive of, to destroy, pleasure; to cause dislike, offence, anger, vexation, grief; to offend, to anger, to vex, to grieve.

& therfore the duke & the emperour were
Gladde to do Kynge Rychard *displeasure*.
R. Brunne, p. 200.

Conseille nat je comune. Je kyng to *displese*.
Piers Ploukman. Vision, p. 532.

Than said I, sir, not you *displease*
To knowen of my great vnease.
Chaucer. The Romant of the Rose, fol. 130.

So teacheth me, how that I may deserue
Your thonk, so yt I through mine ignorance
Ne do nothing that you be *displeasance*.
Id. The third Booke of Troilus.

God wote this sinne is ful *displeasant* to God, for he said himself; do no lecherie. *Id. The Persones Tale*, vol. ii. p 361.

For there was eke the cruel aduersary
The louer's foe that cleped is *displeasure*.
Id. The Court of Loue, fol. 352.

——————— Than all my disease
I tell: and though it hir *displease*
I speke it forth, and nought ne leue.
Gower. Conf. Am. book iii. fol. 50.

I had my wish alwales at will;
Ther was no wo, might me *displease*
Of pleasant ioyes I had my fill.
Uncertaine Auctors. The Louer telleth his diuers joies.

Whereunto the sayde Emperour *displeasantly* answering, said in this manner, God forbede, that euer I shoulde deuise any lawes, wherby my people should be compelled to do any thing, whiche I myselfe can not tollerate.
Sir Thomas Elyot. Governour, book iii. ch. iii.

When Philip had read the letter, hee showed more tokens of *displeasantnes* than *of* feare.
Brende. Quintus Curtius, book iii. fol. 29.

For *displeasure* prolonged & differed engendre hatred.
Udall. Matthew, ch. v.

And weeping said, Ah my long lacked Lord,
Where haue yee been thus long out of my sight?
Much feared I to have been quite abhord,
Or ought haue done, that ye *displeasen* might.
Spenser. Faerie Queene, book i. can. 4.

This act of the king was *displeasant* to the whole realme, and one of the first things by which hee fell into dislike.
Speed. Richard II. book ix. ch. xiii. sec. 35.

Thus tooke she place, *displeasedly*; the feast in generall
Bewraying privie spleenes at Jove: and then (to colour all)
She laught, but meerely from her lips.
Chapman. Homer. Iliad, book xv. fol. 203.

To secure our peace against this so fair pretence of disturbance, we must be advis'd not to enter into any sharp or froward *displeasedness* upon the occasions of our defects and frequent lapses.
Mountague. Devoute Essayes, Treat. 8. part ii. sec. 3.

It is counted by some, a weaknesse in princes to have favourites: but it is, of all others, the best remedy against ambitious great ones. For when the way of *pleasuring* and *displeasuring*, lieth by the favourite, it is impossible any other should be overgreat. *Bacon. Essay* 36. *Of Ambition.*

With such faire words she did their heat assuage,
And the strong course of their *displeasure* breake,
That they to pitty turn'd their former rage,
And each sought to supply the office of her page.
Spenser. Faerie Queene, book vi. can. 5.

Seeing then adversity is so wholesome and useful, the remedy of so great mischiefs, the cause of so great benefits to us, why should we be *displeased* therewith?
Barrow. Sermon 7. vol. iii.

He told the ambassadors, that by granting this commission, denyal of inhibitions, which should be required, and confirmation of the sentence, which must be passed by him, he thought verily the Emperor should take it more *displeasantly* than if his holiness had declared himself.
Strype. Memorials. Henry VIII. Anno 1528.

The relish of the mind is as various as that of the body, and like that too may be altered; and 'tis a mistake to think that men cannot change the *displeasingness* or indifferency that is in actions into pleasure and desire, if they will do but what is in their power.
Locke. On Human Understanding, book ii. ch. xxi. sec. 96.

Or, if my heedless youth has stept astray,
Too soon forgetfull of thy gracious hand;
On me alone thy just *displeasure* lay,
But take thy judgments from this mourning land.
Dryden. Annus Mirabilis, st. 265.

Mosquitoes, sand-flies seek their shelter'd roof,
And with fell rage the stranger-guest assail
Nor spare the sportive child; from their retreats
Cockroaches crawl *displeasingly* abroad.
Granger. The Sugar Cane, book i. v. 337.

My youth's first hope, my manhood's treasure,
My prattling innocent attend,
Nor fear rebuke nor sour *displeasure*,
A father's loveliest name is friend.
Cooper. A Father's Advice to his Son.

He should look up to him in all his wants and distresses, should fear nothing in comparison of his *displeasure*, and make him the object of his prayers under all the chances and changes of this mortal life. *Pearce. Sermon* 4. vol. i.

DISPLI'CENCE, Displi'cency. } Lat. *displicens*; *Dis*, and *placere*. *Displeasure*, dislike. See Displease, above, and Displacence.

Wherefore I beseech you every one whom it may concern, to put on a serious *displicence*, upon these occasions, that they may not incurre this menace of Christ, "Woe be unto you that laugh now," but rather entitle themselves to this promise of the Holy Ghost, "they shall laugh in the latter day."
Mountague. Devoute Essayes, Treat. 2. part i. sec. 2.

It [natural conscience] may cause a great unwillingness to commit a sin, not only a remissness, but a *displicence* and reluctancy, and heart rising against it, so as the man shall not sin with a full consent of will.
Goodwin. Works, vol. iii. part i. fol. 274.

And hence arose *quædam simultas*, I will not say a grudge against them, for they had no sin, yet a kind of *displicency* with them, as mere creatures, if alone, and apart considered.
Id. Ib. vol. i. part i. fol. 135.

DISPLO'DE, Displo'sion. } Lat. *dis-plod-ere*; *Dis*, and *plaud-ere*; of uncertain origin.

To burst or break asunder with a loud noise. *Explode* is now the more common word.

——————— Far in view
Stood rank't of Seraphim another row,
In postore to *displode* their second tire
Of thunder. *Milton. Paradise Lost*, book vi. l. 605.

But Ætna roars with dreadful ruins nigh,
Now hurls a bursting cloud of cinders high,
Involv'd in smoky whirlwinds to the sky;
With loud *displosion*, to the starry frame,
Shoots fiery globes, and furious floods of flame.
Pitt. Virgil. Æneid, book iii.

Soon as the feeble pulse, which leaps so long
Almost by miracle, is tir'd with play,
Like rubbish from *disploding* engines thrown,
Our magazines of hoarded trifles fly.
Young. The Complaint, Night 5.

DISPLUME, Fr. *desplumer*. See Deplume, *ante*.
To strip off the feathers.

Have you endeavoured to make these your rent-gatherers respectable to us? No. You have sent them to us with their arms reversed, their shields broken, their impresses defaced; and so *displumed*, degraded, and metamorphosed, such unfeathered two-legged things, that we no longer know them.

Burke. On the French Revolution.

DISPO'NE, DISPO'NENT. } Lat. *disponere*. See to DISPOSE, *infra*.

For which I would alwaies on auenture
To the deuisen of my sepulture
The forme, and of my mouable thou *dispone*
Right as thee semeth best is for to done.

Chaucer. The fifth Booke of Troilus.

That the benefices now vacant, or that have fallen void since the month of March, 1558, and such as should happen thereafter to be void, should be *disponed* to persons qualified for the ministry, upon trial and admission by the superintendents.

Spotswood. Church of Scotland, Anno 1564. book iv.

Motion *disponent*, or that parts may be rightly placed in the whole. *Bacon. On Learning, by G. Wats*, book iii. ch. iv.

DISPONGE, in first folio, *Dispunge*. To distil or drop; as from a full sponge. See SPONGE.

ENOB. Oh soueraigne mistris of true melancholly,
The poysonous dampe of night *dispunge* vpon me,
That life, a very rebell to my will,
May hang no longer on me.

Shakspeare. Antony and Cleopatra, fol. 361.

DISPO'RT, *v.* DISPO'RT, *n.* DISPO'RTING. } "Fr. *deporter*; to disport, play, recreate himself, pass away time." Cotgrave. It. *disportare*; perhaps, as Skinner thinks, *jucundè se* portare, i. e. *gerere*, to *bear* himself pleasantly.

To *sport*, to play about, to gambol, to divert, to amuse; to please or be pleasing.

Disportings, in Prynne, is literally from *deportare*, to carry or bear away.

And gan her arme right ouer his shulder laie,
And him with all her wit to recomfort
As she best could, she gan him to *disport*.

Chaucer. The second Booke of Troilus, fol. 166.

For frewil holdeth this opinion,
That it is great duresse and discomfort
To kepe a hart in so strait a prison,
That hath but one body for his *disport*.

Id. La Belle Dame sans Mercie, fol. 254.

He in all his proude fare
Unto the forest gan to fare
Amonge other, that there were,
To hunt, and *disporte* him there.

Gower. Conf. Am. book i. fol. 21.

For than anone my faste I breke
On suche wordes, as she saith
That ful of trouth, and full of feyth
Thei ben, and of so great *disporte*,
That to myn eare greate comforte
Thei done, as thei that bendelices.

Id. Ib. book vi. fol. 133.

Good reader then, beholde what gallant spring
This booke brings forth, of fruits of finest sortis;
Be bold to take thy list of euerie thing,
For so is ment. And for thy glad *disportes*
The paine was tane.

Gascoigne. Commendatory Verses, E. C. in Prayse of his Posies.

So well I wrought with mildness and with paine,
That I her caught *disporting* on the greene,
And brought away fast bound with siluer chaine.

Spenser. Daphnaida.

Thereat Diana gan to smile in scorne
Of her vain plaint, and to her scoffing said;
Great pity sure, that ye bee so forlorne
Of your gay sonne, that giues ye so good ayd
To your *disports*: ill mote yee been apayd.

Id. Faerie Queene, book iii. can. 6.

And in the first parliament of his raigne there was this act of indemnity passed, That all and singular persons comming with him from beyond the seas into the realme of Englande, taking his party and quarrell, in recovering his just title and right to the realme of England, shall be utterly discharged quite, and unpunishable for ever, by way of action, or otherwise, of or for any murther, slaying of men, or of taking and *disporting* of goods, or any other trespasses done by them, &c.

Prynne. Treachery and Disloyalty, part iii. fol. 45.

Sooner shall cats *disport* in waters clear,
And speckled mackrell graze on meadows fair.

Gay. The Shepherd's Week. Pastoral 3. v. 66. *Wednesday.*

Say, father Thames, for thou hast seen
Full many a sprightly race
Disporting on thy margent green,
The paths of pleasure trace,
Who foremost now delight to cleave
With pliant arm thy glassy wave?

Gray. On a distant Prospect of Eton College.

And so [Mr. Pope] after having *disported* himself at will in the flowry paths of fancy, and revelled in all the favours of the Muses, boasts of having taken up in time and courted and espoused truth.

That not in fancy's maze he wander'd long,
But stoop'd to truth, and moraliz'd his song.

Warburton. Commentary on Pope's Essay on Man.

DISPO'SE, *v.* DISPO'SE, *n.* DISPO'SEABLE, DISPO'SAL, DISPO'SEDNESS, DISPO'SEMENT, DISPO'SER, DISPO'SITED, DISPOSI'TION, DISPO'SITING, DISPO'SITIVE, DISPO'SITIVELY, DISPO'SURE. } Fr. *disposer*; It. *disporre, disponere*; Sp. *disponer*; Lat. *disponere*, to put or set apart, in separate places.

To put or set in separate places, in particular places, in proper places, in order; in fit or suitable places; and thus, to arrange, to adopt, to appropriate, to regulate.

To form or frame for particular places or purposes; and thus, to incline, to direct, to manage, to settle.

To employ for, or apply to, a particular purpose or use; and thus, to bestow.

Disposition, in Shakspeare, is, collectively, the whole arrangement of parts, the frame.

And I *dispose* to you as my fadir hath *disposid* to me a reume.

Wiclif. Luke, ch. xxii.

God the fadir seynge the tribulacioun whiche holi chirche was to suffre that was foundid of the Apostlis on Crist the stoon, *disposede* with the sone and the Hooli Goost to schewe hem that me drede hem the lesse, and al the trynyte schewide it Crist in his manheed, and Crist to loon bi an aungel, and loon to hooli chirche.

Id. Prologue to Apocalips.

Sens God seeth every thing out of doutàce
And hem *disposeth* through his ordinaunce.

Chaucer. The fourth Booke of Troilus, fol. 181.

Fortune, which that permutation
Of all things hath, as it is her committed
Through purueyance and *disposicion*
Of high Joue. *Id. Ib.* fol. 193.

For which this Emelie astonied was,
And sayde; what amounteth this, alas!
I putte me in thy protection
Diane, and in thy *disposition*.

Id. The Knightes Tale, v. 2366.

Nowe it is light, now it is darke,
And thus stant all the worldes werke
After the *disposicion*
Of man and his condicion.

Gower. Conf. Am. Prologus, fol. 7.

But God, who secretly *disposed* the course of things, saw y^t was not best for Tyndal's purpose, nor for the profite of his church, and therefore gaue him to fynde litle fauour in the bishop's sight.

Tyndal. Works Life by Fox.

DISPOSE. I will that the tapers, and also the said torches be at the *disposicion* of myn executrice. *Fabyan's Will. Preface*, vi.

No man is lorde of that whiche he hath receaued: he is nothing but the *disposer*: for the thyng that he *disposeth*, is the Lordes. *Udall.* 1 *Peter*, ch. iv.

——————— Words, well *dispost*
Hane secret powre, t' appease inflamed rage.
Spenser. Faerie Queene, book ii. can. 8.

The rest themselues in troupes did else *dispose*
Like as it seemed best to euery one;
The knights in couples marcht, with ladies linkt attone.
Id. Ib. book iv. can. 4.

Sir Edward said he would conclude with one example: if a ward be not found within one year, he is reputed concealed, and falls within the *dispose* of the master of the Courts of Wards.
State Trials. Proceedings on the Impeachment of the Lord Treasurer of Middlesex.

By this brief account, you may easily discerne the sovereigne power of the realme and states of Bohemia over their kings and princes, most of the great officers of which realme are hereditary, and not *disposable* by the king.
Prynne. Treachery and Disloyalty, &c. part v. fol. 83.

God indeed hath a glory arising from his own mercy and grace, but then it is but what is dispensed unto others; the riches thereof are *disposable* no way but to the use and benefit of creatures.
Goodwin. Works, vol. ii. part iv. fol. 124.

This was the condition they propounded to him before they would accept him for their king, and upon this condition only would they admit him to reign over them; therefore doubtlesse the *disposall* of the crown and limitation of the king's royall power resided in all the congregation, who had authority to prescribe their kings, what equal and just conditions they pleased.
Prynne. Treachery and Disloyalty, &c. part v. fol. 126.

They accuse God, but the cause is in themselves, their owne *disposednesse* to eville, no necessitating decree maketh them so liable unto just punishment.
Mountague. Appeale to Cæsar, part i. p. 66.

If any be not satisfied in this order and *disposement* of these two several sentences in v. 9, both in these two references to the 7th and 8th verses respectively; I shall further add this account touching either of them.
Goodwin. Works, vol. ii. part iv. fol. 54.

But, above all such extrinsical contrivances and *disposements*, there is this one, which the Scriptures do single out and insist upon, and that is, God's dispensations towards temporaries and children of the outward kingdom. *Id. Ib.* fol. 156.

But such is the *dispose* of the sole *disposer* of empires, that they have their risings, their fals, and their fals; neuer staying in one and the same point, neither entailed to one and the same nation, how strong, politicke, or populous soeuer.
Speed. The Saxons, book vii. ch. xxxi. sec. 2.

And though some constitutions are genially *disposited* to this mental seriousness: yet they can scarce say, *Nos numeri sumus.*
Glanville. The Vanity of Dogmatizing, ch. xii.

His majesty referring chiefly to the said Earl of Strafford and the Archbishop of Canterbury the ordering and *disposing* of all matters concerning the parliament.
State Trials. Trial of the Earl of Strafford.

Christians doe hold and believe it too, [*Deum ire per omnes*] but *disposingly*, &c. in his providence, according to that axiome of the wise, *Pertingit a fine, ad finem fortiter, disponens omnia suaviter.* *Mountague. Appeale to Cæsar*, part i. ch. ix.

——————What may this meane?
That thou dead corse againe in compleat steele,
Reuisits thus the glimpses of the moone,
Making night hidious? And we fooles of nature,
So horridly to shake our *disposition*,
With thoughts beyond thee: [beyond the reaches] reaches of our soules. *Shakspeare. Hamlet*, fol. 157.

And by Strabo their *dispositions* [the Britaines] are partly resembled to the Gaules, but yet somewhat more rude and plaine.
Speed. The Ancient Britaines, book v. ch. iv.

SAM. Appoint not heavenly *disposition*, Father,
Nothing of all these evils hath befall'n me
But justly.
Milton. Samson Agonistes, l. 374.

Grace had the dominion, the throne, given it; the *dispositive* power (which the throne always carries with it) of all, both without God, that is, of all creatures, &c. and of all within God, that is, of attributes, and persons in the Godhead, to conspire into its glory.
Goodwin. Works, vol. ii. part iv. fol. 157.

And therefore also that axiome in philosophy, that the generation of one thing, is the corruption of another, although it be substantially true concerning the form and matter, is also *dispositively* verified in the efficient or producer.
Sir Thomas Brown, book iii. ch. ix.

What I possess I may, with justice, call
The harvest of my industry. Would you have me,
Neglecting mine own family, to give up,
My estate to his *disposure*.
Massinger. The City Madam, act i. sc. 3.

But was by sweetning so his will,
All order and *disposure*, still
His mind as pure, and neatly kept
As were his nourceries.
Ben Jonson. Epitaph on M. Vincent Corbet.

While the full bowls flow round, the powers employ
Their careful eyes on long-contended Troy.
When Jove *dispos'd* to tempt Saturnia's spleen,
Thus wak'd the fury of his partial queen.
Pope. Homer. Iliad, book iv.

Yet since I see your mind is worldly bent,
I'll do my best to further your content.
And therefore of two gifts in my *dispose*,
Think ere you speak, I grant you leave to choose.
Dryden. The Wife of Bath's Tale.

And the ἀκρόθινα, the first and the best of the prey, they dedicated to the adornment of his temple by whose favourable *disposal* they had obtained the victory.
Barrow. Sermon 8. vol. i.

Nothing in nature being more irrational and irregular, and consequently more immoral, then for an intelligent being to oppose, or disobey that sovereign, supreme will, which gave him that being, and has withall the sole and absolute *disposal* of him in all his concerns.
South. Sermons, vol. ii. p. 330.

It assureth the favour and friendship of God, of him that is absolute lord and *disposer* of all things: the which he that hath, and confideth in, what can he want or wish more?
Barrow. Sermon 3. vol. i.

And as my want of leisure, and sometimes of *disposedness* to write, induced me to make some of my considerations but short; so I thought fit to let them pass for their sakes to whom for want of time or skill, the brevity of those may make them the fitter, and the more recommend them.
Boyle. Works, vol. ii. p. 326. *Introductory Preface to occasional Reflections.*

We know too well these tricks of yours,
To leave it ever in your powers,
Or trust our safeties or undoings
To your *disposing* of outgoings.
Butler. Hudibras, part iii. can. 2.

He was indeed a mortified man to the world, and the things of it; yet his *disposition* led him to do things agreeable to his quality and condition, wherein God had placed him.
Strype. Life of Archbishop Parker, Anno 1575.

His providence is the band that unites the parts of the universal commonwealth, the vital spirit and virtue that sustains all: without his eye and hand, his *dispositive* wisdom and power, the whole frame would disband and fall into confusion and ruin.
Bates. Works, vol. i. p. 151. *The great Duty of Resignation.*

One act may make us do *dispositively*, what Moses is recorded to have done literally (at the foot of Mount Sinai) break all the ten commandments at once.
Boyle. Works, vol. vi. p. 10. *Against customary Swearing.*

So if there were no sensitive beings, those bodies that are now the objects of our senses would be but *dispositively*, if I may speak, endowed with colours, tastes and the like.
Boyle. Works, vol. iii. p. 25. *On the relative Nature of Physical qualities.*

In the doctrines of faith as well as in the *disposures* of providence, it is sufficient to check presumptious curiosity, that God is the author.
Bates. Works, vol. i. p. 167. *The Christian Religion proved by Reason*, ch. v.

We are prone to believe what we wish to be true, and most of this author's [Hume] philosophical tenets are so well adapted to what I fear I may call the fashionable notions of the times, that those who are ambitious to conform to the latter, will hardly be *disposed* to examine scrupulously the evidence of the former.
Beattie. On Truth. Introduction, p. 9.

This is not the *disposal* by parliament of any office derived from the authority of the crown, or now *disposable* by that authority.
Burke. On Mr. Fox's East India Bill.

Doubt we this! what solid proof remains,
That o'er the world a wise *disposer* reigns?
Whilst all creation speaks a pow'r divine,
Is it deficient in the main design?
Not so.
Jenyns. On the Immortality of the Soul, book ii.

There is not, there cannot be a stronger proof, that pride was not designed for man, than that the most excellent of the human race thought it not a proper temper and *disposition* of mind for him to appear in. *Pearce. Sermon* 12. vol. iii.

DISPOSSE'SS, DISPOSSE'SSION, DISPOSSE'SSOR. Fr. *despossesder*; It. *dispossedere*; Sp. *desposseer*. Lat. *dis*, and *possidere*, perhaps contracted from *potes sedere*; that may or can stay or remain, keep its *seat* or position.

To put out of, strip or divest of possession; to deprive of the tenure or occupation.

And that at least she will witsane [vouchsafe]
To graunt my lust and last request
When that she shal behold his graue,
That lyeth of life here *dispossest*.
Uncertaine Auctore. The Testament of the Hawthorne.

Aboute the yeare of our Lorde a M. and lxxii. one Wyllyam Byshop of Durham *dispossessed* the prestes of the college or cathedrall churche of Durham bycause of theyr wyues, and placed the monkes there in their rownes.
Bale. Votaries, part ii. E. ii.

Yet I protest, my high-desiring will
Was not to *dispossess* her of her right;
Her sov'reignty should have remained still;
I only sought the bliss to have her sight.
Daniel. Sonnets to Delia, son. 33.

I remit the reader to his life extant at large in print, wherein this is most remarkable, viz. his *dispossessing* of John Fox near Nottingham of a divel, there passing betwixt them a large discourse, by way of question and answer.
Fuller. Worthies. Lancashire.

On Monday the court sate again, and the Earl [of Strafford] appeared, and was charged with the sixth article concerning the *dispossession* of the Lord Mount-Norris of the Mannor of Tymore.
Baker. Charles I. Anno 1641.

This were a wicked pretention even though the whole family were destroyed; but the heirs (blessed be God!) are yet surviving, and likely to out-live all heirs of their *dispossessors*, besides their infamy.
Cowley. On the Government of Oliver Cromwell.

And surely our sonnes cannot more justly complaine of devotion, as a *dispossessor* of their properties, then wilde people can call a law-giver a tyrant.
Montague. Devoute Essayes, Treat. 4. part i. sec. 2.

One's entering into a strong man's house, and forcibly *dispossessing* him of his goods, is an evident demonstration, that he who so enters, is stronger and comes with greater authority, than he that had the first possession. *Clarke. Sermon* 1. vol. vi.

But having *dispossess'd* me of my prize
So foully, let him not assay me now,
For I am warn'd, and he shall not prevail.
Cowper. Homer. Iliad, book ix.

If by *possession* they intended only to describe a disorder, as we have shown they did; the removal of it was all they could intend by *dispossession*.
Farmer. Works, vol. ii. p. 351. *On the Demoniacs of the New Testament*, ch. ii. sec. 3.

DISPRA'ISE, *v.* DISPRA'ISE, *n.* DISPRA'ISER, DISPRA'ISINGLY. Fr. *despriser*; It. *disprezzare*. *Dis*, and *praise*; Dutch, *priis*, *priisen*; Gr. *preis*, *preisen*; Fr. "*prizer*; to *prize*, esteem, respect, take account of." Cotgrave. "We *praise* those things only," says Junius, "which we hold in *price*."

To deprive of, deny or refuse *praise* or estimation; to disesteem, to disregard, to disvalue; to condemn, to blame.

And Senek saith, that wo so wol have sapience, shal no man *dispraise*, but he shal gladly teche the science that he can, without presumption or pride.
Chaucer. The Tale of Melibeus, vol. ii. p. 81.

For right as men seyn that overgret homlinesse engendreth *dispreising*, so fareth it to gret humilitee or mekeneme.
Id. Ib. vol. ii. p. 122.

The kynge bethought himselfe tho,
Howe he his brother male chastis
That he through his surquedrie
Toke vpon honde, and to *dispraise*
Humilitee, which is to *prese*.
Gower. Conf. Am. book i. fol. 20.

O Euryppides, if thou haddest had such a wife, thou wouldest hane *praised* all the women as fast as thou hast *dispraised* them.
Vives. Instruction of a Christian Woman, book ii. ch. iv.

Sith the feast Berescinte, mother of the Goddis, I hane seene no seruaunt of thy howse, nor letter of thy hande, that I hane redde, the whiche putteth me in great suspection of thy health, and that thou arte in some perill, or els thou *dispraysest* our amitee. *Golden Boke*, ch. xlix. Dd. v.

Dispraise and rebuke ought to bee shunned more than death, for it doeth redounde to the infamye and slaunder of the Gospell.
Udall. Matthew, ch. v.

And on the other side, cursed be the peacebreakers, picquarels, whisperers, backbyters, sowers of discorde, *dispraysers* of thē that be good to bring thē out of fauour.
Tyndall. Works, fol. 194. *Exposition on the Matthew*, ch. v.

Fondly himself with *praising* he *dispraise'd*,
Vaunting his deeds and worth with idle breath.
P. Fletcher. The Purple Island, can. 8.

Things may be therefore necessary, and yet praiseworthy, as also necessary, and yet *dispraised*, and neither of them both in vain; because praise and *dispraise*, and likewise reward and punishment, do by example make and conform the will to good and evil.
Hobbes. Works, fol. 476. *Of Liberty and Necessity.*

He thought the boord one of the chiefest means to breed love amongst men, and at his own table would always praise good men and vertuous citizens, but would suffer no talk of evil men, neither in their praise nor *dispraise*.
Sir Thomas North. Plutarch, fol. 301. *Marcus Cato.*

Praisers and *dispraisers* many times doe but aime at their own ends, and do not thinke all they say.
Bacon. On Learning, by G. Wats, book vi. ch. iii.

——— What? Michael Cassio,
That came a woing with you? and so many a time
(When I have spoke of you *dispraisingly*)
Hath tane your part, to haue so much to do
To bring him in trust?
Shakspeare. Othello, fol. 323.

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Dear to the wise and good, *dispraisd* by none,
Here sleep in peace the father and the son.
Mallet. Epitaph on Mr. Aikman and his Son.

Looks fright not man: the general has seen Moors,
With as bad faces; no *dispraise* to Bertran's.
Dryden. The Spanish Fryar, act i.

If therefore the divine grace in man's conversion unfrustrably determines him to one; or if the disability contracted by the fall determines men to chuse that which is evil only, and to omit that which is truly good; both these determinations must take away the freedom of men's actions, at least as far as they are worthy of praise or *dispraise*, of reward or punishment.
Whitby. The Freedom of the Will of Man, disc. 4. ch. iii. sec. 3.

DISPRAVE, used by Chaucer as, to *Deprave*.

To clerkes lesse ought suffice
Then to *dispraue* women generally
For worship shul they none get therby.
Chaucer. The Letter of Cupide, fol. 328.

DISPRE'AD, **DISPRE'ADER.** *Dis*, (augm.) and *spread*, q. v. A. S. *spræd-an*; Ger. *spreiten*; D. *spreeden*; Sw. *sprid-a*.

To *spread*, to *spread* abroad, to *spread* widely.

Great Junoes golden chaire, the which they say
The Gods stand gazing on, when she does ride
To Joue's high house through heauen's brass paued way
Drawne of faire peacocks, that excell in pride,
And full of Argus eyes their tailes *dispreaden* wide.
Spenser. Faerie Queene, book i. can. 4.

Baldwin his ensigne faire did next *dispread*
Among his Bulloyners of noble fame,
His brother gaue him all his troupes to lead,
When he commander of the field became.
Fairfax. Godfrey of Boulogne, book i. st. 40.

Besides another inconvenience, if learned men be the first receivers out of books, and *dispreaders* both of vice and errour, how shall the lisensers themselves be confided in, unless we can confer upon them, or they assume to themselves above all others in the land, the grace of infallibility, and uncorruptedness?
Milton. Works, vol. i. fol. 148. *Of Unlicens'd Printing.*

Soon as the rising ramparts hostile height,
And towers advancing, struck the anxious sight,
Sudden from Petra's safer camp he led
And wide his legions on the hills *dispread*.
Rowe. Lucan, book iv.

(My vest suspended on the boughs) I lave
My chilly feet, then plunge beneath the wave;
A ruddy light my blushing limbs *dispread*
And the clear stream half glows with rosy-red.
Harte. Ovid. Metamorphoses, book v. *The Story of Arethusa.*

DISPREJUDICE: *Dis*, and *prejudice*. Lat. *præjudicium*, (*præ*, and *judicium*,) a fore-*judgment*, premature *judgment*.

To free, from *prejudice* or *prejudgment*, from opinions formed before inquiry.

Whilst those (who are moved but to visit the Catholique church, with reverence, and consideration of the exteriour religious offices corresponding to the familiaritie with Christ Jesus his outward and humane carriages and acts) will easille be so far *disprejudic'd* in point of the doctrine, as to seek the acquainting their understandings with the grounds and reasons of this religion.
Mountagne. Demonte Essays, Treat. 7. part ii. sec. 5.

DISPREPARE, Lat. *Dis*, and *præ-parare*; (*præ*, and *parare*.)

To deprive of *preparation*, readiness, fitness; to render unfit.

The kingdom of darkness, as it is set forth in these and other places of the Scripture, is nothing else but a confederacy of deceivers, that to obtain dominion over men in this present world, endeavour by dark and erroneous doctrines, to extinguish in them the light, both of nature, and the Gospel; and so to *dispreparе* them for the kingdom of God to come.
Hobbes. Of the Kingdom of Darkness, part iv.

DISPRIVILEGE: *Dis*, and *privilege*, Lat. *privilegium*; (*privus*, and *lex*.)

To deprive of *privilege*, of a peculiar or proper right, law or power.

What! hath the addition of the manhood unto his person, made that person, as he is God, uncapable of dwelling in us immediately, as well as the person of the spirit? Is he *disprivileged* thereby, when as indeed by reason of his relation to us as God-man, it is that he doth dwell in us any way.
Goodwin. Works, vol. i. part iii. fol. 33. *On Ephesians*, 3.

DISPROFESS: *Dis*, and *profess*, q. v. Lat. *dis*, and *profiteor*, *fessus*; (*pro*, and *fateri*.)

To renounce, to cease to *profess*.

His armes, which he had vow'd to *disprofesse*,
She gather'd vp, and did about him dresse,
And his forwandred steed vnto him got.
Spenser. Faerie Queene, book iii. can. 11.

DISPRO'FIT, v. **DISPRO'FIT**, n. **DISPRO'FITABLE.** *Dis*, and *profit*, q. v. Fr. *profiter*; It. *profittare*; Lat. *proficere*; (*pro*, and *facere*,) to do or act for, make for, *&c.* the benefit or advantage.

To be or cause to be without *profit*, benefit or advantage; to lose, to injure, to damage.

Yet do they rather loose than wynne, fall then ryse, *disprofyght* than *profyghte*. *Bale. Image*, part ii. ch. vii.

For the moste parte they take and extorte of all mē, without pitie and conscience, and put maryners, and wayfarying menne to muche busynesse, unto whom many tymes damage, & *disprofyte* enough otherwyse happeneth. *Udall. Mark*, ch. ii.

He had released and discharged twelue articles, whiche wer moste greuous & *disprofitable* to the Frēche kyng, not for the Frenche kynges sake, but at the intercessiō of the kyng of Englande. *Hale. Henry VIII. The nineteenth Yere.*

For shortly after, all was ruled, by the queene and her counsell, to the great *disprofit* of the king and his realme, and to the great manger (it is Fabian's word) & obloquy of the queene, who (as since hath been well proued) had many a wrong, and false report made of her.
Speed. Henry VI. book ix. ch. xvi. sec. 30.

And whereas he sought *profite*, he fell into double *disprofite*, that neither with good men he couldc auoid secret shame, nor yet with euill men the note of dissimulation.
Fox. Martyrs, fol. 1710. *The Recantation of Cranmer.*

DISPROPERTY: *Dis*, and *property*.

To cause any *property* to cease to be such; to dispossess of, plunder of.

We must suggest—the people, in what hatred
He still hath held them: that to's power he would
Haue made them mules, silenc'd their pleaders,
And *disproperted* their fredomes.
Shakspeare. Coriolanus, fol. 10.

DISPROPO'RTION, v. **DISPROPO'RTION**, n. **DISPROPO'RTIONABLE**, **DISPROPO'RTIONABLENESS**, **DISPROPO'RTIONABLY**, **DISPROPO'RTIONAL**, **DISPROPO'RTIONALITY**, **DISPROPO'RTIONATE**, **DISPROPO'RTIONATELY**, **DISPROPO'RTIONATENESS.** Fr. *disproportion*; It. *disproportione*; Sp. *desproporcion*; *Dis*, *pro*, and *portio*, quasi *partio*, (says Vossius,) from *pars*, a part or share. Proportio, *quarum* (*pluriumve*) *rerum comparatio*, *pro* portionibus, *id est*, *secundum* partes, *inter se collatis*.

To deprive of *proportion*; to give an undue share or *proportion*; to give more or less than the share or *portion*; to associate or conjoin unfitly, unsuitably.

Considering therefore the nature of man, it follows evidently that we ought not to undertake, either too much business, or any of an importance *disproportion'd* to our state or capacitie; least

DISPRO-PORTION.

either the number or the weight of our affairs may confuse or oppress us; no body is apt to overcharge himself with a material burthen, yet how many are forward to do it with mental ones?

Mountague. Devoute Essayes, Treat. 8. sec. 3

As a just punishment for this neglect, it pleased God to desert and suffer me with a fatal blindness, to be led on, and engaged in such counsels as were wholly *disproportioned* to the rest of my life.

State Trials. Proceedings against Waller and others, &c.

For great men over grac'd, much rigour use;
Presuming favourites discontentment bring;
And *disproportions* harmony do break;
Minions too great argue a king too weak.

Daniel. History of Civil Wars, book i.

What amazement is it, that the heat of a poor fever should consume the mightiest power and fortune of the world? And the greatest of temporal and human prosperities should be drowned by the overflowing of one irregular and inordinate humour! How great a monster is human life, since it consists of so *disproportionable* parts.

Taylor. Contemplations, book i. ch. vi.

Considering my own great defects, the incompetency and *disproportionableness* of my strength and a few years consideration to the length and weight of this work, and knowing that as oft and as far as I differed in my sense from other men, so often and in the same distance did other men differ from me.

Hammond. Works, vol. iii. *A necessary Advertisement.*

Hath the sheriff rated Mr. Hampden *disproportionably*, according to his estate and degree? If he hath let him tell.

State Trials. The King against John Hampden.

Nay rather the perfection consists in this, that out of many moderate varieties and brotherly dissimilitudes that are not vastly *disproportional*, arises the goodly and graceful symmetry that commends the whole pile and structure.

Milton. Works, vol. i. fol. 157. *Of Unlicens'd Printing.*

——— The world so 's setten free
From that untoward *disproportionalitie.*

More. On the Soul, part ii. book iii. can. 3. st. 60.

But how is it possible, that purely passive insensible matter should transfuse habits or inclinations into a nature that is quite of another make and quality? How can such a cause produce an effect so *disproportionate?*

Glanville. Preexistence of Souls, ch. ii.

Your lordship's friendship has left me little to desire or complain of, unless it be when I find my own fortune so *disproportioned* to my mind, in the resolutions I have of doing his majesty all the honour, as well as all the service I can.

Sir William Temple. Letter to My Lord Arlington. August 1666.

If any Atheist can be induced to stake his soul for a wager, against such an inexhaustible *disproportion*; let him never hereafter accuse others of easiness and credulity.

Bentley. Sermon 5.

In the first year of the king, the courtiers got away from him a great number of fair lordships and manors, on pretence either of services, or for making good King Henry his father's last will, or by way of purchase of *disproportionable* sums of money, made in consideration of former services, and in complement of the deceased king's will.

Strype. Memorials. Edward VI. Anno 1547.

Though the history of the Evangelists, and the Acts, have something easier, yet, taken all together, it is very *disproportional* to the understanding of childhood.

Locke. On Education, sec. 158.

How much these few and narrow inlets are *disproportionate* to the vast whole extent of all beings, will not be hard to persuade those, who are not so foolish as to think their span the measure of all things.

Id. On Human Understanding, book iv. ch. iii. sec. 23.

And I thought it much more pardonable, that any of these sections should be *disproportionately* short, than lengthened either by untruths or by impertinences.

Boyle. Works, vol. ii. p. 470. *Preface to Thermometrical Experiments, &c.*

And all that freedom's highest aims can reach
Is but to lay *proportion'd* loads on each.
Hence, should one order *disproportion'd* grow,
Its double weight must ruin all below.

Goldsmith. The Traveller.

From the widely *disproportionate* effects which attend the preaching of modern missionaries of Christianity, compared with what followed the ministry of Christ and his Apostles under circumstances either alike, or not so unlike as to account for the difference, a conclusion is fairly drawn in support of what our histories deliver concerning them, viz. that they possessed means of conviction, which we have not; that they had proofs to appeal to, which we want.

Paley. Evidences, part ii. ch. ix. sec. 2.

DISPRO-PORTION — DIS-PROVE.

DISPRO'VE, v. } It. *disprovare; Dis*, and *prove.*
DISPRO'VER, } A. S. *prof-ian, prob-are*, to try, to
DISPRO'OF. } *prove.*

To divest of, clear from *proof* or evidence; to *prove* not to be; to show to be incapable of *proof*; to show by trial to be false; to confute, to convince or convict of error: sometimes used, as in Stirling and Wotton, as equivalent to, *Disapprove.*

Yea forsooth (qd she) and now I wol *disprove* thy first waies, by which many wenen to get thilke blisse.

Chaucer. The second Booke of the Testament of Love, fol. 299.

Deare brother, if it had bene so that I had spoken certayne wordes in deede, which mighte hane seemed in your eyes to be rayling, detracting, and slaundering (as I haue not, sauing a little gesting) would you *disprove* my doctrine thereby.

Frith. Workes, fol. 67. *A Buhcarke against Rastall.*

Much thou hast said, and willingly I hear,
As one that am not so possess'd with love
Of what I do; but that I rather bear
An ear to learn, than a tongue to *disprove.*

Daniel. Musophilus.

The thoughts of those I cannot but *disprove*,
Who basely lost their thraldome must bemone:
I scorne to yeeld my selfe to such a one,
Whose birth and virtue is not worth my love.

Stirling. Aurora. Sonnet 27.

And now haning thus *sarre* informed you of the trueth in reproofe of the slanderous, false, and vntrue reports of this glorious lying generall, with a true *disproffe* to some of the grossest of his lies, I will leaue him.

Hakluyt. Voyage, &c. Spanish Lies confuted, vol. iii. fol. 596.

And indeed there needs no great *disproof* hereof.

Raleigh. History of the World, book i. ch. vii. sec. 7.

For the *disproofe* of which statute we haue sufficient authoritie remaining as yet in the parliament rolles to be seene in her maiesties court of recordes.

Fox. Martyrs, fol. 482. *Lawes against Christians.*

But admit, that the Deuill himselfe were not the immediate forger, and parent of these theatricall enterludes, which no man can *disprooue* by any orthodox records: yet this must needs be granted: that idolatrous infidels, and the deboiscst Pagans, were the first actors and contrivers of them.

Prynne. Histrio-Mastix, part i. act i. sc. 2.

This being the single example that our annals have yielded from William de la Pole, Duke of Suffolk, under Henry the Sixth, of such a concurrence of two extreams, within so short a time, by most of the same commenders and *disprovers*, (like the natural breath of man that can both heat and cool) would require no sleight memorial of the particular motives of so great a change.

Reliquiæ Wottonianæ. The Duke of Buckingham.

If that be true, I would fain know how the prisoner shall escape; is it that his innocence shall appear in his forehead, or an Angel come from heaven and *disprove* the accuser?

State Trials. Trial of Stephen College, Anno 1681.

But then, either those miracles (as they are called) have been acted confessedly in secret; or, if they are said to have been done in public, yet the account which was given of them, came too late to deserve credit or to leave room for a *disproof.*

Atterbury. Sermon 1. vol. iii.

That all these transactions really passed, as I relate them, and fully *disprove* the false pretences on which our adversaries now insist, I discovered a method of evincing with the utmost clearness.

Sir William Jones. Works, vol. ix. p. 191. *On the Estate of Cicero. Speech* 7.

DISPROVIDE: *Dis*, and *provide*. Lat. *providere*, (*pro*, and *videre*, to see,) to foresee, to look forward, to prepare or guard against. *Disprovided*, is

Unprepared, unfurnished.

This makes me sadly walk up and down in my laboratory, like an impatient lutanist, who has his song book and his instrument ready, but is altogether *disprovided* of strings.
Boyle. Works, vol. vi. p. 40. *Letter to Mr. Oldenburgh.*

DISPUNCT, Lat. *dispungere, punctum*, to point or mark off.

To point or mark off; to separate or sever; to part off.

I desire the reader so to take me, as though I doe not here deale withall, nor speake of the matter, but vtterly to haue pretermitted, and *dispuncted* the same.
Fox. Martyrs, fol. 646. *The Lady Eleanor and Roger Onley.*

Amo. Stay. That were *dispunct* to the ladies.
Ben Jonson. Cynthia's Revells, act v. sc. 3. fol. 209.

DISPUNGE, Lat. *dispungere*, to point off; but used as equivalent to—

To expunge, to blot out. See Expunge:

Thou then that hast *dispong'd* my score,
And dying wast the death of death,
Be to me now, on thee I call,
My life, my strength, my joy, my all.
Wotton. Hymne to my God in a Night of my late Sickness.

And I do suspect that the Bishop of London's Chaplains, and some of the society, in the *dispunging* did join against me, or else some others had been charged for plagiaries or men of no reading, who have escaped I know not how.
Boyle. Works, vol. i. p. 94. *The Life. Letter from Henry Stubbe.*

DISPUNISHABLE: *Dis*, and *punish*, q. v. Fr. and Sp. *punir*; It. *punire*; Lat. *punire*.

That may not be punished; free from punishment, pain or penalty.

If this were in sale *dispunishable* wise raked vp in the ashes, they should no sooner trauerse the seas, than some other would inkindle the like fire afresh.
Hollinshed. Description of Ireland, ch. iii.

(And I further desire) that no leases of any part of the said lands shall ever be made, other than leases for years not exceeding thirty-one, in possession, and not in reverion or remainder, and not *dispunishable* of waste, whereon, &c.
The last Will of Dean Swift.

DISPURPOSE: *Dis*, and *purpose*, q. v. Fr. *proposer*; to purpose, mean, design, determine, intend.

To separate, to turn from, the *purpose*, meaning, intent or design.

She, but in a contrary manner, seeing her former plots *dispurposed*, sends me to an old witch called Acrasia, to help to wreck her spite upon the seneca.
Brewer. Lingua, act iv. sc. 8.

DISPURSE, to disburse or deburse, q. v.

No—many a pound of mine owne proper store,
Because I would not taxe the needie commons,
Haue I *dispursed* to the garrisons,
And neuer ask'd for restitution.
Shakspeare. Henry VI. Second Part, fol. 131.

DISPURVE'Y, **Dispurve'yance.** *Dis*, and *purvey*, q. v. Fr. *pourvoir*. *Prouvoir*, from Lat. *providere*, to foresee. See Disprovide, *supra*.

To deprive of provision or preparation, to disfurnish.

Whereof ye Arogons beyng ware, suppoeynge the Frenshemen might so lightly haue wonne vnto theym, beynge than out of aray, and *dispurueyed* to fyght, fled vnto the next holdes, leuynge to the Frenshemen moche of theyr vytaill and harneys.
Fabyan, Anno 1283.

But the Apostles, which were as chiefe piers of this newe citie beeyng *dispurueied* of worldely goodes, but rich in giftes of the Holy Ghoste, augmented their coumpaignie euerie daie more then other. *Udall. Acts*, ch. iv.

So that in this wise was Britaine *dispurueied* of all manner of able men for defense, whereof the Scots and Picts tooke good occasion to inuade the British borders.
Hollinshed. Scotland. Eugenius, Anno 440.

One is, that the said Cardinall of Yorke aduanced to that dignity, must thereby leaue all other his promotions, and consequently should bee *dispurueyed* of any habitation, place, or conuenient liuing, if remaining in another strange country, hee should deferre to come vnto Rome, where should be the place of his see, and entire liuing.
Fox. Martyrs, fol. 905. *Instructions to the King's Orator at Rome for the Cardinal to be Pope.*

No fort so fencible, no walles so strong,
But that continuall battery will riue,
Or daily siege through *dispurueyance* long,
And lack of reskewes will to parley driue.
Spenser. Faerie Queene, book iii. can. 10.

DISPU'TE, *v.*
Dispu'te, *n.*
Dispu'table,
Dispu'tableness,
Disputa'city,
Di'sputant, *n.*
Di'sputant, *adj.*
Disputa'tion,
Disputa'tious,
Dispu'tative,
Dispu'ter,
Dispu'teson.

Fr. *disputer*; Sp. *disputar*; It. *disputare*; Lat. *disputare*, (*Dis*, and *putare*, that is, *opinari*,) to think, *nam cum* disputatur, *diversis opinionibus* contenditur.

To think differently from, to hold or maintain, or contend for different opinions; to oppose or controvert the opinions of others; to argue, to debate, to discuss; to discourse upon; and, generally, to contest, to struggle against.

Pandolf proued þe kyng in his *disputeson*,
He maȝntened wrongfulle þing, & wild to no reson.
R. Brunne, p. 211.

Thus þei speke and *dispute*. þat eche dispiseþ oþer.
Piers Ploukman. Vision, p. 93.

And whanne they weren in the house he axide hem what *tretiden* ye in the weye? And thei weren stille for thei *disputiden* among hem in the weye who of hem schulde be grettist.
Wiclif. Mark, ch. ix.

And when he was come to house, he axed them: what was it that ye *dysputed* betwene you by the waye? And they helde theyr peace: for by the waye they *reasoned* amonge themselues who should be the chefest. *Bible*, 1551.

Nece, al thing hath time I dare auow
For whan a chamber a fire is, or an hall,
Wel more nede is to sodainly rescow
Than to *disputen* and aske amongs all
How the candle in the straw is fall.
Chaucer. The third Booke of Troilus, fol. 171.

It nis not to doubten of the things folowing when euery thynge of this *disputacion*, shal hauen ben stedfast to me, by vndoubtous faith. *Id. The fifth Booke of Boecius*, fol. 237.

Witnesse on him, that any parfit clerk is,
That in scole is gret altercation
In this matere and gret *disputison*,
And hath ben of an hundred thousand men.
Id. The Nonne Preestes Tale, v. 15244.

Thus she *disputeth* in hir thought
And wote not what she thynke maye.
Gower. Conf. Am. book iv. fol. 68.

In great *desputeson* thei were
Amonge themselfe, what was the best.
Id. Ib. book i. fol. 16.

I say generally that these matters be merely spiritual points of doctrine and *disputable* in schools, no part of mine indictment, not to be geuen in evidence, and unfit to be discussed at the king's bench.
State Trials. Arraignment of Edmund Campion.

And now to descend vnto our matter and *disputacion* whiche is of purgatory, I shall shew you what occasiõ I had to take it in hand. *Frith. Workes*, fol. 4. *Vnto the Christian Reader.*

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DISPUTE.

See that thou rather let suche maner of wranglinges passe, and studye to shewe thyselfe a ghospellyke workeman, not a *disputour*, but a workeman, laudable not vnto man but vnto God.
Udall. The second Epistle to Timothye, ch. ii.

In the sixt he exhorteth ye byshops to cleane to the Gospell of Christ, & true doctrine, & to auoyde vayne questions, and superfluous *dysputynges*.
Tyndall. Works, fol. 53. *Pro. the first Epistle of Timothe.*

My soul *disputes* well with my sense,
That this may be some error, but no madnesse.
Shakspeare. Twelfth Night, fol. 292.

I here in this place make this offer to them, That if I [Prynne] may be admitted a fair *dispute*, on fair terms, for my cause; that I will maintain, and do here make the challenge against all the prelates in the king's dominions, and against all the prelates in Christendom, (let them take in the Pope, and all, to help them) that their calling is not *Jure Divino*.
State Trials. Proceedings against Bastwick, Burton, and Prynne.

But these two every honest Papist will confesse, with voluntary shame and griefe; and grant that it may grow a *disputable* question whether mountebanks or priests are the greater cozeners.
Hall. Works, vol. i. fol. 260. *Decad.* 1. *Epistle* 5. *To Sir D. Murray.*

When slipping from thy mother's eye thou went'st
Alone into the Temple; there was found
Among the gravest rabbies *disputant*
On points and questions fitting Moses's chair,
Teaching, not taught.
Milton. Paradise Regained, book iv. l. 216.

Yet all this was nothing else, but *lusus ingenii*, a sportful exercise of Zeno's wit, he being a subtil logician and *disputant*, or perhaps an endeavour also, to show how puzling and perplexing to humane understanding, the conception even of the most vulgar and confessed phenomena of nature may be.
Cudworth. Intellectual System, fol. 390.

And that's the cause why all this time
I did not answer your last rhyme:
Nor do I now, 'tis not my fashion
In verse to make a *disputation*.
Broome. To his Friend C. S. Esquire.

So that I verily think, that there is none so subtle a *disputer* in the controversy of *liberum arbitrium*, that can with all his distinctions fasten or carp upon the act, but that there was free will in it. *State Trials. The Case of Mr. Oliver St. John.*

Some right you claim, since naked to your eyes
Three Goddesses *disputed* beauty's prize:
One offer'd valour, t'other crowns, but she
Obtain'd her cause, who smiling promis'd me.
Dryden. Ovid. Epistle 17. *Helen, to Paris.*

In the unity of time you find them so scrupulous, that it yet remains a *dispute* among their poets, whether the artificial day of twelve hours, more or less, be not meant by Aristotle, rather than the natural one of twenty-four.
Id. Of Dramatick Poesie, fol. 11.

If, upon the king marrying another wife, the pope should refuse to confirm it, then the king would be in a worse case than he was now in, and his marriage and issue by it should be still *disputable*.
Burnet. History of the Reformation, Anno 1527.

By the best information I can gather, it was never in the least meant that these should sit to pass acts as a lawful parliament, which were only like to prove a snare to the people, as other parliaments of the like nature, so called, have done through the *disputableness* and unwarrantableness of their authority.
Parliamentary History. Appendix, vol. iv. No. 1. p. 16. *Thomas Philips. The Long Parliament revived.*

Thus, like a subtle *disputant*, casting his argument into such a dilemma, as should be sure to gain him his point, and gall his enemy one way or other. *South. Sermons*, vol. v. p. 120.

Once more; perhaps *disputacious* men may say, I ascribe the investigation of truth to one faculty, when it is in reality the joint business of several.
Wollaston. Religion of Nature, p. 46.

Hell may be full of learned scribes, and subtile *disputers*, of eloquent orators, and profound philosophers; who when they knew God, they glorified him not as God, neither were thankfull, but became vain in their imaginations, and their foolish heart was darkened. *Barrow. Sermon* 29. vol. iii.

What the Scripture expressly declares to us, is all we can ever know concerning these matters; and this the meanest Christian is as capable of understanding, as the learnedest *disputers* in the world. *Clarke. Sermon* 3. vol. vi.

If our discourses constantly were directed thus rationally towards their proper end, all *disputes* about regeneration, about the meaning and the use of it, would soon be set aside, and in the room of it would arise such terms, and such advices as are suited to the case of every kind of Christians.
Pearce. Sermon 11. vol. ii.

Not that all freedom of *dissent* I blame;
No—there I grant the privilege I claim.
A *disputable* point is no man's ground;
Rove where you please, 'tis common all around.
Cowper. Conversation.

The skilful *disputant* well knows, that he never has his enemy at more advantage, than when by allowing the premisses, he shews him arguing wrong from his own principles; for the question being then to be decided by the certain rules of logic, his confutation exposes the weakness of the advocate as well as of the cause.
Warburton. The Divine Legation, book iv. sec. 2.

I mean that you should reason in silent thought and not obtrude your arguments on every occasion, and in all company. A cavilling, wrangling, *disputatious* habit will not be borne.
Knox. Works, vol. v. p. 42. *Letters to a Young Nobleman*, let. 20

So that, even in these societies, the scholastic *disputative* genius still prevailed, to the exclusion of that more liberal plan of studies, which is fitted to all times, and would have suited better to the general purpose of their established seats of education.
Hurd. Works, vol. iv. p. 205. *On the Uses of Foreign Travel*, dial. 8.

The Pharisees and Sadducees, the Stoics and Epicureans were subtle and perverse *disputers*; and all of them eager enough to oppose the Christians.
Law. Theory of Religion, part ii. p. 131.

DISPUTE. — DISQUALIFY.

DISQUA'LIFY, } *Dis*, and *qualify*. Fr. *qualifier*; It. *qualificare*; Mid. Lat.
DISQUALIFICA'TION. } *qualificare*; a word, says Du Cange, frequent in the schools; from *qualis*. Of uncertain origin. The Latin language was indebted to Cicero for the word *Qualitas*. Qualitates *igitur appellavi, quas Græce* ποιότητας *vocant*. *Acad.* i. 7.

To strip off, divest or deprive of *qualifications*, of certain *qualities*, fitting, enabling or entitling; to unfit, to disable, to disentitle.

Not infants dropt, the spurious pledges
Of gipsies littering under hedges;
Are so *disqualify'd* by fate
To rise in church, or law, or state,
As he whom Phœbus in his ire
Hath blasted with poetic fire.
Swift. On Poetry. A Rhapsody, 1733.

As we are always ashamed of our own envy, we often pretend, and sometimes really wish to sympathise with the joys of others, when, by that disagreeable sentiment, we are *disqualified* from doing so.
Smith. Moral Sentiments, part i. sec. 3. *Of Propriety.*

No elevation of rank may exempt; no meanness of condition may exclude; no experience of youth *disqualifies* for the task; no decrepitude of age is unequal to the toil; no tenderness of sex can suffer from the fatigue. *Horsley. Sermon* 23. vol. ii.

For as it now stands, the fault of overstraining popular qualities, and, irregularly if you please, asserting popular privileges, has led to *disqualification*; the opposite fault never has produced the slightest punishment.
Burke. On the Cause of the Present Discontents

I make no secret of my opinion; a cordial reception of Catholics and Dissenters into the bosom of the constitution, by the extinction of all *disqualifications* is become necessary to secure the independence of the empire and the safety of the country.
Anecdotes of the Life of Bishop Watson, vol. ii. p. 433.

DISQUANTITY, to reduce the *quantity*, diminish the number.

——————— Be then desir'd
By her, that else will take the thing she begges,
A little to *disquantity* your traine.
Shakspeare. King Lear, fol. 289.

DISQUI'ET, *v.*
Disqui'et, *s.*
Disqui'et, *adj.*
Disqui'etal,
Disqui'eter,
Disqui'etful,
Disqui'eting,
Disqui'etly,
Disqui'etment,
Disqui'etness,
Disqui'etous,
Disqui'etude.

Dis, and *quiet*. It. *disquietare*. The Lat. *quiesco*, Vossius thinks, may be from Gr. κέω, that is, κεῖμαι, *cubo, are*, to lie down.

To deprive of *quiet*, ease, rest, peace or tranquillity; to disease or make uneasy; to discompose, to disturb, to vex, to harass.

These are they whyche come vnto Christ by fayth, out of the great tribulacion of worldlye wyckedneme, fleshlye cares, and *disquieted* consciences. *Bale. Image*, part i. C. l.

Neyther went they to Hierusalem to learne of the Apostles, whether they had dooen well beefore tyme or not, but that the troublous commocion, and *disquieting* of the weaker sort might be layed down and appeased by the authoritee of the elders.
Udall. Acts of the Apostles, ch. xv.

For what getteth a mã of al y° labour and trauayle of hys mynde, y' he taketh vnder y° sunne, but heuines, sorow, and *disquietnes* al y° dayes of his life.
Bible, Anno 1561. *Ecclesiastes*, ch. ii.

But men doe walke in shadoes, and
Disquiet themselues in vaine,
To gather riches ignorant
To whom they shall remaine.
Warner. Albion's England, book v. ch. xxvii.

And this hath set the window open
Unto licence, lust and riot:
This way confusion first found broken,
Whereby enter'd our *disquiet*.
Daniel. Choruses in Cleopatra.

These [such as pretend not to believe in the being of God] are the men who above all others are the most liable to be affected with dread and trembling, at thunder and lightning, at solitude and darkness, and more especially then when it doth most concern them to be freed from such *disquiets*, namely, in the time of sickness, and the approaches of death.
Bishop Wilkins. Of Natural Religion, book i. ch. vii.

But when as long he looked had in vaine,
Yet saw her forward still to make her flight,
His weary eye return'd to him againe,
Full of discomfort and *disquiet* plight,
That both his iewell he had lost so light,
And eke his deare companion of his care.
Spenser. Faerie Queene, book iv. can. 8.

——————— At its own fall
Grows full of wrath and rage, and gins to fume,
And roars and strives 'gainst its *disquietal*,
Like troubled ghost forc'd some shape to assume.
More. On the Soul, part ii. book i. can. 2. st. 21.

At the date appointed (saie they) there came before the Catholike prince his presence, the nobles of his realme: and amongst other, the archbishop, the *disquieter* both of the kingdom and church. *Holinshed. Henrie II. Anno* 1164.

King Henry now in perfect peace abroad, was not without some little *disquietings* at home.
Baker. Henry I. Anno 1112.

Machinations hollownesse, treacherie, and all ruinous disorders follow vs *disquietly* to our graues.
Shakspeare. King Lear, fol. 286.

Jan. 9, 1657, they conspired to burn Whitehall, where his highness was in his own person; and to the end brought a basket filled with match, brimstone, gunpowder, and other combustible stuff and materials, and set the same on fire in the chapel there; to the great danger and *disquietment* of his highness, and ill example of others, &c.
State Trials. Trial of Miles Sindercome.

But when as you never had been troubled, or, having been troubled, have worn it off, you may be sure such a piece of conscience is far worse and more dangerous than the most horrid troubles and *disquietments* of conscience can be.
Hopkins. Sermons, fol. 665.

The loyes of loue, if they should euer last,
Without affliction or *disquietnesse*,
That worldly chances do amongst the cast,
Would be on each too great a blessednes.
Spenser. Faerie Queene, book vi. can. 11.

Concerning, therefore, this wayward subject against prelaty, the touching whereof is so distasteful and *disquietous* to a number of men.
Milton. Works, vol. i. fol. 59. *Reason of Church Government.*

——————— Do not speak one word
In my behalf; for to *disquiet* her,
Ev'n happiness itself were bought too dear.
Dryden. The Rival Ladies, act ii.

There is no man that wilfully commits any sin, but his conscience smites him for it, and his guilty mind is frequently gall'd with the remembrance of it, but the reflection upon honest and virtuous actions hath nothing of regret and *disquiet* in it.
Tillotson. Works. Sermon 6. fol. 78.

It is an oppressing bondage when the *disquieting* anxious fears of death hinder our temperate enjoyment of his favours and blessings.
Bates. Works, vol. iii. p. 250. *The Four Last Things*, ch. i.

The determining these articles to be of faith, without plain authority of Scripture, will, instead of making *quietness* (for that was the pretence, as appears in the preamble of the act,) create *disquietness*.
Strype. Memorials. Henry VIII. Anno 1539.

Let it be considered that by making haste to keep God's commandments, as David here did, we mightily consult the pleasure and comfort of our following days, as, on the contrary, by delaying, we necessarily prepare fears and *disquietude*, and unavoidable anxieties of mind all our life after.
Sharp. Sermon 8. vol. vi.

He is a citizen of a heavenly country, towards which he is travelling; his accommodations on the road are sometimes, it must be owned, wretched enough; but they are only temporary inconveniencies; they are trivial *disquietudes*, which are below his notice; for at home he knows every thing will be to his mind.
Porteus. Sermon 1. vol. ii.

DISQUISITION, Lat. *disquisitio*, from *disquirere*, *disquisitum*, to seek or search after; (*dis*, (augm.) and *quærere*, to seek or search.)

A seeking or searching after or about; an examination, an investigation; a discussion.

That is, the serious practice of religion is that which every considerate man after all his other *disquisitions*, will find to be his chief interest, and that which doth deserve his utmost care and diligence.
Bishop Wilkins. Of Natural Religion, book ii. ch. i.

On hypothetic dreams and visions
Grounds everlasting *disquisitions*,
And raises endless controversies
On vulgar theorems and hearsays.
Butler. Satyr upon the Weakness and Misery of Man.

His [our Saviour] lessons did not consist of *disquisitions*; of any thing like moral essays, or like sermons, or like set treatises upon the several points which he mentioned.
Paley. Evidences, part ii. ch. ii.

DISRANK: *Dis*, and *rank*, q. v. from the Ger. *ring*; A S. *wring*. A *ring* or circle; the form or position, in which those who meet at public assemblies generally place themselves. See Arrange.

To throw out of the *rank*, to disarrange, to disturb,

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DISRANK to disorder, to put out of order, to throw into confusion.

The retreat of the Protector's horsemen, disordering their fellowes (as is said) gaue signes vnto the Scotts of a present victory, who now vpon a forward courage *disranked* themselues for hast, and fel vpon the disbanded English.

Speed. Edward VI. book ix. ch. xxii. sec. 16.

——————— I, I myself
Was he that first *disrank't* their woods of pikes.

Beaumont and Fletcher. The Laws of Candy, act i. sc. 1.

Till all *disrank'd*, like silly sheep they run,
By threats nor pray'rs to be constrain'd to stay,
For that their hearts were so extremely done
That fainting, oft they fall upon the way.

Drayton. The Battle of Agincourt, fol. 25.

The French horse disorderly retiring, they were miserably trodden down and *disranked* by their own company.

Baker. Henry V. Anno 1415.

DISRAY, see DISARRAY, *ante*.

He [Theodosius] understood for certaine, that Firmus under colour of a well-willer and suppliant, in a covert policie reached at this, to come in manner of a sodaine tempest upon our armie fearing no hostilitie, and to put it in *disray*.

Holland. Ammianus, fol. 368. *Valentinianus and Valens.*

DISREALIZE: *Dis*, and *realize*, q. v. Lat. *realis*, from *res*, a thing.

To deprive of the *reality*; to render vague, and uncertain.

And yet haue thei not alwaies plentie or aboundannce of these readie at hand neither, or in case thei haue, yet is it marred and *disrealized* with much galle of sondrie griefs and sorowes.

Udall. Luke, ch. xv.

DISREGA'RD, DISREGA'RDER, DISREGA'RDFULL. *Dis*, *re*, and *guard*. Fr. *garder*; from the A. S. *ward*, or *weardian*, to look at, or to direct the view. The French, Spelman observes, always use *g* for the A. S. *w*. Fr. *regarder*; to look again, i. e. to remember, to reconsider. See Tooke.

Not to hold in remembrance or consideration; to pay no regard, attention or respect to, to take no notice of, to neglect, to slight, to disrespect.

Ministers ought to abstaine from all wonton entisements of the eyes and eares, and to neglect or *disregard* the care of doggos, hawkes, falcons, and such other things.

Prynne. Histrio-Mastix, part i. act vii. sc. 3.

Thus you see how little it avails you to take sanctuary among those churches which in the general scope of your actions formerly you have *disregarded*, and despised; however, your fair words would now smooth it over otherwise.

Milton. Works, vol. i. fol. 102. *Animad. upon Rem. Def.*

Yet let me tell thee, without love to God it signifies nothing, thy tears will be all rejected, thy prayers slighted, thy alms despised, and all thy performances *disregarded*, as things nothing worth, unless they proceed from love to God.

Bishop Beveridge. Sermon 140.

But in some kind of sullenness for that *disregard* and contempt of the clergy, that then was visible enough at the court, he thought it best to say nothing to her majesty, and content himself with his beef.

Strype. Life of Archbishop Parker, Anno 1663.

As to most of those, that are looked upon as the witty *disregarders* of the Scripture, scarce any thing, so much as the vanity and boldness of owning that they *disregard* it, makes them (but undeservedly) be looked upon as wits.

Boyle. Works, vol. ii. p. 314. *Touching the Style of Holy Scriptures.*

All social love, friendship, gratitude, or whatever else is of this generous kind, does by its nature take place of the self-interesting passions, draws us out of ourselves, and makes us *disregardful* of our own convenience and safety.

Shaftesbury. Works, vol. ii. p. 79. *An Enquiry concerning Virtue.*

Will God, think we, be so partial and fond to us, *disregardful* and injurious toward himself, that he will vouchsafe to appear in favour to us when we deign not to appear in respect to him, that he will openly tender our repute, when we apparently *disregard* his honour.

Barrow. Sermon 7. vol. i.

It is too common for those who have been bred to scholastic professions, and passed much of their time in academies, where nothing but learning confers honours, to *disregard* every other qualification, and to imagine that they shall find mankind ready to pay homage to their knowledge, and to crowd about them for instruction.

Johnson. The Rambler, No. 137.

DISRE'LISH, *v.* DISRE'LISH, *n.* Skinner and Lye copy from Minshew; Fr. *relecher* or *relicher*, to lick again; now applied to the savoury taste, which occasions this action. To *disrelish*, then, is

To be or cause to be without savour, without a pleasant taste, to distaste; to dislike the taste or savour; generally, to dislike,

Thus have you a view of this spiritual, and in a manner angelical charity, as the most excellent, so (in the generality of the world) the most disposed, *disrelisht* duty.

Hammond. Works, vol. i. fol. 298. *Of Fraternal Admonition.*

For we have many infirmities, and we need the Spirit to help; as doubting, coldness, weariness, *disrelish* of heavenly things, indifferency.

Taylor. Polemical Discourses, fol. 6. *An Apology for authorized and set Forms of Liturgy.*

RAM. Is vengeance, which is said so sweet a morsel
That Heaven reserves it for its proper taste,
Is it so soon *disrelisht*?

Dryden. Love Triumphant, act iv. sc. 1.

When some squeamish and *disrelished* person takes a long walk to the physician's lodging, to beg some remedy for his inappetence, his very walking thither does, in some measure, give him that good stomach he hopes to regain by the medicines he shall get there.

Boyle. Works, vol. vi. p. 23. *A Discourse against customary Swearing.*

Bread or tobacco may be neglected, where they are shown to be useful to health, because of an indifferency or *disrelish* to them; reason and consideration at first recommends, and begins their trial, and use finds, or custom makes, them pleasant.

Locke. Of Human Understanding, book ii. ch. xxi. sec. 69.

I am well aware, that men love to hear of their power, but have an extreme *disrelish* to be told of their duty.

Burke. Appeal from the New to the Old Whigs.

DISREPU'TE, *v.* DISREPU'TE, *n.* DISRE'PUTABLE, DISRE'PUTABLY, DISREPUTA'TION. *Dis*, and *repute*. Fr. *reputer*; It. *reputare*; Lat. *reputare*, (*re*, and *putare*,) to think again, to reconsider, *sc.* as estimable or valuable.

To hold in no consideration, no estimation or honour; to disesteem, to disregard, to disrespect, to dishonour.

And yet her mariage was more misterious: for as besides the miracle, it was an eternal honour and advancement to the glory of virginity, that he chose a virgin for his mother; so it was in that manner attempered, that the virgin was betrothed, lest honorable mariage might be *disreputed*, and seem inglorious by a positive rejection from any participation of the honour.

Taylor. The Great Exemplar, part i. sec. 1.

You quote us the homilies, but it is at randome, as if you speake it by heare-say, having never read them; and no maryell: for I think you *disrepute* them, as all your faction doe.

Mountague. Appeale to Cæsar, part ii. ch. vii.

What is it, that upon any disgrace, or *disrepute*, or affront put upon man, makes him vex himself, even to death, that he hath not leisure scarce for one quiet or composed thought?

Hale. Contemplations, vol. i. p. 259. *Of Humility.*

Jesus refused to be relieved, and denyed to manifest the divinity of his person rather then he would do an act, which had in it the intimation of a diffident spirit, or might be expounded a *disreputation* to God's Providence.

Taylor. Life of Christ, part i. ad. sec. 9.

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Is it not infinitely better to be unjustly defamed by men, than to be *disreputed* by God, exposed to most disgracefull condemnation at his bar, and thrown into that state of everlasting ignominy.
Barrow. Works, vol. iii. *Sermon* 34.

Another vice, which by reason of its commonness hath almost lost all *disrepute* among us, and among some is passed into credit, is revelling, and drunkenness.
Sharp. Works, vol. v. *Sermon* 8.

Or whether Wolsey having no mind to carry the load of the judgment on himself, made the king apprehend that it would bring a *disreputation* on his cause, if none but his own subjects judged it. (I am not lawyer enough to discover.)
Burnet. History of the Reformation, Anno 1528.

The outrages and crimes of the Puritans brought afterwards their whole system of doctrine into *disrepute*, and from the Restoration the poets and players were left at quiet.
Johnson. Life of Congreve.

If your origin has been less fortunate, you must have supported yourself, either by manual labour or the exercise of your genius. Why should you think that *disreputable* in priests, which you probably consider as laudable in yourself.
Bishop Watson. An Apology for the Bible, Letter 2.

Propositions are made, not only ineffectually, but somewhat *disreputably*, when the minds of men are not properly disposed for their reception; and for my part I am not ambitious of ridicule; not absolutely a candidate for disgrace.
Burke. On Conciliation with America.

DISRESPE'CT, *v.* DISRESPE'CT, *n.* DISRESPE'CTER, DISRESPE'CTFULL, DISRESPE'CTFULLY, DISRESPE'CTIVE. *Dis*, and *respect*, q. v. Fr. *respecter*; Sp. *respectar*; It. *rispettare*; Lat. *respicere*, (*re*, and *specere*,) to look again, to regard, to keep in view, to hold in consideration, *sc.* as estimable or honourable. To *disrespect*, is

To hold in no consideration, in no estimation, in no honour; to feel, have or pay no regard or honour; to disesteem, to disregard, to disrepute, to dishonour.

Let then the world thy calling *disrespect*;
But go thou on, and pity their neglect.
Donne. To Mr. Tilman.

Having seen me I [Garland] could not shrink from them for fear of my own destruction, and thereupon I did go in, and did that which I have confessed to your lordships, not out of any malignity to his majesty, I never had any *disrespect* to him in my life. *State Trials. The Trials of the Regicides.*

In the debate of quartering, Lord Wentworth talked very imperiously, and very *disrespectfully*, and one day, after he had been drinking, very offensively to some of the council, in the presence of the Prince.
Clarendon. History of the Civil War, vol. ii. part ii. p. 707.

But, if at any time thou seest me decline to a careless obduration and to a *disrespective* forgetfulness of thy mercies, do thou so chastise me with the fatherly hand of thy afflictions, and so work me a gracious use of thy desertions, that my soul may seek thee with more vigour of affections and may recover thee with more sensible comfort.
Hall. Works, vol. iii. fol. 454. *Soliloquy* 62.

We have *disrespected* and slighted God and his worship, and he may justly put us out of his protection.
Comber. Companion to the Temple, Preface, vol. i.

It looks rather like ingratitude on my part, that where I have been so often obliged, I have appear'd so seldom to return my thanks; and where I was also sure of being well received. Somewhat of laziness was the case; and somewhat too of modesty: but nothing of *disrespect*, or of unthankfulness.
Dryden. Virgil. Dedication, fol. 249.

I shall, therefore, without any further mention of scandalous particularities, take it for granted, that there have been, and are but too many witty *disrespecters* of the Scripture.
Boyle. Works, vol. ii. p. 295. *Touching the style of the Holy Scriptures.*

He is well satisfied with our rendering to him that obedience, honour and respect which are due to him; and highly offended with injurious and *disrespectfull* behaviour toward him, in commission of sin and violation of his most just and holy commandments. *Barrow. Sermon* 23. vol. i.

——————— These princes he hath sent
Charg'd with entreaties, thine especial friends,
And chosen, for that cause, from all the host;
Slight not their embassy, nor *disrespect*
Their intercession.
Cowper. Homer. Iliad, book ix.

They were not however provoked to show any other incivility or *disrespect* to his person, than that of laughing at him pretty heartily; and though he complains of this as an affront to his office, he must thank himself for it.
Middleton. Works, vol. iii. p. 343. *Remarks on the case of Dr. Bentley.*

To speak *disrespectfully*, or to prophecy against the temple, was considered by the Jews as blasphemy, and of course a capital offence. *Porteus. Lecture* 21.

DISREVERENCE: *Dis*, and *reverence*, q. v. Lat. *revereri*, *re*, *ve*, i. e. *valde*, and *re-ri*; to think much and again of.

To treat without *reverence*, without respect: *irreverently* or disrespectfully or profanely.

And also we should of our dutie to God, rather forbeare the profyte that ourselfe might attayne by a masse, than to see his maiestye *disreuerenced*, by the bold presumpcion of such an odyous minister as he hath forbode to come about him.
Sir Thomas More. Works, fol. 227. *A Dialogue concerning Heresies.*

DISROBE: *Dis*, and *robe*, q. v. Fr. *robbe*; It. *robba*; Sp. *ropa*; Mid. Lat. *raupa*, *rauba vel roba*; *generatim significat vestimentum.* Vossius, *de Vitiis*, ch. xvi. In A. S. *reaf*, is a garment, apparel, clothing. Somner.

Thus when they had the witch *disrobed* quight,
And all her filthy feature open showne
They let her goe at will, and wander waies vnknowne.
Spenser. Faerie Queene, book i. can. 8.

——————— I'le *disrobe* me
Of these Italian weedes, and suit myselfe
As do's a Britaine peazant: so I'le fight
Against the part I come with; so I'le dye
For thee (O Imogen) euen for whom my life
Is every breath, a death.
Shakspeare. Cymbeline, fol. 392.

Pallas *disrobes*; her radiant veil unty'd,
With flowers adorn'd, with art diversifyd,
(The labour'd veil her heavenly fingers wove)
Flows on the pavement of the court of Jove.
Pope. Homer. Iliad, book v.

The restless fever of ambition laid,
Calm I retire, and seek the silvan shade.
Now be the Muse *disrob'd* of all her pride,
Be all the glare of verse by truth supplied.
Churchill. The Prophecy of Famine.

DISROOT: *Dis*, and *root*, q. v.

To separate from the *root*. As here applied,—To throw out of the seat, to disseat.

——————— When nought serv'd,
When neither curb would crack, girth break, nor diff'ring plunges
Dis-root his rider whence he grew, but that
He kept him 'tween his legs, on his hind hoofs on end he stands.
Beaumont and Fletcher. The Two Noble Kinsmen, act v. sc. last.

DISRULILY: *Dis*, and *rule*, q. v.

Contrary to *rule* or order; disorderly.

And maketh him loue euill companie
And lede his life *disrulille*.
Chaucer. The Romaunt of the Rose, fol. 139.

DISRUPTION, Fr. *disruption*; Lat. *disrumpere, ruptum*; to break or burst asunder; (*Dis*, and *rumpere*, to break or burst;) perhaps, *a sono rei quæ rumpitur.* Vossius.

A breaking, bursting or rending asunder.

Others do ground this *disruption* upon their continued or protracted time of delivery.

Sir Thomas Brown, book iii. ch. xvi.

Or burst this earth, torn from her central place,
With the *disruption* from her deepest base.

Broome. Battle of the Gods and Titans.

The Angel having said this, took me up in his arms and carried me back to my vehicle; he opened a cleft in my head, which having applied against the rent in the vehicle, he injected me thereinto and closed up the rent; so that the bag became entire as before *disruption*.

Search. Light of Nature, vol. ii. part ii. ch. xxiii.

DISSA'TISFY, **DISSATISFA'CTION**, **DISSATISFA'CTORY**, **DISSATISFA'CTORINESS.** *Dis*, and *satisfy*, q. v. Fr. *satisfaire*; It. *satisfare*; Sp. *satisfazer*; Lat. *satisfacere*; to cause to have enough, as much as is required for the purpose, as much as is wished for; from *satis*, and *facere*; *satis*, perhaps from the Gr. *σατε-ειν, refercire, constipare*, to stuff or stow close.

Not to give enough, not to supply so much as is required, for any purpose, or as is wished for or desired; to discontent.

Himself [Essex] also was very much *dissatisfied* and displeased that the queen had in the mean time conferred on Sir Robert Cecyl the gainfull office of master of the wards, which in a credulous hope he had promised to himself.

Camden. Queen Elizabeth, Anno 1599.

Saying, they discover'd by what they heard abroad, and by the spirit that govern'd in the city, that there would be a general *dissatisfaction* in the people, if this ordinance were not passed.

Clarendon. History of the Civil War, vol. ii. part ii. p. 606.

For the more wise and sagacious any man were, the more he must needs be sensible of death, which sense would sour all happiness of a sensible good; the more sensible he must needs be, not only of the shortness and uncertainty of sensible enjoyments, but also of their poorness, emptiness, insufficiency, *dissatisfactorinesse*.

Hale. Contemplations, vol. ii. p. 4. *An Enquiry touching Happiness.*

All with applause, the rightful sentence heard,
Midas alone *dissatisfied* appear'd,
To him unjustly giv'n the judgment seems,
For Pan's barbaric notes he most esteems.

Croxall. Ovid. Metamorphoses, book xi. *Midas.*

By retrenching our inordinate desires we do not rob ourselves of any true pleasure, but only prevent the pain and trouble of farther *dissatisfaction*. *Tillotson. Sermon* 6.

Conditions were prepared, and sent to Paris by the Earl of Feversham in November last; and in December following, the earl returns with an answer very *dissatisfactory*.

Parliamentary History. Charles II. Anno 1678.

When a new government is established, by whatever means, the people are commonly *dissatisfied* with it, and pay obedience more from fear and necessity, than from any idea of allegiance or of moral obligation.

Hume. Essays, part ii. ess. 12. *Of the Original Contract.*

To be deprived of some good which by a proper conduct might have been secured and obtained, if it be attended with *dissatisfaction* or regret, is certainly a punishment; and, if it always lasts, an eternal punishment.

Jortin. Works, vol. i. p. 148. *Discourse concerning the Christian Religion.*

DISSCATTER: *Dis*, and *scatter*, q. v. Dutch, *schelteren*; Ger. *scheyden*; A. S. "*scad-ian*; *ascadian*, to separate, to sever or put apart, to shed or spread abroad, to disperse or scatter." Somner.

Yet worthy Talbot, thou did'st so employ
The broken remnants of *disscatter'd* pow'r,
That they might see it was our destiny,
Not want of spirit, that lost us what was our.

Daniel. History of the Civil Wars, book vi.

And future dangers naught respecting,
Whereby, (O how easy matter
Made this so general neglecting,
Confus'd weakness to *disscatter?*)
Cæsar found th' effect true try'd,
In his easy entrance making.

Id. Choruses in Cleopatra.

DISSEAT, A. S. *set-ol*, from *settan* or *sittan*, to set or sit.

To remove from, throw out of, the seat.

——————— Seeks all foul means
Of boystrous and rough Jadrie, to *dissent*
His lord, that kept it bravely.

Beaumont and Fletcher. The Two noble Kinsmen, act v. sc. 1.

DISSE'CT, v. **DISSE'CTION**, **DISSE'CTIBLE**, **DISSE'CTER.** Lat. *dissecare, ctum*, to cut apart or in pieces; (*Dis*, and *sec-are*, to cut; which Vossius thinks, is from the Gr. *ἀκ-ειν, acuere*, to sharpen.)

To cut apart or in pieces; and thus, to lay open for inspection or examination; to inspect or examine, &c. in separate parts or divisions.

Slaughter is now *dissected* to the full:
Here from their backs their batter'd armours fall;
Here a cleft shoulder, there a cloven skull;
There hung his eyes out-beaten with a mall.

Drayton. Battle of Agincourt.

So likewise to comparative anatomy appertaine accurate observations, as well of all kinds of humors, as of the footsteps and impressions of disease in diverse bodies *dissected*.

Bacon. On Learning, by G. Wats, book iv. ch. ii.

Yet these are the men cryd out against for schismatics and sectaries, as if, while the temple of the Lord was building, some cutting, some squaring the marble, others hewing the cedars, there should be a sort of irrational man who could not consider there must be many schisms and many *dissections* made in the quarry and in the timber, ere the house of God can be built.

Milton. Works, vol. i. fol. 157. *Of Unlicens'd Printing.*

Pious *dissector*, they one hour did treat
The thousand mazes of the heart's deceit;
Thou didst pursue our lov'd and subtle sin,
Through all the foldings we have wrapp'd it in.

Sidney Godolphine. Elegy on Dr. Donne.

Yet old Lucilius never fear'd the times;
But lash'd the city, and *dissected* crimes.

Dryden. Persius. Satire

Some time since I made divers accurate *dissections* of the eyes of moles, with the help of microscopes, having a doubt whether what we take to be eyes, were such or no.

Derham. Physico-Theology, book iv. ch. ii. (note 12.)

I am content to assure you, that that dextrous *dissector*, Dr. Jollive (of whom we formerly made mention) did the last year at my request take out the spleen of a young setting dog I brought him.

Boyle. Works, vol. ii. p. 67. *The Usefulness of Natural Philosophy, Essay* 1.

Goats he [Hippocrates] observes are remarkably subject to the epilepsy; and on *dissecting* the head, the brain is found to be overcharged with a rheum of a very bad smell; a plain proof, he adds, that the animal was diseased, not possessed by a deity.

Farmer. Works, vol. ii. *Of the Demoniacs of the New Testament*, ch. i. sec. 9.

On Thursday met the grave resort
Of spider merchants in Crane-court,
To rack a cockle, or to see
The nice *dissection* of a flea.

Cawthorn. Wit and Learning.

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Keill has reckoned up, in the human body, four hundred and forty-six muscles *dissectible* and describable: and hath assigned a use to every one of the number.
Paley. Natural Theology, ch. ix. *Of the Muscles.*

DISSE'ISE, DISSE'ISER, DISSE'SIN, DISSE'ISURE. Fr. *dessaisir*; (*Dis*, and *saisir*, Fr. *seize*,) to deprive of *saisir*, i. e. of hold, tenure or possession. Fr. "*se dessaisir de*; to dispossess, bereave or deprive himself of; to forego, give over, loose or let go, his hold of." Cotgrave.

He *dissesed* him self of alle, yald it to Sir Jon.
R. Brunne, p. 250.

You were locund and pleasant, when your brother vniustly and vntrulye deprived and *disseased* my brother of the same.
Hall. Henry IV. The fyrst Yere.

Hee so *disseised* of his gryping grosse,
The knight his thrillant speare againe assaid
In his brass-plated body to emboss,
And three mens strength vnto the stroke he laid.
Spenser. Faerie Queene, book i. can. 11.

That custom by which no man shall be taken, imprisoned, *disseised*, nor otherwise destroyed, but he must first be put to answer by the law of the land, was confirmed by the statute of Magna Charta.
Raleigh. History of the World, book ii. ch. iv. sec. 15.

As in case of *disseisin*, the law hath been that the *disseisor* could not re-enter without action, unless he had as it were made a present and continual claim, yet if he had been out of the kingdom in single pilgrimage (that is, not in general voyages to the Holy Land) or in the king's service in France, or so, he had allowance of forty days, two floods and one ebb, to come home in, and fifteen days, and four days after his return.
Selden. Illustrations of Drayton. Poly-olbion, song 17.

He went to Dyme for to *disseizen* the garison of Ætolians, which they had sent for and received into the citie [of Dymæ] from the Eleans. *Holland. Livie*, fol. 652.

But the inuincible earl marshall had now crost the seas into Ireland, to take reuenge for the spoyles and *disseisures*, which his hidea enemies had made in his lands there.
Speed. Henry III. book ix. ch. ix. sec. 47.

My love attempted in that youthful mood,
I might have been thine own inheritance;
Where ent'ring now by force, thou hold'st by might,
And art *disseiser* of another's right.
Drayton. The Barons' Wars, book iii.

I never can forgive, much less forget,
How he (the younger soldier) was prefer'd
To that command of horse which was my due.
SERV. And after that, by force *disseis'd* you of
Your quarters.
Dryden. The Rivals, act iv. sc. 2.

It might be God's will that it [universal sovereignty] should onely continue for a time. And there are divers ways, whereby according to common rules of justice, he [the Pope] might be *disseised* thereof.
Barrow. Works, vol. i. part ii. fol. 271. *Of the Pope's Supremacy.*

Suppose some great oppressor had, by slight
Of law, *disseis'd* your brother of his right,
Your common sire surrendering in a fright;
Would you to that unrighteous title stand
Left by the villain's will to heir the land?
Dryden. The Hind and the Panther.

DISSEISIN, in *Law*, an unlawful dispossessing a man of his land, tenement or other immovable and incorporeal right. As *Seisin* denotes the completion of that investiture by which the Tenant is put in tenure, and a freehold is constituted; so Disseisin, in its proper and original sense, is the usurping of the place and feudal relation of the Tenant.

It is a species of injury by ouster or a privation of the freehold, consisting of a wrongful putting out of him that is Seised of the freehold. It differs from Abatement and Intrusion, which denote a wrongful entry where the possession was vacant by turning out the person in actual possession. Disseisin may be effected either in corporeal inheritances or incorporeal. Disseisin of things corporeal, as of houses, lands, &c. must be by entry and actual dispossession of the freehold; as if a man enters either by force or fraud into the house of another, and turns, or at least keeps him out of possession. Disseisin of incorporeal hereditaments cannot be an actual dispossession; for the subject itself is neither capable of actual bodily possession or dispossession, but depends upon their respective natures and kinds, being in general nothing more than the disturbance of the owner in the means of coming at or enjoying them. In the third Volume of Blackstone's *Commentaries*, c. 10, the various modes of Disseisin are fully explained. Writs on Disseisins are now become obsolete, and those of *Trespass* and *Ejectment* have been substituted for them.

DISSE'MBLE, *v.* DISSE'MBLE, *s.* DISSE'MBLANCE, DISSE'MBLER, DISSE'MBLING, DISSE'MBLINGLY. Fr. *dissimuler*; Sp. *dissimular*; It. *dissimulare*; Lat. *dissimulare*, (*Dis*, and *simulare*, from *similis*, like.) *Dissimulare*, is to feign or pretend that (*sc. likeness*,) not to exist, which actually does exist; and *simulare*, to feign or pretend that (*sc. likeness*) to exist, which does not exist. See DISSIMULE.

To divest of *likeness*, of *similar* or *like* appearances, to substitute, or invest with, *unlike*, with false appearances or qualities, to discolour; and thus, to hide, to conceal.

Dissemble stood not far from him in trouth,
With party mantle, party hood and hose.
Chaucer. The Court of Loue, fol. 354.

Trust not ye contrary I was neuer disceuable
Kepe wel true loue, forge no *dissemblance*.
Id. Certaine Balades, fol. 342.

These holy doctours perceauing those great errours, thought it not best by and by to condemne all thinges indifferently: but to suffer and *dissemble* wyth the lesse, that they might weede out the opinions which were most noysom.
Frith. Workes, fol. 51. *Answer vnto Fisher, Bishop of Rochester.*

Euery vtward reuerent behauior is a token of an inward worship & reuerence of the same thing where vnto thou kneleest, as in the prostracion before thy parets or kyng, a signe of thy inwarde loue, obedience, and worship to them, or els thou art but a *dissembler*. *Joye. Exposicion of Daniel*, ch. iii.

That yf in the sayde prophetes ye see anaryee, arrogancye, enuye, desyre of vengeaunce, *dissemblyng*, and suche other, whiche are cleane contrary to the fruytes of the euangelicall myndes: thynke not that any good fruyte wyll spring of the same trees. *Udall. Matthew*, ch. vii.

Squinting his eyes, he gan to nod,
to call me thence away,
And yet *dissemblingly* he thoughte
to dallye and to play.
Drant. Horace. Satyre 9.

But to herselfe it secretly retained,
Within the closet of her couert brest:
The more thereby her tender heart was payned.
Yet to await fit time shee weened best,
And fairely did *dissemble* her sad thoughts vnrest.
Spenser. Faerie Queene, book v. can. 5.

With him *dissemblance* went, his paramour,
Whose painted face might hardly be detected;
Arms of offence he seld' or never wore,
Lest thence his close designs might be suspected;
But clasping close his foe so loth to part,
He steals his dagger with false smiling art,
And sheaths the trait'rous steel in his own master's heart.
P. Fletcher. The Purple Island, can. 7.

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DIS-SEMBLE. — DISSEMINATE.

Then Varro's losse, or Julia's fame forlorne,
A greater griefe doth racke his guilty minde;
That deep *dissembler*, fomie Cæsrea's scorne,
(His heart pour'd forth) must now unmask his minde.
Stirling. Doomes-day. The sixth Houre.

What would you have me say? I know nothing.
DUKE. Thou liest *dissembler*; on thy brow I read
Distracted horrours figur'd in thy looks.
Ford. Love's Sacrifice, act iii. sc. 3.

All rules he reads of living great in courts,
Which some that art of wise *dissembling* call;
For pow'r (born to have foes) much weight supports
By their false strength who thirst to make it fall.
Davenant. Gondibert, book iii. can. 1.

For the Earle of Lincolne (a purjured man) without any occasion ministred by vs, defends an vnjust quarrell against vs: neither doth he it *dissemblingly*, but most openly impudent, without any feare of God.
Speed. Henrie VII. book ix. ch. vii. sec. 21.

So like a lion, that unheeded lay,
Dissembling sleep, and watchful to betray,
With inward rage he meditates his prey.
Dryden. Sigismonda and Guiscardo.

Dissembled hate and rancour rang'd at will,
All as they pleas'd took liberty to kill;
And while revenge no longer fear'd the laws,
Each private murder was the public cause.
Rowe. Lucan, book i.

Soon as he found it vain to shun by flight
The female warrior, or maintain the fight;
Resolv'd to circumvent the hostile maid,
Thus to the queen the low *dissembler* said.
Pitt. Virgil. Æneid, book xi.

Here this knave of a forger makes Peter, or Lord Peter as he commonly calls him, and the rest of the Apostles, mere politicians, who persuade Gamaliel to *dissemble* his religion and to act the part of a spy and a hypocrite.
Jortin. Works, vol. i. p. 347. *Remarks on Ecclesiastical History.*

Away, *dissembler*!—Sooner would'st thou beard
The lion in his rage, than fairly meet
My valour on the plain.
Smollet. The Regicide, act ii. sc. 7.

DISSE'MINATE, DISSEMINA'TION, DISSE'MINATIVE, DISSEMINA'TOR. } Lat. *disseminare*; (*Dis*, and *seminare*, from *semen*, *quasi serimen*. Lat. *serere*, to sow.) To scatter as *seeds* are scattered in *sowing*; to scatter or spread abroad, to disperse.

How can it be then that a naughty quality should be more apt to be *disseminated* than a good one; when it is not the goodness or the badness of a quality, that hinders its *dissemination*, but its being an acquir'd and superinduc'd quality that makes it cannot descend naturally?
Taylor. Pol. Dis. fol. 718. *Of Original Sin*, ch. vi. sec. 1.

But the reason of this is because the effect of heresie is, like the plague, infectious and *disseminative*.
Id. Rule of Conscience; book iv. ch. i.

Nor can we certainly learn that any one philosopher of note embraced our religion, till it had been for many years preached and *disseminated*, and taken deep root in the world.
Atterbury. Sermon 3. vol. i.

By them, and their imitators, a style merely ornamented has been *disseminated* throughout all Europe. Rubens carried it to Flanders; Voet to France; and Lucca Giordano to Spain and Naples. *Sir Joshua Reynolds. The fourth Discourse.*

The horrid scenes that have been passing there have all been occasioned, it has been said, by the *dissemination* of speculative notions about liberty and the rights of man among the negroes of that island. *Horsley. Speeches*, p. 543.

DISSENT.

DISSE'NT, *v.* DISSE'NT, *n.* DISSE'NSION, DISSE'NSIOUS, DISSE'NSIOUSLY, DISSENTA'NEOUS, DISSE'NTARY, DISSE'NTATION, DISSE'NTER, DISSE'NTIENT, DISSE'NTING. } Lat. *dissentire*; (*Dis*, and *sentire*, to think or feel.) To *think* or *feel* differently from; to differ or disagree in *sentiment* or opinion; to differ or disagree or be discordant from.

And whanne he hadde seid this thing, *dissencioun* was maad betwixt the Pharisees and the Saducees, and the multitude was departed. *Wiclif. The Dedes of Apostles*, ch. xxiii.

What maketh the world to be so variable
But lust that men haue in *discension*.
Chaucer. To the Lords and Gentilmen.

For the wise man sayth: the *dissention* beginneth by another man, and the reconciling beginneth by thyself.
Id. The Tale of Melibeus, vol. ii. p. 122.

But then vpon *discencion*
Thei fell, and in diuision
Amonge them selfe.
Gower. Conf. Am. Prologue, fol. 6.

But where they first say bread and wine cannot be the very body and blood of Christ: There they vary and *dissent* from them, affirming that bread and wine may and also is Christ's body really and very bloud of Christ.
Tyndall. Workes, fol. 445. *A Treatise vpon Signes & Sacraments.*

First, because we feared, least they, seeing the *dissentions* and warres which are among vs, should be the more encouraged to make warre against vs.
Hakluyt. Voyage, &c. The Tartars, vol. i. fol. 70.

And to unite them all in one consent,
Plac'd the fair mark of glory in their eye;
That malice had no leisure to *dissent*,
Nor envy time to practice treachery.
Daniel. History of the Civil Wars, book v.

But you did say he was privy to them, and to the debates of them. Did he declare any *dissent*?
State Trials. Trial of Christopher Love.

——— To leave their jars,
Their strifes, *dissentations*, and all civil warres.
Browne. Britannia's Pastorals, song 2. book ii.

Her name was *Ate*, mother of debate,
And all *dissension*, which doth daily growe
Among fraile men, that many a publique state,
And many a priuate oft doth overthrowe.
Spenser. Faerie Queene, book iv. can. 1.

Our own *dissentious* hands op'ning the gate
Unto contempt, that in our quarrels wait,
Discover'd have our inward government.
Daniel. Musophilus.

This sounds as if by the judgment of Paul, a man might put away any wife but the misbelieving; or else the parts are not discreet, or *dissentary*, for both conclude not putting away, and consequently in such a form the proposition is ridiculous.
Milton. Works, vol. i. fol. 258. *Of Nullities in Marriage.*

It cannot be denied but some very honest and entire men stay'd still there and opposed all their unjustifiable proceedings with great courage, and much liberty of speech; which was more frankly permitted to them than had been before, when the number of the *dissenters* was greater.
Clarendon. History of the Civil War, vol. i. part ii. p. 666.

I see no reason why any of those worthy divines of our church there present, should take any offence at my *dissenting*, who had no authority, that I know of, to conclude me; more than I do at them for differing from me in their judgments.
Mountague. Appeale to Cæsar, p. 70.

And therefore when Vincentinus Lirinensis and Thomas of Waldon affirmed, that the *consent* of the major part of fathers from the Apostles downwards is Catholick; Canus expounds their

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DISSENT. — DISSERT.

meaning to be, in case that the few *dissentients* have been condemned by the church, then the major part must carry it.
Taylor. Pol. Dis. fol. 378. *Introduction to the second Part of the Dissuasive from Popery.*

——— Thy strong hand, the broad-way'd town of Troy
Shall now take in: no more the Gods *dissentiously* imploy
Their high-hous'd powers: Juno's suit hath wonne them all to her,
And ill fates ouer-hang these towers, addrest by Jupiter.
Chapman. Homer. Iliad, book ii. fol. 17.

If any God *dissent* and judge too great
The sacred honours of the heav'nly seat,
Ev'n he shall own his deeds deserve the sky,
Ev'n he reluctant shall at length comply.
Gay. Ovid. Metamorphoses, book ix.

He [St. Cyprian] disavoweth the practice of one bishop excluding another from communion, for *dissent* in opinion about disputable points.
Barrow. A Treatise on the Pope's Supremacy, vol. i. part ii. fol. 150.

Alas! too late I find myself involv'd
In endless griefs and labyrinths of woe,
Born to afflict my Marcia's family,
And sow *dissension* in the hearts of brothers.
Addison. Cato, act i. sc. 4.

They were only suted to their [Jews] inclinations, and their capacities; their inclinations, which were very stubborn and perverse; their capacities, which were very low and gross, as their own prophets do upon many occasions affirm and complain; being *dissentaneous* and repugnant to the common humour and genius of mankind. *Barrow. Sermon* 15. vol ii.

Of which questions whatever the true resolution be, it cannot me thinks be of so great consequence, as to cause any great anger or animosity in *dissenters* one toward another, seeing they all conspire in avowing the acts, whatever they be, meant by the word justification, although in other terms. *Id. Sermon* 5.

For by the account which the sacred writers and the ancient Christians have given us of ancient heretics we find that they were turbulent factious men, who wanted to make themselves heads of parties, or to sow *dissension* amongst Christians.
Jortin. Works, vol. i. p. 41. *Discourse concerning the Christian Religion.*

It required the genus of Cicero or Bolingbroke to introduce their own praises into every political oration or pamphlet; or the wit of Lucian or South to drag the philosophers and *dissenters* into almost every subject.
Fielding. The Covent Garden Journal.

Had he [Dryden] written to none but classical scholars, his epithet [Bacchus honest face] would have been applauded without one *dissentient* voice; but to the common reader, it gives an image very different from that which existed in the poet's mind.
Knox. Winter Evenings, even. 37.

The counsel or purpose of the king is formally comprised in every prosecution: it becomes in part your counsel, when you have unanimously concurred in finding the bill; and, when it has been found by a majority of your number, it is their counsel, which the *dissentient* must not disclose.
Sir William Jones. Works, vol. vii. p. 57. *Charge to the Grand Jury at Calcutta, June* 10, 1790.

DISSE'RT, DISSERTA'TION, DISSERTA'TOR, DISE'RTLY. — *Disserere, sertum*; (*Dis*, and *serere*, to sow,) *quod dicimus* disserit *partes, item areas, translato æquè ex agris verbo utimur. Ut olitor* disserit *in areas unius cujusque generis res, sic in oratione qui facit,* disertus. Varro, l. 5. Vossius thinks from *serere*, i. e. *nectere*; and that *disserere* means, to connect or bind together fitly in discourse, i. e. to put proper words in proper places. Cockeram has the verb, "To *dissert*; to dispute on matters."

To discuss or discourse upon, to dispute or debate, to argue or reason upon.

Neither was hee [Edward VI.] willing to put heretikes to death, as in a certaine *dissertation* had once with Master Checke it appeared. *Speed. Edward VI.* book ix. ch. xxii.

For Heraclitus directly and *dissertly* nameth war, the father, king, and lord of all the world.
Holland. Plutarch, fol. 1063.

Beside the repetition of the Augustan confession before mentioned, concerning the Lord's supper the divines of Wittemburgh laboured other articles with the ambassadors in single *dissertations* drawn up by Melancthon, as it seemed.
Stryp. Memorials. Henry VIII. Anno 1535.

Our *dissertator* learnedly argues, if these books lay untouched and unstirred, they must have mouldered away.
Boyle. On Bentley's Phalaris, p. 114.

Under the waters. Mr. Peters in his excellent *Dissertation* on Job, (p. 359.) and others, suppose, that Job here refers to the waters with which the giants were overwhelmed at the flood.
Farmer. Works, vol. ii. p. 213. *On the Demoniacs of the New Testament*, ch. i. sec. 10.

Could I however repeat you the words of a venerable sage (for I call him no other,) whom once I heard *disserting* on the topick of religion, and whom still I hear, whenever I think on him; you might accept perhaps my religious theories as candidly, as you have my moral.
Harris. Dialogue concerning Happiness.

DISSE'RVE, DISSE'RVICE, DISSE'RVICEABLE, DISSE'RVICEABLENESS. — Fr. "*desservir*; to do one ill *service* or bad offices," Cotgrave; (*Dis*, and *serve*; Lat. *servire*.)

To harm or injure, to do a mischief or damage.

To believe purgatory, serves the ends of the Roman clergy, and to have so much easiness and leave in venal sins, serves the ends of their laity; but as truth is *disserv'd* in the former, so is piety and severities of a holy life very much slacked by the latter.
Taylor. Polemical Discourses. Of Repentance, sec. 4. ch. iii.

This digression (much longer than was intended) will not appear very impertinent, when the great *disservice* shall appear, which befel the king by the swearing of those lords formerly mention'd (I speak but of some of them) privy counsellors.
Clarendon. History of the Civil War, vol. i. part i. p. 197.

I easily found that base affections of pride, which commonly is the fly that haunts such employment, would render me dishonourable to thy majesty, and *disserviceable* in the employment.
Hale. Contemplations, vol. i. p. 422. *The Good Steward.*

So that the objection will as much *disserve* the cause of the church of Rome, who would have tradition, and the authority of the Pope for their rule of faith, as it will *disserve* our cause, who pretend to be governed by the Scriptures.
Sharp. Works, vol. vii. *Sermon* 4.

He [Cromwell] seemed to take well what I said; and it might have been no *disservice* to him, if he had acted accordingly.
Ludlow. Memoirs, vol. i. p. 213.

If, on the contrary, any requisite passion be wanting; or if there be any one supernumerary, or weak, or any-wise *disserviceable*, or contrary to that main end; then is the natural temper, and consequently the creature himself, in some measure corrupt and ill.
Shaftesbury. Works, vol. ii. p. 27. *An Enquiry concerning Virtue*, book i. part ii. sec. 29.

With regard to the publick, then, there is no reason to think that our Lord's injunction will *disserve* it, in any respect.
Hurd. Works, vol. vii. *Sermon* 49. *Matthew*, v. 38, 39, 40, 41.

It is easy therefore to conceive, that many indulgences, though in themselves not, strictly speaking, perhaps vicious or immoral, may yet be prohibited as dangerous on account of the infirmity of our minds; for the same quantity of wine which would be of no *disservice* to a person in health, might prove fatal to one in a fever.
Bishop Horne. Works. The Duty of Self-denial, Discourse 1.

DISSE'TTLE, DISSE'TTLEMENT. — *Dis*, and *settle*; *dim.* of *set* or *sit*; A. S. *sit-an*; D. *sitten*.

To remove from its seat; from its station, position or abiding place.

We shall in the next place endeavour not to shake or *dissettle* any thing thereby, but to confirm and establish the truth of God's existence, and that from the very idea of him.
Cudworth. Intellectual System, fol. 721.

I think in my conscience, that they would have proceeded in another manner than you have done; and not have exposed things to those difficulties and hazards they now are at, nor given occasion to leave the people so *dissettled* as now they are.
Parliamentary History. Commonwealth, Anno 1654. *Cromwell's Speech on Dissolving his Second Parliament.*

No conveyancer could ever in more compendious or binding terms have drawn a *dissettlement* of the whole birth-right of England.
Marvell. Works, vol. i. p. 515. *Of the Growth of Popery*, &c.

They allowed not any declaration of private sentiments, when such a declaration might tend to the disgrace or *dissettlement* of legal appointments, or any articles of the establish'd religion.
Glanville. Essay 7.

DISSE'VER, DISSE'VERANCE, DISSE'VERING. } Fr. *desservir*; (*Dis*, and *sever*, q. v. Old Fr. *sevrer*; It. *scevrare*, by syncope from the Lat. *separare*, to part.

To *separate* into several parts or divisions, to part, to sunder, to disperse.

An iye or an hand is fairer and better in a body set in his kindly place, then from the body *discevered*.
Chaucer. The Testament of Love, fol. 307.

And lilly forhead had this creature
With linelish browes, flawe [yellow] of colour pure,
Betwene the which, was meane *dissevermes*
From euery browe, to show a distance.
Id. The Court of Love, fol. 352.

So that I shulde not *dissever*
Pro hir, in whom is all my light.
Gower. Conf. Am. book iv. fol. 79.

Tormented was my corse,
my minde was never free,
But both replete with anguish ale
disseverde sought to bee.
Turberville. The Penitent Lover.

They [Pure Mathematiques] are two, Geometry, and Arithmetique; the one handling quantity continued, the other *discovered*.
Bacon. On Learning, by G. Wats, book iii. ch. vi.

O ye mistook, ye should have matcht his wand,
And bound him fast; without his rod resery'd,
And backward mutters of *dissevering* power,
We cannot free the lady that sits here.
Milton. Comus, l. 817.

The *discovering* of fleets hath been the overthrow of many actions.
Raleigh.

(1) That by common motion (without attraction) the *dissever'd* particles of the chaos could never make the world; could never convene into such great compact masses as the planets now are; nor either acquire or continue such motions as the planets now have.
Bentley. Sermon 7. p. 267.

Myself, the while, *dissevering* with my knife
A waxen cake, the num'rous portions chaf'd
Between my palms.
Cowper. Homer. Odyssey, book xii.

DISSHEATH: to draw, drop or fall from the *sheath*, q. v. The common word is—*Unsheath*, q. v.

And in mounting hastily on horse back, his sword *dissheathing*, pierced his own thigh.
Raleigh. History of the World, book iii. ch. iv. sec. 3.

DISSHIP: to remove from a *ship*, q. v.

Item, that the captaine by discretion shal from time to time *disship* any artificer or English serving man or apprentice out of the Primrose into any of the other three ships.
Hakluyt. Voyage, &c. *Instructions for the Fleete*, vol. i. fol. 296.

DISSILITION, Lat. *dissilire*, to leap asunder; (*Dis*, and *salire*, to leap.)

Leaping, springing or starting asunder.

It seemed probable, that the *dissilition* depended chiefly upon the peculiar texture of the glass in this or that vessel.
Boyle. Works, vol. v. p. 35. *A Supplement, or unheeded Local Motion, to the* ch. viii. observ. 2.

The air in the smaller having so much room in the greater to receive it, the *dissilition* of that air was great.
Id. Works, vol. i. p. 92. *New Experiments touching the Spring of Air.*

DISSI'MILAR, DISSIMILA'RITY, DISSIMI'LARLY, DISSIMI'LITUDE. } Lat. *dissimilis*; *Dis*, and *similis*; Gr. ὁμαλὸν, even; see CONSIMULARY. Having unlike appearances, unlike qualities; having no likeness or resemblance.

Yet to the farther opening, how little holde there is in the causes that he laieth of *dyssymilitude* & valikenes, betwene the witnesses brought into a spyritual court, & the wytnesses brought into the temporal for informacion of ye iury, I marueil much, &c.
Sir Thomas More. Works, fol. 998. *The Debellacion of Salem and Byzance.*

Our imaginations paint souls and angels in as *dissimilar* a resemblance.
Glanville. The Vanity of Dogmatising, ch. vii.

It is certain that upon this foundation, they all of them endeavoured to establish, a peculiar kind of physiology and some atomology or other, either an homoomery, or an anoomomery, a *dissimilar* atomology.
Cudworth. Intellectual System, fol. 741.

For all goodness has a positive resemblance of God; which is a state of more excellence, than any evil (which is but a privative *dissimilitude* to him) can be of unworthiness.
Mountague. Devoute Essayes, Treat. 4. part ii. sec. 3.

It might exactly as well be argued, that if God (according to Spinoza's supposition) does always necessarily produce all possible differences and varieties of things; therefore his will and nature is always necessarily infinitely various, unequal, and *dissimilar* to itself.
Clarke. On the Attributes, p. 66.

If we be fierce, hard-hearted, unmercifull or uncharitable, how can we claim kindred with him who is all love and benignity, all munificence and mercy? there can be no affinity in relation, where there is such a *dissimilitude* in nature.
Barrow. Sermon 10. vol. ii.

——————— The Appenine
Of a free Italy, whose chalky sides
With verdant shrubs *dissimilarly* gay,
Still captivate the eye, while at his feet
The silver Medway glides.
Smart. The Hop Garden, book i.

And we might account even for a greater *dissimilarity* by considering the number of ages, during which the several swarms have been separated from the great Indian hive, to which they primarily belonged.
Sir William Jones. Works, vol. iii. p. 160. *The seventh Discourse on the Chinese.*

The uncertainty of our duration is impressed commonly by *dissimilitude* of condition: it is only by finding life changeable that we are reminded of its shortness.
Johnson. The Idler, No. 103.

DISSI'MULE, *v.* DISSIMULA'TION, DISSI'MULATE, DISSI'MULING, *n.* DISSI'MULOR. } Fr. *dissimuler*; Sp. *dissimular*; It. *dissimulare*; Lat. *dissimulare*; (*Dis*, and *simulare*, from *similis*, like.) *Dissimulare*, is to feign or pretend that (*sc. likeness*) not to exist, which does exist; and *simulare*, to feign or pretend that (*sc. likeness*) to exist which does not exist. See DISSEMBLE, and also the Example from the *Tatler*.

To divest of *likeness*, of *similar* or *like* appearances; to substitute or invest with *unlike*, with false appearances or qualities; to discolour; and thus, to hide, to conceal.

That all that liuen sothe to saine
Ne should haue wiste, by worde or by manere
What that he ment, as touching this matere
From euery wight, as ferre as is the cloud,
He was so wise, and well *dissimulen* coud.
Chaucer. The third Booke of Troilus, fol. 169.

O false *dissimulour*, O Greek Sinon,
That broughtest Troye al utterly to sorwe!
Id. The Nonnes Preestes Tale, v. 15234.

This sike man woxe wel neigh wood for ire,
He wolde that the frere had ben a-fire
With his false *dissimulation*.
Id. The Sompnoures Tale, v. 7705.

Under smiling she was *dissimulate*
Provocatiue with blinkes amorous.
Id. The Testament of Cresside, fol. 195.

Who coude tellen you the forme of daunces
So uncouth, and so freshe contenaunces,
Swiche subtil lokings and *dissimulings*.
Id. The Squieres Tale, v. 10599.

By which ye shal see that I deceue you not as Master Masker dooeth, that thorow all his exposicion fitteth all fro the poynte, & *dyssimuleth* all the woordes of those old holy men.
Sir Thomas More. Works, fol. 1056. *Answer to the Poysoned Booke.*

Anone *Dyssimuler* came where I stode;
Than in his hode I sawe there faces tweyne,
That one was lene and like a pyned ghost,
That other loked as he woulde me haue slayne,
Skelton. The Bouge of Courte.

Whan Wyllyam was deed, men spake of hym as they doo of other prynces, and sayd that he was wyse and gylefull, ryche and couytous, and loued well to be magnyfied and prayseed; a fare speker and great *discymuler*.
Fabyan, vol. i. part ii. ch. 228.

For where it [the Gospel] is truly receaued, there it purifieth the heart, and maketh the person to consent to the laws of God and to beginne a newe and godly lyuyng, fashioned after God's lawes, and without all *dissimulation*.
Tyndall. Workes, fol. 198. *An Exposition upon the fifth Chapter of Matthew.*

We commaunde as kynges, and pray as men, that al thyng be forgiues to theim that be olde and broken, and to theim that be yonge and lusty, to *dissimulate* for a time, and nothyng to be forgiuen to very yong children. *Golden Boke*, F.

Neither are these things to be *dissimuled* the which we haue spoken of, for he that may correct any thing and doeth neglect to do the same, without all doubt he maketh himself partaker of the sinne or offence.
Fox. Martyrs, fol. 422. *Disputation in the Vniversitie of Prague.*

Before we discourse of this vice, it will be necessary to observe, that the learned make a difference between simulation and *dissimulation*. Simulation is a pretence of what is not, and *dissimulation* a concealment of what is. *Tatler*, No. 213.

His spirit was daring, subtle and changeable; he was expert in all the arts of simulation and *dissimulation*.
Rose. Sallust. The Conspiracy of Catiline.

We considered marriage as the most solemn league of perpetual friendship, a state from which artifice and concealment are to be banished for ever, and in which every act of *dissimulation* is a breach of faith. *Johnson. The Rambler*, No. 167.

DI'SSIPATE, Di'ssipable, Dissipa'tion. } Fr. *dissiper*; Sp. *dissipar*; It. *dissipare*; Lat. *dissipare*; *propriè est* disjicere, dispergere, *ab antiquo* sipare, (*jacere.*) Vossius.

To cast or throw away, to disperse, to scatter abroad.

And the reason is this, heate beeing chiefe qualitie, doth drawe things vnto it (as we may see by the sunne) the which notwithstanding are soner after *dissipated* and resolued.
Wilson. The Arte of Rhetorique, fol. 213.

There muste nedis folowe horible derkenes blindnes heuy plages both publyk and priuate, present and perpetuall, yea & subuersions of empires & kingdō skatterings and *dissipacions* of nacions & of many comon weales.
Joye. Exposicion of Daniel, ch. xii.

Nor, until the more clear light of the Gospel, yet continuing its comfortable beams among us, *dissipated* those foggy mists of errour and smoke-selling imposture, ended these collected reuenues.
Selden. Illustrations of Drayton. Poly-olbion, song 19.

Shortly, now the flourishing kingdome of the ten tribes is come to a finall and shameful end; and so vanished in this last *dissipation*, that, since that day, no man could ever say, this was Israel.
Hall. Contemplations. The utter Destruction of the Kingdom of Israel, vol. i. fol. 1288.

That so the truth of those prophesies, and curse of *dissipation* of them, may be legible to all nations, and that their conversion, and regathering, in due time may be visible and apparent.
Hale. Contemplations, vol. ii. p. 370. *Christ Crucified.*

But those things which pertain to making the juices oily, and roscid, help on both sides; for they render the aliment both less *dissipable*, and more reparable.
Bacon. Natural History, part iii. fol. 46. *History of Life and Death.*

Thus struggling through the *dissipated* grove,
The whirling tempest raves along the plain.
Thomson. Winter.

As one extreme commonly produces another, so his father's covetousness led him [Henry VIII.] to be prodigal; and the vast wealth which was left him, being reckoned no less than 1,800,000*l.* was in three years *dissipated*, as if the son in his expence had vied in industry with the father in all his thrift.
Burnet. History of the Reformation, Henry VIII. Anno 1509.

But I could not obtain a present hearing; my case being put off till a farther time, and then delayed from day to day, till the *dissipation* of those who should have been my judges.
Ludlow. Memoirs, vol. ii. p. 338.

In one of the canoes was a little boy, who was much frightened; but I soon *dissipated* his fears, by giving him beads, and putting him on shore. *Cook. Voyages*, vol. vi. book i. ch. x.

We see the vanity of the living in their boundless provision for futurity, and in the *dissipation* of the large fortunes of covetous persons, by the extravagance of their heirs.
Priestley. On History, Lecture 3. part i.

DISSLA'NDER, *v.* Dissla'nder, *n.* Dissla'nderous. } *Dis*, and *sclander* or *slander*, q. v. "Fr. *esclandre*; *nslander*, a defamation, a detraction, unjust imputation. *Esclandir*; to *slander*, defame, dishonour, deprave, detract from." Cotgrave.

For if I would it openly disturbe,
It must be *disclaundre* to her name,
And me were leauer die than her diffame.
Chaucer. The fourth Booke of Troilus, fol. 179.

We that weren in prosperitie
Been now *disclaundred*.
Id. Of Dido, Queen of Carthage, fol. 202.

By theyse meanes, & blowyng of fame, y^t place was ye more vysyted by women & vndyscrete persones, of ye which some watchyd there ye hoole nyght i prayer, so y^t the leger this cotynuyd, ye more *disclaūder* was anotyd to the iustyces, & to such as put hym to deth. *Fabyan, Anno* 1198.

He declareth you a true man to hym and that ye haue so bee to my lorde his father and his graundefather, and also true man to my lorde his father whiles he was prince or else in any other estate, the saied *dislaunder* and noysinge notwithstandinge.
Hall. Henry VI. The fourth Yere.

Of this Duke Wyllyā some *disclaūderous* woordes are lefte in memory, both i the Englysh Cronycle and also of other wryters, ye which I ouer passe. *Fabyan*, vol. i. ch. 228.

In this while, by styrynge of *disclaunderous* & deuylyshe persones, a grudge was arreryd attweene the kynge and a duke of his lande called Coill or Coilus. *Fabyan*, vol. i. ch. lxv.

DISSO'CIATE, DISSOCIA'TION, DISSOCIABI'LITY. } Lat. *dissociare, atum*; (*Dis*, and *socius*, a follower, from *sequi*, to follow.)

To part company; to separate from *society*, company or fellowship; to part, separate or disunite.

That I doue therefore goe before to my father, is to the intent I may there prepaire a place for you also, whom I wil not suffre to be *dissociate* or disseuered from me. *Udall. John*, ch. xiv.

Let us in the next place see, how our modern atheistick philosophers and polititians, will mannage and carry on this hypothesis, so as to *consociate* men by art, into a body politick, that are naturally *dissociated* from one another. *Cudworth. Intellectual System*, fol. 893.

And when we have truly heard this voyce, and answerde to it by a self abnegation, then the hundred-fold which he assigned even in this life, is paid in the relinquishment of all and *dissociation* from the world, by this union with him, who is so much above all we leave, as he is all we can wish to have. *Mountague. Devoute Essayes, Treat.* 17. part i. sec. 2.

Before the *dissociation* of the seventeen provinces, this town [Antwerp] was one of the greatest marts of Europe, and greatest bank this side the Alps; most princes having their factors here, to take up or let out moneys: and here our Greesham got all his wealth, and built our Royal Exchange by model of that here. *Howell. Letter* 15. book i. sec. 2.

In the *dissociating* action even of the gentlest fire, upon a concrete, there does, perhaps, vanish though undiscernedly, some active and fugitive particles, whose presence was requisite to contain the concrete under such a determinate form. *Boyle. Works*, vol. i. p. 373. *An Experiment relating to Saltpetre*, sec. 24.

Divers parts of matter may compose bodies that need no other cement to unite them, than the juxta-position which we here presuppose, and the resting together of their parts, whereby the air and other fluid bodies, that might *dissociate* them are excluded. *Id. Ib.* vol. i. p. 402. *The History of Firmness.*

If, after a while, the confiscation should not be found sufficient to support the paper coinage (as I am morally certain it will not) then, instead of cementing, it will add infinitely to the *dissociation*, distraction, and confusion of these confederate republics, both with relation to each other, and to the several parts within themselves. *Burke. On the Revolution in France.*

Why then was it called mere obstinacy? The reason is seen above: universal prejudice had made men regard a refusal of this intercommunity as the most brutal of all *dissociability*. *Warburton. The Divine Legation*, book ii. sec. 5.

DISSOLENA, in *Botany*, a genus of the class *Pentandria*, order *Monogynia*. Generic character: calyx tubular, inferior, five-cleft; corolla funnel-shaped, tube long, the lower part five-angled, bearing the stamens, upper part cylindrical, border five-cleft; germen ovate, style short; seed-vessel a small drupe, nut compressed.

One species, a small tree, native of Canton. Loureiro.

DISSO'LVE, DISSO'LVABLE, DI'SSOLUBLE, DI'SSOLUBLENESS, DISSOLUBI'LITY, DISSO'LVENT, n. DISSO'LVENT, *adj.* DISSO'LVER, DISSO'LVIBLE, DISSOLVIBI'LITY, DI'SSOLUTE, DISSOLU'TELY, DISSOLU'TENESS, DISSOLU'TION. } Fr. *dissoudre*; It. *dissolvere*; Lat. *dissolvere*; (*Dis*, and *solvere*.) *Solvo fuit* ὅλον λύω, Scaliger, *de Causis*, ch. xxv. Vossius thinks, *Solvo* was originally *subluo*, compounded of *sub*, and *luo*, Gr. λύω; or the inseparable preposition, *Se*, and *luo*; and thus, *solvere* will be *sejungere, vinculis liberando*; to disjoin, by delivering from bonds.

To destroy the solidity or continuity; to change or convert from solid to fluid or liquid, to melt; generally, to loosen, to relax, (to disjoin,) to disunite, to break the bonds or ties, fastenings or connections, or conjunctions; to free from restraint, check or controul. And *Dissolute*, the adj. is loose, unrestrained, (in morals,) licentious, riotous, debauched, profligate.

Brende renders, *Temulentus*, dissolute.

Bi whom heuenes brennynge schulen be *dissolued*, and elementis shulen faile bi brennyng of fier. *Wiclif.* 2 *Petir*, ch. iii.

And yet April with his pleasant showres
Dissoluetb ye snow, & bringith forth his floure.
Chaucer. Certaine Balades, fol. 343.

The perfitt forme, that God hathe geuen to other man,
Or other beast, *dissolve* it shall to earth wher it began;
And who can tell yf that the sowle of man ascende,
Or with the body if it dye, and to the groun decende.
Surrey. Ecclesiastes, ch. iii.

And sothly, a *dissolute* tonge sleth the spirit of him that repreveth, and also of him that is repreved. *Chaucer. The Persones Tale*, vol. ii. p. 337.

If thou be sadde or sobre of countenaunce,
Men woll faine thou thinkest some treason,
And if thou be glad of daliaunce,
Men wol deme it *dissolucion*,
And call faire speech adulacion.
Id. Certaine Balades, fol. 338.

And forasmuch as wee be in hand with laughinge, which is a signe of a verye light and *dissolute* minde, let her see that shee laugh not vnmeasureably. *Vives. Instruction of a Christian Women*, l. 6.

For both the age yt was then, and the posteritie yt came after, merueiled, and tooke it for a wonder, yt he durst go so *dissolutelye* amonges those nacions, not yet established vnder his impyre, the barbarous people reputinge his rashenes, for an assured confidence. *Brende. Quintus Curtius*, book ix. fol. 285.

The fourthe plage maye well be vnderstande, to be the breakyng in of the Turkes & Sarasens, whiche is, as it were a worthye and well deserued scourge or whyppe, whiche shoulde scourge and punyshe the christendome fallyng into synne and *dyssolutenes*. *Udall. Reuelacion*, ch. viii.

But what maner dolor & payne, what maner of grieuous panges, what intollerable torment, the sely creature feeleth in the *dissolucion* and seueraunce of the soule fro the body, neuer was there body that yet could tel the tale. *Sir Thomas More. Workes*, fol. 77. *A Treatice vppō Wordes of Scripture.*

No April can revive thy wither'd flow'rs,
Whose springing grace adorns the glory now;
Swift speedy time, feather'd with flying hours,
Dissolves the beauty of the fairest brow.
Daniel. Sonnets to Delia, son. 36.

Those things which are made by me are *indissoluble* by my will, and though every thing which is compacted, be in its own nature *dissolvable*, yet it is not the part of one that is good, to will the *dissolution* or destruction of any thing, that was once well made. *Cudworth. Intellectual System*, fol. 119.

As salt and sugar, which are easily *dissoluble* in water, but not without difficulty in oyl; and well rectified spirits of wine. *Sir Thomas Brown*, book ii. ch. i.

I shall, therefore, pursue the same method, and first consider such bodies as seem to have an intrinsic principle and alteration or corruption from the *dissolubility* of their parts, and the coadunition of several particles endued with contrary and destructive qualities each to other; or such as least tend to a gradual alteration. *Hale. Origin of Mankind*, ch. iii. sec. 1. fol. 84.

Nor is it only the exclusion of syr by water, or repletion of cavities possessed thereby, which causeth a pot of ashes to admit so great a quantity of water, but also the solution of the salt of the ashes into the body of the *dissolvent*. *Sir Thomas Brown*, book ii. ch. v.

But here the patrons of wickedness and *dissolvers* of Christian discipline will object, that it is the part of man and wife to bear one another's cross, whether in calamity or infamy, that they might gain each other, if not to a good name, yet to repentance and amendment. *Milton. Works*, vol. i. fol. 289. *Martin Bucer concerning Divorce.*

And though favourable constructions may somewhat extenuate the rigour of these concessions, yet will scarce any palliate that in the fourth of his [Aristotle] meteors, that salt is easiest *dissoluble* in cold water. *Sir Thomas Brown*, book i. ch. vi.

Man hath a double state, namely, a state in this life in conjunction of the soul with the body, naturally *dissoluble*, and a state of immortality after this life, either in the soul alone, or in the soul in conjunction with an immortal body, as shall be shown in its due time.
Hale. Origination of Mankind, ch. viii. sec. 4.

At last, by subtill slights shee him betraid
Vnto his foe, a giant huge and tall,
Who him disarmed, *dissolute*, dismaid,
Vnwares surprised.
Spenser. Faerie Queene, book i. can. 7.

The lawless exile did return with speed,
Not to defend his country, but to kill.
Then were the prisons *dissolutely* freed,
Both field and town with wretchedness to fill.
Drayton. The Barons' Wars, book iv.

When Moses now those tables to renew
Of that essential Deity doth merit,
Which from his hands he *dissolutely* threw,
In the deep anguish of his grieved spirit.
Id. Moses his Birth and Miracles, book iii.

And this I speake not to take away laughter altogether, but that I might quite extinguish all *dissoluteness* of life.
Prynne, Histrio-Mastix, part i. act vi. sc. 4.

Death to such a man becomes nothing else but a gate into a better life: not so much a *dissolution* of this present life, as a change of it, for a far more glorious, happy and immortal life.
Hale. Contemplations, vol. i. *Of our latter End.*

Then in the polish'd bath, refresh'd from toil,
Their joints they supple with *dissolving* oil.
Pope. Homer. Iliad, book x.

Refined gold, the most ponderous of known bodies, must be allowed to be porous too, because it's *dissoluble* in mercury, *aqua regis*, and other chemical liquors.
Bentley. Sermon 7. p. 255.

It acquired at once both whiteness in colour, *dissolubleness* in *aqua fortis*, and aptness to compose a bitter body with it, and I know not how many other qualities are attributed.
Boyle. Works, vol. iii. p. 97. *Origin of Qualities and Forms.*

In man and viviparous quadrupeds, the food moistened with the spittle [saliva] is first chew'd and prepar'd in the mouth, then swallowed into the stomach, where being mingled with some *dissolvent* juices, it is by the heat thereof concocted, macerated, and reduc'd into a chyle or cremor, and so evacuated into the intestines. *Ray. On the Creation*, part i.

I have not yet myself seen any severe and satisfactory trial made to evince the efficacy of insipid *dissolvents*.
Boyle. Works, vol. ii. p. 98. *The Usefulness of Natural Philosophy. Essay* 3.

Thou kind *dissolver* of encroaching care,
And ease of every bitter weight I bear,
Keep from my soul repining, while I sing
The praise and honour of this glorious king.
Otway. Windsor Castle.

I leave it to further enquiry, whether or no the fluidity of these distilled liquors may not in divers cases be in part furthered by the mixture of some particles of an aqueous nature, (such being fit to make *dissolvers* and vehicles for salts.)
Boyle. Works, vol. i. p. 383. *The History of Fluidity*, sec. 8.

It was one Garvey, and one Dr. Ackworth, a civilian, (the latter a man of no good fame, and put from his places for the *dissolute* life he led,) that for their own private advantage first moved for a commission of this nature.
Strype. Life of Archbishop Grindal, Anno 1577.

The queen's subjects lived *dissolutely*, vainly, and luxuriously, with little fear of God and care of honesty, and in a neglect of that honour and obedience that was due to her.
Id. The Life of Archbishop Parker, Anno 1563.

This may in good part be ascribed to our civil confusions and distractions, which for the time do lay all laws asleep and do not only occasion a general licentiousness and *dissoluteness* of manners, but have usually a proportionable bad influence upon the order and government of families.
Tillotson. Sermon 50. fol. 617.

In the old Testament, death generally signifies that temporal death which is the *dissolution* of the body; though when it is threaten'd as the punishment of sin, it prefigures and includes in it eternal death. *Clarke. Sermon* 10. vol. v.

She [France] increased her forces, while other nations reduced theirs; and was ready to defend, or to invade her neighbours, while their confederacy being *dissolved*, they were in no condition to invade her, and in a bad one to defend themselves.
Bolingbroke. Works, vol. iv. p. 79. let. 8. *State of Europe.*

If any shall take offence at my making the soul compounded, and *dissoluble* and perishable, let them consider it is not I who make it so but themselves by their application of the term.
Search. Light of Nature, vol. ii. part i. ch. vi.

The operation of assaying is still more difficult, still more tedious, and unless a part of the metal is fairly melted in the crucible, with proper *dissolvents*, any conclusion that can be drawn from it, is extremely uncertain.
Smith. Wealth of Nations, book i. ch. iv.

From the stiffness introduced by Holbein and the Flemish masters, we were fallen into a loose, and, if I may use the word, a *dissolute* kind of painting, which was not less barbarous than the opposite extreme, and yet had not the merit of representing even the dresses of the age.
Walpole. Anecdotes of Painting, vol. iv. p. 2.

The next, mad Mathesis; her feet all bare,
Ungirt, untrimm'd, with *dissoluted* hair;
No foreign object can her thoughts disjoint,
Reclin'd she sits, and ponders o'er a point.
Smart. The Temple of Dulness.

If it [religion] check in some degree, personal *dissoluteness*, if it beget a general probity in the transactions of business, if it produce soft and humane manners in the mass of the community, and occasional exertions of laborious or expensive benevolence in a few individuals, it is all the effect which can offer itself to external notice. *Paley. Evidences*, vol. ii. ch. vii.

DI'SSONANT, DI'SSONANCE, DI'SSONANCY. } Fr. *dissonant*; It. and Sp. *disonante*; Lat. *dissonans*; (*Dis*, and *sonare*,) perhaps from *tonare*, and this from τόνο-ειν, *intendere, et speciatim vocem vel sonum intendere.* Vossius. See CONSONANT.

Sounding apart, in disunion; disjoined or disunited in *sound*, unharmonious, discordant; and thus, disagreeing, inconsistent with.

This saying, to all curtesie *dissonant*
Which semeth that it of malice grewe,
In this rude treatise I wol not plant
A parcel thereof.
Chaucer. The Remedie of Love, fol. 324.

This diuersitie of propositions, is verie necessary to discerne the treuth, from that which is false, for when we ioyne two propositions that are *dissonant*, we shall easely trie the chaffe from the corne. *Wilson. The Arte of Logike*, fol. 21.

The levity and *dissonance* of later writers, enforceth vs (though with some warinesse,) to follow his light, for that, concerning this great conspiracy itselfe, our late authors doe fondly encounter one the other, and some of them (as it must needs be) the truth. *Speed. Henrie IV.* book ix. ch. xii. sec. 13.

Then he shall clearly see the ugliness of sin, (and) the *dissonancy* of it unto reason.
Taylor. Contemplations, book i. ch. ix.

Hanno would fain have assuaged their fury, but he knew not how; for he less understood their *dissonant* loud noises, than they did his oration.
Ralegh. History of the World, book v. ch. ii. sec. 1.

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But when the Goths' insulting troops appear'd,
Such *dissonance* the trembling virgin heard!
Chang'd to a swan from Tyber's troubled streams
She wing'd her flight, and sought the silver Thames.
Fenton. An Epistle to Mr. Southerne.

The praise of goodness from an unsound hollow heart, must certainly make the greatest *dissonance* in the world.
Shaftesbury. Works, vol. i. p. 43. *Letter concerning Enthusiasm*, sec. 5.

I must confess, said I, I have hitherto been one of those vulgar, who cou'd never relish the shades, the rustick, or the *dissonancys* you talk of.
Id. Ib. vol. ii. p. 402. *The Moralists*, part iii. sec. 2.

So far, therefore, as conscience reports any thing agreeable to, or deducible from these, it is to be hearkened to, as the great conveyor of truth to the soul; but when it reports any thing *dissonant* to these, it obliges no more than the falshood reported by it.
South. Sermons, vol. ii. p. 409.

The more numerous, and the more various the particles are, whereof some are explicable by the assigned hypothesis, and some are agreeable to it, or, at least, are not *dissonant* from it, the more valuable is the hypothesis, and the more likely to be true.
Boyle. Works, vol. iv. p. 234. *Experiments, Notes, &c.*

From every palace bursts a mingled clamour,
The dreadful *dissonance* of barb'rous triumph,
Shrieks of affright and wailings of distress.
Johnson. Irene, act i. sc. 1.

The versification which he had learned from Dryden he debased rather than refined. His rhymes are often *dissonant*; in his Georgick he admits broken lines. *Id. Life of Addison.*

DISSUA'DE, DISSUA'DER, DISSUA'SION, DISSUA'SIVE, *n.* DISSUA'SIVE, *adj.* } Fr. *dissuader*; Sp. *dissuadir*; It. *dissuadere*; Lat. *dissuadere*; (*Dis*, and *suadere*, perhaps from *suave*, sweet, pleasant; *ut proprie sit opinionem, qua quis abhorret*, edulcare; to render *sweet*, pleasant or agreeable, an opinion from which any one is averse or abhorrent.)

To represent as disagreeable, unfitting, unadvisable, disadvantageous; to advise or solicit not to do.

The king begã to *dissuade* him from his purpose, thinkyng to have brought him frõ the doing of so horrible an acte.
Brende. Quintus Curtius, book x. fol. 290.

They saye, they all vowed virginitie, & were *persuaded* of Saint Michael the Archangel and of S. Johan the Euangeliste, neuer to marrye (as though they were *dissuaders* of mariage.)
Bale. English Votaryes, part i. p. 25.

With slaũderous *dissuasions*, & perplexe impertinẽt interpretatiõs (they) go about to bring the most pure playne worde of God into contempt. *Udall. Prologue to Ephesians.*

As when he said to the Achaians, on a time, (who would needs unjustly usurp the Isle of the Zazinthians,) to *dissuade* them from it: my lords of Achaia, if ye once go out of Peloponnesus, you put yourselves in danger as the torteyses do, when they thrust their heads out of their shels.
Sir Thomas North. Plutarch, fol. 325. *T. Q. Flaminius.*

For it happened, that one Sir Thomas Overbury, a very ingenious gentleman, and the earl's special friend, had written a witty treatise of a wife; and it seems not thinking the lady in all points answerable to his description, had been an earnest *dissuader* of the match; and to strengthen his *dissuasion*, laid perhaps some unjust imputation upon the lady's fame.
Baker. James. Anno 1610.

His Homily upon the 140 Psalme; (an excellent *dissuasive* from ill company who keepe man from repentance, and harden them in their sinnes.)
Prynne. Histrio-Mastix, part i. act vi. sc. 4.

What should he do? or seek his old abodes,
Or herd among the deer, and sculk in woods?
Here shame *dissuades* him, there his fear prevails,
And each by turns his aching heart assails.
Addison. Ovid. Metamorphoses, book iii.

I shall not at all insist on the first branch of the division, the *dissuasive*, as remembring that I am to preach not an ordination, but a visitation sermon; and to discourse, not to candidates of holy orders, but to such as are already engaged in that sacred profession.
Bishop Bull. Works, vol. i. p. 146. *Sermon* 6.

That is to say, a hearty *dissuasive* from that practice which is too much in use among all sorts of persons, and may justly be accounted one of the reigning sins of the nation; I mean the practice of swearing and cursing in our discourse.
Sharp. Works, vol. 4. *Sermon* 18.

The xi. of the calends of January, that is, December the 22d, Pole was made a cardinal, notwithstanding all the former *dissuasions*, and the king's disgust: and so became wholly a creature of the papal chair.
Strype. Memorials. Henry VIII. Anno 1538.

In spite of all the *dissuasions* of his friends, and the affrighting eruptions of that hideous place, he [Pliny] resolved, that flaming wonder should rather kill him than escape him; and thereupon approached so near, that he lost his life to satisfy his curiosity, and fell (if I may so speak) a martyr to physiology.
Boyle. Works, vol. ii. p. 6. *Usefulness of Natural Philosophy, Essay* i. part i.

Difficult as it must be to a man of delicacy, yet it is certainly desirable that while he gives *dissuasives* against vice in general, he should specify some vices, and paint in lively colours the particular ill-consequences which arise from them.
Knox. Liberal Education, sec. 25.

DISSUNDER: *Dis*, and *sunder*. A. S. *sundrian*, to separate (as particles of *sand* are.) See ASUNDER, and SUNDER.

——— Whose misrule, Automedon restraines,
By cutting the intangling geres, and so *dissundering* quite,
The brave slaine beast.
Chapman. Homer. Iliad, book xvi. fol. 227.

But he himselfe solemnized a retreate
To th' Æthiops, farre *dissundered* in their seate.
Id. Ib. Odyssey, book i. fol. 2.

The hollow ground, ah! how my sense it fills
With sound of solid horses hoofs. A wonder
It is to think how cold my spirit thrills
With strange amaze. Who can this strength *dissunder*?
Hark how the warlike steeds do neigh, their necks do thunder.
More. On the Soul, part i. book iii. st. 25.

DISSY'LLABLE, DISSYLLA'BICK. } *Dis*, and *syllable*. Lat. *syllaba*; Gr. συλλαβή, from συλλαμβάνειν, to hold together. Comprehensio *literarum in unum integrum sonum*. Martinius. Ben Jonson writes *syllabe* without the *l*, and says, "A *syllabe* is a part of a word that may itself make a perfect sound." A *dissyllable*, is A word of two *syllables*.

All verbes *disillabes*, ending in er, el, ry, ish, accent in prima: as cóver, cáncel, cárry, búry, lévy, rávish, &c.
Ben Jonson. The English Grammar.

The accent is intreated to the first as in all nounes *dissyllabick*, simple in the first; as bélcefe, hónor, crédit. *Id. Ib.*

He seems, says Dennis, to have been the very original of our English tragical harmony, that is, the harmony of blank verse, diversified often by *dissyllable* and trissyllable terminations.
Johnson. Preface to Shakspeare.

DISTACKLED, found only in Warner.
Having lost the *tackle*, q. v.

At length, these instruments of their long wandrings, and the causes of Anchisis, and of many noble personages there perishing, counterpleaded (as is fabled) by Venus, tossed their *distackled* fleet to the shore of Libya.
Warner. Albion's England. Addition to book ii.

DI'STAFF, DI'STAFF-DECKED, DI'STAFF-MONARCHY, DI'STAFF-WOMEN. } Skinner thinks the Dutch, *Tow-staff*, *baculus stuppeus*. A *staff* round which the *tow* or *tawe* (as Chaucer writes it) is wound for spinning.

This Absolon ne raughte not a bene
Of all his play; no word again he yaf.
He hadde more *taste* on his *distaf*
Than Gerveis knew.
Chaucer. The Millereis Tale, v. 3747.

This Ranulphe dyed at Walyngforde, and was buryed in the chapter house of the munkys at Chester, and ordeygned the fore namyd John Scotte to be his heyre, for that he wolde not haue so noble a lordshyp runne amonge, or to be deuydyd atwene so many *dystaffs*. *Fabyan. Anno* 1233.

About the 20th yeer of Henry VII. Anthony Bonuise an Italian came into this land, and taught English people to spynne with a *distaf*, at which time beganne the making of Devonshire kerseis, and corall clothes. *Stow. King James, Anno* 1605.

There shee them found, all sitting round about
The direful *distaffe* standing in the mid;
And with vnwearied fingers drawing out
The lines of life, from liuing knowledge hid.
Spenser. Faerie Queene, book iv. can. 2.

He's so below a beating, that the women find him not worthy of their *distaves*, and to hang him were to cast away a rope.
Beaumont and Fletcher. A King and no King, act iv. sc. 1.

While this his thoughts disputed; forth did shine,
(Like to the golden *distaffe-deckt* diuine,)
From her bed's high and odoriferous roome,
Hellen.
Chapman. Homer. Odyssey, book iv. fol. 49.

Reason henceforth, not love, shall be my guide,
My fellow-creatures shan't be deified;
I'll now a rebel be,
And so pull down
That *distaff-monarchy*,
And female's fancy'd crown.
Brome. Love's Anarchy.

——————— Against thy crowne
Thy very heads-men learne to bend their bowes
Of double fatall eugh: against thy state
Yea *distaffe-women* manage rustie bills.
Shakspeare. Richard II. fol. 35.

What time the poor laborious frugal dame,
Who plies the *distaff*, stirs the dying flame;
Employs her handmaids by the winking light,
And lengthens out their task with half the night.
Pitt. Virgil. Æneid, book viii.

The morrow after Twelfth Day was formerly known as St. Distaff Day, or St. Rock Day, q. v. It terminated the sports of Christmas; and the origin of its name is explained in the following lines, which may be found in Herrick's *Hesperides*, 374, descriptive of some of the boisterous pleasantries of our ancestors.

Partly worke and partly play
You must on St. Distaff's day:
From the plough soon free your teame
Then come home and fother them:
If the maides a spinning goe,
Burne the flax and fire the tow;
Scorch their plackets, but beware
That ye singe no maiden's haire.
Bring in pales of water then,
Let the maides bewash the men.
Give *St. Distaff* all the right:
Then bid Christmas-sport good night,
And next morrow every one
To his owne vocation.

DISTAIN, in Chaucer, (says Junius,) is *contaminare, maculare*. Fr. "*desteindre*; to *distain*, to dead or take away the colour of." Cotgrave.

To sully; metaphorically, to sully with disgrace, dishonour, infamy; to disgrace, to dishonour.

I loue one, which that most is ententife
To seruen well, vnwerily or vnfained
That euer was, & lest with harme *distained*.
Chaucer. The second Booke of Troilus, fol. 162.

His blood distilled downe on my visage
My clothes eke the droppes did *distaine*.
Chaucer. The Lamentation of Marie Magdaleine.

When Nessus wist he shulde die,
He toke to Delanyre his sherte,
Whiche with the bloud was of his hert
Throughout *desteined* ouer all.
Gower. Conf. Am. book ii. fol. 40.

That now she swoneth, now she pleineth,
And all hir face she *disteineth*
With teres, whiche as of a well
The stremes from her eien fell.
Id. Ib. book iv. fol. 68.

His noble blode neuer *destayned* was;
Trew to his prince for to defend his ryght,
Doblenes hatyng, fals matters to compas
Treytory and treason he banysht out of syght.
Skelton. The Dolour's Dethe of Northumberland.

I found her golden girdle cast astray,
Distayn'd with dirt and bloud, as relique of the prey.
Spenser. Faerie Queene, book iii. can. 8.

But the more wary beast prevents the blow,
And upwards ripe the groin of his audacious foe.
Ancæus falls; his bowels from the wound
Rush out, and clotted blood *distains* the ground.
Dryden. Ovid. Metamorphoses, book viii.

The brook, that flow'd a scanty stream before,
Swell'd to a river red with human gore;
Verbeia then in wild amazement stood
To see her silver urn *distained* with blood.
Fawkes. Bramham Park.

DISTA'NCE, *v.* DISTA'NCE, *n.* DISTA'NT, *adj.* DISTA'NTLY, DISTA'NCY, DISTA'NCIAL. Fr. *n. distance*; Sp. *distancia*; It. *distanza*; Fr. *adj. distant*; It. and Sp. *distante*; Lat. *distans*; present participle of *distare*, to *stand* apart; (*Dis*, and *stare*, to stand.)

To *stand* apart, separate or removed from; to remove from, put away from; to pass, leave or put afar off.

Distance is used, in elder writers, for aversion, dissension, discord.

So that the barons sende to the King Philip of France,
That he hom sende socour in this luther *destance*.
R. Gloucester, p. 511.

Suppe per was at Londone a lute *destance*.
Id. p. 571.

For it [the equinoctiall] departeth the first mouable, that is to saine ye sphere in two like parties, euen *distant* from the poles of this world. *Chaucer. Of the Astrolable*, fol. 263.

How so there fall nowe *distance*
Amonge vs, yet remembrance
I haue of mercie, which he dede.
Gower. Conf. Am. book iii. fol. 62.

That when I think vpon the *distance* and the space,
That doth so farre deuide me from my dere desired face,
I know not how t' attaine the winges that I require,
To lyft me up, that I might fly, to follow my desyre.
Wyat. Complaint of the Absence of his Loue.

All other nacions were astonnied to se suche an honorable compaignie come from a countree so farre *distant*.
Hall. Henry V. The firste Yere.

Most pure and piercing the aire of this shire; and none in England hath more plenty of clear and fresh rivulets of [troutful] water; not to speak of the friendly sea conveniently *distanced* from London. *Fuller. Worthies. Hantshire.*

Stones seventy-seven stand, in manner of a ring,
Each full ten foot in heighth, but yet the strangest thing
Their equal *distance* is.
Drayton. Poly-olbion, song 30.

Even absent things be seen by phantasie;
By sense things present at a *distancie*.
More. On the Soul, part iii. can. 2. sec. 6.

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Now in a roomful house this soul doth float,
And, like a prince, she sends her faculties
To all her limbs, *distant* as provinces.
Donne. The Progress of the Soul.

These Irish matters though in time somewhat *distantly* acted, I have thought good to mention together, that they might be better remembered. *Camden. Elizabeth, Anno* 1580.

And certainly such objects of virtue are more impressive upon our affections, then those which may be greater in themselves, but more *distantiall* from the eye.
Mountague. Devoute Essayes, Treat. 10. sec. 7.

But alas how *distancial* are we from this ingenious coercion of our polluted fancies? *Id. Ib. Treat.* 12. sec. 1.

Like the swift hind, the bounding damsel flies,
Strains to the goal, the *distanc'd* lover dies.
Gay. The Fan.

This space consider'd barely in length between any two beings, without considering any thing else between them, is call'd *distance*.
Locke. On Human Understanding, book ii. ch. xiii.

So stands the Thracian herdsman with his spear,
Full in the gap, and hopes the hunted bear,
And hears him rustling in the wood and sees
His course at *distance* by the bending trees.
Dryden. Palamon and Arcite, book ii.

At Gaverburgh, a town nine German miles *distant* from Ausburg, many Jews dwelt; where he was, and saw many Hebrew books well written; but would not sell him so much as one, though he offered them money.
Strype. Life of Sir John Cheke, Anno 1550.

Since *distanc'd* quite, like a galled jade he winces,
And lashes unknown priests, and praises well known princes,
So I, when first I tun'd th' heroic lay,
Gain'd Pownall's praise, as well as Almon's pay.
Mason. Epistle to Dr. Shebbeare.

Was one then found, however high his name,
So far above his fellows damn'd to shame,
Who dar'd abuse and falsify his trust,
Who, being great, yet dar'd to be unjust;
Shunn'd like a plague, or but at *distance* view'd,
He walk'd the crowded streets in solitude.
Churchill. The Times.

For, *distant* from the dang'rous field, the Greeks
Had rang'd their barks beside the hoary deep,
The foremost next the plain, and at the sterns
Of that exterior line had built the wall.
Cowper. Homer. Iliad, book xiv.

I do him first all honour,—speak of Kunastrokius as a great man,—(he he whom he will) and then most *distantly* hint at a droll foible in his character.
Sterne. Works, vol. iv. p. 135. *Letter* 3. *to Miss L——.*

DISTA'STE, *v.*
DISTA'STE, *n.*
DISTA'STEFUL,
DISTA'STEFULNESS,
DISTA'STIVE,
DISTA'STURE.

Dis, and *taste*; Ger. and Dutch, *tasten, levitèr tangere*, to touch lightly; whence Fr. *taster*; It. *tastare, explorare, probare*, to try, to prove. Chaucer uses *Taste* after the Fr. *taster*. *Taste* (lit.) is applied to certain sensations or feelings caused upon the palate by the *touch*. To *distaste*, is

To have or cause to have an unpleasant *taste*, i. e. sense or feeling, upon the palate; and generally, to disgust, to dislike, to disrelish, to loathe, to nauseate.

And what avail'd his answer in that case?
Which the time then did utterly *distaste*,
And look'd upon him with so stern a face,
As it his actions utterly disgrac'd.
Drayton. The Barons' Wars, book vi.

Providing for protection of the king,
Men of most power, and noblest of the peers,
That no *distaste* unto the realm might bring,
For ripen'd judgement, or well-season'd years.
Id. Ib.

But when my means to fail me I did find,
Myself to travel presently I took:
For 'twas *distasteful* to my noble mind,
That the vile world into my wants should look.
Drayton. The Legend of Thomas Cromwell.

And our receiving the physitian under this notion of a minister, and commissioner of God, (besides the mediation of a blessing to the remedies) affords this special sensible ease, viz. the allaying and qualifying much of the bitter and *distastefulness* of our physick.
Mountague. Devoute Essayes, Treat. 10. part ii. sec. 2.

Some faults and mis-spent time, (with blushes I may speak it,) my youth hath committed, yet those made much more by such fleering pick-thanks, that blow them stronger into your unwilling and *distastine* ear. *Speed. Henrie V.* book ix. ch. xv. sec. 10.

This duke (saith Grafton) being an aged man, and fortunate before in all his warres, vpon this *distasture* impressed such dolour of minde, that for very griefe thereof he liued not long after. *Id. Queene Marie*, book ix. ch. xxiii. sec. 32.

My sentence hear; with stern *distaste* avow'd,
To their own districts drive the suitor-crowd.
Pope. Homer. Iliad, book i.

The king [Henry VIII.] loved to raise mean persons, and upon the least *distaste* to throw them down; and falling into disgrace, he spared not to sacrifice them to public discontents.
Burnet. History of the Reformation.

Why shou'd you pluck the green *distasteful* fruit
From the unwilling bough,
When it may ripen of itself and fall.
Dryden. Don Sebastian, King of Portugal, act iii. sc. 1.

He fell at length by the hands of the melancholy Felton, who, taught by the murmurs of the people, thought he did an acceptable service, by freeing his country from so *distasteful* a minister.
Pennant. Journey from Chester.

DISTE'MPER, *v.*
DISTE'MPER, *n.*
DISTE'MPERANCE,
DISTE'MPERATE,
DISTE'MPERATURE,
DISTE'MPEREDNESS,
DISTE'MPERMENT.

Fr. *destremper*; Sp. *destemplar*; It. *distemperare*; Low Lat. *distemperare*. *Dis*, and *temperare*, i. e. *ad temporis rationem moderari*; *et deinde moderari*; to moderate or regulate, as *time*, season or circumstances require. The Low Lat. *distemperare*, is to dissolve this *temperature*.

To unsuit or unfit for the *time* or season; to separate from, to divest of, to destroy, the seasonable moderation, regulation, government or controul; to disorder, to disease, to disturb, to confuse.

The fourthe is, whan thurgh the gret abundance of his mete, the humours in his body ben *distempered*.
Chaucer. The Persones Tale, vol. ii. p. 339.

Sire, (quod the lord,) ye wot what is to don:
Distempre you not, ye ben my confessour.
Ye ben the salt of the erthe, and the savour;
For Goddes love your patience now hold;
Telle me your grefe.
Id. Sompnoures Tale, v. 7777.

And certes so doth *distemperaunce* to feble men, that mowe not wrastlen ayen these vices.
Id. The fourth Booke of Boecius, fol. 230.

By this ensample sonne *attempre*
Thyn herte, and let no will *distempre*
Thy witte; and do nothing by might
Whiche maie be do by love and right.
Gower. Conf. Am. book iii. fol. 58.

The spirite of errour and lyenge, of dyscorde and of dyuision, the dampned Diuel of hell so entangleth their tounges, and so *distempereth* their braines, that thei neither vnderstand well one of theim another, nor any of theim wel himselfe.
Sir Thomas More. Workes, fol. 864. *The Apology.*

For where the meates doo moche exceede in degree the temperature of the bodye, they annoye the body in causyng *distemperaunce*. *Sir Thomas Elyot. The Castel of Helth*, book ii.

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DIS-TEMPER.

Thus you see, that the cause of the Ethiopians blackness is the curse and naturall infection of blood, and not the *distemperature* of the climate.
Hakluyt. Voyage, &c. Temperature of Regions, vol. iii. fol. 52.

Which words by Warwick spoke so deeply seem'd to sting
The much *distemper'd* breast of that courageous king,
And straight he made proclaim'd, that every fainting heart,
From his resolved host had licence to depart.
Drayton. Poly-olbion, song 22.

For if there be a passage once disclos'd,
That wrong may enter at the self-same gate
Which serves for right, clad in a coat of law;
What violent *distempers* may it draw?
Daniel. To Sir Thomas Egerton.

But thanks be to thee, O blessed God, the author of peace, that has vouchsafed by thy spirit so to bridle the *distemperate* affections of men, that their busie spirits being stirred up have not boyled forth into more fearful divisions.
Hall. Sermon 12. *Noah's Dove.*

That virtue must be out of countenance,
If this gross spirit, or that weak shallow brain,
Or this nice wit, or that *distemperance*,
Neglect, distaste, uncomprehend, disdain.
Daniel. Musophilus.

Tell how the world fell into this disease;
And how so great *distemperature* did grow:
So shall we see by what degrees it came;
How things at full do soon wax out of frame.
Id. History of the Civil Wars, book i.

But you are now going to fly into extravagancies and heats, which will manifest the rancour of the *distemperedness* and invenomedness of spirit which is within you.
State Trials. Trial of Colonel John Lilburne.

Then as some sulphurous spirit sent
By the torne air's *distemperment*,
To a rich palace; finds within
Some sainted maid or Sheba queen.
Feltham. Lusoria, xxiv.

What worse, he said, can Argos undergo?
What can more gratify the Phrygian foe,
Than these *distempered* heats? If both the lights
Of Greece their private interest disunites!
Dryden. Homer. Iliad, book i.

Peradventure it will be replied, that there are many sinners who escape all these calamities, and neither labour under any shame or disrepute, any unquietness of condition, or more than ordinary *distemper* of body, but pass their days with as great a portion of honour, ease, and health, as any other man whatsoever.
South. Sermons, vol. ii. p. 33.

As for that sort of trouble of mind, which we properly call religious melancholy, and which is my present argument, the best account I can give of it is this, that it is a dejection of mind occasioned from the *temperament* or most commonly from the *distemperature* of the body, accompanied with unreasonable fears and frights about our spiritual condition.
Sharp. Works. Sermon 2. vol. iii.

I flatter'd my poor soul that all its fears
Were grief's *distemper'd* coinage, that my love
Rais'd causeless apprehensions, and at length
Edgar would quite forgive. *Mason. Elfrida.*

It is necessary here to take notice of the influence which the body sometimes hath upon the mind, and to observe that melancholy is not unfrequently constitutional, taking its rise from some *distemperature* of the blood and juices.
Horne. Works. Discourse 31. vol. iv.

They glued a linnen cloth upon the wall, and covered that with plaister, on which they painted in *distemper*.
Walpole. Anecdotes of Painting, vol. i. p. 44.

DISTEMPER, in *Painting*, (mentioned above by Walpole,) appears originally to have been applied, when the simple *temperature* or admixture of colours with water, (for limning,) or with oil, (for oil-painting,) was *altered* by the substitution of one or more ingredients; as of size, to render the whole composition more adhesive, of galls for marbling paper, &c.

DISTE'ND, DISTE'NT, DISTE'NTION. } *Dis*, and *tendere*, Gr. τείν-ειν, to stretch. See to CONTEND. To stretch apart, to stretch out, to widen, to enlarge, to dilate, to expand. DISTEND. DISTERMINATE.

What can give bounds to Alexander's ends,
Who counts the world but small, that calls him great;
And his desires beyond his prey *distends*,
Like beasts, that murder more than they can eat?
Daniel. Chorunes in Philotas.

When wearied I remaine,
That sighs, teares, voice, and all do faile,
Discolour'd, bloudless, and growne pale,
Vpon the earth my bodie I *distend*.
Stirling. Aurora, song 2.

So a sponge is mischievous; not in itself, for in its power it is harmless: but because being received into the stomack it swelleth, and occasioning a continual *distension*, induceth a strangulation. *Sir Thomas Brown*, book ii. ch. v.

But to our purpose, when our mother went
The bright Latona, (and her womb *distent*,)
With the great burden that by Jove she bare, &c.
Drayton. The Man in the Moon.

The *distentions* of those parts hath stopt all fruitfulness.
Beaumont and Fletcher. The Double Marriage, act iii. sc. 1.

Or that the warmth *distends* the chinks, and makes
New breathings, whence new nourishment she takes.
Dryden. Virgil. Georgic 1.

It is not nature's abhorrency of a vacuum, but the *distention* of the water, that breaks glasses, when the contained liquors come to be congealed.
Boyle. Works, vol. ii. p. 641. *The Experimental History of Cold*, tit. 21.

How such ideas of th' Almighty's power,
And such ideas of th' Almighty's plan,
(Ideas not absurd) *distend* the thought
Of feeble mortals.
Young. The Complaint, Night 9.

DISTER, see CONTERRANEAN. *Dis*, and *ter*; Lat. *terra*, the land.

To separate from the *land*; to banish, to exile.

As it is the most pleasant, so it is also the temperat'st clime of all Spain; and they commonly call it second Italy, which made the Moors, whereof many thousands were *disterr'd* and banished hence to Barbary, to think that Paradise was in that part of the heavens which hung over this city.
Howell. Letter 24. book i. sec. 1.

Hereupon they were all suddenly *disterr'd* and exterminated; yet I believe in Portugal there lurks yet good store of them.
Id. Letter 32. book i. sec. 3.

DISTE'RMINATE, DISTERMINA'TION. } See DETERMINE. *Dis*, and *terminus*, a bound or limit. See DETERMINE, *supra*.

Separate in *bounds* or *limits*; separate, divided, severed or cut off.

——————— Six nights and dales
We sail'd; the seventh, we saw faire Lamos rise
Her loftie towres (the Lastrigonian state)
That beares her ports, so farre *disterminate*.
Chapman. Homer. Odyssey, book x. fol. 147.

There is one of the same church of Christ, however far *disterminate* in places, however segregated and infinitely severallized in persons, however differing in rites and circumstances of worship, however squaring in by-opinion.
Hall. The Peace-Maker, ch. i. sec. 3.

For of the four punishments put into Esdra's hand by Artaxerxes, *Esd.* vii. 26. the second (rendred by us, banishment, but in Heb. eradication; i. e. saith Schindler, casting out of his inheritance,) is in the *Septuagint* παιδεύσαι, and so vulgarly *paideia* for discipline or punishment, but there peculiarly for *distermination*, and so the fitter to express, this turning out of the church, this church-banishment or *distermination*.
Hammond. Works, vol. i. fol. 450. *The Power of the Keys.*

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DISTHRONIZE, see DETHRONE. "Fr. *desthroner*; to *disthronize* or *unthrone*; to depose from, or put out of, a *throne*." Cotgrave.

But Peridure and Vigent him *disthronized*.
Spenser. Faerie Queene, book ii. can. 10.

DI'STICH, } Fr. *distique*; It. and Sp. *disticho*;
DI'STICHON. } Lat. *distichon*; Gr. δίστιχον, *carmen duorum versuum*, δύο στίχων ἔχων, i. e. *duos continens versus*: comprising two verses; στίχων from στίχ-ειν, to go, to march, to go by measured steps.

Then said Demosthenes unto them: I fled not into Calabria for my safety, and with any intention to save my life, but to convince the Macedonians of their impiety and violence, even against the Gods, and with that he called for writing tables, and wrote this *distichon*. *Holland. Plutarch*, fol. 766.

Howbeit, as secretly conveied as it was, out it came, and was made known by this *distichon*. *Id. Suetonius*, fol. 224.

If it be true what the poets frequently sing, that affection is fire, you shall need no other than the clear flames of the Donor's love to make ignition, which is comprehended in this *distich*.
Howell. Letter 7. book iii.

From among many other *distichs* no less to be quoted on this account, I cannot but recite the two following lines:

A painted vest Prince Voltiger had on,
Which from a naked Pict his grandsire won.
Spectator, No. 44.

One is on Philemon Holland, the famous translator. He was school-master and physician in the city. A wag made this *distich* on one of his labours:

Philemon with translations doth so fill us,
He will not let Suetonius be Tranquillus.
Pennant. Journey from Chester.

A volume, under the title of Dionysii Catonis DISTICHA *de Moribus*, has largely exercised the conjectural powers of the Critics. Erasmus, in a Preface which he wrote to it, doubts whether it be not the work of many different hands. Malschius, in his similar preface, inclines to a belief that the title should run, Dionysius, Cato *de Moribus*; and imagines it to have proceeded from the pen of one Dionysius, (a common name for slaves in Rome,) who sought to give authority to his own apophthegms, under the great name of Cato, and whom he supposes, from internal evidence, to have lived under Trajan and the Antonines. Boxhornius, Cannegieter, and Barthius have discussed various hypotheses at a length very disproportionate to the slight importance of the subject; but Withof has exceeded all in his huge Dissertation, which will be found, together with those mentioned above, in the reprint of the Edition of Arntzenius, 1754. Withof argues for the claim of Q. Serenus Samonicus, whose writings appear to have been familiarly known to Geta, (*Spartianus*, 5,) and Alexander Severus, (*Lampridius*, 30,) and are honourably mentioned by Spartianus, when he relates the murder of their author by Caracalla while at a banquet, *cujus libri plurimi ad doctrinam extant*, (*Caracalla*, 4.)

These *Disticha*, from whatever hand they may proceed, are first mentioned by the Physician Vindicianus, in a letter to the Emperor Valentianus; and they are plainly not to be attributed either to Cato the Censor, or Cato of Utica, since the names of Virgil, Macer, Ovid, and Lucan are mentioned in them. Their morality is Pagan, and their style frigid and unpoetical; nevertheless they have obtained a very undeserved reputation, and have not only been frequently reprinted with an extensive apparatus of criticism, but have been translated into a variety of languages. Maximus Planudas, a Monk of Constantinople, clothed them in Greek at the beginning of the XIVth century; and no less a pen than that of Joseph Scaliger was subsequently engaged on the same unproductive task. Besides these, there are two other Greek versions. The *Disticha* were printed at Cracow, in Polish and German, in 1561. Corderius and many others turned them into French; and, in English, Caxton printed in 1483, *The Booke called Cathon, translated out of Frenche into Englysh, in thabbay of Westminstre*; for a copy of which volume the Duke of Devonshire paid 100 guineas. They occur again in 1557 and 1560; and in 1585, we find *Short sentencez of the wyz Cato, translated out of Latin into English by Will Bulloker in tru ortography*. John Brinsley, in 1612, did them into English "grammatically." Sir Richard Baker, in 1636, produced *Cato variegatus*; and John Hoole, in 1659, printed them "with one row Latin and another English." Benjamin Franklin published a new English translation at Philadelphia, in 1735; and although he attributes it in his Preface to a nameless writer, the version very probably was his own; and in 1759, they appeared at Amsterdam, in Greek, English, German, Dutch, and French.

Modern times have not produced many professed writers of Distichs; we have met with a *Hecatodistichon*, comprising, as its name implies, 100 two-lined sayings by Publius Faustus Andrelinus, Foroliviensis, who claims a Laureatship; and there are somewhat more than these in number, by Fagellius Villaticus, Bohemiensis, Canonicus Pragensis, who wrote in 1535. The themes of this Bard are humble, and suited to the dimensions of the species of poetry which he has chosen, as the following specimen will prove:

Ad Quendam
Magna volunt Vates magni, nos parva regamus;
Dona satis nobis Cæsus unus erit.

There are Distichs also by Benedictus Jovius, Novocomiensis; and others addressed to Lorenzo de Medici, by Laurentius Lippius, Collensis. Two of these last are remarkable; the one is put into the mouth of an elephant, and, perhaps out of respect to the size of that huge animal, is couched in *four* lines; the other, which is supposed to be delivered by an *Echineis* (*Remora*,) is yet more portentous, and extends to no less than *six*.

DISTICHOPORA, in *Zoology*, a genus of Stony Corals, belonging to the family *Milleporidæ*, established by Lamarck.

Generic character. Coral stony, solid, branchy, slightly compressed; cellules poriform, unequal, disposed on the two lateral lines, opposite to each other, and forming a longitudinal suture; warts star-shaped, placed on the surface of the branches.

This genus only differs from *Millepora* by the situation of its pores; it consists of one very singular and elegant species; it has all the external appearance of a *Millepora*, and, if it was not for its pores, might be taken for one of the numerous varieties of the *Millepora Polymorpha*.

D. violacea, Lam. *Hist.* ii.; *Millepora violacea*, Solander and Ellis, pl. 26, fig. 3, 4. This species is found in the Indian Seas, and it is not rare on the coast of Timor.

DISTI'L, DISTILLA'TION, DISTI'LLATORY, DISTI'LLER, DISTI'LLERY, DISTI'LLMENT. } Fr. *destiller*; Sp. *distilar*; It. *distillare*; Lat. *distillare*; (*De*, and *stillare*, to drop or drip, to fall in *drops*.)

To separate *drop* by *drop*; to fall, descend from, in small par-

DISTIL. ticles, portions or quantities, by slow degrees; gradually, gently.

Lo Lady, howe then I am comforted by your comming, and with that I gan in teares to *distill*, and tenderly wepe.

Chaucer. The Testament of Loue, fol. 287.

A gentill herte his tongue stilleth,
That it malice none *distilleth*,
But preiseth, that is to be preised.

Gower. Conf. Am. Dod. p. 2.

Fyrst of the *distillacion*.
Forthwith the congelacion, &c.

Id. Ib. book iv. fol. 77.

Hys harpe he takethe in hand to be his guide,
Wherewyth he offreth playnts his soule to save,
That from his hearte *dystylleth* on euery syde.

Wyat. Prologue to the Psalmes.

Whilst on his hoary beard his breath did freese;
And the dull drops that from his purpled bill
As from a limbeck did adowne *distill*.

Spenser. Of Mutabilitie, can. 7.

All his life time he tasted of certaine grievous and dangerous sickness, but especiallie after the subduing Cantabria; what time, by reason of his liver diseased and corrupted by *destillation*, hee was driven to some extremity.

Holland. Suetonius. Octavius Cæsar Augustus.

That as she sat, the poor *distiller*
Look'd on the tripod, like the famous
Astrologer hight Nostradamus.

Cotton. To John Bradshaw, Esq.

Vpon my secure hower thy vncle stole
With iuyce of cursed Hebenon in a viall,
And in the porches of mine eares did poure
The leaperous *distilment*.

Shakspeare. Hamlet, fol. 258.

To calm their passions with the words of age,
Slow from his seat arose the Pylian sage,
Experienc'd Nestor, in persuasion skill'd,
Words sweet as honey from his lips *distill'd*.

Pope. Homer. Iliad, book i.

And others, though they should succeed, would give but a sophistical spirit, much of the obtained liquor coming from the *distillable* concretes.

Boyle. Works, vol. ii. p. 225. *Appendix to the first Section of the second Part.*

Hence we may collect, that the analysis, wont to be acquiesced in by vulgar chymists, is as yet but an undetermined thing, since they have not declared (nor perhaps thought of any such thing) what number of *distillations*, (whether one or more, or if more than one, how many,) shall be made the standard, by which we are to conclude, that a substance, obtained by *distillation*, is a chemical principle.

Id. Ib. vol. iv. p. 499. *A Chymical Paradox.*

I remember I have taken camphire, of which a little will fill a room with its odour, and having in well closed *distillatory* glasses caught the fumes driven over by heat, I thereby reduced them to re-conjoin into true camphire.

Id. Ib. vol. i. p. 136. *A Defence of the Doctrine touching the Spring and Weight of Air*, part ii. ch. i.

——————— Explore
What healing virtue swells the tender veins
Of herbs and flowers; or what the beams of morn
Draw forth, *distilling* from the clifted rind
In balmy tears.

Akenside. Pleasures of Imagination, book i.

While through th' obstructed pores the struggling vapour
And bitter *distillation* force their way:
E'en through the bowels roas the scalding plague,
And wastes the flesh with floods of eddying fire.

West. Triumphs of the Gout.

All hope is fled, our families are undone:
Provisions are all carry'd up to London;
Our copious granaries *distillers* thin,
Who raise our bread—but do not cheapen gin.

Warton. The Oxford Newsman's Verses, for 1767.

In foreign parts a *colonna infame* would have been erected on the spot: [Faux-hall] but the site is now occupied by a *distillery*, and several other buildings.

Pennant. London, p. 41.

DISTI'NCT, *v.*
DISTI'NCT, *adj.*
DISTI'NCTION,
DISTI'NCTIVE,
DISTI'NCTIVELY,
DISTI'NCTIVENESS,
DISTI'NCTLY,
DISTI'NCTNESS,
DISTI'NCTOR,
DISTI'NGUISH,
DISTI'NGUISHABLE,
DISTI'NGUISHER,
DISTI'NGUISHING,
DISTI'NGUISHINGLY,
DISTI'NGUISHMENT.

Fr. *distinguer*; Sp. *distinguir*; It. *distinguere*; Lat. *distinguere*. Vossius is in doubt, whether from *Dis*, and *tinguere*, or from *stinguere* or *stingere*; Gr. στίζ-ειν, *pungere, vel notas* pungendo *infigere*. If from the latter, *distinguere* will signify *dispungere*, Gr. διαστίζειν, and the Gr. στιγμή, he adds, is by Grammarians rendered *distinctio*; but if from *tingere*, it will mean *coloribus separare*, or more fully, *ita diversis coloribus* tinguere, *ut colores tamen separentur, non confundantur*. Valckenaer, apparently with good reason, decides for the former. See στίζω, in Lennep. DISTINCT

To separate by *marks* or *notes*, (or by different tints or colours;) to *mark* or *note* or discern the separation or difference; the separate or different qualities; to show or declare or make manifest the difference, &c. by some token; to be or cause to be, to put or place in a situation, separated from that of others, &c. an eminent, a conspicuous situation.

And ther is no *distinctioun* of Jew and of Greek, for the same Lord of all is rich in all that ynwardli clepen hem, for ech man who euer schal ynwardli clepe the name of the Lord schal be saaf.

Wiclif. Romaynes, ch. x.

There can be no wight *distinct* it so
That he dare saie a worde thereto.

Chaucer. The Romant of the Rose, fol. 145.

In other maner ben *distinct* the spices of gloionie, after Seinte Gregorie.

Id. The Persones Tale, vol. ii. p. 359.

——————— But who so of these miracles
The causes knowe bet then I
Define he, for I certainly
Ne can hem not, ne neuer thinke
To busie my witte for to swinke
To knowe of her significations
The gendres, ne *distinccions*.

Id. The first Booke of Fame, fol. 275.

Then toke I and waxed my label, in maner of a paire of tables to receiue *distinctly* the pricke of my compace.

Id. Of the Astrolable, fol. 269.

Art thou *distinguished* and embelised, by the springing floures of the first sommer season.

Id. The second Booke of Boecius, fol. 218.

For the kingdome of Christe is *distincted* in very deede, from the kingdome of ye Deuyll.

Barnes. Workes, fol. 256. *Another Declaration of the Church.*

Y^t^ spirituall actiõ should be *distincted* from the worldly courses, and hee that should serue God should not wrappe hym selfe in worldly businesses.

Id. Ib. fol. 367. *Epitome of Dr. Barnes's Workes.*

Flesh is one thing, and fish is another, and either of them hath their proper being, and *distinct* substance.

Wilson. The Arte of Logike, fol. 71.

Peradventure some men will thinke myne argumentes to bee of small pyth, and to dissolue them by a *distinction*.

Frith. Workes, fol. 10. *Answer vnto Rastel's Dialogue.*

Keeping still the land in view on your right hand (as neare as you may with safetie,) you may enter into Quinsay hauen being the chiefe citie in the northern China, as I terme it for *distinction's sake*, from the other better knowen.

Hakluyt. Voyage, &c. M. Der's Advice, vol. i. fol. 437.

First, therefore, I will describe vnto you those rites and ceremonies, which are common vnto all their idole-temples: and then the superstitions of the foresaid Jugares, which be, as it were, a sect *distinguished* from the rest

Id. Ib. The Tartars, vol. i. fol. 114.

In the which yeare [1228] died Stephen Langton, Archbishop of Canterburie, by whome (as it is recorded by Nic. Triuet) the chapters of the Bible, in that order and number as we now vse them, were first *distincted*.
Fox. Martyrs, fol. 248. *The Chapters of the Bible Distincted.*

So they lov'd as love in twain
Had the essence but in one;
Two *distincts*, division none;
Number there in love was slain.
Shakspeare. A Lover's Complaint.

The faire Serena (so his Lady hight)
Allur'd with mildnesse of the gentle weather,
And pleasance of the place, the which was dight
With diuers flowres *distinct* with rare delight;
Wandered about the fields.
Spenser. Faerie Queene, book vi. can. 3.

Ten thousand thousand enzignes high advanc'd,
Standards, and gonfalons twixt van and reare
Streame in the aire, and for *distinction* serve
Of Hierarchies, of orders and degrees.
Milton. Paradise Lost, book v. l. 590.

But this essential dependence, and gradual subordination of hypostases, in the Platonick Trinity, will yet more fully appear, from those particular *distinctive* characters, which are given to each of them. *Cudworth. Intellectual System*, fol. 582.

In learning's better part her [Queen Elizabeth] skill was such,'
That her sweet tongue could speake *distinctively*
Greeke, Latin, Tuscane, Spanish, French, and Dutch.
Mirrour for Magistrates, fol. 855. *England's Eliza.*

And to give the names of Angels and saints to churches for *distinction-sake* and for the honour of their memory, is very ancient and usual in the church, as appears in St. Augustine, and divers other of the fathers.
State Trials. Trial of Archbishop Laud.

And the *distinctiveness* is imported both in the article put to each τοῦ πατρὸς of the Father, τοῦ υἱοῦ of the Son, τοῦ ἁγίου πνεύματος, of the Holy Ghost; but in the particle καὶ, as *distinctly* put to each, and of the Son and of the Holy Ghost.'
Goodwin. Works, vol. iii. part ii. fol. 13.

From the same principle of reason before mentioned, that nothing of itself can come from nothing, nor go to nothing, the ancient philosophers were induced likewise to assert the soul's immortality, together with its incorporeity or *distinctness* from the body. *Cudworth. Intellectual System*, fol. 37.

But certes, in my fantasie such curious *distinctors* may be verie aptlie resembled to the foolish butcher, that offered to haue sold his mutton for fifteen grots, and yet would not take a crowne.
Holinshed. Description of Ireland, ch. i. vol. i.

And in the world scarce two so like there are,
One with the other which if you compare,
But being set before you both together,
A judging sight doth soon *distinguish* either.
Drayton. England's Heroical Epistles. Matilda to King John.

Also every piece ought to have a certain form of impression, which may be knowable and *distinguishable*; for as wax is not a seal without a stamp, so metal is not money without an impression. *State Trials. The Case of mixed Money in Ireland.*

If I should ask any the most subtil *distinguisher*, what middle nature there were between an infinitely subtil substance, and a mere thought or phantasm, by what name could he call it?
Hobbes. Works, fol. 421. *An Answer to Dr. Bramhall.*

Now, in this book [a Treatise of Equivocation] there is a *propositio mentalis, verbalis, scripta*, and *mixta*; *distinguishing* of a mental, a verbal, a written, and a mixed proposition; a very labyrinth to lead men into error and falshood.
State Trials. Of the Conspirators in the Gunpowder Plot.

But then still, if we observe *distinguishingly*, and exactly apply and proportion the arguments to the imperfect Christian state, you shall find that promises are the most proper, congruous, agreeable argument, most apt and hopefull to do the deed, to have the impression upon the heart.
Hammond. Works, vol. iv. *Sermon* 6.

Which [comeliness] doth in dancing show itself most clear,
When troops confus'd, which here and there do trace
Without *distinguishment* or bounded space,
By dancing rule into such ranks are brought,
As glads the eye, as ravisheth the thought.
Davis. On Dancing.

——————— Be that again,
Be that again proclaim'd, *distinct* and loud.
Loud and *distinct*, it was again proclaim'd,
And still as midnight in the rural shade
When the gale slumbers, they the words devour'd.
Thomson. Liberty, part iii. v. 278.

Cast from our course, we wander in the dark;
No stars to guide, no point of land to mark.
Ev'n Palinurus no *distinction* found
Betwixt the night and day; such darkness reign'd around.
Dryden. Virgil. Æneid, book iii.

(As it is in Hannah's song) There is none holy as the Lord; neither is there any beside thee: there is none beside God absolutely and perfectly holy (that is by a most remote distance severed from all things, far exalted above all things, peculiarly venerable and august in majesty (whence ὁ ἅγιος, the Holy one, is a *distinctive* title of God.)
Barrow. Works, vol. ii. *Sermon* 34.

To what end also doth he *distinctively* assign a peculiar dispensation of operations to the father, of ministeries to the son, of gifts to the Holy Ghost?
Id. Ib. vol. ii. *Sermon* 24.

The Scripture always expresses this matter accurately, with great and exact *distinctness*, and with high acknowledgment of the original and essential goodness of God the father of all.
Clarke. Sermon 1. vol. x.

He was in logic a great critic,
Profoundly skill'd in analytic;
He could *distinguish*, and divide
A hair 'twixt south and south-west side.
Butler. Hudibras, part i. can. 2.

Things that move so swift, as not to affect the senses *distinctly* with several *distinguishable* distances of their motion, and so cause not any train of ideas in the mind, are not also perceiv'd to move.
Locke. On the Human Understanding, book ii. ch. xiv.

The dame herself the Goddess well express'd,
Not more *distinguish'd* by her purple vest,
Than by the charming features of her face,
And ev'n in slumber a superior grace.
Dryden. Cymon and Iphigenia.

For if writers be just to the memory of King Charles the Second, they cannot deny him to have been an exact knower of mankind, and a perfect *distinguisher* of all their talents.
Id. Dedication to King Arthur, or the British Worthy.

Eternity, the various sentence past,
Assigns the sever'd throng *distinct* abodes,
Sulphureous, or ambrosial.
Young. The Complaint, Night 9.

——————— For Pallas had his heart
With manly courage arm'd, that he might ask
From Nestor tidings of his absent sire,
And win himself, *distinction* and renown.
Cowper. Homer. Odyssey, book iii.

They appeared to aim only at gaining time. They never entered into the peculiar and *distinctive* character of the war.
Burke. On a Regicide Peace.

In order to write with precision, though this be properly a quality of style, one must possess a very considerable degree of *distinctness* and accuracy in his manner of thinking.
Blair. Lecture 10. vol. i.

Few are formed with abilities to discover new possibilities of excellence, and to *distinguish* themselves by means never tried before. *Johnson. The Rambler*, No. 164.

The characteristick symptom of human madness is the rising up in the mind of images not *distinguishable* by the patient from impressions upon the senses.
Paley. Evidences, vol. i. p. 333. prop. 2. ch. i. sec. 7.

These eight lines, and the apostrophe occasioned by the heroes disappointment in the third book, are *distinguishably* in the taste of the most admired reflections of some of our favourite authors.
Cambridge. The Scribleriad, book iv.

We have both spices of Carissa in this province; but they melt, scarce *distinguishably*, into each other.
Sir William Jones. Works, vol. v. p. 98. *Botanical Observations on select Indian Plants.*

The lungs also of birds, as compared with the lungs of quadrupeds, contain in them a provision, *distinguishingly* calculated for the same purpose of levitation.

Paley. Natural Theology, ch. xii.

DISTITLE: to divest of title. See DISENTITLE.

PHI. That were the next way to *distitle* myselfe of honor.
Ben Johnson. Cynthia's Revells, act iv. sc. 2.

DISTOMA, in *Zoology*, a genus of *Parenchymatous Worms*, originally proposed by Retzius; it was called *Fasciolaria*, by Linnæus, and *Planaria*, by Gmelin, Lamarck, and others; but Retzius's name being both the oldest and also very characteristic has been usually adopted.

Generic character. Body soft, flat or nearly cylindrical; pores solitary, the one anterior and the other ventral.

Rudolphi has described seventy-two species of this genus, but more than half of these, according to his own account, are only imperfectly known; he divided the thirty-two well known species into two groups. 1. The *armless Distoma*, which are separated into two subdivisions according to the shape of the body, being either flat or subcylindrical; and 2ndly, the *armed Distoma*: each of these were again divided according to the size of the apertures; as 1. ventral pore largest; 2. anterior pore largest; and 3. the anterior and ventral pores equal.

The following are some of the most common species:

Distoma hepaticum, Fasciolaria hepatica, Gmel. *Sys. Nat.* 3053. Clerii *Lumb.* 141, pl. ix. f. 2; *Ency. Méthod.* pl. lxxix. f. 1, 2. Found in the liver of man, and many quadrupeds. Called the *Fluke*.

Distoma divergens, Ency. Méthod. pl. lxxix. f. 16, 18. Found in the intestines of many fish.

Distoma linea, Ency. Méthod. pl. lxxx. f. 9—11. Found in the intestines of Bats.

Nothing positive is known of the growth of the Flukes, but that they enlarge very rapidly; most of the species inhabit the interior of the digestive canal, but some of them are found in the air cells, the thoracic and abdominal cavities, in the interior of the liver, the gall and urinal bladder, and even under the conjunctiva of the eye.

See Rudolphi *Synopsis*.

DISTOMA, a genus of *Sea Animals*, founded by Gaertner, in his letters to Pallas. He separated it from the genus *Alcyonium* of Linnæus; and it has been since found to belong to a distinct class of animals, called *Tunicata*, by Lamarck, who has adopted the genus; but Savigny has farther illustrated its characters.

Generic character. Body common, sessile, half cartilaginous, polymorphous; composed of many animals generally placed in a circular disposition; animals placed in one or two ranges, at a coequal distance from their common centre; the brachial mouth furnished with six regular equal rays, the anal aperture similar; the thorax small, cylindrical, netted with a papillary brachial surface; abdomen below, longly pedicelled, longer than the thorax; liver none; ovary unique, sessile, lateral, occupying the whole of one side of the abdomen.

Savigny places this genus in his family *Tethyæ*.

1. *Distoma rubrum*, Savigny; *Alcyonium rubrum*, Planch. *Conch. Min. Nat.* 113, pl. x. f. 13. Is the type of the genus.

2. *Distoma variolosum*, Savigny; *Distomus variolosus*, Gaertner; *Alcyonium ascidiordes*, Pallas, *Spic. Zool.* x. t. 4, f. 1; *Alcyonium Distomum*, Brug. *Ency. Méthod.* First found by Gaertner on the stems of *Ficus Palmatus*, on the coast of England.

See Pallas, *Spic. Zool.* x.; Savigny, *Mém. sur les Anim. sans Vert.* ii.

DISTO'NE, or DISTU'NE. *Dis*, and *tune* or *tone*. See DISSONANT.

To put out of *tune*, to disorganize, to disorder.

Discordaunt euer fro armony
And *distoned* from melody.
Chaucer. The Romant of the Rose, fol. 136.

But is he gone? and live I rhyming here,
As if some Muse would listen to my lay?
When all *distun'd* sit waiting for their dear,
And bathe the banks where he was wont to play.
Reliquiæ Wottonianæ. Life, xliv.

Untimely fever, rude insulting guest,
How didst thou with such unharmonious heat
Dare to *distune* his well-composed rest,
Whose heart so just and noble strokes did beat.
Id. To a Noble Friend in his Sickness, p. 380.

DISTO'RT, *v.* DISTO'RT, *adj.* DISTO'RTEDLY, DISTO'RTION. *Distorquere, tortum*; (*Dis*, and *torquere*, to twist,) to *twist* apart or away, to turn out of a right line. To turn or bend away, to turn aside, to *twist*, to wrest, to writhe.

And through that bitter agony,
Which still is th' agony of pious wits,
Disputing what *distorted* thee,
And interrupted evenness with fits.
Donne. Divine Poems.

Her face was vgly, and her mouth *distort*,
Foaming with poison round about her gils,
In which her cursed tongue (full sharp and short)
Appear'd like aspis sting that closely kills.
Spenser. Faerie Queene, book v. can. 12.

For other wise, to what purpose should they so violently and *distortedly* pervert the natural order and dependency of things in the universe, and cut off that cognation and connexion which is betwixt things imperfect and things perfect of the same kind, betwixt created minds and the increated mind.

Cudworth. Morality, book iv. ch. iv.

More ordinary imperfections and *distortions* of the body in figure, are so far from excluding all hope, that we usually see them attended with some notable compensation one way or other.

Reliquiæ Wottonianæ, p. 79.

And to this purpose, let a man fly from every thing which may leave either a foulness, or a byass upon it; for the first will blacken and the other will *distort* it, and both be sure to darken it.

South. Sermons, vol. iii. p. 85.

He [death] summons each disease! the noxious crew,
Writhing in dire *distortions*, strike his view.
Savage. On the Recovery of a Lady of Quality.

They carry from five to thirty men or more; and have often a large head ingeniously carved, and painted, with a figure at the point, which seems intended to represent a man with his features *distorted* by rage.

Cook. Voyage, vol. v. p. 208. book i. ch. viii.

Montanus, the heretic, and his female associates, seem to have been the authors of these prophetic trances towards the end of the second century, and acquired great credit by their visions and ecstasies, in which they had acted their part so well by feigned *distortions* and convulsive agitations of the body, as to appear to be out of their senses.

Middleton. Works, vol. i. p. 8. *An Enquiry into the Miraculous Powers.*

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DISTRA'CT, *v.* DISTRA'CT, *adj.* DISTRA'CTEDLY, DISTRA'CTEDNESS, DISTRA'CTION, DISTRA'CTIOUS, DISTRA'CTIVE. } Fr. *distraire;* Sp. *distrahir;* It. *distrahere;* Lat. *distrahere, ctum,* to draw apart; (*Dis,* and *trahere,* to draw, formed from *trans,* and *vehere,* q. d. *travehere,* to carry over.)

To *draw* apart, to tear apart, to *draw* separate ways; met. to *draw* away the thoughts, the attention; to *draw* from one thing to another; and thus, to unsettle, to disturb, to confuse, to confound, to perplex, to harass; emphatically—a *distracted* mind is a mind *drawn,* torn away, unsettled from its strength or soundness, its firmness or sanity; mad.

Askest thou glory? thou shalt ben so *distract* by aspre things, that thou shalt forgone sikerness.

Chaucer. The third Booke of Boecius, fol. 224.

Some of the Jewes preferring their owne ease and idlenes aboue their religion, were wode w^t indignation, *distractinge* the myndes of other, and perswaded them to not beleue their prophetis.

Joye. Exposicion of Daniel, ch. x.

ENV. Most worthy sir, you therein throw away
The absolute soldiership you haue by land,
Distract your armie, which doth most consist
Of warre-markt-footmen.

Shakspeare. Antony and Cleopatra, fol. 354.

For lo! no sooner was his person joined
With this *distracted* body of his friends,
But straight the duke, and all that faction, find,
They lost their only engine for their ends.

Daniel. History of the Civil Wars, book vii.

——————— And to your audit comes
Their *distract* parcels in combined sums.

Shakspeare. A Lover's Complaint.

Their hearts so heavy, makes their heels so light,
That there was no entreating them to stay;
O'er hedge and ditch *distractedly* they take,
And happiest he that greatest haste could make.

Drayton. The Battle of Agincourt.

But when some doubt did her deep thoughts appall,
Distractedly she did her hands extend
For speedy help. *Id. The Barons' Wars,* book ii.

Thou who wert uncapable of *distraction* from him, with whom thou wert one, wouldst yet so much act man, as to retyre, for the opportunity of prayer: to teach us, who are nothing but wilde thoughts, and giddy *distractedness,* to goe aside when wee would speak with God.

Hall. Contemplations. The Walke upon the Waters.

During which season every twinkling light
In their still motion, at this monstrous sight,
By their complexion a *distraction* show'd,
Looking like embers that through ashes glow'd.

Drayton. Noah's Flood.

This is the way how kingly names may be
Insaf't, and from *distractive* terrors free.

Feltham. Resolve 16.

Our meditation first sequesters the heart from the world, and shakes off those *distractive* thoughts, which may carry us away from these better things; for what room is there for God where the world hath taken up the lodging.

Hall. The Devout Soul, sec. 23. vol. iii. fol. 481.

And thus may the slow and imperfect wit of mortals, be satisfied, that providence to the Deity, is no moliminous, laborious, and *distractious* thing. *Cudworth. Intellectual System,* fol. 885.

No taste of sleep those heavy eyes have known;
Confus'd, and sad, I wander thus alone,
With fears *distracted,* with no fix'd design;
And all my people's miseries are mine.

Pope. Homer. Iliad, book x.

More peevish, cross, and splenetic
Than dog *distract* or monkey sick.

Butler. Hudibras, part i. can. 1.

As for me, during my confinement to this melancholy solitude, I often divert myself at leisure moments in trying such experiments, as the unfurnishedness of the place, and the present *distractedness* of my mind, will permit me.

Boyle. Works, vol. i. p. 41. *Life.*

While he long lurking was to war betray'd;
Forc'd to the field he came, but in the rear;
And feigned *distraction* to conceal his fear.

Dryden. Ovid. Metamorphoses, book xiii.

The enemies of the government tried what could be made of this, to create *distractions* among us; but the princess gave no encouragement to them.

Burnet. Own Times. William and Mary, Anno 1692.

Commis'rate also thy unhappy sire,
Ere yet *distracted:* whom Saturnian Jove
Ordains to perish overwhelm'd with wo
In the extremity of age.

Cowper. Homer. Iliad, book xxii.

Here stands the man, from whom, O beautiful maid, thou fearest rejection, though he loves you *distractedly.*

Sir William Jones. Works, vol. ix. p. 425. *The Fatal Ring,* act iii.

The throbbing heart its fears declares,
And upright stand the bristled hairs;
The head in wild *distraction* swims;
Cold sweats bedew the trembling limbs.

Churchill. The Ghost, book ii.

DISTRAIN, Fr. *distraindre;* It. *distringere;* Lat. *distringere;* (*Dis,* and *stringere.* Of unsettled Etymology,) to strain, press or wring away from.

"Fr. *destraindre;* to *strain,* press, wring, vex extremely; also, to straiten, restrain or abridge of liberty." Cotgrave.

Ne power ne maketh not a man mighty ouer himselfe, which that vicious lusts holden *distrained* with chaynes that ne mowen not be vnbounden.

Chaucer. The second Booke of Boecius, fol. 220.

The gentle faucon, y^t with his fete *distreineth*
The king's hand.

Id. The Assemblie of Fowles, fol. 246.

But he, whom all wo *destreineth,*
This sorowfull kynge was so bestadde,
That he shall never more be gladde.

Gower. Conf. Am. book ii. fol. 36.

When raging loue with extreme paine,
Most cruelly *distrains* my hart;
When that my teares, as flouds of raine,
Beare witnes of my woful smart.

Surrey. The Lover comforteth himself with the worthiness of his Love.

For lake of payment whereof I gene vnto the saide churchwardeyns for that tyme beyng, sufficient auctoritie to *distreyn* in any of the said tenements. *Fabyan. Preface.*

For, that same net so cunningly was wound,
That neither guile nor force might it *distrains.*
They tooke them both, and both them strongly bound
In captive bands, which there they ready found.

Spenser. Faerie Queene, book ii. can. 12.

They that at first would not pay ship-money, till 'twas decided, did like brave men, (though perhaps they did no good by the trial) but they that stand out since, and suffer themselves to be *distrained,* never questioning those that do it, do pitifully, for so they only pay twice as much as they should.

Selden. Table Talk, p. 117.

Finch; whose sollicitation and importunities prevailed with the major part of the judges of Westminster-hall, to declare for law, That for the supply of shipping to defend the nation, the king might impose a tax upon the people; that he was to be judge of the necessity of such supply, and of the quantity to be imposed for it; and that he might imprison, as well as *distrain* in case of refusal. *Ludlow. Memoirs,* vol. i. p. 5.

When Squire Peremptory *distrained* his tenant for rent, perhaps he did no more than write his orders in a letter, this his servant carried to the post, the postman conveyed it into the country, where it was delivered to the steward, who sent his clerk to make the *distress.*

Search. Light of Nature, vol. i. part i. ch. ii.

Instead therefore of mentioning what things are *distreinable,* it will be easier to recount those which are not so, with the reason of their particular exemption.

Blackstone. Commentaries, vol. iii. p. 7. book iii. ch. i.

DIS-TRAIN.

Over which the *distrainer* has no other power than to retain them till satisfaction is made.

Blackstone. Commentaries, vol. iii. p. 10.

DISTRESS

DISTRAUGHT, i. e. *distract*, q. v. Met. *Vagis et insanis cogitationibus* distractus.

Distracted, torn to pieces by wild and insane thoughts.

And with the noise and lamentacioun
The quene *distraught*, is descended down.
Chaucer. The Story of Thebes, part iii. fol. 387.

That I the schole shall declare
Of Aristotle, and eke the fare
Of Alisander, howe he was taught,
I am somdele therof *distraught*.
Gower. Conf. Am. book vii. fol. 141

Upsprang the crye of men, and trumpet's blast,
Then as *distraught* I did my armure on:
Ne could I tell yet whereto armes avalde.
Surrey. Æneis, book ii

——————— That I may showe
Some little beames to mortall eyes belowe,
Of that immortall beautie, there with thee
Which in my weak *distraughted* mind I see.
Spenser. An Hymne of Heavenlie Beautie.

She sent an arrow forth with mighty draught,
That in the very doore him over-caught,
And in his nape arriving, through it thirld
His greedy throat, therewith in two *distraught*.
Id. Faerie Queene, book iv. can. 7.

Much was I troubled in my heavie spright,
At sight of these sad spectacles fore past,
That all my senses were bereaved quight,
And I in mind remained sore agast,
Distraught 'twixt feare and pittie.
Id. The Ruines of Time.

The trembling shipman, all *distraught* with fear,
Forgets his course, and knows not how to steer.
Rowe. Lucan, book v.

DISTRE'SS, *v.*
DISTRE'SS, *n.*
DISTRE'SSEDNESS,
DISTRE'SSFUL,
DISTRE'SSFULLLY,
DISTRE'SSING, *n.*

Angustia, difficultas, from the Fr. *destresse*; It. *distretta*. *Angustia*, q. d. *districtio* from *Dis*, and *stringere*. See DISTRAIN, above. The Fr. *estrecir*, to straiten, Skinner adds, he believes to be of the same origin.

To press or *strain* or pinch close or tight; to wring hard; met. to cause painful sensations, to agonize; to harass or afflict with calamity or misfortune, with misery or wretchedness.

See the Quotation from Blackstone.

Verstegan explains the A. S. *theafnesse*—*Distressedness.*

Þe kyng hyre fader was old man, & drou to feblesse,
And þe anguysse of hys dogter hym dude more *distresse*.
R. Gloucester, p. 442.

Þe kyng hadde rewþe of hem, & ys conseil hym gaf þo,
Nom of hem sikernesse to ys þral euer mo
And of eche þat with hym was, and in gret *distresse*,
Bi syde Scotlond hem gef a place, al in wildernesse,
To wone inne in þraldam vnder þe kyng euer mo.
Id. p. 143.

Abide and suffer thy *distresse*
That hurteth now, it shall be lesse.
Chaucer. The Romaunt of the Rose, fol. 126.

Thus stande all men franchised
But in estate thei ben devised,
To some worship and richesse
To some poverte and *distresse*.
Gower. Conf. Am. book ii. fol. 46.

This spirite putteth vs in suche a sure truste and confidence, that in all our *distresses* we maye boldly speake vnto God those wordes, which fathers most gentilly and fauorable are wonte to geue eare vnto, callyng vpon him: O father, father.

Udall. Romaines, ch. viii.

So doubly is *distrest* 'twixt joy and care
The dreadlesse courage of this Elfin knight,
Having escapt so sad ensamples in his sight.
Spenser. Faerie Queene, book i. can. 6.

Farre hence (quoth he) in wasteful wildernesse
His dwelling is, by which no living wight
May ever passe, but thorough great *distresse*.
Id. Ib. book i. can. 1.

So wretched is this execrable war,
This civil sword—wherein though all we see
Be foul, and all things miserable are,
Yet most *distressful* is the victory.
Daniel. History of Civil Wars, book vii.

Farewell, farewell! I feel my long long rest,
And iron sleep my leaden heart oppressing:
Night after day, sleep after labour's best,
Port after storms, joy after long *distressing*.
P. Fletcher. Eliza, an Elegy.

Such guard, and comfort, the *distressed* find
From her large power, and from her larger mind,
That whom ill fate would ruin, it prefers;
For all the miserable are made hers.
Waller. To the Queen.

Myself *distress'd*, an exile, and unknown,
Debarr'd from Europe, and from Asia thrown,
In Lybian desarts wander thus alone.
Dryden. Virgil. Æneid, book i.

Know you the tear that flows o'er worth *distrest*,
The joy that rises when a people's blest?
Cawthorn. Nobility, a Moral Essay.

The master of our bark did every thing in his power to alleviate our *distresses*; but this kind of vessell is so exceedingly inconvenient, that we were obliged to lie on the floor.

Swinburn. Spain, Letter 5.

Of all the *distressful* calamities to which man's life is subject, sickness is the most afflictive.

Warburton. Works, vol. x. p. 241. *Sermon* 30.

1. And, first it is necessary to premise, that a *distress*, *districtio*, is the taking a personal chattel out of the possession of the wrong-doer into the custody of the party injured, to procure a satisfaction for the wrong committed.

The thing itself taken by this process, as well as the process itself, is in our law-books very frequently called a *distress*.

Blackstone. Commentaries, vol. iii. p. 6. book iii. ch. 1.

The above citation from Blackstone sufficiently explains the *legal* application of DISTRESS. This remedy is probably coeval with the Common Law itself, or may rather be considered as one of those principles which collectively constitute that system which is denominated the *Common Law*. One of the most ancient causes for which Distresses were usually made in England, seems to have been the non-performance of the services which the Tenant owed to his Lord. These services during the early periods of the Feudal system consisted principally of military duties, many of which were of uncertain extent; but afterwards, when the personal service of the Military Tenants was commuted into a sum of money called *Escuage*, Distress became the regular method of recovering that and the other fruits of the military tenure; the damage the Lord sustained being then capable of reduction to a certainty. The remedy of Distress did not, however, immediately succeed to the forfeiture of the feud; for after the rigour of the ancient system had in some degree relaxed with regard to the absolute forfeiture of the land, still the Lord was entitled, for the non-performance of any of the feudal duties which he claimed, to enter upon the Tenant and take the land into his own possession, until he had obtained a sufficient satisfaction for his damages. This after some time was thought

still too rigorous, and in its stead was substituted the seizure of cattle, and other movables found on the land, and the detention of them as a pledge until the damages were answered: but this remedy of Distress, however mild and indulgent it may appear in comparison with the severity of the ancient Laws of Forfeiture, soon became in the hands of powerful Lords an instrument of great oppression, the effects of which were so grievously felt by the Tenants, that it led them frequently to disturb the public peace of the kingdom. These oppressions ended with the distractions of the wars of the Barons: for towards the end of the reign of Henry III. there were particular Laws made to regulate the manner of Distraining; the Lord being empowered to seize and detain the chattels, so long only as the Tenant refused to do the services which were reserved by the feudal contract. Various statutory provisions were made to check the abuses of the power of Distress. By the tenth Chapter of *Magna Charta*, it was forbidden that any man should Distrain to do more service for a Knight's fee, or other Freehold, than was really due; and the Statute *de districtione Scaccarii*, 51 Henry III., declared that Distresses whether made by the King or a subject should be reasonable; and confirmed the rule of the ancient Common Law, that no man shall be distrained of his sheep or beasts of the plough, whilst another sufficient Distress can be had. But the most important regulations respecting the power of Distress, contained in any of our ancient Statutes, seem to be those of the Statute of Martebridge, ch. 4, which enforces the former provision, that a Distress shall not be unreasonable; and enacts, that persons making such Distresses shall be grievously amerced: and by the third Chapter of the same Statute it was enacted, "That if any, of what estate soever he be, will not suffer such Distresses, as he has taken, to be delivered by the King's Officers after the Custom and Law of the Realm, or will not suffer Summons, Attachments, or Executions of Judgments given in the King's Court to be done according to the Law and Custom of the Realm, he shall be punished by Fine as one that will not obey the Law, and that according to the quantity of the offence." But even this provision appears to have proved ineffectual, for the Lords drove the cattle into their Castles, which were inaccessible to the King's Officers, and whence it was impossible to recover the Distress; to such lengths does this violence seem to have been carried, that in the 3rd Edward I. it was found necessary to enact by ch. 17 of the Statute of Westminster primer, that if such Lords did not upon being duly warned make deliverance of the Distress, the King should for such trespasses cause their Castles to be demolished, and the Lord should restore double the value of the thing Distrained, or damage sustained by the Distress. Distresses were also frequently resorted to for the purpose of extorting illegal Fines; to remedy this abuse, the Statute of Westminster, ch. 2, sec. 36, 37, 13 Edward I. was passed. There still, however, remained one great inconvenience in the conducting of the Distress, which was not fully remedied till it was enacted by the 1 and 2 Philip and Mary, ch. 12, that no Distresses should be driven except to a Pound overt in the Shire, and not above three miles from the place of the taking, nor be impounded in several places, so as to compel the party to sue several replevins, on pain of 40*s.* and treble damages; and that no more than 4*d.* should be taken for impounding one Distress, or, where less had been used, then less, under a penalty of five pounds besides the excess of the sum to the party aggrieved.

This seems to have been the last occasion on which the Legislature interfered for the protection of persons liable to a Distress; from this period its attention appears to have been confined to Distresses for Rent in particular, and therein to be directed to a very different object; namely, that of improving the remedy of Distress in the hands of the Landlord, so as to render it an equitable and effectual remedy for the recovery of his rent.

In order to show to what extent this remedy has been improved by the provisions of these modern Statutes, it is to be observed, that at the Common Law a Distress for Rent (and, indeed, every other Distress, except that for an amerciament) when made, was only a pledge in the hands of the Distrainer, but could not be sold, and, therefore, was a very ineffectual remedy for the recovery of Rent: to obviate this inconvenience it is provided, by the Statute 2 William and Mary, ch. 5, that in all cases of Distress for Rent, upon any demise, lease, or contract, if the Tenant or owner do not within five days after notice given to him of the cause of Distress, replevy the same with sufficient security, the Distrainer, with the Sheriff, Undersheriff, or Constable, shall, after appraisement thereof by two sworn Appraisers, sell the same towards satisfaction of the Rent and charges, rendering the overplus, if any, to the owner of the goods Distrained. Among other rules of the Common Law relative to Distresses, there was one, that things belonging to the Freehold were not Distrainable; and another, that such things only were to be Distrained as could be restored in as good plight as that in which they were taken. By the former of these rules, Landlords were prevented from Distraining growing crops on their Tenant's lands; and by the latter, from taking corn after it had been cut; restrictions which in fact deprived them of the best remedy for the recovery of their Rents: to correct this inconvenience, Landlords are empowered by the Statute 11 George II. ch. 19, to Distrain the product of the land, and to cut and gather it when ripe, to be disposed of by appraisement in satisfaction of the Rent; and by the beforementioned Statute of William and Mary, corn in sheaves or cocks or loose in the straw, or hay in barns, ricks, or otherwise, may be Distrained as well as other chattels. The Statute 8 Anne, ch. 14, enables persons having rent in arrear upon any lease for life, years, or at will, to Distrain for such arrears, within six months after the determination of the term, if made during the continuance of the Landlord's title, and the possession of the Tenant; the same Statute also provides against the clandestine and fraudulent removal of the Tenant's goods from the premises demised, in order to avoid a Distress; the Landlord being empowered to follow and Distrain the goods, within five days after such removal,—neither of which remedies were open to Landlords at the Common Law; this latter provision has been rendered more effectual by the Statute 11 George II. ch. 19, which enacts, that Landlords may follow and Distrain the goods, wherever they may be found, within thirty days after such removal; and if they are locked up in any place, with the assistance of the Peace Officers of

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the Parish, may break open the same, and take the goods,—oath being first made, in case it is a dwelling house, of a reasonable ground to suspect that such goods are concealed therein. The party Distraining for Rent is also empowered, by the 10th Section of the same Statute, to impound the goods Distrained on any convenient part of the premises chargeable with the Rent; and by the 19th Section it is provided, that for any irregularity committed in making or conducting a Distress for Rent, the party guilty of it shall not be deemed a Trespasser *ab initio*, but that damages shall be recovered by the person aggrieved by such act, in proportion to the injury sustained.

A further statutory provision respecting the remedy of Distress for Rent, is made by the 5th Section of the Statute 4 George II. ch. 28, which gives the like remedy by Distress and impounding and selling the same, in cases of Rent Seck, Rents of Assize, and Chief Rents, which had been answered and paid for three years, within the space of twenty years before the first day of the Session of Parliament in which the act was passed, for Rent reserved on lease.

Such are the principal provisions which the Legislature has thought fit to enact, for the purpose of improving the remedy of Distress for the recovery of Rent; and by these means, a Distress which was formerly in some cases a hazardous, and in others a very ineffectual, proceeding, has been rendered one of the most equitable and efficient remedies known to the Law.

Although the recovery of Rent in arrear is the most usual cause of a Distress, yet there are various other things in respect of which a Distress may be made.

Some of these are, in their origin, analogous to that of Rent, as arising out of the relation of Lord and Tenant: as, 1st, a Distress for suit at the Lord's Courts, or services due from the Tenant to the Lord in respect of his land; 2dly, for a relief due upon the alienation of it; and 3rdly, for a Distress made by virtue of a custom established in some Manors, entitling the Lord to require the performance of some duty, or payment of some demand, to compel the satisfaction of which, the custom also enables the Lord to make a Distress upon the goods of the party making the default. 4thly, For a fine imposed or an amerciament made by a Court leet. To this Court is incident the right of imposing fines for some offences, and of making by a Jury an amerciament for others committed by persons within its jurisdiction; and for such fine or amerciament a Distress may be made of common right. 5thly, For Tolls and Port Duties. Tolls are sums payable in respect of things sold in a Fair or Market, within a Franchise or Manor, which Tolls are due to the Lord to whom such Fair or Market belongs; and this being a matter of public benefit, the law allows the Lord to Distrain for such Toll due therein. Port Duties are sums due to the Owners of a Port or Haven for Ships using the same, and for which Duties a Distress may also be made. 6thly, Where a man finds beasts of a stranger wandering in his grounds *damage feasant*, that is, doing him hurt or damage, by treading down his grass or the like; in which case, the Owner of the soil may Distrain them, till satisfaction be made him for the injury he has sustained. Lastly, for several Duties and Penalties imposed by Acts of Parliament (as for assessments made by Commissioners of Sewers, or for the relief of the Poor) remedy by Distress and Sale is given; for the particulars of which, Blackstone says, in vol. iii. p. 7, "we must have recourse to the Statutes themselves; remarking only, that such Distresses are partly analogous to the ancient Distress at Common Law as being repleviable and the like, but more resembling the Common Law process of Execution, by seizing and selling the goods of the Debtor under a writ of *Fieri Facias*."

It has already been observed, that a Distress was regarded at Common Law only as a pledge; this principle has given rise to various exemptions from the general liability to Distress, both with respect to the nature of the thing Distrained, and the property or possession of the person from whom it is taken, of these exemptions a general outline only can be given.

As every thing which is Distrained is presumed to be the property of the wrong-doer, the Distress must be of a thing in which there may be a valuable property; and therefore animals *feræ naturæ* cannot be Distrained. Whatever is in a man's present use or occupation, is, during that time, privileged from Distress, as a Horse on which he is riding, or an Axe with which he is cutting wood, the Books of a Scholar, another person's Garment in the house of a Tailor. The Tools and Utensils of a man's trade, the Implements of Husbandry, Beasts of the Plough and Sheep are also privileged from Distress, not only whilst in actual use, but whilst any other sufficient Distress can be found on the premises. Things which are affixed to the Freehold, as Furnaces, Coppers, Windows, Doors, and the like cannot be Distrained, because they are not personal chattels but belong to the Freehold; and lastly, those things which are already in the custody of the Law cannot be Distrained, because the Distrainer cannot legally take them into his own possession. These general rules must, however, be understood with some limitations.

All Distresses must be made by day, unless in the case of *damage feasant*; an exception allowed, lest the Beasts should escape before they are taken. They must not be excessive, and in cases of Rent they must be taken on the premises.

Hunt's *Law and Practice of Distresses and Replevis by the Late* Lord Chief Baron Gilbert, 1793; Bradby, *Treatise on the Law of Distresses*, 1808; Odedy, *Vindication of the Laws of England, showing that the Levying of Distresses by Middle Men is illegal*, 1812; Selwyn's *Law of Nisi Prius*, sec. 17.

DISTRI'BUTE, *v.* DISTRI'BUTABLE, DISTRI'BUTER, DISTRI'BUTION, DISTRI'BUTIVE, DISTRI'BUTIVELY, DISTRI'BUTIVENESS. Fr. *distribuer*; It. *distribuere*; Sp. *distribuir*; Lat. *distribuere*; (*Dis*, and *tribuere*, from *tribus*; and *tribus* so called, says Varro, because the Roman land was at first divided into *three* parts; (*Ager Romanus primum divisus in partes* tres *a quo* tribus *appellatæ*, (*Tatiensium, Ramnium, Lucerum.*) See CONTRIBUTE.

To part, portion, share or deal out; to allot, to assign to each his share or portion; to divide, to dispense.

> The lepre folke to Creseide than couth draw
> To see the equal *distributioun*.
> *Chaucer. The Complaint of Creseide*, fol. 197.

The Englishe men required, that Kynge Charles, should haue nothyng, but at the hande of the King of Englande, and that not as duetie, but as a benefite, by hym of hys mere liberallitie geuen, and *distributed*. *Hall. Henry VI. The thirteenth Yere.*

This is my derelye beloved sonne, the delight of my mynde, & *distributer* of my goodnes towardes you.
Udall. Matthew, ch. iii.

And touchyng the *distribution* of my temporal goodes, my purpose is by the grace of God, to bestow them to be accepted as fruites of fayth.
Tyndall. Workes, fol. 430. *Exposition upon M. William Tracies Will.*

And if that no spare clothes to give he had,
His owne coate he would cut, and it *distribute* glad.
Spenser. Faerie Queene, book i. can. 10.

I am also by office, an assisting sister of the deacons, and a demourer, instead of a *distributer* of the alms.
Ben Jonson. Bartholomew Faire, act v. sc. 2.

Wherefore, to despite him the more, he [Agesilaus] made him [Lysander] *distributer* of his victuals; and having done so, some say that he spake these words in open presence of many: now let them go and honour my *flesh-distributer*.
Sir Thomas North. Plutarch, fol. 512. *Agesilaus.*

The church itself (which is the body mystical of Christ) might by analogy be properly resembled to the stomach of a body natural, which though it receive much, yet makes equal *distribution*, by dividing and dispersing that which it receives, to the use and sustenance of all the other parts.
State Trials. Speech of the Earl of Northampton. Trial of Henry Garnet.

Of human positive laws, some are *distributive*, some penal. *Distributive* are those that determine the rights of the subjects, declaring to every man what it is by which he acquireth and holdeth a propriety in lands or goods, and a right or liberty of action; and these speak to all the subjects.
Hobbes. Of Commonwealth, part ii. ch. xxvi.

For in verie deed although wee cannot bee free from all sinne collectiuely in such sort that no part thereof shall be found inherent in vs, yet *distributively* at the least all great and grieuous actuall offences, as they offer themselues one by one, both may and ought to bee by all meanes auoyded.
Hooker. Ecclesiastical Polity, book v. fol. 285.

The carving at the table he always made his province which he said he did as a diversion to keep him from eating over-much: but certainly that practice had another more immediate cause, a natural *distributiveness* of humour, and a desire to be employed in the relief of every kind of want of every person.
Hammond. Works, vol. i. *Life by Fell*, xvi.

ARDAL. Justice *distributes* to each man his right.
But what she gives not, should I take by might?
ZULE. If justice will take all, and nothing give,
Justice methinks is not *distributive*.
Dryden. The Conquest of Grenada, act ii.

In a government where the people are sharers in power, but no *distributers* or dispensers of rewards, they expect it of their princes and great men, that they shou'd supply the generous part; and bestow honour and advantages on those from whom the nation itself may receive honour and advantage.
Shaftesbury. Works, vol. i. p. 227. *Advice to an Author*, sec. 1. part ii.

How his unvary'd labour he repeats,
Returns at morning, and at eve retreats;
And, by the *distribution* of his light,
Now gives to man the day, and now the night.
Blackmore. Creation, book ii.

The other species of justice, called *distributive* (as consisting in the *distribution* of rewards and punishments) admits of some latitude and degrees in the dispensation of it.
South. Sermons, vol. iii. p. 4.

He will pass sentence on the evil Angels: he will raise up the dead, and *distribute* rewards and punishments to all, proportionably to their behaviour in the days of their mortality.
Jortin. Works, vol. i. p. 88. *Discourses concerning the Christian Religion*, dis. 3.

Still less can any mortal suppose me to be capable of such consummate folly, as to give false evidence in favour of another man, in order to make my patrimony *distributable* among a great number.
Sir William Jones. Works, vol. ix. p. 262. *Fragments of Isæus.*

These spirits were called demons, *distributers* or dispensers of good and evil to mankind.
Farmer. On Miracles, ch. ii. sec. 3. vol. iii. p. 174.

——————— Ample was the boon
He gave them, in it's *distribution* fair
And equal; and bade them dwell in peace.
Cowper. The Task, book v.

To us therefore, who see the present moment only, the government of the world will appear upon many occasions not conformable, in our judgments, formed upon limited and narrow views of things, to the maxims of *distributive* justice.
Horsley. Sermon 29. vol. ii.

When an universal term is taken *distributively*, sometimes it includes all the individuals contained in its inferior species: as when I say, every sickness has a tendency to death; I mean every individual sickness, as well as every kind.
Watts. Logic, part ii. ch. ii.

DI'STRICT, *n.* DI'STRICT, *adj.* DI'STRICTLY, DISTRI'CTION. } Lat. *distringere, districtum*; (*Dis*, and *stringere*; see DISTRAIN, above.) *District*, the adjective, is used as the Lat. *districtus*, rigorous, harsh, severe.—*District*, the noun, All that space within which the Lord has the power *distringendi*, i. e. of coercing and punishing.

Applied more largely to—Region, territory.

Distriction, in Collier, below, seems to be applied, met. (from *districtus ensis*;) (i. e.) the glitter of a drawn sword.

They should not inforce nor compell the citizens, people, or inhabitants of the common society of the Hans, or of the above named cities, or of any other cities of the Hans aforesaid (having received sufficient information of their dwelling and place of abode) to more difficult or *district* proofes of their articles of complaints alreadie exhibited.
Hakluyt. Voyage, &c. Henry IV. Prussian Ambassador, vol. i. fol. 165.

And, to be short, there is such *district* severity in degrading those that vniustly or negligently demeane themselves, from an honourable vnto an inferiour and base office, or altogether in depriuing them of the king's authority; that all magistrates doe stand in feare of nothing in the world more than that.
Id. A Description of China, vol. ii. part ii. fol. 95.

Even the decrees of general councils bind not but as they are accepted by the several churches in their respective *districts* and dioceses of which I am to give an account in the following periods.
Taylor. Polemical Discourses, fol. 399. *The second Part of the Dissuasive from Papery.*

The other which obstinatly persist in their errour, punishing with the rod of *district* seuerity according to the decrees of the canons and lawes of the church, that by their example, such as stand, may remain in faith, and they which are fallen may be reduced.
Foxe. Martyrs, fol. 782. *The Pope's slanderous Letter of Luther.*

We send our mandats againe vnto your brotherhood, in these apostolical writings, *districtlie* and in virtue of obedience commanding you, that whether ye be present in your church, or absent, &c.
Id. Ib. fol. 218. *Pope Vrban's Letter to Baldwine Archbishop of Canterbury.*

These *districts* which between the tropics lie,
Which scorching beams, directly darted, fry,
Were thought an uninhabitable seat,
Burnt by the neighbouring orb's immoderate heat.
Blackmore. Creation, book ii.

A smile plays with a surprising agreeableness in the eye, breaks out with the brightest *distriction*, and sits like a glory upon the countenance.
Collier. On the Aspect.

The duty produced from them [salt works] amounts annually to near five thousand pounds: from the whole *district*, including the works at Lawton, and a small one at Dutwich from eighteen to twenty thousand pounds.
Pennant. Journey from Chester, p. 35.

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DISTRINGAS, in *Law*, a Writ directed to the proper officer, commanding him to *distrain* a man for a debt to the King, &c., or for his appearance at a day affixed. There is also a Distringas against Peers and persons entitled to privilege of Parliament, under Statute 10, George III. 50, by which the effects (issues) may be sold to pay the Plaintiff's costs. In Detinue after Judgment, the Plaintiff may have a Distringas to compel the Defendant to deliver the goods, by repeated distresses of his chattells. *Distringas Juratores* is a Writ directed to the Sheriff to *distrain* upon a Jury to appear; and to return issues upon their lands, &c. for non-appearance. It should be delivered in such time to the Sheriff that he may warn the Jury to appear four days before the Writ is returnable, if they live within forty miles of the place; eight days if farther off. There may be an *alias*, or *plaries Distringas juratores*, where the Jury does not appear.

DISTROUBLE: *Dis*, and *trouble*. A. S. *tribul-an, tundere, conterere, pinsere*, to pound, to vex. The Lat. *tribul-are* is the same word: differing only by a different infinitive termination. See TOOKE.

To harass, to distress, to perplex, to confuse, or throw into confusion.

> What did þis burgeis? *disturbled* his wendyng.
> *R. Brunne*, p. 236.

> Edward withut assayn salle gyue Philip þe kyng
> Alle holy Gascoyn, *withouten disturblyng*.
> *Id.* p. 254.

And thei seynge him walkinge on the see weren *disturblid* and seiden that it is a fantum and for drede thei crieden.
Wiclif. Matthew, ch. xiv.

But he moste nede delyuere hem oon by the feeste day, and al the puple criede togidere and seide, do him awey and delyuere to us Barabas; which was sent into prisoune for *disturblyng* maad in the citee and for man sleyng. *Id. Luke*, ch. xxiii.

> Thistles sharpe of many maners
> Nettles, thornes, and hooked briers—
> For much they *disturbled* me
> For sore I dradde to harmed be.
> *Chaucer. The Romaunt of the Rose*, fol. 124.

This ring rouneth in a manner of a turet, fastned to the moder of thine Astrolaby, in a roume a space that it *distroubleth*, not the instrument to hangen after his right centure.
Id. Of the Astrolabie, fol. 262.

And how many spices ther ben of penance, and which thinges apperteinen and behoven to penance, which things *distroubles* penance. *Id. The Persones Tale*, vol. ii. p. 281.

God hath taken this kyngdome into the handes of enemyes for a tyme, and fyndes shall walke and *destroble* ye people.
Fabyan, ch. 214.

> Her dolour soone she ceast, and on her dight
> Her helmet, to her courser mounting light:
> Her former sorrowe into suddaine wrath,
> Both coosen passions of *distroubled* spright,
> Conuerting, forth she beates the dusty path.
> *Spenser. Faerie Queene*, book iii. can. 4.

But the Ligurians enuying the prosperitie of the cytie, [*Graeco assiduis bellis fatigabant*] *distroubled* the Grekes with their continuall warres. *Arthur Goldyng. Justine*, fol. 178.

DISTRU'ST, *v.*
DISTRU'ST, *n.*
DISTRU'ST, *adj.*
DISTRU'STFUL,
DISTRU'STFULLY,
DISTRU'STFULNESS,
DISTRU'STING,
DISTRU'STLESS.

Dis, and *trust*; from A. S. *trywian, fidem dare, fœdus inire*, to pledge ones faith, to plight ones *troth*, or *truth*.

To diffide in, to discredit or disbelieve, to suspect.

For he that sweareth, eyther he thynketh yll of him to whom he sweareth, or els he y^t requireth ye othe doeth *distrust* that other partie. *Udall. Matthew*, ch. v.

Jesus to confirm the fayth and trust of his disciples, which ought to be so great that sumtyme it might helpe the *distruste* of others, sayeth: The weakenesse of your faith was partely the cause. *Id. Ib.* ch. xvii.

Therefore to the ende that thou shalt not bee in any mannier *distruste*, it is God that is the maker of this promisse: and I the messagier sent from the same, to make relacion of the matier vnto thee, and to bryng thee glad tydinges. *Id. Luke*, ch. i.

But notwithstanding, many of them through too much *distrustfulness*, departed and prepared to depart with their packets at the first sight of vs.
Hakluyt. Voyages, &c. The Honourable Erle of Cumberland, vol. ii. part ii. fol. 159.

Therefore if a man be mynded to obteyne of him that he asketh, let him ask without *distrusting*, without doubt or wauering.
Udall. James, ch. i.

> Who gave thee knowledge; who so trusted thee
> To let thee grow so neare himselfe, the tree?
> Must he then be *distrusted*? shall his frame
> Discourse with him, why thus and thus I am.
> *F. Beaumont. The honest Man's Fortune.*

The cause of this their unreasonable *distrust* (as I do take it) was the fresh remembrance of the great wrongs they had done to old master William Hawkins of Plimouth, in the voyage he made foure or five yeares before, when as they did both breake their promise, and murthered many of his men.
Sir Francis Drake. West Indian Voyage, fol. 26.

> A weak *distrustful* heart is virtue's aguish spell.
> *P. Fletcher. The Purple Island*, can. 8.

> Fye, hapless wretch! O thou! whose graces sterving,
> Measur'st God's mercy by thine owne deserving;
> Which cry'st, (*distrustfull* of the power of Heaven)
> "My sinnes are greater than can be forgiven."
> *Browne. Britannia's Pastorals*, book i. song 5.

Ananias and Sapphira were *distrustfully* covetous, false and double-hearted in disposing the money they received for the sale of their estate.
Mede. Works. On Texts of Scripture, book i. disc. 25.

[Flatterers] set on work and exasperate their inbred naughtinesse and lewd disposition; their illiberal mind and covetous nature, their diffidence and *distrustfulnesse* of others.
Holland. Plutarch, fol. 82.

God is he only that needs no help, and God hath created the physician for thine: therefore use him temperately, without violent confidences; and sweetly; without uncivil *distrustings*, or refusing his prescriptions upon humours or impotent fear.
Taylor. Holy Dying, ch. iv. sec. 1. *Of the Practice of Patience.*

Hee had the fealty of almost all the English peeres obliged to him by their owne charters; which made him *distrustlesse* of attaining easily his wished successe.
Speede. King John, book ix. ch. viii. sec. 48.

> T' intrench in what you grant—unrighteous laws
> Is to *distrust* the justice of your cause;
> And argues that the true religion lies
> In those weak adversaries you dispise.
> *Dryden. The Hind and the Panther.*

> The greater care the higher passion shows;
> We hold that dearest we most fear to lose.
> *Distrust* in lovers is too warm a sun;
> But yet 'tis night in love when that is gone.
> *Id. The Conquest of Grenada*, act iii.

It appears evidently, that God's moving David; or Satan's provoking him; or his own *distrustful* heart tempting him to number the people; are all phrases, that have one and the same meaning. *Clarke. Sermon* 16. vol. iv.

The same Divine teacher enjoins his Apostles to consider the lillies, or (as some would have it) the tulips of the field, and to learn thence that difficult virtue of a *distrustless* reliance upon God.
Boyle. Works, vol. ii. p. 29. *The Usefulness of Natural Philosophy*, part i. essay 2.

With thee be chastity, of all afraid,
Distrusting all, a wise suspicious maid.
Collins. Oriental Eclogues, ecl. 1.

Yet dares a bard, who better knows,
This point *distrustfully* propose.
Sir William Jones. Works, vol. xiii. p. 231. *The Hindu Wife.*

DISTU'RB, *v.* DISTU'RB, *n.* DISTU'RBANCE, DISTU'RBER. Fr. *destourbir*; Sp. *disturbar*; It. *disturbare*; Lat. *disturbare*. *Dis*, and *turbare*; Gr. τύρβη, a mob, crowd or multitude.

To put out of order, to disorder, to disarrange; to put or throw into confusion, to confuse, to disquiet, to perplex.

Hit bijuel þer aboute, þat þe erl Tebande de Bleis
þat was Kyng Henry suster sone, *dystourbed* þe peys,
And þoru Kyng Henrye's rede made *destourbance*,
And bygan to arere worre vp þe kyng of France.
R. Gloucester, p. 436.

With that came he, and all his folke anone
An easie pace riding, in routes tweine
Right as his happie daie was sothe to seine
For which men saith may not *distourbed* be
That shall betide of necessitie.
Chaucer. The second Booke of Troilus, fol. 161.

O woful Mars alas, what maist thou sain
That in the palais of thy *distourbaunce*
Art left behind in paril to be slaine.
Id. The Complaint of Mars and Venus, fol. 325.

The rightful Emperor Conrade
To kepe peas suche laws made,
That none within the citee
In *disturbance* of vnitee
Durst ones meuen a matere.
Gower. Conf. Am. book vii. fol. 158.

At the last with his labour, sweating and toyling, when he saw that nothing would go forward, but that all his inchauntmentes were voyde, he was compelled openly to confesse that there was some man present at supper which *distributed* and letted all his doinges. *Tyndall. Workes*, fol. 10. *Life by Fox.*

And women be full of whining for the most part, and ill to entreat & oft times when they haue chidden their husbandes for a light matter, it commeth at last vnto great *disturbance*.
Vives. Instruction of a Christian Woman, B. i.

I doubt not but you knowe howe the deuil, continuall enemie to human nature, *disturber* of concorde and sower of sedicion, hath entered into the harte of an unknowen Welchman.
Hall. Richard III. The third Yere.

And euermore, when he began to winke,
The bellowes noyse *disturb'd* his quiet rest,
Ne suffred sleepe to settle in his brest.
Spenser. Faerie Queene, book iv. can. 5.

Instant without *disturb* they took allarm,
And onward move embattell'd.
Milton. Paradise Lost, book vi. l. 549.

In summer time as in an evening fair,
The gnats are heard in a tumultuous sound
On tops of hills, so troubled is the air
To the *disturbance* of the wondering ground.
Drayton. Moses his Birth and Miracles, book ii.

Besides as exiles ever from your homes,
You live perpetual in *disturbancy*;
Contending, thrusting, shuffling for your rooms
Of ease or honour, with impatiency.
Daniel. History of the Civil Wars, book viii.

And he that shall by wicked offices
Be th' author of the least *disturbancy*,
Or seek t' avert thy Godly purposes,
Be ever held the scorn of infamy.
Id. To Sir Thomas Egerton.

And euery one threw forth reproches rife
Of his mischevious deedes, and said that hee [Cupid]
Was the *disturber* of all ciuill life,
The enemy of peace, and author of all strife.
Spenser. Faerie Queene, book v. can. 6.

I see nothing of those excellent parts of nature, and mixture of merit with their vices, in the late *disturbers* of our peace and happiness, that uses to be found in the persons of those who are born for the erection of new empires.
Cowley. On the Government of Oliver Cromwell.

In this very point, the manifold dreams of new refined spirits are made ours; their little lesse than blasphemies, made ours; the tergiversations, qualifications, *disturbing* of senses from ψυχή, *anima*, Sheol, Hades, Inferi, Infernus, and what not, made ours.
Mountague. Appeale to Cæsar, ch. xviii.

"Dear heart," said she, "for love of Heaven, declare
Your pain, and make me partner of your care,
You groan, Sir, ever since the morning light
As something had *disturb'd* your noble spright."
Dryden. The Cock and the Fox.

The Duke of Savoy seemed to wonder, that the confederates lay so quiet, and gave the Duke of Vendome no *disturbance*; and that they could not, at least, oblige him to keep all his army together. *Burnet. Own Times. Queen Anne, Anno* 1707.

Norton now, to set himself right with his grace, assured him, that he would be no *disturber* of the peace of the church, nor did dislike the constitution of it; but that he disliked the defect in the ministration of justice, and that good laws made for the good estate of religion were not put in force as they should be.
Strype. Life of Archbishop Parker, Anno 1572.

——————— The Gods themselves
They menac'd, and preparing to *disturb*
With all-confounding war the realms above,
On the Olympian summit thought to fix
Huge Ossa, and on Ossa's tow'ring head
Pelion with all his forests.
Cowper. Homer. Iliad, book xi.

——————— Meantime arose
Nine public umpires, offic'd to correct
All rude *disturbance* of the games, to smooth
The circus, to repress the curious throng,
And give the narrow'd ring an ample round.
Id. Ib. book viii.

We have seen, that inordinate passions are the great *disturbers* of life; and that, unless we possess a good conscience, and a well-governed mind, discontent will blast every enjoyment, and the highest prosperity will prove only disguised misery.
Blair. Sermon 7. vol i.

DISTURBANCE, in *Law*, an injury done to the owner of some incorporeal hereditament, by hindering or disquieting him in his regular and lawful enjoyment of it. There are five sorts of this injury mentioned in Blackstone's *Commentaries*, vol. iii. ch. xvi. Disturbance of Franchises, Disturbance of Common, Disturbance of Ways, Disturbance of Tenure, and Disturbance of Patronage. *Disturbance of Franchises*, is the interrupting or disturbing the owner of a Franchise; such as of holding a Court leet, of keeping a Fair or Market, of Free Warren, of taking Toll, of seising Waifs or Estrays, in his lawful exercise thereof, whereby his property is damnified, and the profits arising from such Franchise are diminished. *Disturbance of Common*, is the incommoding or diminishing the right of another to his Common, or by surcharging it, that is, putting more Cattle therein than the pasture and herbage will sustain, or the party hath a right to do. *Disturbance of Ways*, is the obstruction of a right of way over another's ground by ploughing across it, enclosing it, or throwing any other obstacle in the way. *Disturbance of Tenure*, is

breaking the connection which subsists between Landlord and Tenant by the act of a third party. *Disturbance of Patronage*, is the hindrance or obstruction of a Patron to present his Clerk to a benefice. For these injuries the Law has provided a variety of remedies, as Actions on the Case to recover damages, Distress, Actions of Trespass, Writs of Right of Advowson, and a Writ of *Quare impedit*, now the only Action used in case of Disturbance of Patronage.

DISTURN, "Fr. *distourner*; to *turn*, divert, distract, avert." Cotgrave.

> Thy father pray, all thilke harme *disturne*.
> *Chaucer. The third Booke of Troilus*, fol. 170.

> Who with large promises so woo the Scott
> To aid their cause as he consents to it;
> And glad was to *disturn* that furious stream
> Of war on us, that else had swallowed them.
> *Daniel. History of the Civil Wars*, book iv.

> For thee vain foolish things thy prophets sought;
> Thee thine iniquities they have not taught,
> Which might *disturn* thy bondage: but for thee
> False burthens and false causes they would see.
> *Donne. The Lamentations of Jeremy*, ch. ii.

DISVA'LUE, *v.* } *Dis*, and *value*. Fr. *value*, *va-*
DISVA'LUE, *n.* } *leur*, *valeure*, *valoir*; It. *valuta*, *pretium*; all from the Lat. *valere*, *valor*. Skinner.

To undervalue, the price or *value*, to under*value*; to set or fix a low price or *value* upon; to disesteem, to disregard.

> ——— Which was broke off,
> Partly for that her promis'd proportions
> Came short of composition: But in chiefe
> For that her reputation was *disvalued*
> In levitie.
> *Shakspeare. Measure for Measure*, fol. 81.

> When first this flow'ry orb was to us given,
> It but a place *disvalu'd* was to heaven.
> *Drummond. Hymn on the Fairest Fair.*

After this manner must we endeavour to stop the impetus of self-seeking nature: continuing to check it by degrees, and to slacken the pursuance of honor and estimation, till we come to acquiesce, even to the world's *disvalue* and depression.
Mountague. Devoute Essayes, Treat. 9. part ii. sec. 2.

> Nor is't the time alone is here dispris'd,
> But the whole man of time, yea Cæsar's selfe
> Brought in *disvalew*; and he aymd at most
> By oblique glance of his licentious pen.
> *Ben Jonson. Sejanus*, act iii.

What can be more strange or more to the *disvaluation* of the power of the Spaniard, upon the continent than that with an army of eleven thousand English land soldiers, and a fleet of twenty-six ships of war, we should, within the hour-glass of two months, have won one town of importance by Scalado, &c. &c.
Bacon. Of a War with Spain.

He that chooses evil company, is like one that voluntarily frequents a house infected with the plague; who is either a fool and *disvalues* life, or desperate and seeks death.
Bates. Works, vol. ii. p. 82. *The sure Trial of Uprightness.*

DISVANTAGEOUS, *dis-advantageous*, q. v.

> ——— When Warwick by and by
> With his left wing came up, and charg'd so home and round,
> That had not his light horse by *disvantageous* ground
> Been hinder'd, he had struck the heart of Edward's host.
> *Drayton. Poly-olbion*, song 22.

DISVENTURE, *disadventure*, q. v.

Don Quixote heard it and said, what noise is that Sancho? I know not, quoth he, I think it be some new thing: for adventures, or rather *disventures* never begin with a little.
Shelton. Don Quixote, vol. i. book iii. ch. vi.

DISVISERED: *Dis*, and *visour*. To take off the *visor* or mask that covers or protects the *visage*.

The kynges most noble grace never *disvisered* nor breathed tyll he ranne the fiue courses and deliuered his counter partie.
Hall. Henry VIII. The twelfth Yere.

At the instance of the Frenche quene the king and all his, them *disvisered* and shewed theyr faces, and al the ladies of England likewise.
Id. Ib.

DISUNI'TE, } *Dis*, and *unite*; Lat. *unus*, one.
DISU'NITY, } See CO-UNITE.
DISU'NION, } To sever or sunder the *unity* or
DISU'NIFORM. } oneness; to separate, to disjoin, to be or put at variance, at discord.

Disuniform; wanting uniformity; irregular.

Go on both hand in hand, O Nations, never be *disunited*, be the praise and the heroick song of all posterity; merit this, but seek only vertue, not to extend your limits.
Milton. Works, vol. i. fol. 23. *Of Reformation in England.*

Now this in the nature of it, is nothing but *Aliud extra aliud*, one thing without another, and therefore perfect alterity, *disunity*, and divisibility.
Cudworth. Intellectual System, fol. 839.

It would be a great blessing to his Majesty, if he could offer an expedient to remove that rub, which must prove fatal to Ireland in a short time; and might grow to such a *disunion* between the two Houses, as might much cloud the happiness of this kingdom.
Clarendon. History of the Civil War, vol. i. part ii. p. 327.

> The beast they then divide and *disunite*
> The ribs and limbs, observant of the rite.
> *Pope. Homer. Odyssey*, book iii.

Though he had at first opposed the treaty between the Pope and Francis, yet afterwards he was not troubled that it took effect; hoping that it would *disunite* those two kings, whose conjunction had been so troublesome to him.
Burnet. History of Reformation, Anno 1533.

> ——— To them I haste,
> Their feuds innumerable to compose,
> Who *disunited* by intestine strife
> Long time, from conjugal embrace abstain.
> *Cowper. Homer. Iliad*, book xiv.

The royal preacher in my text, assuming that man is a compound of an organized body and an immaterial soul, places the formality and essence of death in the *disunion* and final separation of these two constituent parts.
Bishop Horsley. Sermon 39. vol. iii.

DISVOUCH: *Dis*, and *vouch*. See AVOUCH, and DISAVOW.

To disavow, to disaffirm.

Esc. Every letter he hath writ, hath *disvouch'd* other.
An. In most vneuen and distracted manner, his actions show much like to madnesse, pray heaven his wisedome be not tainted.
Shakspeare. Measure for Measure, fol. 78.

DISU'SE, } *Dis*, and *use*. Lat. *uti*, *usus*; *oitor*,
DISU'SAGE. } *oisus*, formed from ἔοιθα, pret. of ἐθ-ειν.

To quit, cease or desist from *using*; not to *use* to disaccustom, to disuent.

> Now Priam's fate perhaps you may enquire.
> Seeing his empire lost, his Troy on fire
> And his own palace by the Greeks possest,
> Arms long *disus'd* his trembling limbs invest.
> *Denham. Essay on Virgil's Æneis.*

Disusage of law is some excuse for him who falls into a transgression; but the non-existence of a law is a justification of the greatest offence.
State Trials. Proceedings against Colonel Andrew.

Let us follow her wise directions, and conspire with her kindly motions; let us not stifle, or weaken by *disuse*, or contrary practice, but by conformable action cherish and confirm, the good inclinations of nature. *Barrow. Sermon* 30. vol. i.

While ev'ry breeze exhales perfumes,
And Bion his mute pipe resumes;
With Bion long *disus'd* to play,
Salute Melissa's natal day.
Blacklock. Ode. On Melissa's Birth-day.

DISWARN: *Dis*, and *warn*. See AWARE.
To warn from, to caution or admonish not, to dissuade.

My Lord Brook *diswarning* me (from his Majestie) from coming to Theobalds this day, I was enforced to trouble your lordship with these few lines.
Cabbala. The Lord Keeper to the Duke.

DISWITTED: *Dis*, and *wit*, q. v.
Stript, divested or deprived of wits.

Which when they heard, there was not one
But hasted after to be gone,
As she had been *diswitted*.
Drayton. The Court of Fairy.

DISWONT: *Dis*, and *wont*, q. v. A. S. *wun-ian*, to abide, to dwell.—To disaccustom.

As if my tongue and your eares could not easily be *diswonted* from our late parliamentary language, you have here in this text liberty, prerogative, the maintenance of both.
Bishop Hall. Remains, p. 19.

DISWORSHIP: *Dis*, and *worship*, q. v. A. S. *weorth-scype*. *Scype* from *scypp-an*, to form, fashion or adapt.
To refuse to *worship*, to treat as *unworthy*, to degrade, to disgrace, to expose to shame.

For it is not of *worshipping*, but dispyting and *disworshipping* of saintes.
Sir Thomas More. Works, fol. 198. *A Dialogue concerning Heresies.*

Suche as seme vngoodly, to them loyne we some comly vesture, with our diligence recompensing that whiche elswyse semeth vnperfite, knowyng well, that by the vncomlynesse of any parte, the whole body is *diswurshipped*.
Udall. 1 *Corinthians*, ch. xii.

For it were a great *disworship* and shame even for them that in their countries there should remaine in bondage any of those by whose meanes they themselves were set free and delivered out of bondage. *Holland. Livius*, fol. 881.

Of evils, the first and greatest is, that hereby a most absurd and rash imputation is fixed upon God and his holy laws, of conniving and dispensing with open and common adultery among his chosen people; a thing which the rankest politician would think it a shame and *disworship* that his laws should countenance.
Milton. Doctrine, &c. of Divorce, vol. i. fol. 172.

DIT, A. S. *dyttan, occludere, obturare*, to stop up, to shut in. The verb (says Tooke) is used, in its participle, by G. Douglas. See DOT. The verb itself is used by H. More.

The riuaris *dittit* with dede corpais.
Æneid, book v. p. 155.

Your brains go low, your bellies swell up high,
Foul sluggish fat *dits* up your dulled eye.
More. Cupid's Conflict, Poems, 1647.

DITATION, Lat. *ditare*, to enrich.—Enriching.

After all the presents of those easterne worshippers (who intended rather homage, than *ditation*) the blessed Virgin comes in the forme of poverty with her two doves unto God.
Hall. Contemplations. The Purification.

DITCH, *v.*
DITCH, *s.*
DI'TCHER.
DITCH-DELIVERED,
DITCH-DOG,
DITCH-LAKE,
DITCH-SIDE,
DITCH-WATER.

The A. S. *diccian*, (Lye says) is *fossam fodere*, i. e. to *dig* a *ditch*; Somner, "To make a trench, a *ditch* or moat." Dutch, *dick*. A *ditch* or *dike*, that which is *digged* or *dug*. In some countries that which is *dug out*, i. e. the mound or bank formed by *digging* out is called the *ditch* or *dike*: but generally —the cavity left. See DIG, DIGUE, and DIKE.

As he was aboute his *ditch*, he ne gan not muche wyune
For he fel al amidde, and dreynt hym per inne.
R. Gloucester, p. 86.

For let a dronken daffe, in a *diche* falle
Leet hym lyg. *Piers Ploukman*, fol. 227.

They bene dygne as *dich-weatere*, that dogges in baytheth.
Id. Crede, C. iii.

——— Swiche a noble theatre as it was,
I dare wel sayn, in all this world ther n'as.
The circuite a mile was aboute,
Walled of stone, and *diched* all withoute.
Chaucer. The Knightes Tale, v. 1890.

And first the roses for to kepe
About hem made he a *dich* depe
Right wonder large, and also brode.
Id. Romaunt of the Rose, fol. 135.

Wherof men made *diches* depe,
And high walles, for to kepe
The golde, which Auarice encloseth.
Gower. Conf. Am. book v. fol. 86.

This onlie remaineth certaine that the walles made by Adrian and Seuerus were *ditched* with notable *ditches* and rampiers made in such wise, that the Scotish aduersarie had much adoo to enter and scale the same in his assaults.
Holinshed. Description of Ireland, ch. xxiii.

I, by the East Angles first, who from this heath arose,
The long'st and largest *ditch* to check their Mercian foes;
Because my depth, and breadth, so strangely doth exceed
Men's low and wretched thoughts, they constantly decreed,
That by the Devil's help, I needs must raised be,
Wherefore the Devil's-*ditch* they basely named me.
Drayton. Poly-olbion, song 21.

Ye male commonly see that not onely the teachers of the people, and rulers of the churches, but also husbandmenne, and *ditchers*, and heardmenne, and graffers canne reason of the Holy Trinitie, and of the creation of the world, and of the nature of mankinde, a greate deale more skilfully, than either Plato, or Aristotle was ever hable to do.
Jewell. A Replie to M. Hardinge, fol. 544.

Finger of birth-strangled babe,
Ditch-deliver'd by a drab.
Shakspeare. Macbeth, fol. 144.

EDG. Poore Tom, that eates the swimming frog, the toad, the tod-pole, the wall-newt, and the water: swallowes the old rat, and the *ditch-dogge*. *Id. Lear*, fol. 298.

It seems not suitable to the common, and most impartial judgment of mankind, that one of a noble family and extraction should be put to hedging and *ditching*, and be forced to support himself with labour of his hands, and the sweat of his brow.
South. Sermons, vol. iv. p. 449.

[The king] marching on Causam side, in order to relieve it, was opposed by a small party of ours; who taking the advantage of some *ditches* and pales to shelter themselves, repulsed his men, and forced him to retreat to Oxford.
Ludlow. Memoirs, vol. i. p. 50.

By the *ditch-side*, by your own house, I have two or three to prove it, we were an hour or two discoursing together about this business.
State Trials. Charles II. Anno 1681. *Trial of Stephen Colledge.*

——— Thy cliffs a *ditch-like* river laves,
Rude as thy rocks, and muddy as thy waves.
Savage. London and Bristol Delineated.

DITHEISM,
DI'THEIST,
DI'THEISTICK,
DI'THEISTICAL.

Gr. Διθεία; δίς, two, and θεός, God. The Examples explain the word.

DI-THEISM. — DITHY-RAMBUS.

Now as for that forementioned *ditheism*, or opinion of two Gods, a good and an evil one, it is evident that its original sprung from nothing else, but first a firm persuasion of the essential goodness of the Deity, together with a conceit that the evil that is in the world, was altogether inconsistent and unreconcilable with the same, and that therefore for the salving of this phenomenon, it was absolutely necessary, to suppose another animalish principle self-existent, or an evil God.

Cudworth. Intellectual System, fol. 213.

Wherefore as these *ditheists*, as to all that which is good in the world, held a monarchy, or one sole principle and original, so it is plain, that had it not been for this business of evil (which they conceived could not be salved any other way) they would never have asserted any more principles or Gods than one.

Id. Ib.

The chiefest and most eminent asserters of which *ditheistick* doctrine of two self-existent animalish principles in the universe, a good God and an evil Dæmon, were the Marcionites and the Manicheans, both of which, though they made some slight pretences to Christianity, yet were not by Christians owned for such.

Id. Ib.

We find *ditheism* and tritheism established in the most early ages, concerning which we have many anecdotes.

Bolingbroke. Works, vol. vi. p. 63. *Human Reason*, ess. 2. sec. 7.

If we had been to reason with Pagan *ditheists* on their own notions, we might have insisted that it is no disgrace to a prince to reign according to the constitution of his country, jointly with another.

Id. Ib. p. 65.

I have spoken somewhere of the *ditheistical* doctrine. It was very ancient, no doubt, though not so universally professed as Plutarch represents it to have been.

Id. Authority in Matters of Religion, ess. 4. sec. 27.

DITHYRA'MB, } See Vossius, and the Miscella-
DITHYRA'MBICK. } neous Article below.

And verily, to Bacchus they do chant in their songs certain *dithirambick* ditties and tunes, full of passion and change, with motions and agitations to and fro, for according as Æschylus saith,

The *dythiramb* with clamours dissonant
Sorts well with Bacchus, where he is resiant.

Holland. Plutarch, fol. 1134.

For Diagoras Melius himself was once a superstitious religionist, insomuch that being a *dithyrambick* poet, he began one of his poems with these words, κατὰ δαίμονα καὶ τύχην πάντα τελεῖται, All things are done by God and fortune.

Cudworth. Intellectual System, fol. 80.

Yet Pindar's rolling *dithyrambic* tide
Hath still this praise, that none presume to fly
Like him, but flag too low, or soar too high.

Stepney. Horace. Ode 9. book iv.

He [Plato] had the genius of those *dithyrambick* poets, who were said proverbially, and with allusion to their extravagant sallies of imagination, never to drink water.

Bolingbroke. Works, vol. vi. p. 129. *Human Reason*, ess. 2. sec. 9.

DITHYRAMBUS, a kind of Hymn to Bacchus. Also a name of Bacchus himself. The etymology is uncertain; the Greeks, who never carried philological criticism beyond the precincts of their own language, derive it variously. According to the Scholiasts on Pindar and Lycophron, its origin is δὶς θύραν ἀμείβων, a reference to the double nativity of Bacchus. Proclus derives it from διθυρίνη, the double entranced cave, wherein this God was brought up; or from λῦθι ῥάμμα, "cut the thread," the exclamation used by Jupiter, during the parturition of his thigh: while Phurnutus explains it by στόμα δίθυρον, a double mouth, a figurative allusion to the effects of wine. These etymologies are so forced, unnatural, and inadequate, that the Abbé de Vátry, in his Essay on the Greek Tragedy in the *Mémoires de l'Académie*, rejects them all, and sends us to Egypt for something more satisfactory.

The whole range of antiquity, perhaps, does not furnish a subject on which our real and ostensible information are so disproportionate, as this of the Dithyrambus. That this Poem, together with the Nome, was the most ancient existing among the Greeks, appears certain; and our confusion on the subject is, in part, attributable to the circumstance that the word διθύραμβος, like *Satura* among the Romans, was applied at different periods to a different kind of poem. Aristotle observes, (*Problem.* 19,) that the Dithyrambi were formerly antistrophical, but that they lost that form when they became mimetick; that is, when they were employed in scenic representations. And he accounts for this circumstance, by telling us that they were formerly sung by the gentry, (ἐλεύθεροι,) who, not possessing a very artificial knowledge of music, required the repetition of the air; but when they were executed by professional persons, their intricacy was no objection. They were poems of the most regular and systematic construction; and, except in the subject, which was always the praise of Bacchus, were probably precisely the same as the Choruses in the Greek Tragedies now extant. We know, indeed, that Tragedy, in its infancy, was nothing more than a simple Chorus; and Aristotle informs us that it arose from the Dithyrambus; and we may, therefore, be tolerably certain that the ancient Dithyrambus was really no other than the antistrophic ode or Chorus. The principal differences between the Nome and the Dithyrambus were these: the former was a song in honour of Apollo, and usually sung to the lyre, while the Dithyrambus was always accompanied on the flute. The Nome, according to the Arundelian marbles, was invented by Hyagnis of Phrygia, A. C. 1500; consequently the Dithyrambus was probably of very remote antiquity: and indeed this conclusion is established by the various inventors and periods assigned to it. Arion, Terpander, Philoxenus of Cythera, Lasus of Hermione, are, by different authors, dignified with this honour.

The fact that the new Dithyrambus was invented to exhibit the science of the singer, sufficiently shows that this poem must have been intricate; especially when it is considered that, among the Greeks, the prosody of the words unalterably fixed the time of the melody. It is most probable that the only law by which the Dithyrambus was restrained, was, that it must be verse; but, provided this was the case, Dactylic, Iambic, Anapæstic or any other measures might be admitted, without regard either to the *metres* which they constituted, or to their succession in the poem. It is not easy to give any other interpretation of the phrase "*numeri lege soluti*," which Horace applies to the Dithyrambics of Pindar. For verse without law, would be no verse at all; and the very term *numeri* implies a regular combination of words. In the *Œdipus* of Seneca there is a Choral ode in praise of Bacchus, which has every appearance of being a Dithyrambus, and this precisely accords with the above description, as do also two lines of Archilochus preserved by Athenæus, (*Lib.* xiv. ch. vi.)

Ὦ Διονύσοι' ἄνακτος καλὸν ἐξάρξας μέλος
Οἶδα διθύραμβον, οἴνῳ συγκεραυνούμενος φρένας.

The whole language of the Dithyrambus consisted

of wild and audacious metaphors and unexpected combinations, such as seemed most attributable to the inspiration of the God in whose service they were employed. So that Epicharmus observed (*in Philoctete, apud* Athenæum, *ubi supra,*)

Οὔκ ἐστι διθύραμβος, ὅστις ὕδωρ πίῃ.

And it became a proverbial expression

διθυραμβοποιὸν νῦν ἔχεις ἐλάττονα.

The "*nova verba,*" mentioned by Horace in his panegyric on Pindar, were also characteristic of the Dithyrambus. As this Poem delighted in the juxtaposition of anomalous ideas, so it was considered most perfect when it united them in the same word. Abundance of these Dithyrambic words may be found in Aristophanes; one line may suffice as a specimen:

Θουριομάντεις, ἰατροτέχνας, σφραγιδονυχαργοκομήτας.
(*Nubes*, 331.)

The musical mode in which the Dithyrambus was set, was the Phrygian. Aristotle informs us that this mode is so indispensably essential to Dithyrambic poetry, that when Philoxenus endeavoured to adapt his poems to the Doric, he found the experiment impossible, and was carried by the force of his subject into the natural melody. (*Polit.* viii. 7.) Formerly, however, the Dorian and Lydian might be employed. (Dionys. Hal. περὶ ῥημάτων συνθέν. xix.)

Pindar (*Olymp.* xiii.) terms the Dithyrambus βοηλάτης, which the Scholiast interprets of the ox which was given as a prize to the Dithyrambic conqueror at the Olympic games.

The principal Greek Dithyrambic poets, besides those already mentioned, were Anaxandrides, Lamprocles, Pericletus, Cleomenes of Rhegium, Licymnius and Ion of Chios, Telestes of Selinus, and Theodorides of Syracuse. The paucity and want of connection of the Dithyrambic fragments which have reached us, do not allow us to form any opinion of the nature of this Poem, beyond what we can obtain from external sources. The longest is from Pindar, and preserved by Dionysius of Halicarnassus, (περὶ ῥημάτων συνθέν. ch. xxii.) As it stands in the ordinary copies, it reads only like rhythmical prose. Barnes has attempted to restore it; but his restoration is sufficiently wild.

It might be readily supposed that the Dithyrambus would find few votaries in Latium. Roman sentiment was as far removed from excessive enthusiasm, as the Roman language was from flexibility and facility of synthetical composition. Nevertheless, the copies of Cicero's Treatise *de Optimo Genere Oratorum* tell us that the Dithyrambus was most particularly cultivated by Latin poets, (*circa init.*) That this is an error, however, there can be no doubt; as it is contradicted no less by facts than by probabilities. The Galliambic story of Atys in Catullus, perhaps, approaches nearer to the Dithyrambus than any other poem in the Latin language, with the exception of the Chorus in the *Œdipus*, before referred to.

Scaliger, *Poet.* lib. i. ch. xliv.; Vossius, *Institut. Poeticæ*, iii. 16; Schmidii *Dissertatio de Dithyrambis in editione suâ Pindari*; Plutarch. περὶ μουσικῆς.

DITT, or DI'TTY, n. DI'TTYING, DI'TTIED. } A. S. *dihtan*, to dispose, to set in order, to compose, to write, to *endite*; *dihtan æn ærend gewrit*; *dictare epistolam*; to *endite* a letter. Hence (saith Verstegan) our names of *ditties* for things that be *dighted*, or made in meeter. Somner. Swe. *dickta*; Ger. *dichten*, *fingere*. *Dichten*, *poeta*. This northern Etymology is rejected by Skinner and Tooke, who adopt the Lat. *dictum*, pp. of *dicere*, to say.

Any thing said or sung.

He made a boke, and let it write
Wherin his life he did all *dite*.
Chaucer. The Romant of the Rose, fol. 148.

Pythagoras himselfe reherses
In a booke that the gold verses
Is cleped, for the nobilitie,
Of the honorable *dite*. *Id. Ib.* fol. 142.

A doly season til a careful *dite*
Should corespond, and be equiuolent.
Right so it was when I began to write
This tragedy, the weder right ferment.
Id. The Testament of Cresside, fol. 194.

Tragedie is to saine, a *ditte* of a prosperitie for a time, that endeth in wretchedness.
Id. The second Booke of Boecius, fol. 216.

For in the floures of his youth,
In sondrie wise, as he [Chaucer] well couth
Of *ditees*, and of songes glade,
The whiche he for my sake made,
The londe fulfilled is ouer all.
Gower. Conf. Am. book viii.

In all that route of laciuious poetes, that wrate epistles and *ditties* of loue, some called in Latine *Elegiæ*, & some *Epigrammata*, is nothing conteyned, but incitation to lechery.
Sir Thomas Elyot. Governour, book i. ch. xiii.

No tree, whose branches did not brauely spring;
No branch, whereon a fine bird did not sit:
No bird, but did her shrill notes sweetly sing;
No song but did containe a louely *dit*.
Spenser. Faerie Queene, book ii. can. 6.

And there is said Alcyon, bent to mourne,
Though fit to frame an euerlasting *dittie*
Whose gentle spright for Daphne's death doth tourn
Sweet layes of love, to endlesse plaints of pittie.
Id. Colin Clout's come home againe.

Who with his soft pipe, and smooth-*dittied* song,
Well knows to still the wild winds when they roar,
And hush the waving woods. *Milton. Comus*, v. 86.

But you, O Muses! by soft Chamus sitting,
Your dainty songs unto his murmurs fitting,
Which bears the under-song unto your cheerful *dittying*.
P. Fletcher. The Purple Island, can. 1.

Yet if he steps forth with a Friday look and a lenten face; with a blessed Jesu! and a mournful *ditty* for the vices of the times: Oh! then he is a saint upon earth; an Ambrose, or an Augustine.
South. Sermons, vol. ii. p. 97.

We soon should see the lawns and groves,
Quite filled with Zephyrs, sighs and doves,
With am'rous *ditties*, fairy dances,
Such as we read of in romances.
Cawthorn. The Temple of Hymen.

O were my pipe as soft, my *dittied* song
As smooth as thine, my too, too distant friend,
Shenstone; my soft pipe, and my *dittied* song
Sould hush the hurricane's tremendous roar,
And from each evil guard the ripening cane.
Granger. The Sugar Cane, book ii.

DITTANY, either Lat. *dictamnus*; Gr. δίκταμνος, ἀπὸ τοῦ τίκτειν, i. e. *parere*; because it was supposed, *partum accelerare*; or *dictamus*, because it grows plentifully on *Dicta*, a mountain of Crete. Vossius. It. *dittano*, *dittamo*; Sp. *dictamo*; Fr. *dictame*. See DICTAMNE.

A branch of healing *dittany* she brought:
Which in the Cretan fields with care she sought:
Rough is the stem, which wooly leafs surround;
The leafs with flow'rs, the flow'rs with purple crown'd,
Well known to wounded goats.
Dryden. Virgil. Æneid, book xii.

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DITTO, abbreviated into *Do*, corrupted from the It. *detto*, (that which has been said,) used principally in Accompts and Catalogues to avoid repetition.

DIV (in India pronounced *Déó* or *Déw*) or DIVE is, acording to the Persian Romances, the name of a race of super-human beings who inhabited the Earth immediately before the Creation of Man. They are represented as a sort of terrestrial Demons, hideous, malignant, and constantly roaming about in order to scatter discord and misery among the sons of Adam. Their enmity to the human race was confirmed, if not occasioned, by their joining the Angel Háris, who having been made from the element of fire, thought it beneath him to obey Adam, a creature formed of clay, and therefore rebelled against his Creator. The immediate followers of Háris, together with their leader, were condemned to suffer for a long period in the infernal regions; but the remainder were allowed to wander over the Earth, a constant source of misery to themselves and to the human race, whose obedience is put to the test by their devices, and secured by the example of their degradation and sufferings. Their proper residence is a portion of Cáf, a belt of stupendous crags which surrounds the earth, as a ring does the finger; and their capital is Aherman-ábád, (the abode of Aherman,) whither they repair to receive the orders of their Chief.

The Mythology of the modern Persians has certainly received a tincture from the systems embraced by the neighbouring nations, and the word *Dív* is derived from *déva*, though used in a very different sense. The resemblance between these mischievous beings and the *Dæmons* of the Jews, is too obvious to escape notice; and it is also probable, that the Jewish system of Dæmonology was imported from Babylon. Aherman, Chief of the Dívs, is plainly the Arimanes of the Manichæans, a great part of whose doctrines were borrowed from those of Zoroaster. In the drawings annexed to the Persian Romances, the Dívs are represented much as the Devils, Giants, Ogres, &c. are in the Tales of the Middle Ages; and it has been supposed, with a great appearance of probability, that the dragons, fairies, monsters, imps, and Devils which figure in our old Romances were brought by the Crusaders from the East.

Richardson's *Dissertation and Persian Dictionary*; D'Herbelot; Anquetil du Perron, *Zend-avestà*; Richardson's *Persian Poetry*; (Reviczky) *Specimen Poeseos Persicæ*, Vindob. 1771, translated in Richardson's *Specimen of Persian Poetry*, 1774 and 1802.

DIVAN.

DIVAN, see the *Miscellaneous Article* below.

> Forth rush'd in haste the great consulting peers,
> Raiv'd from thir dark *divan*, and with like joy
> Congratulant approach'd him, who with hand
> Silence, and with these words attention won.
> *Milton. Paradise Lost*, book x. l. 457.

> When this conversion was related,
> The grey *divan* at once awarded
> His banishment should be abated,
> And further vengeance quite discarded.
> *Cooper. Ver Vert.*

> Nothing was heard through the whole *divan*, but the noise of fetters, and clank of irons.
> *Bolingbroke. Works*, vol. ii. p. 7. *The first Vision of Camilick.*

DIVAN, a word of extensive use in Arabic, Persian, and Turkish, signifies a Collection of Poems, or a Public Office, in the two former languages; and the Supreme Court of Judicature, or Audience-chamber of the Prime Minister in the latter. Its etymology is so disputable, that the author of the Cámús himself seems inclined to derive it from the Persian. After observing (i. 231, Turkish Translation) that it is a noun of number, properly signifying a Collection of Registers, and thence the Office in which they are kept, he adds that some writers ascribe the origin of the term to Núsherván, the celebrated King of Persia, who observing the expedition and labour with which his secretaries filled their registers and exhibited them when required, exclaimed, in astonishment and admiration, "This is the work of Dívs," (*Díván*,) meaning says Al Fírúzábádí, that it exceeded the power of man, and could only be performed by Genii, (*Jinns*.) As books however are kept by the Asiatics in piles, one upon another, the root *dun*, signifying 'beneath,' 'near,' 'among,' affords a plausible etymology, and the rules of orthography established by the Arabian Grammarians account for their writing *dúrán* instead of *dirwán*, the regular form of the derivation. It was first used among the Arabs by the Khalif Omar, and then exclusively denoted the register of the soldiery, in which their pay and allowances were set down; it was afterwards applied to the Offices in which those Registers were collected, and thence to any Collection of short Poems. Hence we are told on one hand of the Díván of Háfiz, Sádí, Jámí, Ibnú'l Fárid Mesíhí, Persian, Arabian, and Turkish Poets; and, on the other, who has not heard of the Grand Signor's Díván at Constantinople? The Europeans in Turkey, moreover, call the platform at the end of their state-rooms, on three sides of which there is a low sofa, Díván, from its resemblance to the *Díván-Kháneh*, or Court of Judicature in the *Serái* (Palace.) Solomon, say the Eastern writers, held his Díván in a vast tract of country, in the midst of which he sat to hear the complaints and distribute justice to Fairies, Genii, and Men. The Díván of the Khalifs was called *Dívánu'l Muzallam*, (the Court of Justice for the oppressed,) and they long presided in it in person. In Turkey, the Díván is the great Council of the Empire. It is metaphorically compared to a tent, and the four first classes of the Public functionaries are called *Erkáni-devlet*, the props or supporters of the State, in allusion to the pillars which sustain the roof of an Arab tent. Every thing relating to the pomp and splendour of the Imperial dignities is qualified by this term: thus *Díván-kúrk* is a robe of State; *Díván-rakhtí*, State trappings, i. e. an embroidered saddle, bridle, and housings; *Díván-kháneh*, the Hall of Audience of the Grand *Vezír*, Yenícheri-Aghà, and Capúdán Pashà; *Díván-efendí-sí*, the Secretary of State; *Mendsibi dívániyeh*, the

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great Officers of State; *Díván-gúní*, a Court-day; *Díván-yólí*, (Court-street,) the Great Street of Constantinople leading from the *Bághcheh capù* (Garden Gate) to the Porte of the *Vezír* and the Gate of the Seraglio.

On the days when a Court is held, all the members of the Díván meet, immediately after the prayers at dawn, before the *Bábi Humáyún*, or Imperial Gate, (the Sublime Porte.) The Pashás of three Tails, (*Vezírs*,) assemble on the right side, and greet every one of their own rank as he approaches; the salute (*alkish*) being returned aloud by the *Selám Aghá-sí*, or Master of the Ceremonies. These *Vezírs* are preceded by that officer and the *Capíjílar Kiayà-sí*, (Deputy Chamberlain,) carrying their robes of ceremony (*úst kúrk*) and high cylindrical Turbans, (*Mujeevezeh*;) and accompanied by guards (*shátir*, *matúrahjí*, and *túfenk-chí*) on foot. Immediately before the Grand *Vezír* (*Vezíri Adzem*) some *Capíjí Báshís* ride bearing his turban and robe of state. On his right hand is the *Muhzir Aghà*, and on his left the *Bóstánjílar ódà Báshí-sí*, in their official dress; and he is followed by the *Kiayà Beg*, or Secretary of State for the Home Department, in a satin robe and turban with trappings embroidered with silver; last of all comes the *Kiayás*, or Paymaster General of the Cavalry, in cylindrical turbans. As soon as they enter the Palace (*Serái*) they dismount, and salute their *Aghás*, (Generals,) while the *Kiayà Beg* assists the Grand *Vezír* in dismounting. He then goes, accompanied by a guard of cavalry, (*Delí* and *Gónul-lú*,) through the second gate into the second court of the *Serái*. The *Kiayà Beg*, in the mean time, mounts the Grand *Vezír's* horse, and returns to his Palace, accompanied by his guard of infantry, in order to officiate in his place during his absence.

Beside the *Vezírs* assembled on the right side of the first gate of the *Serái*, the Chiefs of the financial Department meet just opposite to the entrance of Sta. Sophia, and the *Cádí Askers*, (Military Judges,) the *Aghás* of the Janissaries and Cavalry assemble on the left side of the *Bábi Humáyún*; so that the heads of the Law, (*Sudúr*,) the Revenue, (*Khójahgán*,) and the Army, (*Aghágán*,) are all in attendance, awaiting the arrival of the Grand *Vezír*. Immediately before the Imperial throne stand the Janissaries; at the foot of the minaret of Sta. Sophia, the *Defterdárs*, *Nishanjí Báshí*, *Reïs Efendí*, and *Capíjí Báshí*. When all are assembled and stationed in their respective posts, the *Dudjí Cháúsh*, or Officer who utters a Prayer for the prosperity of the State, steps forward and recites the usual formularies. The gates of the Palace are then opened. The Janissaries rush in, and are followed by the Archers (*Sóldc*) and *ójác* or staff of their own corps; the *Jebehjís*, *Tóp-chís*, and staff of the cavalry; the *Cádí Askers* of Rúm-ílí and Anátólí; the *Nishánjís*, *Defterdárs*, and *Reïs Efendí*. They are met by the *Capíjílar Kiayá-sí* (first Chamberlain) and the *Cháúsh Báshí*, (Grand Marshal of the Empire,) who greet them, and conduct them to their places before the door of the Council-chamber, (*Díván-khánch*;) the *Cádí Askers* take their seats before the bench of the *Reïs Efendí*, (*Reïs-takhtah-sí*,) and the *Nishánjís* and *Defterdárs* on that bench on the left side of the sofa opposite to the entrance of the Díván. There they await the arrival of the Grand *Vezír*. The other *Vezírs* next come according to their rank, and greet the *Aghás*, whom they pass, as well as the *Bábi Séádet*, or Gate of Felicity, the third gate of the Seraglio, and the entrance to the Harem. At the gate of the Díván they take their places on the right side, opposite to the *Cádí Askers*, and near the *Defterdárs*; while the *Nishánjís* are placed on the left. Refreshments are then presented under the direction of the *Sakkà Báshí*. As soon as the Grand *Vezír's* approach is announced, the *Capíjílar Kiayá-sí* and *Cháúsh Báshí* go to salute him at the second gate; and on his approach to the hall of the Díván, which is on the left side of the second court, the *Sukkà Báshí* cries out *Buyur!* "Be pleased to attend!" On which all the dignitaries assembled before the hall arise to meet the *Vezír*. As soon as he enters it, the keeper of the Treasury present the keys of it sealed up; he kisses the seal, breaks it, and returns the key to the Treasurer. For a short time he remains standing, and greets the great Officers of State; then he sits down, and after looking round, says "Good morning," which is a polite mode of desiring all present to be seated.

While this is passing within, the *Púshkeshchi* (Distributor of the Imperial bounty) causes the rice porridge to be delivered out to the Janissaries, immediately after the *Muezzins* of the Palace have chanted the Súrah Fet'h, (of Victory,) during which the *Vezír* and his company are eating a kind of sugar-candy, called *akídeh shekeri* or *gulkand*. As soon as the *Capíjí Báshí* comes to the entrance of the Díván, and salutes the *Aghà* of the Janissaries, they rush forward for their *piláu* or rice porridge; with all possible speed if they are in good humour, but very reluctantly, if discontented; their demeanour on this occasion being carefully watched as a sure presage of obedience or insubordination.

The *Reïs Efendí*, who was not originally a member of the Díván, next enters, with a very respectful demeanour, and turning up the sleeves of his robe, approaches on the side of the *Defterdárs*, and kisses the hem of the Grand *Vezír's* garment, at the same time laying his bag of reports (*telkhís kesseh-sì*) on his left side. Then the *Dirihdári Díván* (Inkhorn-bearer of the Council) spreads a handkerchief before the *Vezír*, and places the writing implements, with an embroidered purse, containing párahs for the poor, on his right. As soon as this is done, the *Cháúsh Báshí* (Lord Marshal) strikes the ground with his silver-headed staff, as a notice that business is about to begin. The suitors then appear at the entrance, accompanied by the *Assas Báshí* and *Sábáshí*, the two Heads of the Police in their full dress, preceded by the *Cháúsh Báshí*, the first *Tezkerehjí* (Agent for Petitions) and the *Cháúsh Kátibi* (Clerk of the Cháúshes) who, together with their company of *Cháúshes*, (Police Officers,) are stationed on the right side of the door; and likewise by the *Capíjí Báshí*, the second *Tezkerehjí*, and the *Selám Cháúsh*, who stand with the rest of the *Cháúshes* on the left. The suitors are stationed in the midst of the Hall. On the left of the Grand *Vezír* stands the *Muhzir Aghà*, (Agent of the Janissaries,) distinguished by his plume of heron's feathers, and the *Bóstánjí ódà Báshí-sí*, (Agent of the *Bóstánjís*,) wearing his cylindrical cap, (*kuláh*.) Behind the *Tezkerehjí* stand the *Cháúshes* of the *Jebehjís*, (Engineers,) *Tóp-chís*, (Artillery,) and *Tópárabahjís*, (Waggon-train.) Opposite to the Grand *Vezír*, but in the back ground near the entrance, the *Kiayá-yerí* (Agents) of the *Sipáhís* and *Silihdári* (two military corps) are posted. The

Nishánjí, assisted by the *Vezírs*, is engaged in writing *Tughrás*, (i. e. the Imperial cyphers,) and the *Defterdár* in counter-signing and settling contracts for duties, &c. But the Grand *Vezír* only hears the causes of suitors, who are brought before him in order by the two *Tezkerehjís*; and, when necessary, he pronounces sentence in conformity to the law, punishment being immediately inflicted on the criminals by the Porters (*Capíjís*) of the Palace His judicial functions are transferred to the *Cádí Asker* of Anatólí, when he is himself engaged in Civil business, such as farming out public offices, &c.

Under the second cupola of the Díván, on the left of the Grand *Vezír*, the *Khójahgán* (Commissioners) with their *Khalífahs* (Clerks) are stationed, in robes of state and with lofty turbans, in the same line with the *Cádí Askers*. Behind the *Defterdárs* are placed the Heads of various offices in the financial Department, the Receiver General, &c. The *Básh-muhásebeh* (Accountant General) is directly opposite to the *Mercúfát Emíní*, (Receiver General,) and near him are the Registrars, Accountants, and Chief of the Master of the Ceremonies Office, (*Teshrífát calemí*,) and the various heads of the offices under the *Defterdár* of the second class, (*shikki sání*.) No one can appear in Court except in full dress, with *mujavvezehs* (State turbans) and *ferrájehs* (flowing robes.) The less ample gowns (*cóntóah* and *kerakeh*) commonly worn are not allowed. As soon as the business of the Court is ended, the *Cháúsh Báshí* again strikes the ground with his silver-headed staff, on which the *Cháúshes* and all the inferior officers withdraw.

On the days when the Sultan means to hold a Court (*Arzgání*) the *Reïs Efendí*, at the command of the Grand *Vezír*, draws up a very submissive Memorial, in which he craves the grace of an Audience. This, and all other Memorials, are taken by the *Capíjí Báshí*, who holds them up above his head, while all the members of the Díván rise in token of respect. He then carries them to the gate of the Harem, where the Chiefs of the Black and White Eunuchs (*Kizlar* and *Capú Aghá-sí*) are stationed. The latter of whom receives the Memorials, and brings back a sealed answer, which the *Capíjí Báshí* delivers to the *Vezír*. That Minister rises to receive it; and, after kissing, opening and reading it, whispers its contents into the ear of the *Reïs Efendí*. The Imperial cooks and scullions then bring in breakfast, and the *Sakkà Báshí* (Head Ewer-bearer) brings in basins and towels for the use of the *Vezírs*, &c. The *Nishánjís* and first *Defterdár* are the only officers admitted to the Grand *Vezír's* table; the other Defterdárs sit at that of the Cubbeh *Vezírs*, and their tables are served by the *Cháshnegírs*, (Imperial Sewers.) The third table, which is appropriated to the *Cádí Askers*, is spread by the *Mehter Báshí*, (Grand Tent-pitcher.) The dishes, which are almost without number, are passed from hand to hand by a long row of attendants to and from the tables with a surprising rapidity. The chief officers of the kitchen stand during the meal, with crossed hands, just opposite to the Grand *Vezír*, salute him as soon as it is over, and retire. The *Sakkà Báshí* brings water and towels to the Grand *Cubbeh Vezírs* and *Vishánjís*, as before the meal, and his *Kíayà* (deputy) performs the same service for the *Cádí Askers* and *Defterdárs*.

When an audience is granted, the Grand *Vezír*, together with all the other *Vezírs*, rises immediately after the breakfast is finished; all the superior officers of the Janissaries and *Cháúshes* having previously gone to the third gate of the Seráï in order to accompany the *Aghà* of the Janissaries to the audience. As soon as the *Matárahjí*, or cartouche bearer of the Sultán, has given notice to the *Cháúsh Báshí* and *Capíjí Báshí*, who are at the entrance of the Díván, they salute the *Cádí Askers*, and escort them through the third gate of the Seráï, where they are received by the *Capú Aghá-sí*, and conducted into the Hall of Audience. After they have withdrawn, they join the *Capíjís* immediately outside the gate, or if preceded by the *Aghà* of the Janissaries, which is the case when he is a *Vezír*, they place themselves near him. The Grand *Vezír* and the other *Vezírs* then enter, and as they pass greet the *Cádí Askers*, who immediately return home, while the *Aghà* of the Janissaries joins them (if a *Vezír*) and attends the audience a second time. When it is over they all return in the same order as before to the Díván, which is immediately dissolved, and all withdraw in the following order:

First, the *Capíjís*, then the *Míri Adlem* (Imperial Standard-bearer) and *Capíjí Báshí*, greet the military commanders present, mount their horses, and return home. They are followed slowly by the *Ojác Aghálerí*, (Generals of horse and foot,) and in the mean time, the *Cháúsh Báshí* demands the Great Seal from the Grand *Vezír*, in order to seal up the doors and keys of the Treasury. All the Díván rises, and the Grand *Vezír* kisses the seal before he delivers it to the *Cháúsh Báshí*, who, after having kissed it, and held it up above his head, seals the Treasury, (*Khazíneh*,) the Registrary, (*Defter-kháneh*,) adjoining to the Díván, and the Letter-bag of the Imperial Secretary's office, and returns the seal. The *Vezírs* and *Nishánjís* then form a line on the right, and the *Defterdárs* on the left, standing with crossed hands, in the attitude of servants, (see the Plates in the *Tableau de l'Empire Ottoman*,) and the Grand *Vezír* greets them as he passes on. As soon as he has saluted the third gate, the other *Vezírs* hasten out before him, and seat themselves on the bench outside of the second gate. Here they wait for him, and as soon as he has again greeted them, return the usual acclamation, (*Alkish*,) and then saluting each other, withdraw to their houses.

The economy and simplicity of an early age continually appear amidst all the gorgeous pageantry of the Turkish Court: thus the remains of the dishes provided on these occasions, instead of being sent back into the Grand Signor's kitchen, are carried off as perquisites by the great Officers of State. The *Reïs Efendí* has what is removed from the Grand *Vezír's* table; the *Cháúsh Báshí*, that which is left by the other *Vezírs*; and the *Muhzir Báshí*, *Odá Báshí* of the *Bástánjís*, &c. what the *Cádí Askers* do not eat. Plates of provisions are also sent from the two last tables, in the course of the meal, for the *Divitdár*, or Inkhorn-bearer to the Díván, and to the head of the *Málígeh Calemí*, (Tax Office.) A public table is also kept, on these days, for the other officers in attendance.

Díváns are usually held every Saturday, Sunday, Monday, and Wednesday; and there are audiences on Thursdays. When the troops receive their pay on

such occasions, the meeting is called a *Ghalabah Dívání*, (crowded Díván,) from the thronging of the soldiers; and such is always the case at the audiences of Foreign Ambassadors. Councils called on extraordinary emergencies, at unusual seasons and places, are termed *Ayác Dívání*, (Díváns on foot.) But it should be observed, that these meetings of the Díván are rather judiciary than political. Conferences (*Mushárereh*) similar to our meetings of the Cabinet, or Privy Council, are held just as circumstances require, but not at stated periods, and are attended by the *Muftí*, (Lord Chancellor,) the *Ulemà*, (Lawyers,) and the Military Commanders, who are not members of the Díván.

That body, as appears from what has been already said, is assembled more for the purpose of displaying the splendour and majesty of the Throne, than for the despatch of business; and when exhibited, in all its array of "barbaric pomp and gold" not only combines the military pageantry of the ancient Tátár Kháns, with the nicely adjusted ceremonial of the Persian, Saracenic, and Byzantine Courts, but conveys an image of veneration for the Sovereign, and strict subordination in every class of his servants; such as is presented by no other Court in the world. The length, variety, and novelty of these spectacles, leave an indelible impression on the minds even of those who can duly estimate the real strength of this feeble Empire, and are accustomed to the unostentatious, but substantial dignity of European Monarchs: well, therefore, may these gorgeous and protracted ceremonies cherish that awe which is felt by the lawless soldiery, who respect the Throne, while they displace its possessor; and great must the influence of such a visible demonstration of majesty be upon the minds of those, whose pursuits and occupations are of a less turbulent, and more submissive character.

When a Foreign Minister is to have his audience, the same forms are observed with regard to the assembling and business of the Díván as on other occasions; but as it meets at break of day, the Ambassador and his suite must quit their residence at Pera by torch light, before "the peep of dawn." In a *Kóshk*, or pavillion near the *Bághcheh capú-si*, just opposite *Top-kháneh*, they find the *Cháúsh Báshí* awaiting their arrival; and the procession then sets out, preceded by a company of Janissaries on foot, and some *Cháúshes* on horseback; the *Cháúsh Báshí* riding before the Foreign Minister, if an Ambassador, but on his right hand, if only an Envoy. At the Palace of the Grand *Vezír* a halt is made, the length of which depends upon the state of the mutual relations between the two Courts. As soon as the Grand *Vezír* and his suite, for whom the procession has been kept waiting, have passed, the Ambassador follows him on horse-back, to the second gate of the Seráï, (*Bábi vásit.*) There he dismounts and rests with his suite, on the bench of the executioners, (who mount guard at the gate, and there also strike off the heads of such grandees as are doomed never to go out of the *Serdí* again,) till the *Cháúsh Báshí*, and *Capíjí Báshi*, return from the Díván, into which they have conducted the Grand *Vezír*, to escort him thither. The *Vezír* determines some causes, and orders the Janissaries to be paid; the money for that purpose being displayed in leather bags upon the floor. Through a gilt grating behind the Grand *Vezír's* seat, the brilliance of the diamonds in the Grand Signor's aigrette often betrays his presence. When the business of the Díván is finished, the Ambassador is entertained at the Grand *Vezír's* table; his suite at those of the *Cádí Askers'* and *Nishánjís'*. The *Vezír*, in the mean time, humbly represents to his Imperial Majesty that the Ambassador of such a foreign power having been fed and clothed by his Majesty's favor, craves the grace of being admitted to an audience. The Minister and his suite then proceed to a stone bench in the open air, near the third and inmost gate of the Seráï, (the gate of the Harem,) where they wait for the Sultán's answer. The *Péshkeshjí* open, and displays the presents, and a pelisse of sable is thrown over the Ambassador; one of ermine over his Secretaries; *kerákehe* of Angora shál over the more distinguished, and *caftáns* of camel's hair over the more humble members of his suite.

When the Sultán's assent has been received, the Minister is admitted into the *Bábi Séádet*, by the *Capú Aghá-si* (Head of the White Eunuchs) surrounded by the *Zulufli Báttahjís* (Curl-headed Axe-bearers) and other White Eunuchs clad in cloth of gold. Two *Capíjís Báshis* lead each of the party admitted, (not more than ten or twelve,) through a few antichambers to the Hall of Audience,—a small and dark, but lofty apartment, lighted only by one window overshadowed by trees. Nothing interrupts the solemn silence of the place, but the murmur of a fountain hard by; while the brilliance of the jewels in the Sultan's aigrette, or the hilt of his dagger, and in the ornaments of his Throne, continually throws a dazzling gleam of light, which contrasts more strongly with the gloom of the apartment. *Capíjís Báshis* support the stranger under the arm with one hand, and bow down his head with the other. The Ambassador then delivers his speech, which is repeated in Turkish by the *Dragoman* of the Porte to the Grand *Vezír*, and by him to the Sultán. No answer is returned, except in very extraordinary cases. The credentials are carried by the Secretary of Embassy in a bag of cloth of gold, or a richly enbroidered cushion, and delivered by the *Dragoman* of the Porte to the Grand *Vezír*, who lays them at the foot of the Throne. This closes the audience, and the Ambassador is conducted back as before to the second gate, where he mounts his horse, waits a few minutes till the Grand *Vezír* has passed, and then returns home in the same order as he came, but unaccompanied by the *Cháúsh Báshí*.

See De Hammer's *Osmanischen Reichs Staatsverfassung*, ii. 412.

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DIVA'RICATE, } Lat. *divaricare*, to stride or
DIVARICA'TION. } straddle; *Dis*, and *varicare*, which Vossius says, is interpreted by Nonius, *distortis cruribus*; and by Festus, *incurva crura habentes*. See also Martinius. Of uncertain origin. It seems equivalent in its application to,

To diverge, to distend, to separate, to divide.

He puts me in mind of the incorrigible scold, that though she was ducked over head and ears under water, yet streatched up her hands with her two thumb nails in the knit-cracking posture, or with two fingers *divaricated*, to call the man still in that language lousy rascal and cuckold.
Marvell. The Rehearsal Transposed, vol. ii. p. 114.

Fourthly, to take away all doubt or any probable *divarication*, the curse is plainly specified in the text, nor need we dispute it, like the mark of Cain. *Sir Thomas Brown*, book vi. ch. xi.

In this, [the taste,] as in the last sense, we have an apparatus abundantly sufficient to the sense; nerves curiously *divaricated* about the tongue, and mouth, to receive the impressions of every gusto. *Derham. Physico-Theology*, book iv. ch. v.

I could instance in many actions of brutes that are hardly to be accounted for without reason and argumentation as, that commonly noted of dogs, that running before their masters they will stop at a *divarication* of the way, till they see which hand their masters will take. *Ray. On the Creation*, part i. p. 61.

Just so it is with the divine nature: it is one simple individual perfection in the Godhead himself: but when refracted and *divaricated*, in passing through the medium of the human mind, it becomes power, justice, mercy; which are all separately and adequately represented to the understanding.
Warburton. The Divine Legation of Moses, book ii. *Appendix*.

DIVE.

DIVE, } A. S. *dippan*; D. *doop-en*, *mergere*, *immergere*, to sink, to immerge.
DI'VER, } To dip or go beneath the surface; to move or continue in motion, to remain, beneath the surface. See
DI'VER-LIKE, } DIDAPPER, and DIP.
DIVE-DOPPER, } DI'VING-BELL.

That on hap connynge. and can swummen and *dijven*
That oþr is lewede of þat labour. and lernede nevere swýmme.
Piers Ploukman. Vision, p. 235.

And it chaũced at the same time a mõster of an exceeding bygnes to appeare as well in the sight of the Tyrians as ye Macedons, which lying vppon his back aboue the water came towards the Mole, and whe he had lifted vp him selfe at the head of the Mole, *diued* vnder the water againe.
Brende. Quintus Curtius, book iv. fol. 61.

The men saued themselues being in euery canoe four, six, or eight persons all naked & excellent swimmers and *diuers*.
Hakluyt. Voyage, &c. M. Thomas Candish, vol. iii. fol. 817.

Sir, if you will see any fish taken, goe with me. Then hee led me vnto the foresaid bridge, carying in his armes with him certaine *diue-doppers* or water-fowles, bound vnto a company of poles, and about euery one of their neckes he tied a threed, least they should eat the fish as fast as they tooke them.
Id. Ib. Odoricus, vol. ii. part i. fol. 59.

——————— No man knowes
The reason whence, and how, the darkness growes;
The reason, how the morne is thus begunne:
The reason, how the man-enlightning sunne
Dives vnder earth: the reason how againe
He reares his golden head.
Chapman. Homer. Odyssey, book x. fol. 149.

Why then (may some *divers* in the deep of providence say) doth God ordain no more good men and actions, whereof the raritie is so notorious; since he's so much honour'd by such divine resemblances?
Mountagne. Devoute Essayes, Treat. 4. part ii. sec. 3.

Divers at the bottom of the sea, can hear the noises made above, only confusedly. But, on the contrary, those above cannot hear the *divers* below. Of which an experiment was made, that had like to have been fatal: one of the *divers* blew an horn in his *diving-bell*, at the bottom of the sea; the sound whereof (in that compressed air) was so very loud and irksome, that it stunned the *diver*, and made him so giddy, that he had like to have dropped out of his bell, and to have been drowned.
Derham. Physico-Theology, book iv. ch. iii. note.

Go! let the *diving* Negro seek
For gemms hid in some forlorn creek;
We all pearls scorn,
Save what the dewy morn
Congeals upon each little spire of grass.
Reliquiæ Wottonianæ, p. 402.

Not so bold Arnall; with a weight of skull,
Furious he *dives*, precipitately dull;
Whirlpools and storms his circling arm invest,
With all the might of gravitation blest.
Pope. The Dunciad, book ii.

If perseverance gain the *diver's* prize
Not everlasting Blackmore this denies:
No noise, no stir, no motion canst thou make,
Th' unconscious stream sleeps o'er thee like a lake.
Id. Ib. book ii.

He, *diver-like* from his exalted stand
Behind the steeds pitch'd headlong and expir'd.
Cowper. Homer. Iliad, book xvi.

Origin and progress of Diving.

The art of DIVING, unaided by any mechanical means, is known and cultivated by almost all uncivilized nations which dwell in the vicinity of extensive waters. Practised at first by the youth as an amusement, it may occasionally have been used for the recovery of small articles lost by the accidental oversetting of their canoes; and the skill thus attained may have been gradually applied to the raising of oysters and corals from the shallower parts of the sea. The value of the produce thus acquired, might induce some persons to continue as a profitable employment that practice which they commenced as an amusement; and the constitutional capacity of different individuals to remain a greater or less period of time, without access to a fresh supply of air, would soon cause the art of Diving to be pursued as a trade only by those best qualified by nature for its successful practice.

Necessity of atmospheric air to support life.

The human frame, although admirably adapted to endure the greatest changes of climate, of temperature, and even of atmospheric pressure, is but little qualified to withstand the privation of atmospheric air, even for a short time. Although we have on record, in the relations of many celebrated Divers, instances of an abstinence from this pabulum of life, accompanied at the same time by the difficulties arising from the coldness and pressure of a great depth of water, yet few of them have been observed by persons sufficiently accurate or scrutinizing to allow us to give implicit credence to the facts stated, admitting even that they were not themselves duped by impostors. Instead, therefore, of repeating the wonderful but ill-authenticated statements of the length of time during which Divers in various

DIVING-BELL.

ages have been reported to have continued under water,* it may be more interesting to endeavour to discover from such experiments, connected with this subject, as have been made with the greatest care, whether nature has not fixed some limit to our abstinence from air, which few of the species are able to pass, and which even those most favourably formed cannot far exceed with impunity.

Experiments on the quantity required.

The experiments of Messrs. Allen and Pepys, detailed in the *Philosophical Transactions* for 1808, "On the changes produced in atmospheric air by respiration," although made with a totally different view, will supply valuable materials for this purpose. From several of these it appears, that a man supplied with fresh air for each respiration, will consume from 330 to nearly 600 cubic inches per minute, which is equal to ·191 and ·347 cubic feet, or to 1·17 and 2·13 gallons respectively during each minute. The knowledge derived from this fact will enable us to estimate the supply of air necessary for a Diving-bell of given dimensions; and from the following experiment considerable light will be thrown on the time during which a man can remain under water.

"Three hundred cubic inches of common air, contained in one of the mercurial gasometers, were respired. In less than a minute it became necessary to take deeper and deeper inspirations; and at last the efforts were so violent, that the glass was in danger of being broken. A great sense of oppression and suffocation was now felt in the chest, vision became indistinct, and after the second minute the attention of the operator seemed to be withdrawn from surrounding objects and fixed upon the experiment. A buzzing in the ears took place, as in breathing nitrous oxide; and after the third minute there was left only sufficient recollection to close the gasometer, after an expiration. After which he became insensible, having made thirty-five inspirations. The expired air contained 10 per cent. of carbonic acid, 4 of oxygen, and 86 of azote."

If we were acquainted with the quantity of air in the lungs previous to this experiment, it would be easy to calculate the time any given quantity of atmospheric air would supply such an individual as the one by whom it was made. From several parts of the Paper referred to above we learn, that different complete expirations, made in order to empty the lungs of common air, gave 166, 204, 168 cubic inches; if, therefore, we allow, that in their natural state they contain 300 cubic inches, and that the experiment was commenced with this quantity contained in them, it will follow that 600 cubic inches, if repeatedly breathed, will not last for the purposes of life longer than three minutes, that is, about 200 cubic inches are consumed in each minute. It would appear to result from this reasoning, that a man whose lungs had a capacity of containing 300 cubic inches of air, could scarcely remain under water a minute and a half without considerable difficulty. Another important fact which we learn from this experiment is, that when the quantity of oxygen in the air is reduced, by continually breathing it, to 4 per cent., it becomes no longer capable of supporting respiration; and also, that for some time before the oxygen is reduced to this small proportion, breathing in such an atmosphere becomes difficult and injurious. It is said, that Divers sometimes carry down in their mouth a sponge dipped in oil, and that this enables them to remain longer under water. It is not easy to discover the mode of action of this receipt, nor would it appear to be so useful as an equal quantity of fresh air filling the same space. The time during which a Diver can remain under water, may perhaps be prolonged, by making, immediately previous to his descent, a forcible expiration of the air in his lungs, and an inspiration from a vessel of pure oxygen. This opinion derives considerable confirmation from some experiments related by Dr. Beddoes,* in which animals previously saturated, as it were, with oxygen, lived, when confined in close vessels of common air, much longer than similarly situated animals which had not breathed oxygen.

The very limited time during which a man could remain under water without a supply of air, would naturally suggest the advantage of some method of enabling him to convey it down with him. Before the chemical constitution of air was known, it was believed that a small stock might be used repeatedly, if an artificial circulation of it could, by mechanical means, be kept up through tubes. Accordingly, in some of the older Diving machines, it is proposed to cover the head† with a case containing air, fitted tight to the shoulders by leather, and containing various tubes for purifying it, and sometimes a piston to assist its motion.‡ Such a contrivance would only answer as long as the air within it was not contaminated by breathing, so as to contain less than 4 per cent. of oxygen. Another inconvenience, and which is common in all cases in which the human body is partially exposed to different degrees of pressure, is, that even at very moderate depths, the muscular exertion necessary to expand the thorax becomes excessive; and from this circumstance alone it is

Diving Caps

* Beckmann (*Hist. of Inventions*, i. 179) has collected some of these marvellous tales, and has also cited the sources from which he borrowed them. For the dexterity of savages in general, he refers to Jens Kraft, *Sitten der Wilden*. Of the Brasilians, Maffeus affirms, that they can remain *for hours* under water, with their eyes open, (*Hist. Indic.* ii.) The Divers at Astracan remain *seven minutes* under water, into which they step from a warm bath. They can repeat their operations five times a day, being immersed in the bath during the intervals of repose; at last the blood gushes from their noses and ears, and they are carried away senseless. (Gmelin's *Reise durch Russland*, ii. 199.) In Holland a Diver can stay under water while an observer breathes at least ten times, (Oldenburgh, *Acta Phil.* 724;) and in the East Indies *a quarter of an hour*. Merscenus far overruns all these portentous statements at a single jump. John Barronius, according to his account, could Dive under water for *six hours*, (*Schoepe. beun beschreven, door* Nic. Witsen, 288.) An account of a Sicilian Diver, Nicolo Pesce, given by Kircher, is yet more marvellous than any of those above cited.

* *Experiments and Observations on Factitious Air*, part i.

† Beckmann (*loc. cit.*) quotes a passage from Aristotle, (*Probl.* xxxii. 5,) by which it is clear a sort of cap was known in his time. He refers also to Schott, who (*Technica curiosa*, vi. 9) cites an account given by Taisnier, (*Opuscula de celer. mot.*) who was present at the descent of two Greeks in what he describes as a large inverted kettle, before the Emperor Charles V. at Toledo, in 1538. See also Bacon, *Nov. Org.* ii. 50; and Sinclair, *Ars Nova et Magna Gravitatis et Levitatis*, for the use of a Bell in 1665 for the recovery of some cannon from some ships belonging to the Spanish Armada, which were sunk near the Isle of Man. Phipps, an American, in 1687, recovered much treasure from a ship sunk off Hispaniola. (Campbell's *Lives of the Admirals*; Wynn's *Hist. of Brit. Emp. in Amer.* i. 131.)

‡ See Leopold, *Theatrum Machinarum*, vol. vi.

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DIVING-BELL.

difficult to breathe. The next step in the progress of improvement, would naturally have been to have connected, by a flexible tube, this air case covering the head with the atmosphere above; but this, without mechanical means of driving down the fresh air, and letting out that which had been breathed, would not have been sufficient. These improvements, however, do not appear to have been made until after the construction of a more perfect machine, an inverted heavy vessel which contained the whole person of the Diver. The capacity of this truncated cone, for such was its first form, enabled it to contain sufficient air to supply the Diver for an hour or more. It appears that Borelli had some plan for an air-tight covering for the head; but it must have been rendered nearly useless by the vague notions which at that time prevailed relative to the nature of the change produced on air by respiration. Hooke appears to have made some experiments in nearly the same manner, but to have added pipes for the conveyance of fresh air to the Diver under water. In his *Philosophical Experiments*, published by Derham, we meet with the following passage:

Borelli.

Hooke.

"It is now about thirty years since I tried many experiments, for this very end, to know under how great a pressure a terrestrial animal could live, and, consequently, a man; and I showed a way how to supply him with fresh air from above, to whatever depth he should be able to descend, without prejudicing life or health." December, 1696.

Advantages of a simple Bell.

The plan of employing a conical vessel, with its open end downward, in which was placed a seat for the Diver, possessed several conveniences; it enabled him to work with greater facility, because he was unencumbered by tight bandages and casings round different parts of his body; its motions along the bottom could be directed by the Diver, although the force required for their execution was exerted from above; it exposed him to an uniform pressure on all parts of his body, and thus he could work at greater depths than were practicable by the other method; a sufficient quantity of light could be admitted, by means of thick glasses inserted in the upper end of the truncated cone, to enable him to see distinctly whenever the water was calm. On the other hand, it was necessary, that the Bell should at intervals return to the surface of the water, and be emptied of the air contaminated by breathing; an operation, which, owing to the pain arising from any sudden and great change in the density of the atmosphere in which we live, must necessarily occupy a considerable portion of time. Another disadvantage arose from the fact of the air in the Bell becoming gradually more and more unfit for respiration, from the time of its being first enclosed to the last moment of its return to the surface; this circumstance, in conjunction with the known fact, that a person engaged in laborious exercise will consume more air than the same person when at rest, would considerably reduce the time of working during each descent.

Disadvantages.

Halley supplies the Bell from above.

The next important step in the improvement of the machine, consisted in supplying the Diving-bell with fresh air from above; a mode of accomplishing this was suggested and practised by Dr. Halley. It consisted in the employment of a barrel containing about thirty-six gallons; a hole was made exactly opposite that for the bung, and a leather hose was attached to it, so that its end hung down below the barrel; weights were fixed to the barrel itself, in such a manner, that, although full of air, it descended through the water with its bung downwards; thus admitting a portion of water according to the depth. The end of the hose was conveyed under the Diving-bell by a string attached to it; and on lifting up the end within the Bell above the cask, which now rested on the ground, the water rushed through the bung-hole into it, and expelled the air into the Bell. A signal was then given; and the barrel being withdrawn, another descended on the opposite side, with a fresh supply of air. By these means, Dr. Halley remained under water for an hour and a half without any inconvenience, and the time might be extended if necessary. In order to keep the Bell free from water, it was necessary to stop the descent about every two fathoms, and take in three or four barrels of air; but on reaching the bottom, previous to the admission of each barrel of air, an equal portion of that already in the Bell was let out, by means of the stop-cock at the top. With such means Dr. Halley descended in nine or ten fathoms water, and remained at the bottom a considerable time. He proposes it as useful for laying the foundations of bridges or piers, and levelling the bottom, in case it should be rocky and uneven.

Halley's cap.

He also made an additional contrivance to enable the Diver to move to some distance from the Bell. It consisted in a cap loaded with weights, and somewhat resembling the original Bell, which he put over his head; and having connected it with the air in the Bell, by means of flexible pipes, which he carried coiled round his arm, he could move to a considerable distance from the Bell, and guide himself back to it by the small pipe. It was necessary to have a stop-cock in this pipe, near its junction with the cap, in order to prevent the air it contained from rushing back into the large Bell, in case the Diver should have occasion to stoop down.

Its inconveniences.

On making an experiment with this apparatus, it was observed, that the weight of a man, being little more than that of an equal bulk of water, he cannot act with any strength, nor stand with firmness, especially where there is any stream, without a considerable addition of weight; and, therefore, the leaden cap was made to weigh half a hundred weight, to which was also added a girdle of leaden weights, of about an equal amount, fastened round the waist; and on each foot was a clog of lead of about twelve pounds. With this accession of weight it was found, that a man could stand well in an ordinary stream, and even walk against it.

Another inconvenience which the operator experienced, was the rapid abstraction of heat from his body, by the coldness of the water. This was found to be considerably lessened by wearing thick flannel made to fit close to the body; the water imbibed by this covering, becoming heated from the warmth of the body, is not so easily removed by the surrounding water.

Improved wooden cap.

The cap is a very dangerous instrument, obliging the Diver to keep his head constantly erect; and, consequently, preventing him from performing many useful operations. The slightest inclination of the cap, by any accident or movement of the wearer, renders him liable to be drowned, by the water ascending above his nostrils. To obviate these incon-

veniences, it has since been tried with some variations. A cap of wood, 14 inches in diameter at the top, 14½ at the bottom, and 18 inches high, was constructed; to the bottom of this a leather jacket was nailed, with sleeves which were tied at the wrists; there was also a girdle for the body. The skirts were loaded with three hundred weight of shot. The communication with a small air-pump above was made by a pipe in the usual manner, and the whole was lowered into the water by a crane. As soon as the apparatus was immersed, it was found to be so buoyant, from the air contained in the jacket, that it became necessary to add two hundred weight and a half to the cap, making three hundred weight and a half in all. The sleeves became so inflated and buoyant, that the Diver could not keep down his arms, and thus the water gradually rose in the cap; and he was nearly suffocated, after remaining three minutes and a half under water. The stiffness of the leather, and the rigidity of the whole apparatus, added to the other inconveniences, caused it to be soon laid aside. A Diving-bell, similar in form to this, was used at Vauxhall-bridge; but was found to be a very cumbrous and inconvenient machine.

Since the time of Dr. Halley, various alterations, and some improvements in the Diving-bell have been made, according to the nature of the employment for which it was required. If it has been wanted for temporary purposes, such as recovering objects which have been accidentally sunk, or exploring the bottoms of rivers or harbours for the purpose of removing obstructions, portability and economy have been chiefly attended to in its construction; when it has been employed for laying the foundations of wharfs, or the piers of bridges, larger and more expensive machines have been resorted to, aided by a mechanism for loco-motion, and for the lifting of heavy weights.

Spalding's Bell.

In 1776, Mr. Spalding, of Leith, had occasion to employ the Diving-bell, in attempting to recover some property from a ship which had been sunk. This machine was remarkable for its small size, containing only forty-eight gallons of air; it was conveyed about, and used with an open boat of six tons burthen. It was supplied with air in the same manner as Dr. Halley's, and its chief novelty consisted in its having suspended from its centre, on the inside, a considerable weight, which might be lowered or raised at the will of the operator; when this was removed, by lowering it to the bottom, the buoyancy of the machine caused it to rise with the Diver to the surface of the water. By allowing this weight to hang considerably below the bottom of the Bell, much danger was avoided of oversetting it by its resting on the stump of a mast, or on the edge of a precipice; a danger by no means imaginary, as in one instance he alighted on a flat piece of rock, within two paces of a dreadful chasm.

Another advantage which resulted from the small size of the vessel, was an extended power of locomotion. On a good sandy bottom he was able to move the Bell along horizontally, about six or eight yards in a minute, at the depth of ten fathoms below the surface. On muddy or rocky ground the progress was very much slower.

Klingert's exp.

Some experiments were made by Mr. Klingert, in the year 1797, at Breslau, by means of an air-tight case, covering half the body, and supplied with air from above; the operator descended to some depth in the Oder, and sawed through the trunk of a tree, which was at the bottom of the river. It must, however, be observed, that he required nearly six weeks to accustom himself to the use of the apparatus; and that wherever the air breathed is of a different density from that which is due to the depth of water at which it is used, considerable danger must be incurred from the chance of a rupture in any part of the apparatus, in which case the Diver would almost inevitably be drowned.

In 1802 some attempts were made in Dublin Bay to raise a vessel, which had been sunk a few years previous. A wooden Diving-bell, in the form of a truncated cone, was used on this occasion; and instead of sending down casks of air, a leather hose attached to it was connected with a forcing pump on the deck of a vessel; this was worked by a man, who easily supplied about seven gallons a minute.

Within the last thirty years, the employment of the Diving-bell, to assist in laying the foundations of buildings under water, has been of constant occurrence; and, under the direction of Smeaton and of Rennie, its character has been changed from a philosophical toy into that of a powerful tool of easy management, continually employed by the practical engineer.

Smeaton's Bell for Ramsgate Harbour.

In 1788 the first cast-iron Diving-bell was made, by the direction of Smeaton, for Ramsgate Harbour; its dimensions were 4½ feet high, 4½ feet long, and 3 feet wide, and it weighed 50 cwt. It was sufficiently large to contain two men at work within it; the air was supplied by a single forcing pump from above.

Rennie's for the same.

This machine being found inconvenient, and inadequate for the purpose, a Diving-bell was constructed in 1812 upon an improved principle, by the late Mr. Rennie. It was employed in the foundation of the extension of the west pier-head of Ramsgate Harbour, and was worked by a traversing frame moved in a direction corresponding to the shape of the head. It was found to answer so well, that the masonry was fixed with the utmost precision.

Improvements in submarine building.

It is from this period that must be dated a new era in the art of constructing masonry under water; which, in the hands of that celebrated engineer, was successfully adopted in all the great harbours which he projected and carried into execution: thus discarding the method of laying foundations by coffer dams, an expedient always expensive, and frequently impracticable.

Places supplied by Rennie.

Round Bells of cast iron and of copper have been occasionally made for the Pearl and Coral fisheries of South America; and from the following list of places to which Diving-bells have been supplied by Messrs. Rennie, the important and extensive use of this machine will be apparent. They have been provided at most of the Royal Dock-yards in England, and at several of those in the Colonies; for the Pearl fishery at Ceylon; for the repair of the damage done to the works at Cronstadt; for Port Patrick, Donaghee, Howth, Dunleary, Holyhead, Whitehaven, Sunderland; for the London and West India Docks; and for various individuals and Companies for South America.

Attempt on the Lutine frigate.

An attempt was made in 1822 to raise treasure from the Lutine frigate, which was sunk many years ago off the Texel. This vessel was known to have had a large

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sum of money on board, and it was expected that most of it would have been recovered; but, on examination, she was found to be so choked up with sand, and so difficult to get at from the bad weather, that the Divers were unable to penetrate her. There is, however, little doubt, that they would ultimately have succeeded, had not the interposition of the Dutch Government, and other legal difficulties, caused the scheme to be abandoned.

And at Vigo.

A similar undertaking is at present going on in the Bay of Vigo, with the hope of recovering some of the treasure supposed to have been sunk in some galleons about a century ago.

Description of the Diving-bell used at Plymouth.

As the construction and mode of management of the several Diving-bells now employed vary but little at different establishments, a description of the one employed at Plymouth, in which the writer of this paper descended, in company with two friends, may be sufficient to convey an idea of the most improved mode of constructing and governing them.

Shape and dimensions

It has been found, that for the purpose of building below water, the old form of a truncated cone was inconvenient, and the shape at present adopted is nearly that of a parallelopiped; the outside length of which is 6 feet 2¼ inches, height 5 feet 8 inches, and breadth 4 feet 6½ inches; the dimensions of the lower side, or bottom of the Bell, which is the only open side, are a few inches larger than those of the upper side.

Material.

In order to avoid the necessity of fastening weights to the Bell it is made of cast iron, by which means it is sufficiently heavy to descend in water, even when full of air; and being cast in one piece, and necessarily very thick, there is no danger of its leaking, or of its being fractured by accident.

Interior.

On the upper side, exactly in the centre, is a round aperture, communicating by a number of small circular holes with the interior, where they are all covered and closed by a piece of thick leather which acts as a valve; a strong leather hose is screwed on to the external aperture, and from two holes near its sides rise two strong chains, uniting in a ring, by which the whole machine is to be suspended.

There are also twelve circular apertures of from four to six inches in diameter, arranged in four rows on this upper side of the Bell; these are all fitted with very thick glass lenses, cemented into their places so as to be perfectly air-tight, by pressing them by an iron ring and screws against a bed of white lead and flannel. At the ends of the Bell are two seats, placed at such a height, that the top of the head is but a few inches below the top of the Bell; these will conveniently hold two persons each, but on some occasions a third person, or even a fourth, has found room on them. Exactly in the middle of the Bell, and about six inches above its lower edge, is placed a narrow board, on which the feet of the Divers rest. On one side, nearly on a level with the shoulders, is a small shelf, with a ledge to contain a few tools, chalk for writing messages, and a ring to which a small rope is tied. A board is connected with this rope; and after writing any orders on the board with a piece of chalk, on giving it a pull, the superintendant above, round whose arm the other end of the rope is fastened, will draw it up to the surface, and, if necessary, return an answer by the same conveyance. On the top of the Bell, on the inner side, it is usual to have some contrivance by which stone or other bodies may, if necessary, be suspended from the Bell. The weight of the whole apparatus is four tons. The leathern hose is connected with a double condensing pump, usually worked by four men. In order to give motion to the Bell, it is suspended by a windlass purchase tackle, which is fixed on a movable platform, having four wheels; these wheels move along an iron railway, which is itself fixed on another platform, having by the same means a motion in a direction transverse to the former, at right angles to each other. Thus by two iron railways, established on beams and supported by piles, the lower being fixed in the direction of the length of the wall, and the upper being on the lower movable plane, it is possible to give the Bell any position that may be required.

Machinery by which it is moved.

The plate (fig. 3 and 4) representing a side view, and a plan of this method of moving the Bell, will sufficiently explain its nature.

Fig. 3 and 4.

When the Bell is employed on board a vessel, which is necessary in some circumstances, its motions are governed either by a similar mechanism placed on a platform, extending over the stern of the vessel; or otherwise it is suspended from a pair of shears projecting over the bow or stern, which are themselves capable of being raised into a position nearly vertical, in order, by that means, to bring the Bell over the deck of the vessel.

The Diving-bell has been much employed at Plymouth in removing old anchors and rocks from various parts of the harbour; and, as an instrument for building under water, it is in constant and daily use.

In order to enter the Bell it is raised about three or four feet above the surface of the water; and the boat, in which the persons who propose descending are seated, is brought immediately under it; the Bell is then lowered, so as to enable them to step upon the foot-board within it; and having taken their seats, the boat is removed, and the Bell gradually descends to the water.

Descent.

On touching the surface, and thus cutting off the communication with the external air, a peculiar sensation is perceived in the ears; it is not, however, painful. The attention is soon directed to another object. The air rushing in through the valve at the top of the Bell overflows, and escapes with a considerable bubbling noise under the sides. The motion of the Bell proceeds slowly, and almost imperceptibly; and, on looking at the glass lenses, close to the head, when the top of the machine just reaches the surface of the water, it may be perceived, by means of the little impurities which float about in it, flowing into the recesses containing the glasses. A pain now begins to be felt in the ears, arising from the increased external pressure; this may sometimes be removed by the act of yawning, or by closing the nostrils and mouth, and attempting to force air through the ears. As soon as the equilibrium is established the pain ceases, but recommences almost immediately by the continuance of the descent. On returning, the same sensation of pain is felt in the ears; but it now arises from the dense air which had filled them endeavouring, as the pressure is removed, to force its way out.

Pain in the ears.

Light.

If the water is clear, and not much disturbed, the light in the Bell is very considerable; and, even at the depth of twenty feet, was more than is usual in many

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sitting rooms. Within the distance of eight or ten feet, the stones at the bottom began to be visible. The pain in the ears still continues to occur at intervals, until the descent of the Bell terminates by its resting on the ground. The light is sufficient, after passing through twenty feet of sea water, even for delicate experiments; and a far less quantity is enough for the work which is usually performed in those situations.

Arrival at the bottom.

The temperatures of the hand and of the mouth, under the tongue, were measured by a thermometer, but they did not seem to differ from those which had been determined by the same instrument previous to the descent; at least, the difference did not amount to one-sixth of a degree of Fahrenheit's scale. The pulse was more frequent.

Temperature of the body.

Pulse.

A small magnetic needle did not appear to have entirely lost its directive power, when placed on the footboard in the middle of the Bell; but its direction was not the same as that which it indicated on shore. This was determined by directing, by means of signals, the workmen above to move the Bell in the direction of one of the coordinates; a stick then being pressed against the bottom drew a line parallel to that coordinate, its direction by compass was ascertained in the Bell, and the direction of the coordinate was determined on returning to the surface after leaving the Bell.

Effect on the magnetic needle.

Signals are communicated by the workmen in the Bell to those above, by striking against the side of the Bell with a hammer. Those most frequently wanted are indicated by the fewest number of blows; thus a single stroke is to require more air. The sound is heard very distinctly by those above; but, it must be confessed, that to persons unaccustomed to it, the force with which a weighty hammer is driven against so brittle a material as cast iron is a little alarming.

Mode of conveying signals.

After ascending a few inches from the bottom, the air in the Bell became slightly obscured. At the distance of a few feet this appearance increased. Before it had half reached the surface, it was evident that the whole atmosphere it contained was filled with a mist or cloud, which at last began to condense in large drops on the whole of the internal surface.

Mistiness of the air in ascending.

The explanation of this phenomenon seems to be, that on the rising of the Bell the pressure on the air within being diminished by a weight equal to several feet of water, it began to expand; and some portion of it escaping under the edges of the Bell reduced the temperature of that which remained so much, that it was unable to retain, in the state of invisible vapour, the water which it had previously held in solution. Thus the same principle which constantly produces clouds in the atmosphere filled the Diving-bell with mist.

Explained.

The great works undertaken for the establishment of a Victualling-office at Plymouth, give constant and daily occupation to the Diving-bell. The rocks of Cremill Point, on which they are constructing, slope rapidly down into Hamoaze; and at the distance of about sixty feet from high water mark, the depth is twenty-five feet. Immediately beyond this, the water deepens almost suddenly to sixty feet. Nearly on the summit of this submarine precipice it is proposed to build the sea-wall, so that ships of any burthen may lie alongside of it. A wooden stage projects from the land, the standards of which are shod with iron to fix to the rock, and are held down by large stones bolted to them. On this stage are placed the moveable frames, by which the movements of the Bell are regulated; and it commands an extent of nearly twenty feet square. Immediately adjacent, under a boarded shed, stands the air-pump, at which four men are constantly employed, supplying air to the two men who are at work in the Bell below. Two other men guide the traversing platforms, which give motion to the Bell; and, assisted by a third, who remains always on the watch immediately above the Bell to attend to signals, they raise or lower the machine, or move it in any direction the convenience of the workmen may demand. The signal-man generally holds round his arm the small rope, which is fixed inside the Bell to raise to the surface the signal-board, on which written directions are sometimes conveyed. The work performed below consists in levelling the surface of the rock, which dips very considerably outward, to prepare it for the reception of the squared stones, of which the wall is to consist; this is partly executed by chipping away prominences with chisels, and partly by blasting, a process which will be presently described.

Sea-wall for the Victualling office at Plymouth.

Arrangements nearly similar are made for building the bridge over the Catwater at Plymouth; only the Bell is made of two layers of elm plank, with sheet lead between. The bed of the river having been scooped out at the place proposed for the piers, piles are driven down; and a platform being fixed on them, the squared stones, previously prepared, are suspended from the Bell, and are lowered down and fixed exactly in their appointed station, with as much precision as if the masonry were executed above water. In carrying on some part of these works it was necessary to employ the Diving-bell during the night; and as the supply of air was not found sufficient to admit enough candles to be burned in the Bell itself, a single wax-light only was taken down, and an iron grating being placed close to the surface of the water, immediately above the Bell, a fire was lighted on it, which was kept burning with as much flame as could be produced, whilst the men were at work below.

Bridge at Catwater.

Considering the extensive employment of the Diving-bell, few serious accidents have happened. Some years since, the Bell at Sheerness rested on the top of an old pile. The men within repeatedly gave the signal to lower instead of to raise the Bell; this being obeyed it fell over, and two out of three men who were in it were drowned; the third came to the surface, and was saved. On another occasion at Blackwall, a Bell, of which trial was being made on board ship, was mismanaged. There were three persons below when the water began to fill it. One of them, with great presence of mind, dived underneath the edge, came to the surface, gave the alarm, and saved his companions.

Rare occurrence of accidents.

It does not appear that the two men employed in working in the Bell at moderate depths do less work than they would in the open air; but as they keep from six to nine other men occupied in supplying them with air, and giving the requisite movements to the Bell, the expense of working under water is from four and a half to five and a half times as much as similar work above water.

Expense of working.

Some better estimates may perhaps be formed of the expense of such operations, from the payment to the

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Pay of the men.

men employed in clearing the entrance to Howth Harbour. The men attached to the Bell are paid by the ton weight for what they quarry and send up, viz. 6s. 6d. per ton for every hard rock that has chiefly to be blasted with gunpowder; 5s. 5d. per ton for easier quarried rock; and 4s. per ton for detached gravel and mud. At this rate they are able to earn on an average 20s. a week all the year round. The average tonnage of rock raised by four men per day is about 3½ tons, and of detached stone 5½ tons.

Blasting.

The following is the method of blasting rocks by the aid of the Diving-bell:

Three men are employed in the Diving-bell; one holds the jumper, or boring-iron, which he keeps constantly turning; the other two strike alternately quick smart strokes with hammers. When the hole is bored of the requisite depth, a tin cartridge, filled with gunpowder, about two inches in diameter and a foot in length, is inserted, and sand placed above it. To the top of the cartridge a tin pipe is soldered, having a brass screw at the upper end. The Diving-bell is then raised up slowly, and additional tin pipes with brass screws are attached, until the pipes are about two feet above the surface of the water. The man who is to fire the charge is placed in a boat close to the tube, to the top of which a piece of cord is attached, which he holds in his left hand. Having in the boat a brazier with small pieces of iron red hot, he drops one of them down the tube, this immediately ignites the powder, and blows up the rock. A small part of the tube next the cartridge is destroyed; but the greater part, which is held by the cord, is reserved for future service. The workmen in the boat experience no shock, the only effect is a violent ebullition of the water, arising from the explosion; but those who stand on the shore, and upon any part of the rocks connected with those which are blowing up, feel a very strong concussion. The only difference between the mode of blasting rock practised at Howth and at Plymouth is, that at the latter place they connect the tin pipes by a cement of white lead. A certain depth of water is necessary for safety, which should not be less than from eight to ten feet.

The usual time during which the men work in the Bell is four hours, when they are relieved by the pumpers, whose place they take; but at Howth they work during the summer five hours one day, and ten hours the next, and thus alternately.

Desirable experiments.

As opportunities of descending in the Diving-bell so frequently occur, it may be useful to indicate a few experiments which it would be interesting to make, and which might perhaps contribute towards the perfection of the machine.

The temperature of the air and the water at the surface being observed at intervals, that of the water at different depths should be noticed, as well as that of the air in the Bell; the dimensions of the Bell; the number of persons in it; and the quantity of air supplied in a given time being remarked, which latter can be known by the number of strokes made by the pumps, and the capacity of their cylinders. It would also be desirable to employ Mr. Daniel's hygrometer, and to notice its indications at different depths, both in ascending and descending, and in the open air. The state of the pulse of all the persons descending should be registered, more particularly after continuing some time at the bottom. The temperature of the body should be measured by a thermometer placed under the tongue; this would show whether breathing a condensed atmosphere increases animal heat. The density of the air may be found, either from the depth of the bottom of the Bell below the surface, or by taking down a small glass tube closed at one end, having a small portion of mercury put into it previous to the descent, so that it may contain a portion of the atmospheric air; this will be compressed by the increasing density of the air in the Bell, and by means of a graduated scale, the space it occupies at different depths may be observed; from this and the temperature the pressure may be found.

The greatest depth at which the Diving-bell has yet been employed, is about ten fathoms, or sixty feet. In one instance a Bell was sent down with one person in it, without an air-pump, to the depth of eleven fathoms. He remained below twenty minutes, and accomplished his purpose of fastening a rope to a barge that had been sunk off Sheerness. The density of the air contained in it is, in such circumstances, nearly three times that of the atmosphere. It would be highly interesting to know whether the number of inspirations made in a given time, in air of such density, is less than that of those made under ordinary circumstances; and also whether the same, or a less proportion of the oxygen of the atmosphere is converted into carbonic acid; and also whether the bulk of air taken into the lungs at each inspiration is the same as they usually receive. Some of these inquiries might be answered by taking down a small apparatus for ascertaining the quantity of carbonic acid contained in the air of the Bell at different times; or, still better, by taking down a number of bottles filled with water, emptying them, and closing their mouths at the different times required; the air thus collected might be examined at leisure. It would be necessary when these means are employed, that the two or more persons descending in the Bell should, when they reach the bottom, order the men above to pump strongly for a short time; then, having opened one bottle, emptied, and closed it, they should order the pumping to cease; and then, noting the thermometers and making any other necessary observations, they should at intervals empty other bottles. This may be continued until the air becomes unpleasant for respiration, by the consumption of its oxygen. The state of the pulse, the number of inspirations in a given time, and heat under the tongue, should be continually noted; also the internal dimensions of the Diving-bell should be carefully measured; and the distance of the water from the top, both before and after the experiment.

Diving-boat.

The connection of the Diving-bell with a weighty apparatus above water, renders it unfit for very extensive motion; it became therefore desirable, if possible, to separate it from this incumbrance, and to enable it to move freely through the water, and depend solely on its own resources.

But few attempts have been made to accomplish this object, some of the most interesting of these we shall relate; and conclude with the description of a plan which seems calculated to attain the purpose, and which possesses the advantage of offering several facilities and improvements to the present method of using the Diving-bell.

One of the first attempts to descend to the bottom

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Day's Diving-boat.

of the sea, remain there during some time, and rise again at pleasure, was made at Plymouth in the year 1774. Mr. Day, its unfortunate projector, was an illiterate man, in indigent circumstances; he had occupied himself several years with his plan, from which he expected to derive great emolument. Having proposed it to a gentleman of the name of Blake, as an affair by which money might be made, it was approved; and, after making a model, Day was sent to Plymouth, in order to take steps for its execution.

Having purchased a sloop of fifty tons, it was prepared by building an air-tight chamber in the middle, twelve feet long, nine broad, and eight feet deep, and capable of containing seventy-five hogsheads of air. Considerable pains were taken to make this as strong and as secure as possible. In the middle of the top of this chamber was a square hole, or scuttle, just sufficiently large to admit a man; it was bevelled outwards, in order that the valve, which was to close the chamber, might be driven in more tightly. Screws were applied to this valve, in order to screw it home; and it as well as the scuttle was lined with flannel.

On the deck of the vessel, three buoys, of different colours, white, red, and black, were fixed by plugs, in such a manner, that they might be disengaged by driving another plug from the inside of the chamber. These were designed as signals to indicate the state of health of the adventurer during his stay under water; the white was to denote his being very well, the red indifferent, and the black his being very ill.

The ballast of twenty tons, by which the vessel was to be sunk, and by disengaging of which it was to be raised again, was fixed to four iron rods passing through tubes into the chamber.

The vessel was ballasted internally with ten tons, which, with the twenty suspended from her, would, it was imagined, cause her to sink when full of water.

Fatal experiment.

Mr. Day was so confident of success, that he would not allow of any precautions being used for raising her, in case of the experiment failing. When the day appointed for the experiment arrived he appeared more than usually cheerful, and watched the hour with the greatest impatience and most sanguine expectations of success. His equipment consisted of a hammock, a watch, a small wax taper, a bottle of water, and a couple of biscuits; and having near him a barge, on board of which were his patron, Mr. Blake, and his servant, the bargeman, and two other persons, he went to execute his grand and last experiment. The ballast being insufficient, additional stones were put on board, to the amount of about twenty tons. When the vessel was just sinking, he stripped off his coat and waistcoat, observing, that "he believed he should have a hot birth of it;" and then retiring into his chamber, with the greatest composure he drew down the valve, a few additional stones were thrown in, and the vessel gradually sunk.

In a few minutes after his descent the water on the spot became greatly agitated; but the accounts of it differ; some of the men declared it was like the eddy which always ensues on the sinking of any very large body; but Mr. Blake thought it attended with a violent ebullition of air. They watched carefully if any of the buoys should be sent up as signals, but none appeared; and anxiety became intense, as the time approached which determined the fate of this unfortunate man. Two o'clock on the following day was the time appointed for his rising. Thousands of spectators covered the surrounding hills, but hour after hour passed away, and the feverish sensations of anxious expectation gradually subsided into melancholy disappointment.

On the following day, all the resources which the Dock-yard could supply were employed in endeavouring to raise the vessel. Three days uninterrupted labour showed the hopelessness of the task, which, being then given up, was subsequently resumed at the expense of an individual, with similar want of success.

Thus perished a man, whose intrepidity resulted from his ignorance of the dangers he encountered; and who fell a victim to his obstinate confidence in the success of a plan, concerning which his knowledge was totally insufficient to enable him to judge. The depth of water in which the vessel sunk was twenty-two fathoms; the pressure of more than four atmospheres thus produced, in all probability crushed in the sides of the chamber, soon after it reached the bottom.

Bushnell's American Diving vessel.

In the year 1787, a description was given in the *American Philosophical Transactions* of a Diving vessel, invented by a person named Bushnell. It consisted of a strong water-tight vessel, shaped like two upper shells of the tortoise joined together; it contained sufficient air to last the operator half an hour, without receiving a fresh supply. It was ballasted with lead, so as just to float; and was made to sink by admitting water through a valve, which was driven out by a forcing pump when it was necessary to rise to the surface. It had an oar for rowing in the form of a screw, which, on being turned, would cause the vessel to advance in different directions, according to the way in which it was turned; and also a rudder. There were also thick glass windows, and two air pipes; one for admitting, the other for discharging air. These were so contrived, as to open on reaching the surface, and close when any water began to enter them. It required many trials to render the operator skilful in the use of this machine; and the inventor, who seems to have contrived it solely for the purpose of blowing up ships, made an experiment at New York. The Diving-boat reached an English frigate, but the operator was unable to attach to it the magazine he brought out, and appears to have given up his object in considerable alarm. Several other trials were subsequently made, and the reports of them, if true, show, that, as a Diving-boat, it had a certain degree of success, although the inventor failed in his more destructive projects.

Fulton's plunging-boat.

A plan nearly similar was proposed in France by an American engineer, named Fulton. In an account of his life, published at New York, it is stated that the machine which he called a Plunging-boat was adapted for sailing on the surface of the water, as well as navigating below it; and that in an experiment made on the 3rd of July, 1801, Fulton himself, with three companions, descended in it to the depth of twenty-five feet, and remained one hour below, in perfect darkness. He afterwards descended with candles, and then added a glass window to the boat, and also carried down a copper globe of the capacity of a cubic foot, into which 200 atmospheres were forced. With these means he remained under water during four hours, and moved about at pleasure. It is singular that after

such considerable success in a first effort, neither the French, nor English, nor the American Government, with each of which he was successively in treaty, could be induced to patronize this part of his plan. Possibly the very imperfect success of the more destructive part, by which vessels were to be blown up by torpedos, contributed to the rejection of that which was more ingenious; yet the latter ought certainly to be perfected, before the former can be expected to succeed.

Proposed Diving-boat.

In all the plans above mentioned, air of a density less than that due to the depth of water at which the machine is to float, is to be contained within it; it must therefore be exposed to a very considerable force, tending to crush it; this may be obviated by making the Diving-boat open at the bottom, like the Diving-bell; the pressure within and without will then be nearly equal, and it will be more easy to carry on any operations for which it may be required. One inconvenience, however, will attend such a construction; it will be more difficult to retain the vessel at any given depth beneath the surface, because as soon as it is reduced to the specific gravity of water, it will begin to sink, and will continue with an accelerated velocity, unless some counteracting cause is applied.

Fig. 5 and 6.

Fig. 5 and 6 represent a side view and plan of a Diving-vessel. Its length is twelve feet, including the two triangular ends of three feet each; its breadth is three feet, and its height is five feet. This form, which is obviously not the best adapted for motion in a dense fluid, is used merely in order to simplify the calculations. The lower part of each of the triangular ends is filled by a copper case marked *a a*, half an inch thick, and one foot nine inches deep. Its use is to contain water for ballast, or air, if necessary; and it forms a seat for the men; it will weigh 1200 pounds. Close to the side of the vessel, and extending longitudinally between these, are two other copper cases, not quite one inch thick, marked *b b*, one on each side; they will contain together about 6·16 cubic feet, and will weigh about 2300 pounds. A pump must be fixed in some part of the vessel, and must be capable of being connected by means of stop-cocks with any of the four cases just mentioned. At each end on the outer side must be two plates for rudders, one to act in an horizontal, the other in a vertical plane; these must admit of being fixed at any given angle by the persons on the inside.

Thick flat glasses must be fixed on the top, and at some parts in the sides of the Diving-boat, in order to admit light, and to allow those within it to see objects around them. Several hollow copper spheres must be provided, eighteen inches in external, and fifteen inches in internal diameter; these will each contain about one cubic foot, and will weigh about 400 pounds. The boat made of copper, one-fifth of an inch thick, will, together with the apparatus, weigh about 2400 pounds, and will displace a quantity of sea-water equal to nearly 8650 pounds. If four men navigate it, we shall have for the weight of the whole equipment,

Boat and apparatus	2400
Air cases	1200
Oxygen cases	2300
Three spheres	1200
Four men	600
Triangular air cases filled with water	1000
	8700

In this state the boat is fifty pounds heavier than an equal bulk of water, it will of course sink; but as any part of the 1000 pound weight of water may be pumped out, the whole apparatus may be reduced to such a specific gravity as just to sink. Some mechanism must be adapted to the vessel, by which the men within may be able to propel her through the water. Probably the most advantageous system would be to have a long metal bar passing out of the boat through a stuffing box, to the outer end of which two planes may be attached by joints, in such a manner as to extend themselves completely when pushed from the boat by the men within, and nearly to close themselves when drawn in the contrary direction or towards the boat. Thus in the first case they would present a wide surface when making the stroke, and a very small one on the returning stroke; another advantage would be, that the act propelling this vessel would be very similar to that of rowing. When the boat is reduced to such a specific gravity as just to sink, the two rudders, the axes of which are parallel to the horizon, must be fixed at such an angle, that that part of the propelling force which is thus converted into a vertical one, may just counteract the gravitation of the machine. The most important point in the employment of such a vessel, is the securing a supply of air, to enable the men to remain under water a sufficient time. The quantity of oxygen usually consumed by an individual is, according to the experiments of Messrs. Allen and Pepys, 26·55 cubic inches per minute, which agrees very nearly with the quantity assigned by Sir H. Davy; an allowance of 30 cubic inches per minute will therefore be ample. Every cubic foot of oxygen which can be carried in the vessel will supply one man during $\frac{1728}{30} = 57{\cdot}6$ minutes or about one hour. The two air vessels at the sides, as also the three spheres, may be filled with oxygen, condensed into thirty atmospheres. Oxygen is easily prepared from the black oxide of manganese; and the condensation of gases to the density mentioned, is practised every day by one of the London Gas Companies. The quantity of oxygen would stand thus:

	Cubic feet.
Two air cases	6·16
Three spheres	3·00
	9·16
Atmospheres	30
Number of hours' supply for one person	274·80

Supposing four persons in the vessel, they would take down with them sufficient oxygen to last them above sixty-eight hours, or more than two days and a half.

In order to get rid of the carbonic acid which would be produced, it would be necessary to employ a cream of lime just slaked, or a strong solution of ammonia, either of which would absorb it almost as quickly as it would be produced.

Another method of procuring a fresh supply of air might in some cases be had recourse to, particularly when the vessel is near the surface; a leathern hose, connected at one end with the pump, and having a light substance to enable the other end to float on the water, might be pushed out under the edge of the vessel, and it would instantly rise to the surface; the first few strokes of the pump would draw water, which would

immediately be got rid of, and fresh air might now be pumped in, either for immediate use, or it might be condensed in one of the cases for future service. If it should be feared that the float would discover the boat to an enemy, it might easily be disguised in the form of a sea-bird. The method of supplying a vessel under water with oxygen, might perhaps be applied with economy at our Dock-yards, where the force for condensing might be derived from the steam-engine; it would be particularly useful if the Diving-bell should ever be employed at much greater depths, as the difficulty of using the air-pump then becomes considerable.

The Diving-boat may be employed for two different objects, either as a movable Diving-bell, or as a mode of crossing undiscovered a considerable distance of water. It will be useful therefore to consider the danger to which it will be exposed under both circumstances. As a Diving-bell it may in descending, by striking on some uneven rock at the bottom, be overset; this may be prevented by lowering one or more of the copper spheres to the bottom, and then making the men pull the boat down to them. When it is descending, water will enter the Bell and condense the air within; this water must be driven out by letting air out of one of the cases.

When the boat has reached the bottom, there may occur a difficulty in again rising to the surface; if it do not rise, after all the water is pumped out of the air cases, it will be necessary to loosen the tackle which suspends the spheres to the bell, and having thus left a considerable weight at the bottom, it will be easy, when the Diving-boat by approaching the surface has acquired greater buoyancy, to pull them up to their proper place in it. If it is found necessary to return to the surface frequently, and again descend, another method might be employed; its expense would however in some cases be an objection. A large bag, made perfectly air tight, might be filled with carbonic acid, by decomposing the carbonate of potash or soda or ammonia with sulphuric acid; every pound of the salt would fill more than three and a half cubic feet at the ordinary pressures, which would of course be diminished according to the depth; thus a few pounds of the salt might give a considerable power of buoyancy, which might be immediately got rid of on approaching the surface, by letting out the carbonic acid under the edge of the Diving-boat. The same means might, if required, be adopted for driving the water out of the air vessels; it would, however, be necessary in that case to pump in a small portion of oil, which floating on the surface of the water, would prevent it from absorbing the carbonic acid. One general principle to be observed is, that as many of the weighty parts of the Diving-boat as possible ought to be capable of being unshipped, in order to leave them at the bottom and allow the vessel to rise if any unfavourable circumstances take place. In examining the bottoms of harbours, it would be convenient to carry down a considerable quantity of common air, in order to drive the water out of the boat in descending, and it might happen that sufficient oxygen should not be carried; thus, if the boat descend five fathoms, it must carry in the air vessels a supply of common air enough to fill the boat, because at that depth the air will be condensed to half its bulk. As this circumstance diminishes the quantity of oxygen which is retained, it will be necessary to have a boat in attendance on the submarine one, in order to lower one or more of the hollow spheres, containing oxygen or atmospheric air as may be required; directions to this effect can be easily transmitted from below, by sending up an order written on a float attached to the end of a line, this will be seen by the persons in the upper boat, and they will lower a sphere, having first fastened the float and line to it, by which means on its reaching the bottom, the persons in the Diving-boat will move towards it, and having emptied it of its air, will make another signal to have it drawn up. In traversing under water, it will be desirable not to allow the Diving-boat to sink deeper below the surface than is necessary for its complete concealment. A movable grating should be placed at the bottom of the open part of the boat, on which the men may occasionally stand; and it might perhaps be found convenient to close the vessel completely by a leathern apron beneath this, or by some other contrivance, this would assist in preventing it from sinking, and also enable it to make less resistance in moving through the water. The depth at which it is, may at any time be ascertained by a tube, closed at one end, and having a small portion of air confined in it by a little quicksilver. By a similar contrivance on a larger scale, (if, for instance, a piston were fitted into a cylinder closed at one end,) it would be easy to keep the boat at any given depth; for the piston might be so adjusted, that when the vessel descended, it should, by being pushed in, open the cock of one of the condensed air cases, and thus render it more buoyant; and if the boat rose towards the surface the piston by being driven outwards might open a stopcock in the top of the vessel, which by letting out air would cause it to descend.

The greater part of the weight of the machine is placed near the bottom; but if, notwithstanding this, there should be any danger of its oversetting, one or more of the hollow spheres might be immediately lowered to the bottom, and the Diving-boat lowered to a less disturbed part of the water; but if it is necessary to advance, notwithstanding this danger, it would be easy by means of hollow cylinders kept in the boat, to form a kind of mast, projecting downwards from ten to fifteen feet from the middle of the Diving-boat, and having connected the three copper spheres by three rings with this mast, they might be lowered down to the end of it. Thus a weight of 1200 pounds might in a few minutes be suspended from so long a lever as effectually to keep the boat steady.

Some difficulty might be experienced in directing a boat under water; the compass would be the chief instrument to be relied upon, but in any situation where the soundings are known, the lead might be advantageously employed: it will, however, be necessary to know the depth at which the Bell is; this may be found by sending up a float, or by the quicksilver in the tube just referred to.

If it is found requisite to make the same voyage frequently, as, for instance, into an enemy's harbour, it might perhaps be better to lay down a small anchor at the extremity, to which a rope should be fixed, this may be continued until some bend in the direction would make it necessary to fix another, from which another rope might proceed, and so on to some known point of departure. By these means access might be

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had at any time of day or night, and in any state of the tide.

Fig. 1 and 2 are the plan and section of the Diving-bell, which has been described in the text.

Fig. 3 is an elevation, and fig. 4 is a plan of the apparatus by which motion is communicated to the Bell in any direction.

A is the Diving-bell represented as near the bottom of the water.

B B are the upright supports of the frame work.

C C are horizontal beams, supporting

D D, the beams on which are fixed the toothed railway, on which the lower movable platform traverses in the direction of the length of the wall.

E E is that movable platform which is supported by toothed wheels, *a a*, which act on the rack fixed in D.

Motion is communicated to these wheels by turning the capstan heads, *b*, *b*, which are fixed in the same axis as the small pinions adjacent to them; these pinions are in gear with the wheels, *a*, *a*,

On the end beams of the platform, *e*, *e*, are fixed racks similar to those just described, and the upper movable platform traverses upon them by a mechanism similar to that by which the lower platform is moved.

The upper platform F supports the machinery for raising and lowering the Bell. This consists of two handles, *e*, *e*, fixed at the axis of a pinion, which gears into the wheel *f*. On the axis of this wheel is another pinion, which gears into the wheel *g*, which is fixed on the axis of the barrel round which the rope is coiled, which, through the intervention of a pair of blocks, raises the Diving-bell.

H is a double forcing-pump placed near the apparatus just described, by which air is conveyed to the people in the Bell.

Fig. 5 represents a view of the Diving-boat, as it would appear if cut through from end to end.

Fig. 6 represents the plan of the Diving-boat.

A A are the two triangular air cases at the ends.

B B are the two cases for oxygen.

C is the air-pump to be connected by stop-cocks with either of the four cases just described: these connecting pipes and stop-cocks are not engraved in the figure.

D is one of the copper spheres.

F F are the rudders for regulating the motion of the Boat in ascending or descending.

G G are rudders for steering it in an horizontal position.

H H is a movable trellis at the bottom, on which the men within may occasionally stand.

I is the instrument by which motion is given to the boat, it consists of two planes movable in joints. These open when pushed from the boat by the men within, and being prevented by stops at their back from forming a greater angle than 180° they offer considerable resistance. On the returning stroke they close to within a small distance of each other, and thus cause very little resistance to the motion of the boat. The bar on which they are fixed passes into the boat and through a stuffing box, and traverses it to the opposite end, passing through two collars, K K.

L L L L are windows to admit light formed of thick glass, bedded in white lead and flannel, and screwed into recesses in the vessel so as to be air tight; covers are placed outside, which may be moved by axes passing through stuffing boxes. These may be occasionally used to prevent the fracture of the glass.

DIVEL, *Devil* (q. v.) so written by old writers.

DI'VEL, v. } Lat. *divellere*; (*Dis*, and *vellere*, to
DIVU'LSION. } tear. Of unsettled etymology.)

To tear or rend; to pluck or pull asunder.

At the first littering, their eyes are fastly closed, that is, by coalition or joining together of the eye-lids, and so continue until about the twelfth day; at which time they begin to separate, and may be easily *divelled* or parted asunder.

Sir Thomas Brown, book iii. ch. xxvii.

Empedocles holdeth that nature is nothing; only that there is a mixture and *divulsion*, or separation of elements.

Holland. Plutarch, fol. 669.

If you should hold them perpendicular to it, their *divulsion* would not cease to be difficult, provided it were attempted to be made by suddenly pulling one of the broad surfaces from the other in a level line, and not by making one of the surfaces slide upon the other.

Boyle. Works, vol. i. p. 406. *History of Firmness.*

DIVERB, Lat. *diverbium*; (*Dis*, and *verbum*, a word; *quia* diversi *loquantur*. Vossius.) The Latin usages of *diverbium*, and the English of *Diverb* (only found in Burton) are very different. The English word is applied to,

An antithetical proverb or saying, in which the parts or members are contrasted or opposed.

England is a paradise for women, a hell for horses; Italy a paradise for horses, hell for women, as the *diverbe* goes.

Burton. Anatomy of Melancholy, fol. 597.

Austin l. 4. *de Civitat. Dei*, c. 9. censures Scævola, saying and acknowledging, *expedire civitates religione falli*, that it was a fit thing cities should be deceived by religion, according to the *diverbe*, *Si mundus vult decipi, decipiatur*, if the world will be gulled let it be gulled. *Id. Ib.* fol. 646.

DIVERBIUM in the Latin Drama was the Dialogue or Soliloquy opposed to the Choric parts. It is a word of rare occurrence, Liv. vii. 2.

DIVE'RGE, } Lat. *divergere*; *Di*, and *vergere*,
DIVE'RGENCE, } (from *vert-ere*, Vossius.) to turn.
DIVE'RGENCY. } To turn away or apart; (*sc.* from the same point,) to bear or direct the course separate ways, to separate points.

The rays proceeding from nigh objects do more *diverge*, and those from distant objects less.

Derham. Physico-Theology, book iv. ch. ii. (note 27.)

As birds and fishes are in divers things conformable, so in some sort they are in their eye; to enable it to correspond to all the convergencies and *divergencies* of the rays which the variations of each of the mediums may produce.

Id. Ib. (note 28.)

DIVERGE. — DIVERS.

Etheired's house the center of six ways,
Diverging each from each, like equal rays,
Himself as bountiful as April rains,
Lord paramount of the surrounding plains,
Would give relief of bed and board to none,
But guests that sought it in th' appointed one.
Cowper. Hope.

This confused appearance of the object doth therefore seem to be the medium, whereby the mind judgeth of distance in those cases, wherein the most approved writers of optics will have it judge by the different *divergency*, with which the rays flowing from the radiating point fall on the pupil.
Berkeley. Works, vol. ii. p. 224. *A New Theory of Vision.*

Thus it is the province of the philosopher, to discover the true direction and *divergence* of sound propagated by the successive compressions and expansions of air, as the vibrating body advances and recedes.
Sir William Jones. Works, vol. iv. p. 167. *On the Musical Modes of the Hindus.*

These changes in the eye vary its power over the rays of light, in such a manner and degree, as to produce exactly the effect which is wanted, viz. the formation of an image upon the retina, whether the rays come to the eye in a state of *divergency*, which is the case when the object is near to the eye, or come parallel to one another, which is the case when the object is placed at a distance. *Paley. Natural Theology*, ch. iii. p. 27.

DI'VERS, or DI'VERSE, *v.* DI'VERSE, *adj.* DIVE'RSLY, DIVE'RSENESS, DIVE'RSIFY, DIVERSIFICA'TION, DIVE'RSIFIABLE, DIVE'RSION, DIVE'RSITY, DIVE'RSORY, DIVE'RS-SPEAKING, DI'VERSLY-TEMPERED, DIVE'RSIVOLENT, DIVE'RT, DIVE'RTER, DIVE'RTINGLY, DIVE'RTIVE, DIVE'RTISE, DIVE'RTISEMENT.

Fr. *divers*; It. and Sp. *diverso*; Lat. *diversus*, from *divertere*, *diversum*, to turn away or aside; (*di*, and *vertere*, to turn.)

To *diverse* or to *divert*, Fr. *diverter*; to *turn* away, aside or apart from; to bend or draw away, to withdraw; metaphorically, to withdraw the thoughts, the attention, *sc.* from severe study, from painful subjects; and thus, to amuse, to cheer, to please. And so also is used—to *divertise*.

Diverse, adj. turned away, apart or aside, and thus pursuing a different course; different, sundry, several, various, dissimilar, unlike.—Wiclif renders—*et nihil discrevit*,—and nothing *diversed*, i. e. made no difference or distinction.

To *diversify*; Fr. *diversifier*; Sp. *diversificar*; It. and Lat. *diversificare*; to be or cause to be different, various, dissimilar, unlike; to variegate: and, as Cotgrave says, "to deck with sundry colours, work in various fashions; interlace or mingle sundry forms together; to change or alter often."

And lette clepe þat water aftur Auerne
And seyde þorȝ *diverse* tonge me clepede hit Senerne.
R. Gloucester, p. 27.

Jewes, Gentiles and Sarrasines. lugen hem selve
That leeliche þei by leyven. and ȝut here lawe *diversen*.
Piers Plowman. Vision, p. 292.

For alle we ben breythrene. þauh we be *diversliche* clothede.
Id. Ib. p. 246.

And God that knewe hertis baar witnessyng and ghaf to hem the Hooli Goost as also to us, & nothing *diversyde* bitwixe us and hem, and cleanside the hertis of hem bi feith.
Wiclif. The Dedis of Apostles, ch. xx.

And *dyuerse* ther be, but it is al oo spirit: and *dyuerse* seruyces ther ben, but is it al oo Lord: and *dyuerse* worchyngis ther ben, but al is oo God that worchith alle thingis in alle thingis.
Id. 1 Corynthians, ch. xii.

And thei herden these thingis and weren *dyuersell* turmentid in her hertis, and grenniden with teeth on hym.
Wiclif. The Dedis of Apostles, ch. vii.

Whan folk han laughed at this nice cas
Of Absolon and hendy Nicholas,
Diverse folk *diversely* they saide.
But for the more part they lought and plaide.
Chaucer. The Reves Tale, v. 3855.

And for there is so great *diversite*
In English, and in writing of our tong
So pray I to God, that none miswrite the,
Ne the misse metre, for defaut of tong.
Id. The fifth Booke of Troilus, fol. 194.

What shall befalle here afterwarde
God wote, for nowe vpon this tide
Men see the worlde on euery side
In sondrie wise so *diuersed*
That it well nigh stant all *reuersed*.
Gower. Conf. Am. Prologus, fol. I.

But for there is *diuersitee*
Within himselfe, he maie not laste.
Id. Ib. fol 7.

The Gospel is euery where one, though it be preached of *diuers*, and signifieth glad tydinges, that is to witte, an open preachyng of Christ and the holy testament & gracious promises that God hath made in Christ's bloud, to all that repent and beleue.
Tyndall. Workes, fol. 127. *The Obedience of a Christian Man.*

A spoyle of *diuers* coloures for Sisara, a spoyle of *diuerse* coloures w' brodered workes, *dyuerse* coloured browdered work for the necke for a praye. *Bible, Anno* 1551. *Judges*, ch. v.

I am of Quintilian's opinion, that I wolde haue hym lerne Greke and Latine authours bothe at one tyme, or els to begyn with Greke, for as moche as that is hardest to come by: by reason of the *dyuersytie* of tonges, whiche be fiue in nombre, and all most be knowen, or elles vneth any poete can be wel vnderstande.
Sir Thomas Elyot. Gouernour, book i. ch. x.

Yet lest ether the simple shuld be discouraged, or the malicious haue any occasion of iust cauillation, seing some translations reade after one sort, and some after another, wheras all may serue to good purpose and edification, we haue in the margent noted that *diuersitie* of speech or reading.
Geneva Bible, 1561. *Epistle to the Reader.*

The wordes which the Scripture vseth in the worshipping or honouring of God are these: loue God, cleaue to God, dread, serue, bow, pray, and call on God, beleue and trust in God and such like; which wordes all we vse in the worshipping of man also, how be it *diuersly*, and the differēce thereof doth all the Scripture teach.
Tyndall. Workes, fol. 269. *Answer to Sir Thomas More's Dialogues.*

But you, this *diuersenesse* that blamen most
Change you no more, but still after one rate
Treate you me well; and kepe you in that state.
Wyat. Of Change of Mynde.

But well assured in his manly hert
List not once aside to *diuert*
But kept his way.
Lidgate. The Story of Thebes, part ii. fol. 331.

When the earle had searched all the coaste of Fraunce, and had found not one pirate or sea robber, he was aduertised by hys espials that they heryng of his armie, were *diuerted* to the partes of Britayn. *Hall. Henry IV. The ninth Yere.*

He beyng of his approache, credibly aduertised, by his espials, *diuerted* from the kynges waies, and toke his iorney toward London. *Id. Henry VI. The thirtieth Yere.*

Then each to other well affectionate
Friendship professed with vnfained heart,
The red crosse knight *diuerst*; but forth rode Britomart.
Spenser. Faerie Queene, book iii. can. 4.

It was not an ill conceit of Menedemus the Eretrian, that there was but one virtue which had *divers* names.
Taylor. Polemical Discourses, fol. 649. *Of Repentance*, ch. iv. sec. 3.

Wonder it is to see, in *diuerse* minds
How *diuersely* Loue doth his pageants play,
And shewes his powre in variable kinds.
Spenser. Faerie Queene, book iii. can. 5.

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DIVERS.

Cicero, Plautus, Pausanias, and others have remembered divers sorts of lots, used by the Romans, Grecians, and other nations: as in the division of grounds or honours; and in things to be undertaken: the two first kinds were called *diversory*; the third divinatory; and into one of these three all may be reduced.
Raleigh. History of the World, book ii. ch. xvi. sec. 2.

Where *divers-speaking* zeal one murmur finds,
In undistinguish'd voice to tell their minds.
Daniel. History of the Civil Wars, book ii.

It will be harder to gainsay, than for me to evince that in the teaching of men *diversly-temper'd* different ways are to be try'd.
Milton. Works, vol. i. fol. 144. *An Apology for Smectymnuus.*

O gold! what a God art thou! and O man, what a Devil art thou to be tempted by such a cursed mineral! You *diversivolent* lawyer, mark him. *Webster. The White Devil*, act iii.

But to this inner earth *divert* we from the deep,
Where those two mighty meres, outstreach'd in length do wander.
Drayton. Poly-olbion, song 28.

It [angling] was, after tedious study, a rest to the mind, a chearer to the spirits, a *diverter* of sadness, a calmer of unquiet thoughts, a moderator of passions, a procurer of contentedness; and begat habits of peace and patience.
Walton. In his Life.

With the history of animals they should be showed anatomy as a *divertisement*, and made to know the figures and natures of those creatures which are not common among us, disabusing them at the same time of those errours which are universally admitted concerning many. *Cowley. Essays. The School.*

Justification there we see is expressed a result of Christ's redemption, and the act of God consequent thereon; so is remission of sins; God by them jointly demonstrating his justice and goodness, so that they may be well conceived the same thing *diversly* expressed, or having several names according to some *divers* formalities of respect. *Barrow. Sermon* 5. vol. ii.

From hence there is a general inclination in men to worship the Deity impressed from the author of nature; but the ways are *diverse*.
Bates. Works, vol. i. p. 106. *The Christian Religion proved by Reason*, ch. i.

Which directions being of necessity no other than general, are and must be left to be *diversified* in particular, according to every man's own sense of his private and personal wants.
Clarke. Sermon 19. vol. x.

I could propose *divers* ways of bringing this to trial, there being several insipid bodies, which I have found this way *diversifiable*.
Boyle. Works, vol. iv. p. 263. *On the Mechanical Production of Tastes*, exp. 9.

These last named principles are more numerous, as taking in the posture, order, and situation, the rest, and above all, the almost infinitely *diversifiable* contextures of all the small parts.
Id. Ib. vol. iv. p. 281. *Of the Chymist's Doctrine of Qualities.*

There will be small reason to deny these to be true colours, which more manifestly than others disclose themselves to be produced by *diversifications* of the light.
Id. Ib. vol. i. p 691. *Experimental History of Colours*, ch. iv.

You, for these ends, whole days in council sit;
And the *diversions* of your youth forget.
Waller. To the King.

But see in all corporeal nature's scene,
What changes, what *diversities* have been!
Matter not long the same appearance makes,
But shifts her old, and a new figure takes.
Blackmore. Creation, book v.

Then am I vanquish'd, must I yield, said she,
And must the Trojans reign in Italy?
So fate will have it, and Jove adds his force;
Nor can my pow'r *divert* their happy course.
Dryden. Virgil. Æneid, book i.

DIVEST.

Others have try'd to *divert* and entertain the troubles of other men by pretty and plausable sayings, such as this, That if evils are long they are but light, if sharp but short, and a hundred such like. *Tillotson. Works. Sermon* 5. fol. 66.

He confuted it by saying, that it was not meant of boys in age, but in manners; not of women in sex, but in feebleness of wit; and then added, *divertingly*, that this argument therefore arose of wrong understanding the word.
Strype. Life of Aylmer, ch. xiv. p. 190.

For if the subject's of a serious kind,
Her thoughts are manly, and her sense refin'd;
But if *divertive*, her expressions fit,
Good language, join'd with inoffensive wit.
Pomfret. Strephon's Love for Delia.

But I think we had better carry the gentleman home with us, and because it is already late, sup at home, and *divertize* the gentleman at cards, till it be ready.
Wycherly. The Gentleman Dancing-Master, act i. sc. 1.

He [Corneille] avows boldly, that in spite of censure his play was well, and regularly written; which is more than I dare say for mine. Yet it was well receiv'd at court; and was more than once the *divertisement* of his majesty by his own command.
Dryden. Preface to the Wild Gallant.

But it must be observed concerning moral inability, in each kind of it, that the word inability is used in a sense very *diverse* from its original import.
Edwards, (*Jon.*) *On the Freedom of the Will*, part i. sec. 4.

It has been discovered by Sir Isaac Newton, that the distinct and primogenial colours are only seven; but every eye can witness, that from various mixtures in various proportions, infinite *diversifications* of tints may be produced.
Adventurer, No. 95.

Yet here it is answered by the bolder sort of objectors that nobody can say, what is clear in Scripture: there are *diversities* of opinion about the most fundamental points of revelation.
Secker. Works. Sermon 21. vol. iii.

They must act as their equals act; they must like others, dress, keep a table, an equipage, and resort to public *diversions*: it is necessary, according to their ideas.
Knox. Essays. On the Fear of appearing Singular.

From the antiquary I expect greater thanks; he is more cheaply pleased than a common reader; the one demands to be *diverted*, at least instructed—the other requires only to be informed.
Walpole. Anecdotes of Painting, Pref. 2. vol. i.

To tell him that he may squander without fear of poverty, gluttonize without danger of distempers, and bring a secret mischief upon others without hazard of its ever coming round upon himself, were no temptation to him: for he has no relish to such *divertisements*, his appetites having been long since set upon what is just, and becoming, and beneficent.
Search. Light of Nature, vol. i. part ii. ch. xxxvi.

DIVE'ST, DIVE'STIBLE. } From Lat. *di*, and *vestire*, to clothe. "Fr. *devestir*; to uncloath; despoyle, depriue, disseize, dispossesse of." Cotgrave. To strip, to denude, to free or deliver from.

There shall they stand bare and *devested* of all their phantastry; their splendid pomp, their numerous retinue, their guards, their parasites. *Barrow. Sermon* 38. vol. iii.

And liberty being too high a blessing to be *divestible* of that nature by circumstances; I (that seldom deplore him, who by loosing his mistress recovers himself) think that Hermione has but intentionally, not eventually disobliged you.
Boyle. Works, vol. i. p. 248. *Seraphic Love.*

They thought or pretended to think, that it was highly unjust to *divest* Cæsar of his government, before the time was completed for which it had been decreed; and of which there now remained about two years unexpired.
Melmoth. Marcus Cælius to Cicero, book iii. let. 32. (note 18.)

DIVI'DE, DIVI'DABLE, DIVI'DANT, DIVI'DEDLY, DI'VIDEND, DIVI'DENT, DIVI'DER, DIVI'DING, DIVI'DUAL, DIVI'SIBLE, DIVI'SIBLENESS, DIVISIBI'LITY, DIVI'SIBLY, DIVI'SION, DIVI'SIVE. Fr. *diviser*; Sp. *dividir*; It. *dividere*; Lat. *dividere*; from *di*, or *dis*, and the Hetruscan verb, *iduo*, (whence *idus*,) that is, *partior*, to part or portion; Becman conjectures *iduo*, to be *εἰς δύω*, into two; and Martinius, that it is from *ἴδιον*, that is, *proprius*, proper or peculiar to; so that *iduare* may mean, to put, place or set *ἴδια* or *κατ' ἴδιαν*, that is, *seorsim*, separately, asunder.

To part or portion, to share, to distribute, to distinguish; to set or put or place, to keep or hold, apart; to separate, to sunder, to sever; to disunite, to cause to be at disunion or discord.

In mareis and in moros. in myres and in waterus
Dom ÿnges *dyvyden*.
Piers Ploukman. Vision, p. 224.

For thilke thing that simply is one thing without any *division*, the errour and foly of mankind *divideth* and departeth it and misleadeth it, and transporteth from very and parfite good, to goods that be false and vnperfite.
Chaucer. The third Booke of Boecius, fol. 225.

This aier in periferis three
Divided is of suche degree;
Beneth is one, and one amidde,
To which aboue is the thridde.
And vpon the *divisions*,
There ben diuers impressions,
Of moyst, and eke of drie also.
Gower. Conf. Am. book vii. fol. 142.

Then sayd God: let there be lyghtes in the firmament of heauen, to *deuide* the day from the nyghte, y' they may be vnto sygnes, seasons, dayes, and yeares.
Bible, Anno 1551. *Genesis*, ch. i.

But the Lorde shall make a *denision* betweene the beastes of the Israelites, and the beastes of y' Egypsians: so that there shal nothing die of all that perteineth to the childrē of Israel.
Id. Ib. Exodus, ch. ix.

And he said unto him, man, who made me a judge, or a *divider* over you? *Bible Modern Version. Luke*, ch. xii. 14.

Then with his waning wings displaied wide,
Himselfe vp high he lifted from the ground,
And with strong flight did forcibly *diuide*
The yielding ayre.
Spenser. Faerie Queene, book i. can. 11.

The reason of the ancient incorporealists, will evince that the humane soul and mind, cannot possibly be any body whatsoever, though never so fine, thin, and subtle; whose parts are by motion *dividable* and separable from one another.
Cudworth. Intellectual System, fol. 781.

——— Twin'd brothers in one wombe
Whose procreation, residence, and birth,
Scarce is *dividant*; touch them with seuerable fortunes,
The greater scorns the latter.
Shakespeare. Timon of Athens, fol. 90.

If therefore, God be every where: it cannot possibly be, that he should possibly be so *dividedly*; because then himself would not be every where, but only a part of him here and a part of him there, throughout the whole world; himself being not one vndivided thing. *Cudworth. Intellectual System*, fol. 783.

Shall I set there
So deepe a share
(Dear wounds) and only now
In sorrow draw no *dividend* with you!
Crashaw. Charitas Nimia, or the Dear Bargain.

My first question (Reuerend father) is concerning bishops, how they ought to behaue themselues toward their clerks, or of such oblations as the faithfull offer vpon the altar: what portions or *dividends* ought to be made thereof.
Fox. Martyrs, fol. 105. *Gregorie's Answers to Austin.*

Hate is of all things the mightiest *divider*, nay, is *division* itself.
Milton. Works, vol. i. fol. 209. *Discipline of Divorce.*

Another time when Cæsar had made a law for the *dividing* of the lands of Campania unto the souldiers, divers of the senate were angry with him for it, and among other, Lucius Gellius (a very old man) said he would never grant it while he lived. Cicero pleasantly answered again, alas, tarry a little, the good old man will not trouble you long.
Sir Thomas North. Plutarch, fol. 720. *Cicero.*

So that a man may say his religion is now no more within himself, but is become a *dividual* movable, and goes and comes near him, according as that good man frequents the house.
Milton. Works, vol. i. fol. 154. *Of Unlicens'd Printing.*

For in as much as that infinite word is not *divisible* into parts, it could not in part, but must needs be wholly incarnate, and consequently wheresoever the word is, it hath with it manhood, else should the word be in part or somewhere God only and not man, which is impossible.
Hooker. Ecclesiastical Polity, book v. fol. 302.

The composition of bodies, whether it be of *divisibles* or indivisibles, is a question which must be rank'd with the indissolvibles.
Glanville. The Vanity of Dogmatizing, ch. v.

Do what they can; actual infinite extension every where, equality of all bodies, impossibility of motion, and a world more of the most palpable absurdities, will press the assertors of infinite *divisibility*. *Id. Ib.*

Besides body, which is impenetrably and *divisibly* extended, there is in nature another substance, that is both penetrable of body and indiscerpible; or which doth not consist of parts separable from one another.
Cudworth. Intellectual System, fol. 834.

He could not run *division* with more art
Upon his quaking instrument, than she,
The nightingale, did with her various notes
Reply to.
Ford. Lover's Melancholy, act i. sc. 1.

For, first, with its (the mind) subtle *divisive* power, it will analyse and resolve this concrete phantasmatical whole, and take notice of several distinct intellectual objects in it.
Cudworth. Morality, book iv. ca. iii.

In this discharge of the trust put upon us by God, we would not be looked upon as sowers of sedition, or broachers of national and *divisive* motions.
Milton. Works, vol. i. fol. 346. *Observations on the Articles of Peace between the Earl of Ormond and the Irish.*

While she with cheerful, but impartial grace
(Born for no One, but to delight the race
Of men) like Phœbus, so *divides* her light,
And warms us, that she stoops not from her height.
Waller. The Countess of Carlisle. Of her Chamber.

It was found by ordinances of the dean formerly made, that married canons should not be bound to be present at the common table in their college of petty canons, but should be permitted to be by themselves, with their families, and to have convenient victuals: and that besides in all *dividends* and common profits, the same account should be had of the married as of others.
Strype. Life of Archbishop Grindal, Anno 1561.

The known properties of matter are, that it is not necessary or self-existent, but dependent, finite, (nay, that it fills but a few very small and inconsiderable portions of space,) that it is *divisible*, passive, unintelligent, and consequently incapable of any active powers.
Clarke. Attributes, p. 135. *Evidences of Natural and Revealed Religion. Preface.*

I would fain have instanc'd any thing in our notion of spirit more perplexed, or nearer a contradiction, than the very notion of body includes in it; the *divisibility* in *infinitum* of any finite extension, involving us, whether we grant or deny it, in consequences impossible to be explicated or made in our apprehensions consistent.
Locke. On Human Understanding, book ii. ch. xxiii.

Some of whose fruits I can yet shew you, which were made upon the account of the *divisibleness* of nitre into fixed and volatile parts.
Boyle. Works, vol. i. p. 376. *An Essay relating to Saltpetre*, sec. 40.

The experience of all corrupt ages has abundantly shown, that men's presumptious reproaching each other upon account of such things as these; has been the great cause of all the schisms and *divisions*, of all the contentions and animosities, which have overrun and in great measure destroyed the Christian world.
Clarke. Sermon 13. vol. iii.

——————— Ulysses is no more;
Dead lies the hero in some land unknown,
And thou no sooner shalt depart, than these
Will plot to slay thee, and *divide* thy wealth.
Cowper. Homer. Odyssey, book ii.

That power, by which the several parts of matter, such as stone, wood, or the like, firmly hold together, so as to make them hard and not easily *dividable*, is certainly no necessary effect of matter, but depends on the mere arbitrary pleasure of God, who exerts every moment an immediate act of his power, in thus binding, and retaining its parts together.
Pearce. Sermon 2. vol. i.

A good deal more than double the whole *dividend* of the East India company, the nominal masters to the proprietors in these funds.
Burke. On the Nabob of Arcot's Debts.

While through the pores nutritive portions tend,
Their equal aliment *dividual* share,
And similar to kindred parts adhere.
Brookes. Universal Beauty, book iv.

To this I answer: that as we must suppose matter to be infinitely *divisible*, it is very unlikely, that any two, of all these particles, are exactly equal and alike.
Edwards, (*Jon.*) *On the Freedom of the Will*, part iv. sec. 8.

No priestly dogmas, invented on purpose to tame and subdue the rebellious reason of mankind, ever shocked common sense more than the doctrine of the infinite *divisibility* of extension, with its consequences.
Hume. Essays, vol. ii. part ii. p. 158. sec. 12. *Academical or Sceptical Philosophy.*

From a principle of gratitude I adhered to the coalition; my vote was counted in the day of battle; but I was overlooked in the *division* of the spoil.
Gibbon. Memoirs of his own Life.

DIVINE.

DIVI'NE, *v.*
DIVI'NE, *n.*
DIVI'NE, *adj.*
DIVI'NAL,
DIVINA'TION,
DIVINA'TOR,
DIVI'NATORY,
DIVI'NELY,
DIVI'NEMENT,
DIVI'NER,
DIVI'NENESS,
DIVI'NIFY,
DIVI'NITY,
DI'VINIZE,
DIVI'NE-SPEAKING,
DIVI'NELY-INSPIRED,
DIVI'NITY-ACT,
DIVI'NITY-BOOK,
DIVI'NITY-CHAIR,
DIVI'NITY-CHAPEL,
DIVI'NITY-CRITIC,
DIVI'NITY-DISPUTATION,
DIVI'NITY-DISPUTER,
DIVI'NITY-LECTURE,
DIVI'NITY-MATTER,
DIVI'NITY-PROFESSOR,
DIVI'NITY-READER,
DIVI'NITY-SHIP.

Fr. *deviner*; Sp. *divinar*; It. *indovinare*; Lat. *divinare*; Fr. adj. *devin*; It. and Sp. *divino*; Lat. *divinus*, from *divus*; Gr. δίος, Godlike. *Divinus* was sometimes used (says Vossius) as a substantive *pro vate*, a prophet; because they were supposed to be able to understand and declare the will of the Gods (*divûm voluntatem*) from certain signs or tokens. And hence, to *Divine*, is

To foretell, to presage, to foreknow, to prognosticate; and also, to conjecture or surmise, to guess, to presume, to anticipate.

Adj. *divine*, Godlike, having the powers or attributes of God; superhuman, supernatural; preeminent, supremely excellent; by Milton, divining, presaging.

A *Divine* is applied in common to a Professor of *divinity* or sacred theology; to one whose duty it is to study and expound the *divine* will as declared in Holy Writ; a Clergyman.

Divine, the verb, is used by Drayton and Spenser; as, to cause to be *divine*, to consecrate, to sanctify.

And Dauid þe doubty þat *devynede* how Urye
Mighte slilokeste [most slily] be slayn.
Piers Ploughman. Vision, p. 179.

And it was don whanne we gheden to preier, that a damysel that hadde a spirit of *dyuynacioun* mette us which ghaf greet wynynge to hir lordes in *dyuynyng*.
Wiclif. The Dedis of Apostles, ch. xvi.

The paleis ful of peple up and doun,
Here three, ther ten, holding her questioun,
Devining of these Theban knightes two.
Chaucer. The Knightes Tale, v. 2517.

Now fell it so, that in the towne there was
Dwelling a lord of great authorite
A great *divine*, that cleped was Calcas
That in that science so expert was, that he
Knew wel, that Troy should distroied be
By answere of his God.
Id. The firste Booke of Troilus, fol. 152.

Then saied shee, this is (qd she) the olde question of the pureighaunce of God, and Marcus Tullius, when he deuided the *deuinacions*, that is to seyne, in his bookes that hee wrote of *deuinacions*, hee moued greatlie this question.
Id. The fifth Booke of Boecius, fol. 239.

What say we of hem that beleven on *divinaile*, as by slight or by noise of bridles or of bestes, or by sorte of geomancie, by dreames, by chirking of dores, or cracking of houses, by gnawing of rattes, and swiche maner wetchednesse?
Id. The Persones Tale, vol. ii. p. 335.

He [Sphinx] was ordained on the hill tabide
To slea all tho, that passeden beside
And specially all, that did faile,
To expoune, his misty *deuinale*.
Lidgate. The Story of Thebes, part i. fol. 373.

Ele what difference is there betwene the prescience of thilke iape, worthy *deuinyng* of Tiresie *deuinour*, that saied. All that I say (qd he) either it shall be, or else it shall not be.
Chaucer. The first Booke of Boecius, fol. 242.

Thou saiest not sothe (qd he) thou sorceresse
With all thy selfe ghost of prophecie
Thou weenest been a *deuineresse*.
Id. The fifth Booke of Troilus, fol. 192.

Thus was the halle full of *diuining*
Long after that the sonne gan up spring.
Id. The Knightes Tale, v. 2523.

Therefore I stent, I am no *diuinistre*.
Id. Ib. v. 2813.

And deleth in *deuinyte*, as dogges bones.
Piers Ploughman. Crede, C. iii.

Ye gaue me ones a *diuine* responsaile
That I should be the floure of loue in Troye.
Chaucer. The Testament of Creside, fol. 195.

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Sir, I wol fillen so mote I go
My paunch, of good meat and wine
As should a maister of *divine*.
Chaucer. The Romant of the Rose, fol. 146.

Philosophy is knowing of *deuinely* and mãly things ioyned with study of good liuing, and this stant in two thyngs, that is cunning and opinion.
Id. The thirde Booke of the Testament of Loue, fol. 308.

And right thus were men wont to tech
And in this wise would it prech
The maisters of *diuinite*
Sometime in Paris the cite.
Id. The Romant of the Rose, fol. 146.

To this science been prinse
The clerkes of *diuinitee*
The whiche vnto the people preche
The feith of holy churche and teche.
Gower. Conf. Am. book vii. fol. 142.

Wherypon thei *diuined* that the mariage of the prince, should euer be a blot in the duke's iye, or mariage of the duke, a mote in the iye of the prince.
Hall. Henry VI. The ninth Yere.

Name you theim *diuinacions?* nay name theim diabolicall deuices, say you they be prognosticacions? nay they be pestiferous publyshinges. *Id. Henry IV. The third Yere.*

Syne all these were mynystris of God in mortall,
And had in theym no power *dyuynall.*
Fabyan. Prologues, p. 6.

But finally a woman *diuineresse*, or contrarie, a soothsayer, that was had in great reputation of hir craftes, made the very declaracion of the saide letters.
Golden Boke, ch. xxvi. M. 2.

Lo where to commeth thy blandishyng promyse,
Of false astrology and *diuinatrice*,
Of Goddes secretes makyng thyselfe so wyse.
Sir Thomas More. Works, C. 3. *A Rueful Lamentacion.*

There is no creature but that it needeth other creatures, and thoughe thei bee of lesse perfection than itself, as philosophers and *diuines* prouen.
Id. Ib. fol. 18. *The Life of John Picus.*

He fled to his wyse men of the worlde, to his *diuiners* and charmers. *Joye. Exposicion of Daniel*, ch. v.

He seconde person in *diuineresse* is,
Who vs assume, and bring vs to the bliss.
Hakluyt. Voyage, &c. The Politie of keeping the Sea, vol. i. fol. 207.

Thou hast here, good Christian reader, the paraphrase of Erasmus vpon the Gospell, that is to say, a treasour, and in manier a full library of all good *diuinity-bookes.*
Udall. Preface to the Reader.

But leaving these *divin'd*, to Decuman we come
In North Wales who was crown'd with glorious martyrdom.
Drayton. Poly-olbion, song 24.

You, lady Muse, whom Jove the counsellor
Begot of Memory, Wisdom's treasuress,
To your *diuining* tongue is given a power
Of uttering secrets large and limitless.
Davies. On Dancing.

At length out of the river it [a harp] was reared,
And borne above the clouds to be *divin'd*,
Whilst all the way most heavenly noyse was heard
Of the strings, stirred with the warbling wind.
Spenser. The Ruines of Time.

Great joy he promis'd to his thoughts, and now
Solace in her return, so long delay'd;
Yet oft his heart, *divine* of something ill,
Misgave him.
Milton. Paradise Lost, book ix. l. 845.

Notwithstanding in the end they agreed between themselves, this controversie should be decided by the flying of birds, which do give a happy *divination* to things to come.
Sir Thomas North. Plutarch, fol. 19. *Romulus.*

After that Alexander had left his trust and confidence in the Gods, his mind was so troubled and afraid, that no strange thing happened unto him (how little soever it was) but he took it straight for a sign and prediction from the Gods: so that his tent was always full of priests and soothsayers, that did nothing but sacrifice and purifie, and tend upon *diuinements.*
Sir Thomas North. Plutarch, fol. 589. *Alexander the Great.*

Attributing so much to their *divinators* ut ipse metus fidem faciat, that fear it selfe and conceipt, cause it to fall out: If he fore-tell sicknesse such a day, that very time they will be sick.
Burton. Anatomy of Melancholy, fol. 166.

Cicero, Plautus, Pausanias, and others, have remembred divers sorts of lots, used by the Romans, Grecians, and other nations: as in the division of grounds or honours; and in thing to be undertaken: the two first kinds were called diversory; the third *divinatory*; and unto one of these three all may be reduced.
Raleigh. History of the World, book ii. ch. xvi. sec. 2.

Touching *diviners* of things to come, which is held a species of witchcraft, we may read they were frequent among the Romans; they had colleges for their augurs, and aruspices.
Howell. Letter 23. book iii.

——— But dazed were his eyne
Through passing brightnes, which did quite confound
His feble sense, and too exceeding shine,
So darke are earthly things compar'd to things *divine.*
Spenser. Faerie Queene, book i. can. 10.

The world cries you up to be an excellent *divine* and philosopher; now is the time for you to make an advantage of both: of the first, by calling to mind, that afflictions are the proportion of the best Theophiles: of the other, by a well-weigh'd consideration, that crosses and troubles are entail'd upon mankind as much as any other inheritance. *Howell. Letter* 41. book ii.

For, being as she is *divinely* wrought,
And of the brood of Angels heau'nly borne:
And with the crew of blessed saints vp brought,
Each of which did her with their gifts adorne.
Spenser. Sonnet 61.

There is none of Hercules's followers in learning, I mean, the more industrious and severe enquirers into truth, but will dispise those delicacies and affectations, as indeed capable of no *diuineness.*
Bacon. On Learning, by G. Wats, book i. ch. iv.

——— ——— And turning him aside
The goodly maid (full *of divinities*,
And gifts of heavenly grace) he by him spide
Her bowe and gilden quiver lying him beside.
Spenser. Faerie Queene, book iii. can. 5.

Converse with those *divinity-disputers* as long as you will, you will hardly find one in a hundred discreet enough to be employed in any great affair either of war or peace.
Hobbes. Works, fol. 558. *Behemoth*, part iii.

And the eighth œcumenical council professeth to observe and keep the laws delivered not onely from the Apostles and orthodox Synods œcumenical and topical, but even πρὸς τοὺς θεηγόρους πατρὸς διδασκάλου τῆς ἐκκλησίας, by any *divine-speaking* father, a doctour of the church.
Hammond. Works, vol. ii. part ii. fol. 254. *The Dispatcher Dispatcht.*

Writing to Macarius, a priest of Alexandria, he tells him that the knowledge of the true and *divine* religion and piety, does not much need the ministry of man; and that he might abundantly draw this forth from the *divine* books and letters: for truly the holy and *divinely-inspired* Scriptures are sufficient for the preaching of the truth.
Taylor. Polemical Discourses, fol. 414. *Of the sufficiency of the Holy Scriptures.*

Even this affirmation, which he confesseth, brought in this belief, is it self not now believed to be Saint Austine's, for I take it, he must mean his tract of the assumption, counted not his, by your own *divinity-criticks*, the Lovaine doctors, which have set it forth at Cullen.
Hammond. Works, vol. ii. part i. fol. 662. *The Lord Falkland's Reply.*

He discharged it with great sufficiency and admirable diligence, leaving his beloved studies to interest himself not only in moderating at *divinity-disputations*, which was then an immediate part of his task, but in presiding at the more youthful exercises of sophistry, themes, and declamations.

The Life of Dr. Hammond. By John Fell.

Let us therefore out of these *divinity-inspir'd* discourses, seek the solutions of our questions.

Hammond. Works, vol. ii. part i. fol. 654. *The Lord Falkland's Reply.*

In this conflict it was the lot of Dr. Hammond to have Master Vines for his antagonist; who instead of tendering a scholastick disputation, read from a paper a long *divinity-lecture*, wherein were interwoven several little cavels and exceptions, which were meant for arguments.

The Life of Dr. Hammond. By John Fell.

Calvine being admitted one of their preachers and a *divinitie-reader* amongst them, considered how dangerous it was that the whole estate of that church should hang still on so slender a thread, as the liking of an ignorant multitude is, if it haue power to change whatsoeuer itselfe listeth.

Hooker. Ecclesiastical Polity. Preface, B.

The University of Oxford would force a batchelor-*of-divinity-ship* upon him; and many are the superstitious writings he left to posterity. *Fuller. Worthies. Kent.*

Eager to read the rest, Achates came,
And by his side the mad *divining* dame;
The priestess of the God, Deiphobe her name.

Dryden. Virgil. Æneid, book vi.

But besides this native institution, a foreign and exotic sect of *diviners* had gradually grown in fashion, the Haruspices of Tuscany; whose skill and province reached to three things, *exta, fulgura*, and *ostenta*, entrails of cattle, thunders, and monstrous births. *Bentley. Of Free-Thinking*, p. 225.

Therefore there was plainly wanting a *divine* revelation, to recover mankind out of their universally degenerated estate, into a state suitable to the original excellency of their nature: which *divine* revelation, both the necessities of men and their natural notions of God, gave them reasonable ground to expect and hope for. *Clarke. On the Attributes*, p. 154.

Some of our most eminent *divines* have made use of this Platonick notion, so far as it regards the subsistence of our passions after death, with great beauty and strength of reason.

Spectator, No. 90.

Damon, behold yon breaking purple cloud;
Hear'st thou not hymns and songs *divinely* loud?
There mounts Amyntas.

Dryden. On the Death of Amyntas.

When we had once look'd into our-selves, and distinguish'd well the nature of our own affections, we shou'd probably be fitter judges of the *divineness* of a character, and discern better what affections were suitable or unsuitable to a perfect being.

Shaftesbury. A Letter concerning Enthusiasm, sec. 5.

It is a thing very destructive of religion, and the cause of almost all the divisions among Christians; when young persons at their first entring upon the study of *divinity*, look upon humane and perhaps modern forms of speaking, as the rule of their faith. *Clarke. On the Trinity. Introduction*, xxi.

Here [St. Paul] tells the Corinthians, that he determined not to know any thing among them, save Jesus Christ, and him crucified. Whereby he hath certified all men, that in his *divinely-inspired* judgment, this kind of knowledge so far exceeds all other, that none else deserves to be named with it.

Bishop Beveridge. Sermon 18.

In the year after, when the said king was to be entertain'd at Oxon with all manner of scholastical exercises, he [Richard Field] was sent for out of the country to bear a part in the *divinity-act*. *Wood. Athenæ Oxonienses*, vol. i. fol 411.

At Oxford he [Richard Chambers] offered 6*l.* a year to Mr. Jewel to buy *divinity-books*, and exhorted him to set his mind intensely upon that study: for he did not only relieve the wants of needy, but greatly edified them by his counsel.

Strype. Memorials. Queen Mary, Anno 1554.

He was a more moderate Calvinian than either of his two predecessors (Holland and Humphrey) in the *divinity-chair* were, which he expressed by countenancing the sublapsarian way of predestination.

Wood. Athenæ Oxonienses, vol. i. fol. 431.

At length Dr. Hutton having lived to the age of 75, died on the 17th of May in 1632, and was buried in the *divinity-chappel* (the north isle remotest from the choir) belonging to the cathedral of Ch. Ch. before mentioned. *Id. Ib.* vol. i. fol. 571.

What I have here ventured to repeat, is addressed chiefly to those who you call ignorant; such, I mean as being otherwise engag'd in the world, have had little time perhaps to bestow upon inquirys into *divinity-matters*.

Shaftesbury. Miscellaneous Reflections, misc. 5. ch. iii.

It cannot be denied (nor am I much concerned to dissemble it) that here he possess'd another man's place, who by the iniquity of the times was wrongfully ejected; I mean Dr. Collins the famous and learned *divinity-professor* of that university.

Tillotson. Sermon 24.

He [Gregory Martin] went to Rheimes in France where fixing his station in the English college became public professor, and one of the *divinity-readers* there.

Wood. Athenæ Oxonienses, vol. i. fol. 212.

But not to one in this benighted age
Is that *diviner* inspiration giv'n,
That burns in Shakespeare's or in Milton's page,
The pomp and prodigality of Heav'n.

Gray. Stanzas to Mr. Bentley.

——————— Arrived, they found
The wounded prince by ev'ry chief of note
Attended, and amidst them all, himself
Divinely graceful.

Cowper. Homer. Iliad, book iv.

§ 2. What, then, is it that leads us so often to *divination?* Cowardice; the dread of events. Hence we flatter the *diviners*. "Pray, sir, shall I inherit my father's estate?"—"Let us see: let us sacrifice upon the occasion."—"Nay, sir, just as fortune pleases." Then, if he says, you shall inherit it, we give him thanks, as if we received the inheritance from him. The consequence of this is, that they play upon us. *Carter. Epictetus*, book ii. ch. vii.

The grosser pagans contented themselves with *divinizing* lust, incest, and adultery; but the predestinarian doctors have *divinized* cruelty, wrath, fury, vengeance, and all the blackest vices.

Ramsey. On Natural and Revealed Religion, part ii. p. 401.

A belief in the existence of Divination, or the art of foretelling events, however variously manifested, appears to be, except among Christians, coextensive with a belief in the Divinity, from which it derives its name. On this account, the Stoics considered the two propositions inseparable. *Sunt Di; ergo est Divinatio.* The fallacy of this conclusion is finely demonstrated by Cicero, whose second Book on this intricate subject is of insurpassable value, in exposing the knavery and absurdity of pretenders to supernatural knowledge. The connection of the greatest of truths with the most shameless of impostures, can only be accounted for by the progress of tradition. That, in the infancy of creation, the intercourse between the Creator and his works would be more immediate than afterwards, is a probable supposition, even if it were not expressly confirmed by the testimony of Sacred History. The decreasing necessities and advancing sins of a world approaching to maturity, hastened the period when, according to the Mythologists, Astræa fled to heaven, or when, in the expressive language of inspiration, the Spirit of God would no longer strive with man. That, in the primitive ages, some means of communication between God and man, with which we are now unacquainted, existed, appears from the history of Cain and Abel; and the same circumstance instructs us, that these means were connected with sacrifice, an extensive source of Divination in later ages. After the degeneracy of mankind had

banished those real tokens of the Divine interest with which they had been originally favoured, they no less endeavoured to obtain counsel and information by the same external observances; but, finding them no longer efficient, they invented a multitude of superstitious ceremonies, which, in the progress of religious corruption, and beneath the influence of idolatry, became the hydra Divination. On the supposition of this traditional origin, and on no other, can we account for the minute resemblance which we discover between methods of Divination, utterly untraceable to natural reason, but prevalent in the most distant regions of the globe; and the acknowledged antiquity and universality of this pretended art, renders it impossible to assign its origin to any period below the immediate influence of primeval tradition. *Vetus opinio est* (says Cicero, in the opening of his Treatise *de Divinatione*) *jam usque ab heroïcis ducta temporibus, eaque et populi Romani et omnium gentium firmata consensu, versari quandam inter homines* Divinationem, *quam Græci μαντικὴν appellant, id est, præsensionem, et scientiam rerum futurarum.* By the heroic times we know that the ancients understood a period antecedent to all historical records; and indeed the fable in which the origin of Divination is involved, would sufficiently prove its very high antiquity. Prometheus, in the Play of that title by Æschylus, (474,) lays claim to the invention of various kinds of Divination, viz. Oneirocriticks, or the interpretation of dreams; omens derived from sounds; (κληδόνας τε δυσκρίτους, an expression of somewhat ambiguous signification;) Augury, or the observation of birds; Extispicy, the observation of entrails; Symbolomancy, Divination by objects occurring on the road; and Pyromancy, by which conjectures were made from the motions of the sacrificial flame. Divination, therefore, as a regular and systematic science, had existence long before any probable Grecian history. Prometheus, according to Servius, (*ad Virg. Ecl.* vi. 42,) instructed the Assyrians in Astrology; and the Assyrians are generally regarded in classical antiquity as the great masters and authors of the occult sciences. As Assyria was among the countries which were first peopled, this general testimony is an additional argument in favour of the hypothesis, that the art of Divination has descended from primitive tradition; and it is remarkable, that the first instance supposed to be mentioned in Scripture of this superstitious usage, respects the images of Laban, who was a native of Padan Aram, a district bordering on that country.

Divination is distributed by most authors on the subject into natural and artificial; the former of these is only granted to individuals especially favoured by the Deity, and consists in express revelations, prophetical powers, and significant dreams. Artificial Divination is attainable by all possessed of diligence and patience, to say nothing of a little credulity. It consists in the careful observation of external phenomena, which possess mysterious sympathies with future or occult events; and, as such connections pervade the whole frame of nature, hence naturally arise those ingenious varieties, Astrology, Aeromancy, Meteoromancy, Pyromancy, Hydromancy, Geomancy, Chiromancy, Rhabdomancy, Physiognomancy, Necromancy, and 10,000 others, alike imposing, profound, and veritable. Although all the most usual methods of artificial Divination are, doubtless, of very high antiquity, and the greater part were, probably, invented before any very extensive dispersion of mankind had taken place, peculiarities of situation had certainly some influence on their several cultivation. The Assyrians, Egyptians, and Ethiopians, on account of their clear sky and level country, were always attached to Astrology; to the latter, indeed, but without any probability, Lucian ascribes the discovery of the art. (*De Astrolog.* ch. iii.) In Etruria, the frequency of sacrifice and the temperament of the air, gave popularity to Extispicy and Meteoromancy. In Egypt, a belief in oracular dreams had prevailed at an early period, as we find from the readiness with which the butler and baker of Pharaoh disclosed their dreams to Joseph: and the existence of a kind of Scyphomancy, or Divination with a cup, is supposed to be alluded to in *Genesis*, xliv. 5, but the passage will admit of various senses. In the time of Herodotus, individuals were not allowed to exercise the art of Divination in Egypt; all knowledge of this kind was to be sought from the public oracles, (ii. 83.) Phœnicia was particularly fruitful in superstitions of this, as of every other nature. On this account we meet with a great variety of terms in Scripture, the precise import of which it is not easy to assign. The general term נחש, which the LXX render by the verb οἰωνίζω, and the Vulgate by *auguror*, probably refers to a mode of Divining by serpents, the Ophiomancy of the Greeks, or that mentioned by Ostanes in Pliny, (*Hist. Nat.* xxx. 2,) effected by basins; נחש equally signifying a "serpent" and "brass." מעונים, ὀρνιθοσκόποι, LXX, *somnia observantes*, Vulgate, either from עין, "an eye," and may therefore mean any kind of observers; or from עוה, "to answer," and may therefore express the consulters or retailers of oracles. קסמים is a word of which no satisfactory explanation has been given. Perhaps it is simply generic. מכשפים is rendered *malefici*, φάρμακοι; they were, perhaps, pretenders to magic rather than to Divination. חובר חבר, "the enchanter," is, perhaps, to be referred to the same class, although some regard him as an Astrologer. Necromancy and Rhabdomancy are also prohibited in Scripture; this latter mode of exploring futurity is probably the same with lots, which, perhaps, originally were nothing more than small sticks; such a species of Divination existed among the Scythians and among the Teutonic nations; and the "mingling of arrows" mentioned by Ezekiel, xxi. 21, (for so most critics understand the passage,) as practised by the King of Babylon, was a ceremony of the same kind. On this subject Archbishop Newcome observes, "Seven Divining arrows were kept in the temple of Mecca; but generally, in Divination, the idolatrous Arabs made use of three only. On one was written, 'My lord hath commanded me;' on another, 'My lord hath forbidden me;' and the third was blank. If the first was drawn, they looked upon it as an approbation of the enterprise in question; if the second, they made a contrary conclusion; but if the third happened to be drawn, they mixed them, and drew over again, till a decisive answer was given by one of the others." Jerome's observation on the same passage is not very dissimilar, "They wrote on

several arrows the names of the cities they intended to assault, and then, putting them all together promiscuously in a quiver, they drew them out thence as lots are drawn; and that city whose name was written on the arrow first drawn, was the city they first made war upon."

From the East the visionary science of Divination passed into Europe. The imaginative character of the Greeks easily procured it their welcome and respect, particularly in the Province of Elis, where it was most especially cultivated in the families of the Iamidæ and the Clytidæ. But the Greeks were inquisitive as well as enthusiastic, and their Statesmen and Generals who countenanced Divination for its supposed political advancements, were ready to dispute its pretensions whenever these advantages appeared opposed to it. It seems, however, to have been more fortunate with the Philosophers; a circumstance only explicable by the supposed connection of this doctrine with that of the existence of the Gods, a point which few were willing to surrender. It was, however, consistently opposed by Epicurus, and openly attacked by Anaxagoras, Xenophanes of Colophon, and Democritus.

No nation ever attained a greater celebrity in the arts of Divination than Etruria. But although their discipline was manifestly derived from the East, they pretended to style themselves the authors of the science, or, at least, its first recipients from the Gods. The means by which they obtained so perfect an acquaintance with this mysterious branch of knowledge were altogether worthy of the subject. An Etrurian ploughman, happening to drive his share somewhat deeper than usual, was surprised by the sudden appearance of a boy from beneath the ground. The worthy rustic alarmed the neighbours, and, in consequence, all Etruria resorted to the spot and learned from the lips of the subterraneous stranger, who was no other than a God, named Tages, the doctrines of Divination, which were carefully committed to writing. The absurdity of this story is ridiculed by Cicero, who blames himself for undertaking the refutation of any thing so manifestly preposterous. (*De Div.* ii. 23.) Whatever credit it might receive from the Romans in general, the system of which this ridiculous legend was the professed origin and basis was diligently cultivated at Rome, where Diviners from Etruria were in the highest estimation, and whence youths of the first families were sent to the Etrurian nations to imbibe the rudiments of their discipline.

It is not improbable that the Etrurians, in order to establish this presumption of originality, purposely altered and invented many of the ceremonies for which they were indebted to the Lydians, or other nations. Their method of taking the auspices was directly contrary to that of the Greeks, and their auguries had frequently opposite interpretations to those received among the nations of Celtic origin; from which circumstances Cicero takes occasion to confute the whole theory of augury. (*De Div.* ii. *passim.*) The superstitions in use amongst ourselves, and those nations with which we are best acquainted, are of a mixed nature, partaking of the practices of their and our Scythian, Celtic, and Teutonic ancestors, and of those introduced by the universal influence of Rome, the great conservatrix of Etrurian mysteries.

The belief in natural Divination, as it is termed, is no less general than that in artificial, and is, most probably, referable to the same traditional origin. It is from this branch of the subject that the term μαντική, whereby the Greeks expressed Divination in general, is derived; a μαίνω, *furo.* (Plat. *in Phædro.*) The persons affected with visions or oracular intelligence became suddenly distracted, and uttered the dictates of the inspiring power in obscure and incoherent language. The period of approaching death, in particular, was regarded as especially favourable to these prophetical ecstasies; and this opinion has been advocated by many persons of cultivated abilities. Nothing, certainly, in favour of it is to be concluded from the circumstance of Jacob's prediction on his deathbed concerning the fortunes of his posterity, or from Isaac's declaration under the same circumstances; Sacred Writ, if thus distorted, might be made to prove the present ordinary influence of a prophetical spirit. These early events, however, may not have been without effect on the heathen nations, among whom this belief has extensively prevailed. Even at the approach of violent death, the spirit of prophecy was supposed to be active, and thus Patroclus beneath the spear of Hector foretels the ruin of his foe, which Hector himself, afterward, retorts on Achilles. The existence of natural Divination is still matter of implicit faith in the Highlands of Scotland, and in parts of Wales; in the former country it is called Second Sight, and Dr. Johnson, in his *Tour to the Hebrides*, although he admits that it is incapable of proof, can scarcely be said to suspend his assent to it.

Natural Divination, among the Jews, was no less strictly interdicted than artificial. The communications, indeed, with which it pleased God to favour individuals of that nation, were, in strictness of speech, natural Divination: yet were there among them pretenders to the prophetical character, like those at the Court of Ahab, the futility of whose authority was soon demonstrated by the event. But those who were principally forbidden were the אוב, ἐγγαστρίμυθοι, as the word is rendered by the LXX, persons who pretended to give oracular answers from a spirit within them. "The woman who had a spirit of Python," mentioned in the *Acts*, was one of these. So also was the Witch of Endor.

It is observable that although Divination is a science which has been cultivated in all ages by every nation, and after every conceivable manner, we have no authenticated accounts of the reality of its operations, and many demonstrations of its failures. The restless propensity to inquiry which possesses the human mind, has hitherto been unable to establish any philosophical scheme for the discovery of those facts which are the province of the Diviner's speculations; and his art is, therefore, most justly classed among those which are exploded.

Peucer, *de præcipuis Divinationum generibus*; Boissaret, *de Divinatione et magicis Præstigiis, &c.*; Bulenger, *Opusculorum Systema*, vol. i.; Combachius, *Disquisitiones duo, de Caseo et de Divinationibus.*

Among the Arabs the science of Prognostication (*Ilmi firâset*) or art of discovering secret objects by the interpretation of mysterious indications, known only to adepts, is subdivided into twelve branches: 1. Physiognomy, (*firâsah*;) 2. Phantasmognomy, (*khaïlat-wa-shamâl*; 3. Chiromancy, (*âsârîr*;) 4. Onomancy, (*aktâf*;) 5. Ichnomancy, (*tyâfah*;) 6. Schematomancy,

(*kiyáfah*;) 7. the art of discovering the road in a desert, (*ihtidà bi 'l berárá wa'l acfár*;) 8. of finding springs, (*riyáfah*;) 9. minerals; 10. the prognostication of storms, (*nuzúli ghaith*;) 11. Hydromancy, (*cráfah*;) Spasmatomancy, (*ikhtiláj*.)

Some of these subdivisions are too well known to need further illustration; but of others, as being less familiar, a brief explanation may be given. The second teaches men to foresee and to foretell future or distant events from the images which fancy presents to the mind. This seems to correspond pretty nearly with the Second Sight of the Scotch. The fourth branch seems to be peculiar to the Arabs, and is closely allied to Chiromancy. It consists in predicting the future from the lines and dots on the shoulder blade of a sheep, when placed in the sun; and the discovery of it is ascribed to Ali. The fifth is the art of finding out the figure, peculiarities, occupations, &c. of men or beasts by the traces of their posture, position, and footsteps. This is exemplified in the celebrated story of Nezar and his sons, (Meidanii *Prov. a* Schultens, p. 301,) which suggested to Voltaire the well known passage in the beginning of *Zadig*. This, however, is rather the exercise of sagacity and observation, than the result of any supernatural knowledge. Nearly allied to it is the next subdivision, by which the tribe and family of a man, his birth, &c. are inferred from the form of his limbs, his make, gait, appearance, complexion, &c. The most skilful practitioners in this art are the Arabs of the tribe of Medíkh, among whom the study of it is hereditary. Nothing but experience can teach it, says the Imám Sháfi; and it is evidently as remote as the last from Divination in its proper sense. Such are likewise the three following branches, (Nos. 7, 8, 9,) which are acquired by study and observation, not derived from any divine impulse or preternatural faculty. The art of discovering the way through a trackless wilderness, is ascribed to a knowledge of the smell of the soil, and of the position of the stars. It was first learnt, say the Arabs, from horses or camels. Springs, minerals, and approaching storms, add their writers, in like manner may be discovered or foreseen by those who have carefully observed certain external signs in the earth and in the sky, which are infallible evidences of the existence of the one and of the approach of the other. The last branch but one is, however, more properly a kind of Divination, as it enables the adept to show in water or a mirror, the image of an absent person, what he is doing, &c. &c. It was by this art, we are told, that an unlucky husband saw his wife, whom he had left at home, indulging in some unseemly familiarities with another man; and discoveries, supposed to have been thus made, are among the most common incidents introduced into the Arabian romances. The last subdivision is properly a part of medicine, for it is the art of fortelling from convulsive twitchings of the limbs diseases by which a man is about to be attacked.

Another mode of predicting future events is called *Al-zatrajiyyah* by the Arabs, (D'Herbelot, *Zairagiah*,) but it is entirely astrological, and therefore does not come under this head. The *azlám*, or headless unfeathered arrows, by which Pagan Arabs ascertained the will of Heaven, were certainly instruments of Divination in the manner we have described above. As such they were found in the hands of Hobal and of Abraham, when Mohammed commanded his followers to hew down those idols and cleanse the sanctuary of the Kâbah, (Pococke, *Spec.* 96;) and as these Divining arrows kept alive the recollection of the idols to whom they were dedicated, he prohibited the use of them. (*Koran*, v. 99.) *Elfál*, (the taking of an omen,) another of these practices is much in repute among the Arabs and Persians; and it exactly corresponds with the *Sortes Virgilianæ* of the Romans, being an augury rather than a species of Divination. *Al-retem*, the tamarisk, signified among the ancient Arabs, the custom of tying together the boughs of one of those shrubs, on setting out on a journey, in order that the fidelity of the traveller's wife might be known to him on his return. If the boughs were found untied it was clear she had been inconstant. The *ilmu'r-reml*, or Geomancy, is another of the occult sciences cultivated in the East, and closely allied to the present subject; it does not, however, strictly belong to it, and may be justly classed with the magic arts, as most of its professors are more desirous of being considered as conjurors than as philosophers.

D'Herbelot, *Bibliothèque Orientale, ad voc. Aktaf, Zairagíah, and Raml.*; *Alcoranus*, ed. Maracci; Sale's *Koran*; Pococke's *Specimen Historiæ Arabum*; Chardin's *Voyages*; *Sciences des Persans*, ch. x. tom. v. p. 430, ed. de Langlès; M. Von Hammer's *Encyklopædische Uebersicht der Wissenchaften des Orients*, Leipzig, 1804, 8vo. ii. 462, seq.

Divination, in *Roman Law*, was an inquiry respecting the accuser who should be selected when two or more persons offered themselves for that purpose. Asconius in his argument to Cicero's speech (*Divinatio*) previous to the trial of Verres, assigns the following reasons for its name, of which the reader may select for himself that which seems least forced. Divinatio *dicitur hæc oratio, quia non de facto quæritur sed de futuro quæ est* Divinatio *et conjectura uter debeat accusare. Alii ideo putent* Divinationem *dici quod injurati judices in hâc causâ sedeant, ut quod velint* præsentire *de utroque possint. Alii quod res agatur sine testibus, et sine tabulis, et, his remotis, argumenta sola sequantur judices, et quasi* Divinent.

DIVORCE.

DIVO'RCE, *v.*
Divo'rce, *n.*
Divo'rcement,
Divo'rcer,
Divo'rcible,
Divo'rcive,
Divo'rce-bill.

Fr. *divorcer*; It. *divorzare*; Low Lat. *divortiare*; Lat. *divertere, diversum*, to turn away, aside or apart; because then the wife divertitur *a marito*, is *turned* away from the husband.

To *turn* or put away or apart; to part, to separate, to sunder; particularly applied to the separation of the bonds of matrimony.

The same law y^t ioyneth by wedlocke without forsaking, the same law yeueth libell of departicion bicause of *diuorce*, both deuied and declared.

Chaucer. The Testament of Loue, fol. 309.

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For whan they by such *dyuorcementes* attempte to driue the againe to the nünery, they make theyr poor husbandes, adrowterers in dede, in takynge other women, their owne wyues beynge alyue. *Bale. Apology*, p. 84.

Why did not time your joined worth *divorce*,
T' have made your several glories greater far?
Too prodigal was nature thus to do,
To spend in one age what would serve for two.
Daniel. History of the Civil Wars, book i.

So that instead of finding Prelaty an impeacher of schism or faction, the more I search the more I grow into the persuasion to think rather that faction and she, as with a spousal ring, are wedded together, never to be *divorc'd*.
Milton. Works, vol. i. fol. 51. *The Reason of Church Government.*

O! who would not recount the strong *divorces*
Of that great warre. *Spenser. Virgil's Gnat.*

So much reverence in him did I find both then, and divers times before, against this *divorcement*.
State Trials. Case of the Countess of Essex.

——————— Patroclus (so enforc't
When he had forc't so much brave life) was from his own *divorc't*.
And thus the great *divorcer* brav'd.
Chapman. Homer. Iliad, book xvii. fol. 234.

In the ordinary bills of the Jewish *divorce*, the repudiated wife had full scope given her of a second choice; as the words ran; she was to be free, and have power over her own soul; to go away: and to be married to any man whom she would: they were not more liberal than our Romish *divorcers* are niggardly.
Hall. Works, vol. iii. fol. 849. *Cases of Conscience. Decad.* 4. case 3.

If therefore the mind cannot have that due society by marriage, that it may reasonably and humanly desire, it can be no human society, and so not without reason *divorcible*: here he falsifies.
Milton. Works, vol. i. fol. 307. *Doctrine, &c. of Divorce.*

This therefore may be enough to inform us, that *divorcive* adultery is not limited by our Saviour to the utmost act, and that to be attested always by eye-witness, but may be extended also to divers obvious actions, which either plainly lead to adultery, or give such presumption whereby sensible men may suspect the deed to be already done. *Id. Ib.* fol. 205.

Thus our Eighth Henry's marriage they defame;
They say the schism of beds began the game,
Divorcing from the Church to wed the dame.
Dryden. The Hind and the Panther.

They urged the permission of Moses, who had allowed them to put away their wives, if they gave them a writing of *divorcement*.
Sharp. Works. Sermon 12. vol. iv.

Who would have imagined that the desire which Henry VIII. had to be *divorced* from his wife, would have brought about the Reformation in England?
Priestley. On History, Lecture 3. part i.

On the 2d of April, 1800, Lord Auckland, after expatiating very forcibly and eloquently upon the enormous increase of the vice of adultery, and the perversion as well as the abuse of many *divorce-bills* which had passed the legislature of this country, moved to bring in a bill to prevent any person *divorced* for adultery from intermarrying with the guilty person.
Horsley. Speeches in Parliament, p. 259.

The more ancient laws of Rome, which prohibited *divorces*, are extremely praised by Dionysius Halycarnassæus. Wonderful was the harmony, says the Historian, which this inseparable union of interests produced between married persons; while each of them considered the inevitable necessity by which they were linked together, and abandoned all prospect of any other choice or establishment.
Hume. Essay 19. vol. i. *Of Polygamy and Divorces.*

Among the Romans, more than four ages elapsed, from the foundation of their city, without any complaint or process on account of adultery; and it was not till the year 521, that they saw the first *divorce*; when, though the cause was specious, the indignation of all Rome pursued the *divorcer* to the end of his days. *Horne. Works. Discourse* 8. vol. vi. p. 109.

The Jewish Law of Divorce was founded upon *Deut.* xxiv. 1—4. "When a man hath taken a wife and married her, and it come to pass that she finds no favour in his eyes, because he has found some uncleanness in her, then let him write her a Bill of Divorcement, and give it into her hand, and send her out of his house. And when she is departed out of his house she may go to be another man's wife; and if the latter husband hate her and write her a bill of Divorcement, and giveth it into her hand, and sendeth her out of his house, or if the latter husband die which took her to be his wife, her former husband which sent her away may not take her again to be his wife, after that she is defiled, for that is abomination before the Lord." Whatever the *uncleanness* as the text, or the *matter of nakedness* as the margin of our translation renders ערות דבר, (and on this point the Commentators are divided,) it is plain that it did not amount to adultery, for this was punishable by death. (*Deut.* xxii. 22.) The school of Shammeh, which flourished shortly before our Saviour, confined the uncleanness to some act of infamy. Hillel (a disciple of Shammeh) and his followers taught that much lighter causes justified Divorce: namely, if the husband liked another woman better; if the wife did not dress his meat well, &c. It is plain, both from Josephus and Philo, that the last of these Rabbis held the interpretation upon which the practice of the Jews was most generally founded. (Calmet, *ad v.*) The form of the Bill of Divorcement, ספר כריתת, is given by Godwyn, (*Moses and Aaron*,) vi. 4, on the authority of Moses Kotsensis, (fol. 133,) and Moses Egyptius, (ii. fol. 59,) and runs as below:

"Upon such a day of the week, such, &c. of the moneth N, such or such a year of the Creation of the World, according to the computation which we use here in this city N, situate near the River N, that I of the country N, the son of the Rabbi N, of the country N, but now I dwelling in such and such a place, near such and such a river, have desired of my own free will, without any coaction, and have divorced, dismissed, and cast out thee, thee I say, thee my wife N, of the country of N, the daughter of Rabbi N, dwelling in such or such a country, and dwelling now in such or such a place, situate near such and such a river, which hast been my wife heretofore; but now I do divorce thee, dismiss thee, and cast thee out, that thou mayst be free, and have the rule to thyself, and to depart and to marry with any other man, whom thou wilt; and let no man be refused by thee for me, from this day forward for ever. Thus be thou lawful for any man, and this shall be to thee from me, a bill of separation, a bill of Divorce, and a letter of dismission, according to the law of Moses and Israel.

N, the son of N, Witness.
N, the son of N, Witness."

The ten following particulars were considered requisite for the foundation of a Divorce, according to the same authorities: "1. that a man put not his wife away but of his own will; 2. that he put her away by writing, not by any other thing; 3. that the matter of the writing to Divorce her and put her away, be out of her possession; 4. that the matter of the Divorcement be between him and her; 5. that it be written by her name; 6. that there be no action wanting after the writing hereof, save the delivery of it unto her; 7. that he give it unto her; 8. that he give it her before witnesses; 9. that

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he give it her by the law of Divorces; 10. that it be the husband or his deputy that delivereth it unto her."

The Bill of Divorcement was written by a Scribe. The Divorced woman was not permitted to marry within ninety days, in order that it might be ascertained whether she was pregnant, and thus to prevent her bearing a child concerning whose descent, on the father's side, any doubt might arise.

Josephus is of opinion that the Law does not permit women to Divorce their husbands; and therefore that it prohibits such as may have separated themselves from marrying again without a Bill of Divorcement. (*Ant.* xv. 11.) The practice, however, was widely different: Salome, sister to Herod the Great, put away her husband, as is inferred from *Ant.* xviii. 7. So also did Herodias, (Mat. xiv. 3; Mark, vi. 17.) The three sisters of the Younger Agrippa Divorced their husbands: namely, Berenice, Polemo King of Pontus; Mariamne, Archelaus; and Drusilla, (who married Felix,) Aziz King of Emesa. (*Ant.* xx. 15.)

The modern Jews throw more obstacles in the way of Divorce. Many formalities are appointed, which consume much time, and give opportunities for reconciliation; when all hope of this is extinct, the Bill of Divorcement is written by a woman, a scribe, or a deaf man, in the presence of one or more Rabbis, on vellum, in square letters, and in twelve lines. Many trifling and mysterious particulars are observed in the characters and mode of writing. The writers, the Rabbis, and the witnesses are all prohibited from being relations among each other, or to either of the parties. A Rabbi then examines the husband closely, to learn if the Divorce be voluntary on his part. Ten witnesses are required to be present to the whole proceeding, two more to the signature, and yet two more to the date of the Bill of Divorcement. If the Rabbi finds the husband fully determined, he commands the wife to open her hands and bring them close to each other, in order to receive the deed, lest it fall to the ground. He then examines the wife; after which the husband presents her with the parchment, and declares her free. The husband may marry again immediately, the wife after an interval of ninety days. (Calmet.)

The Grecian Law of Divorce varied in different States. In Sparta the practice must have been uncommon, for Lysander was fined by the Ephori for repudiating his wife, (Athen. xiii. 1, on the authority of Hermippus;) and yet the Lacedæmonians, by the institutions of their singular legislator, were not permitted to place much regard on the delicacy of the marriage bed, if the violation of it could be supposed to contribute to the public welfare. In Athens, either husband or wife might procure a Divorce by exhibiting to the Archon a Bill containing some ostensible reason, and receiving the consent of a Jury appointed by that magistrate. Nevertheless, if we may form a judgment from the terms by which this measure was distinguished, as it regarded the different sexes, it may be believed that while in the man it was considered as a prerogative, which he might exercise at his discretion, in the woman it was looked upon, in some degree, as attended with disgrace. Such may be the deduction from the two words ἀποπομπή, *dismission*, and ἀπόλειψις, *desertion*. (Petit. *Comm. in Leg. Att.* vi. 3.) The Bill could not be presented by proxy, and Plutarch (*Alcibiades*) has recorded the advantage which Alcibiades gained by the necessity of this form. His wife, Hipparete, wearied by his infidelities, took refuge in her brother's house. While she was going from this, to appear personally before the Archon, in order to sue out a Divorce, Alcibiades seized her (as he was entitled to do by law) forcibly conveyed her to his home, and compelled her to remain with him till her death. The law, continues Plutarch, by enjoining this personal attendance of the woman, probably designed to give the husband such an opportunity to meet with and recover her. The portions of Divorced women were returned with them; and if the husband failed in doing this, nine *oboli* per month might be claimed from him as alimony. (Demosth. *in Neæram.*)

If Plutarch (*in Rom.*) may be credited, the founder of Rome did not permit a woman on any account to Divorce her husband. The husband might Divorce his wife for three causes: 1. poisoning his children; 2. counterfeiting his keys; 3. adultery. If he put her away on any other account, half his goods were forfeited to the wife, and the other half to Ceres. Whoever Divorced his wife, was also to make an atonement to the Gods of the earth.* It was long, however, before the Roman husbands exercised their privilege, which is believed to have been incorporated with the XII. Tables, and the name of the first who Divorced his wife is handed down to us, (Plutarch, *Comp. of Rom. with Theseus*;) A. U. C. 523, Spurius Carvilius Ruga repudiated his wife for sterility. He made oath before the Censors that he was deeply attached to her, and that his act was solely occasioned by her barrenness, and his own wish to beget children for the good of the State. (Dion. Hal. xi. 25; and Aul. Gell. iv. 3.) Notwithstanding this declaration, he became eminently unpopular. Montesquieu has explained this circumstance by stating, that it was not the simple Divorce which created the odium against him, but his obsequiousness to the Censors, who sought to establish a precedent by which they might force the people to bring up their children.

The facility of Divorce in the latter days of the Republic, and in the whole course of Imperial Rome, may be traced in every contemporary writer. The right of the two sexes became equal. Augustus for a time endeavoured to check this licence, and required the presence of seven witnesses, before whom the marriage contract should be torn. If a marriage had been contracted by *Confarreatio*, the ceremony *Diffarreatio* (q. v.) was necessary for its dissolution. If by *Coemptio* (the mutual purchase, in which the bride and bridegroom delivered to each other, with certain forms, a small piece of money,) *Remancipatio* was required. The common forms used before the above-named witnesses, after the hearing of the

* Gibbon has so strangely misrepresented this passage, that it is scarcely possible that he can have referred for it to the original. "According to Plutarch, Romulus allowed only three causes of a Divorce—*drunkenness*, adultery, and false keys. Otherwise the husband who abused his supremacy, forfeited half his goods to the wife, and half to the Goddess Ceres, *and offered a sacrifice* (WITH THE REMAINDER,) to the terrestrial Deities." (*Decline and Fall*, ch. xliv. vol. viii. p. 61.) It would be difficult to find the *remainder* of that man's property who had already forfeited two moieties of it. Drunkenness is not mentioned by Plutarch at all; and he plainly implies that *all* Divorces require an offering of expiation to the terrestrial Gods.

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contract, were the surrender of the keys by the wife, and her dismissal, in some such words as these. *Res tuas tibi habeto. Tuas res tibi agito. Exi, exi ocyus. Vade foras. I foras, Mulier. Cede domo.* If it were the wife who Divorced the husband, she said, *Valeas, tibi habeas tuas res, reddas meas.* In the *Repudium*, which was an annulment of betrothing before consummation, the form was *Conditione tuâ non utar.*

The Theodosian Code (*tit. de Repudiis*) enumerated the following as legitimate causes for Divorce. If the husband could prove the wife to be an adulteress, a witch or a murderess; to have bought or sold to slavery any one freeborn; to have violated sepulchres; committed sacrilege; favoured thieves and robbers; been desirous of feeding with strangers, the husband not knowing or not willing; if she lodge forth without a just and probable cause; or frequent theatres and sights, he forbidding; if she be privy with those that plot against the State; or if she deal falsely; or offer blows. And if the wife can prove her husband guilty of any those forenamed crimes, and of frequenting the company of lewd women in her sight, or if he beat her, she has the liberty to quit him, with this difference, that the man after Divorce may forthwith marry again, the woman not till a year after, lest she may chance to have conceived.

Christianity has put an end to this capricious dissolution of the nuptial bond, which had become so common both in the Jewish and Pagan world at the time of the appearance of our Saviour. When the Pharisees tempted our Lord, by inquiring from him whether it was lawful for a man to put away his wife for every cause; he showed them from the first institutions of nature that God had forbidden polygamy; and then, as a consequence, that Divorce ought not to be permitted unless on account of adultery: although the Jews from the hardness of their hearts were not prepared to receive this doctrine in the time of Moses, (Matt. xix.)

Our Saviour's declaration naturally became the foundation of the law of Divorce in all Christian countries; but when the Romish Church exalted marriage into a sacrament, Divorce, considered in its legitimate meaning, was abolished; and the Canonists asserted that it was altogether impious and impossible. Hence arose the distinction still maintained in our English law; certain causes subsequent to marriage, and among these adultery, might give rise to a legal separation, in which, however, neither party was permitted to contract a new alliance in the life-time of the other; and certain other causes, existing at the time of marriage, might render it void *ab initio*; but in neither of these cases could Divorce strictly speaking be said to take place.

Thus therefore Divorce in our *Law* is of two kinds, *a vinculo matrimonii* and *a mensâ et thoro*. The former absolutely dissolves the marriage, and makes it void from the beginning; the causes of it being precedent to the marriage; as consanguinity or affinity within the Levitical degrees, præcontract, impotency, &c. comprised in the following lines, in which some of the obstacles require a clearer interpretation than it is in our power to afford:

Error, Conditio, Votum, Cognatio, Crimen,
Cultus, Disparitas, Vis, Ordo, Ligamen, Honestas,
Si sis affinis, Si forte coire nequibis,
Si Parochi et duplicis deest præsentia testis,
Raptave sit mulier, nec parti reddita tutæ.

By this the parties are separated *pro salute animarum*, and are allowed to marry again, the wife receiving back all she brought with her, and the issue of such marriage being bastardized. (Coke, *on Lit.* 235.) The latter separates the parties *a mensâ et thoro* for some cause arising subsequent to marriage; as ill treatment or adultery in either of the parties, but does not permit them to contract a second marriage whilst either party is living; for which, since it refuses that which our Saviour assigned to be the only fit cause for Divorce, the best reason that can be given, is that if Divorce were allowed to depend upon a matter within the power of either of the parties, they would probably become extremely frequent. (Blackstone, i. 15. 2.) The Court allows alimony to the wife, unless in case of elopement with the adulterer. This Divorce does not debar the woman of her dower, nor bastardize the issue.

The dissolution *a vinculo matrimonii* may however be obtained by an Act of Parliament specially for the purpose, after the sentence of Divorce *a mensâ et thoro* has been pronounced in the Spiritual Court. The Bill generally originates in the House of Lords; on the petition for it an official copy of proceedings, and sentence of Divorce *a mensâ et thoro* in the Ecclesiastical Courts, at the suit of the petitioner, must be delivered at the Bar; and upon the second reading the petitioner must attend the House, to be examined at its pleasure at the Bar relative to collusion, &c. A clause must be contained in the Bill, preventing the intermarriage of the offending parties; and when it arrives at a Committee of the House of Commons, evidence must be given that an action for damages has been brought against the seducer, and judgment obtained thereon, or a sufficient reason assigned for the contrary. Till the 44th of Elizabeth a Divorce for adultery was considered to be *a vinculo matrimonii*; but then in the case of Foliambe, in the Star Chamber, that opinion was changed, and Archbishop Bancroft, having advised with the leading Divines, held that adultery was only a cause of Divorce *a mensâ et thoro*. 3 *Salk.* 138.

The quarrel of Milton with his wife, and his intention of repudiating her, in consequence of her contemptuous refusal to return to him, need not be detailed here. In defence of the resolution which he had adopted in his resentment he published in 1644, *The Doctrine and Discipline of Divorce; restored to the good of both sexes from the bondage of Canon Law, and other mistakes in the true meaning of Scripture in the Law and Gospel compared. Where also are set down the bad consequences of abolishing or condemning as Sin that which the Law of God allows, and Christ abolished not.* It is contained in two Books, and addressed to the Parliament of England and the Assembly. Some of the arguments used in this Treatise might almost lead a careless reader to imagine that it had been penned ironically; the fifth reason advanced in favour of the continuance of the Law of Moses relative to Divorce, (which Milton asserts our Saviour neither *did* nor *could* abrogate,) is stated as follows, "That nothing more hinders and disturbs the whole life of a Christian than a matrimony found to be incurably unfit." The eighth is, "That it is probable or rather certain, that every one who happens to marry hath not the calling, and therefore upon unfitness found and considered, force ought not to be used." The first edition of this Tract was printed anonymously, "My name I did not publish, as not willing it should sway the reader either for me or against me;

but when I was told that the style, which what it ails to be so soon distinguishable, I cannot tell, was known by most men, and that some of the Clergy began to inveigh and exclaim on what I was credibly informed they had not read; I took it then for my proper season, both to show them a name that could easily contemn such an indiscreet kind of censure, and to reinforce the question with a more accurate diligence; that if any of them would be so good as to leave railing, and to let us hear so much of his learning and Christian wisdom, as will be strictly demanded of him in answering this problem, care was had he should not spend his preparation against a nameless pamphlet."

Three months after the second edition had appeared with his name, he met with a work, *The Kingdom of Christ*, written by Martin Bucer to Edward VI., in the second Book of which he found, "not without amazement," many of the same reasons, conclusions, and opinions, which he himself had laboured to establish. From this volume therefore he extracted and published such matter as appeared parallel to his own Treatise, under the title of *The Judgment of Martin Bucer touching Divorce*; from the Preface to which, addressed to the Parliament, our last citation has been borrowed. In 1645 he followed up this Treatise by a third, entitled, according to the pedantic and fantastic temper of his days, *Tetrachordon: Expositions upon the four chief places in Scripture which treat of Marriage or Nullities in Marriage. On Gen.* i. 27, 28, *compared and explained by Gen.* ii. 18, 23, 24; *Deut.* xxiv. 1, 2; *Matt* v. 31, 32, *with Matt.* xix. *from* 3 *to* 11; 1 *Cor.* vii. *from* 10 *to* 16. *Wherein the Doctrine and Discipline of Divorce, as was lately published, is confirmed by explanation of Scripture, by testimony of ancient Fathers, of Civil Law in the Primitive Church, of famousest reformed Divines, and lastly by an intended Act of the Parliament and Church of England in the last year of Edward the Sixth.* This, which is by far the most elaborate of his writings on Divorce, was designed, as himself informs us, for them who desired the alleged Scriptures to be discussed more fully, and who asked for more authorities and citations; and it must be confessed, that he has not been wanting in either, but that he has brought forward a profusion of learning conveyed in that peculiar raciness and magnificence of style of which he had such ready command. He directs himself particularly against the common explanation of *Gen.* ii. 24, which he thus forcibly and poetically describes, "This verse, as our common herd expounds it, is the great knot tier which hath undone by tying and by tangling, millions of guiltless consciences: this is that grisly porter, who having drawn men and wisest men by subtle allurement within the train of an unhappy matrimony, claps the dungeon gate upon them as irrecoverable as the grave. But if we view him well, and hear him with not too hasty and precipitant ears, we shall find no such terror in him." The arguments, as may readily be conceived, are for the most part thin and subtle refinements, little worth but as specimens of ingenuity; they are, as Johnson has well put it, such as a man looks for who seeks to justify his own inclination. The latter part, in which he rests upon precedent and authority is far more valuable; and here, if precedent and authority could avail ought, against a plain *dictum* of our Saviour, the utility of which is most agreeable to common Reason, and evidenced by hourly experience, he might be said (as Dr. Symmons has expressed himself with less justice, as appears to us, on the argumentative part) to make out a strong case. He points out "who among the Fathers have interpreted the words of Christ concerning Divorce, as is here interpreted, and what the Civil law of Christian Empires in the primitive Church determined;" and here he has lavished all the stores of his copious and recondite reading. Justin Martyr, Tertullian, Origen, and Lactantius; the Councils of Eliberis, Neocæsarea, Nantes, and Agatha; Basil, Epiphanius, Ambrose, Jerome and Austin; the Emperors Theodosius, and Valentinian, are all militant in his service, more or less actively. Among the reformed Divines he summons as allies, Wickliff, Luther, Melancthon, Erasmus, Bucer, Fagius, the Ecclesiastics of Strasburgh, Peter Martyr, Musculus, Gualter of Zurich, Hemmingius, Hunnius, Bidenbachius, Harbandus, Wigandus, Beza, Aretius, Alciate, Corasius, Wesembachius, and Grotius: names which it must be admitted have not all descended with equal lustre to posterity, but of which, when they are on his side, a controversialist may with justice thus deliver himself, "These authorities without long search I had to produce, all excellent men, some of them such as many ages had brought forth none greater: almost the meanest of them might deserve to obtain credit in a singularity, what might not all of them joined in an opinion so consonant to Reason."

But that which he considered of most weight he reserved for his conclusion. "Only this one authority more, whether in place or out of place, I am not to omit; which if any can think a small one, I must be patient, it is no smaller than the whole assembled authority of England, both Church and State; and in those times which are on record for the purest and sincerest that ever shone yet on the Reformation of this Island, the time of Edward the Sixth. That worthy Prince, having utterly abolished the Canon Law out of his dominions, as his father did before him, appointed by full vote of Parliament a Committee of two and thirty chosen men, Divines and Lawyers, of whom Cranmer the Archbishop, Peter Martyr, and Walter Haddon, (not without the assistance of Sir John Cheke the King's tutor, a man at that time counted the learnedest of Englishmen, and for piety not inferior,) were the chief to frame anew some Ecclesiastical laws that might be instead of what was abrogated. The work with great diligence was finished, and with as great approbation of that reforming age was received; and had been, doubtless, as the learned preface thereof testifies, established by Act of Parliament, had not the good King's death so soon ensuing, arrested the further growth of religion also, from that season to this. Those laws, thus founded, are the memorable wisdom and piety of that religious Parliament and Synod, allow Divorce and second marriage, 'not only for adultery or desertion, but for any capital enmity or plot laid against the other's life, and likewise for evil and fierce usage;' nay the twelfth Chapter of that title by plain consequence declares, 'that lesser contentions if they be perpetual may obtain Divorce.'"

One of Howell's Letters to Sir Edward Spenser (iv. 7) has been referred to by Mr. Todd in his *Life of Milton*, (53;) and again in a Note on Milton's XIth Sonnet, to prove that the *Tetrachordon* "certainly was received with ridicule." There can be no doubt that

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Howell intends to point to Milton's opinion, and for himself he is sufficiently abusive of it; but he by no means bears out the assertion of Mr. Todd, as to its general reception. Johnson has noticed the passage with more correctness, when he says that "Howell mentioned the new doctrine with contempt." The following are his words, "But that opinion of a shallow-brain'd puppy," (*Pape!* it is Howell who writes, and it is Milton of whom this is written!) "who upon any cause of disaffection, would have men to have a privilege to change their wives or to repudiate them, deserves to be hiss'd at rather than confuted; for nothing can tend more to usher in all confusion and beggary thro' out the world: therefore *that Wiseacre* deserves of all others to wear a toting horn."

That it was roughly censured, we have in evidence from two Sonnets which Milton wrote after its appearance; nor can this excite surprise. The Presbyterian Clergy were foremost in their opposition to his doctrine. In 1644, an anonymous *Answer* appeared to the *Doctrine and Discipline of Divorce*; another, *Divorce at Pleasure*, ("a jolly slander," as Milton terms it,) probably was called out by the *Tetrachordon*; and Dr. Featley, in his *Epistle Dedicatory* to his *Dippers Dipt*, includes among "the audacious attempts upon Church and State, a *Tractate of Divorce*, in which the bonds of marriage are let loose to inordinate lust." The Presbyterians summoned Milton before the House of Lords, whence however he was speedily and honourably dismissed; and Herbert Palmer, B. D., a Member of the Assembly of Divines, and Parliamentary Master of Queen's College, Cambridge, attacked him from the pulpit of St. Margaret's Church on a day of extraordinary humiliation, (August 13, 1644,) in a Sermon which he preached before the two Houses, and published under the fanatical title, *The Glasse of God's Providence towards his Faithful ones*. In this, he speaks of those who plead conscience for the lawfulness of "Divorce for other causes than Christ and his Apostles mention; of which a wicked Booke is abroad and uncensured, though deserving to be burnt, whose Author has been so impudent as to set his name to it and dedicate it to yourselves."

This conduct of the Presbyterians totally alienated Milton from their party, and he took his revenge in a final Tract, which may be cited as a standard vocabulary of controversial vituperation. *Colasterion; A Reply to a nameless Answer against the Doctrine and Discipline of Divorce. Wherein the trivial author of that answer is discovered, the Licenser conferred with, and the opinions which they traduce defended.* We shall finish by collecting a few flowers from this pamphlet. The author of the *Answer* is called an "illiterate and arrogant presumer," "a creature," "a pork who never read any philosophy," "one suddenly taken with a lunacy of law and speaking revelation out of *The Attorney's Academy* only from a lying spirit," "a servitor," "a low-pudderer," "a hoyden," "a groom," "a mere serving man," "a mere and arrant pettifogger," "an unbuttoned fellow," "a boar in a vineyard," "a snout in pickle," "a handicraftsman of petty cases," "a hackney of the law," "a serving man at Addlegate," "an odious fool who leaves the noisome stench of his rude slot behind him, maligning that any thing should be spoken or understood above his own genuine baseness," "a varlet," "a caitiff," "a gourmand swelled into a confuter," "a barbarian, the shame of all honest attorneys," "an unswilled hogshead," "a cockbrained solicitor," "a most incogitant woodcock," "a tradesman of the law, whose best ware is only gibberish," "a presumptuous lozel," "a daw," "a horsefly," "a bawling whippet," "a shin-barker," "a serving man and solicitor compounded into one mongrel," "a brazen ass," "a common adage of ignorance and overweening," "a nuisance." Was ever unhappy pamphleteer, before or since, so "bethumpt with words?"

That Milton was sincere in the opinions which he avowed in his singular Tracts, every one who is at all acquainted with his character will admit with Dr. Symmons. But, we think that there can be equally little doubt that these opinions, instead of being the result of cool deliberation, were founded upon resentment against a wife who had deserted him, and were in all respects arising from and adapted to his own individual case. He argues rather as a man who is seeking to strengthen himself in a recently adopted fancy, than as one who is anxious to impress upon others an ancient conviction. Nevertheless he found followers at the time; and all his Biographers speak of a party called *Miltonists*, who avowed and maintained his notions concerning Divorce.

We have been insensibly led much farther than we intended to proceed, into a notice of this most interesting controversy, and as we have yet more to say on the existing customs of Divorce, we must content ourselves by referring to the titles only of a few works on the general question. The Divorce of Henry VIII. from Katharine of Arragon, will be found treated by Robert Wakefield in his *Koster, seu fragmentum codicis Wakefeldi in quo probatur conjugium cum Fratrid illicitum esse*, 1527; by Campian, at the end of Nicolas Harpsfeld's *Historia Anglicana Ecclesiastica*, 1622; in Grand's *Hist. du Divorce*, &c. 1688, in *An Answer to the two first Books of* Bishop Burnet's *History of the Reformation*; in Nogarola's *Disputatio super Reginæ Britannorum Divortio*; and in a *Hist. du Divorce*, &c. attributed to the Abbé Raynal.

On Divorce in general, the following Books may be consulted: Hemmingii *Libellus de Conjugio, Repudio et Divortio*, 1572; Pyus, *Epist. ad* J. Howsonum *contra novum ejus dogma de Divortiis Judæorum*, 1603; Selden, *Uxor Hebraica*, 1646; Beza, *de Repudiis et Divortiis*, 1651; Bunney, *Treatise of Divorce for Adultery and Marrying again, that there is no sufficient warrant so to do*; Buxtorf, *Dissertatio de Sponsalibus ac Divortiis*, 1652; Ochinus, *Dialogue on Polygamy, and another on Divorce, translated by* Francis Osborn, 1657; Madan, *Thelypthora*, 1780; and the *Debates* on Divorce in the House of Lords in 1800.

The Mohammedan law respecting Divorces is founded upon four passages in the *Corán*, (ch. ii. iv. xxxiii. and lxv.) which allow of a separation whenever the parties seek it mutually, (ii. 227, 238, ed. Maracci,) provided a sufficient time have elapsed to prove that the woman is not pregnant. She is also to have her marriage portion, unless she relinquish a part of it as an inducement to her husband to consent to the Divorce, (v. 230.) A wife may be received again after having been twice repudiated; "but if the husband Divorce her a third time, she shall not be lawful for him again, until she marry another husband." (v. 231.) The literal interpretation put upon this law by the

Judges in Syria, may be seen in the following passage of D'Arvieux's *Mémoires*; after observing that the restitution of the dower and expenses attending the suit for a Divorce are so considerable a charge, as generally to make the husband repent of his rash determination, and desirous of being reconciled to his wife, he says, (i. 451,) "*Si elle y consent il n'y a plus qu'une petite cérémonie à faire pour que la paix conjugale soit ratifiée par le Cadi: la voici, toute bizarre et impertinente qu'elle est. Le mari plaignant et la femme accusée étant devant le Cadi, il fait venir quelque bon gros garçon, qu'on a eu la précaution d'instruire ce qu'il a à faire. On lui demande s'il connoît cette femme, quoiqu'elle soit voilée, et qu'il ne l'ait peut-être jamais vue. Il ne manque pas de répondre qu'il la connoît pour une femme d'honneur; le juge lui demande s'il la veut épouser, et il répond qu'il le souhaite, et qu'il est prêt de la prendre pour femme. On les conduit dans une chambre, et le pauvre mari est obligé d'être présent à une scène qui le couvre de honte et de confusion, et qui le fait réellement ce qu'il s'imaginoit d'être et peut-être sans raison. Cette satisfaction achevée, l'honneur de la femme est réparé; le nouveau mari par honnêteté cède son droit à l'ancien mari, et la femme se trouve en droit de choisir celui qui lui plaît. Elle reprend l'ancien, elle en fait sa déclaration au Cadi, et elle retourne en sa maison, comme si cette scène honteuse ne se fût pas passée.*" D'Arvieux adds that his own groom at Seïdá was involved in this distressing dilemma, and entreated his master to use his interest with the Cádí, to release him from this condition prescribed by the law; the Cádí replied, that it was not in his power to do so; and that were it not for the dread of this particular consequence, the judges would be so pestered with squabbles between man and wife, as to have no leisure for any other suits. D'Arvieux is wrong in supposing this onerous condition to have been imposed as a punishment on the husband for having made a rash affidavit: nothing of the kind appears in the *Corán*.

The act of Divorce must be publicly made before the Cádí, in the presence of witnesses, after a lapse of three months, if the woman be not pregnant; but not till after her delivery, if she be so. Many injunctions are laid upon the husband to treat the wife whom he wishes to Divorce with equity, and even with tenderness; but as her claim (excepting for her dower) is to be regulated by his means, a wide opening is left for fraud and oppression.

Several of the texts, upon which this part of the Mohammedan law is founded, are vague or ambiguous; and are therefore liable to a great diversity of interpretation; especially in the application of the rule to particular cases; the Sunníes, moreover, are as much guided by the Traditions (*hadíth*) as by the *Corán*; their decisions, therefore, are regulated by a greater variety of texts than those furnished by the written law alone. The Persians also, who are Shiáks, admit of considerable license in the interpretation of doubtful texts; and in the case of a wife resumed after the third Divorce, require her to cohabit forty days with her new husband, before she can by a second Divorce be restored to her former one. (Chardin, ii. 240.)

Those who wish to enter more minutely into the usages of the different Mohammedan sects, will find the doctrine of the Sunníes, and the practice of the Turkish Courts, clearly detailed in the third volume of M. d'Ohsson's *Tableau Général de l'Empire Othoman*; a work entirely derived from authentic sources and personal observation. The *Hidáyah*, published at Calcutta in Arabic, Persian, and English, gives the law as it is enforced in India; and the *Kitábu'l jináyát* and *Muhcátu'l masáibih* furnish a comprehensive view of all the leading traditions relative to this subject.

The Hindù law of Divorce gives an almost unrestricted license to the husband, and places the wife in a state of abject servitude. "Prudent men," say more texts than one, "instantly forsake a wife who speaks unkindly," (*Digest*, book iv. ch. i. v. 66; ii. 416, 8vo ed.) Barrenness, or the bearing of daughters only, frequenting the houses of strangers, procuring abortions, eating in her husband's presence, embezzling his property, leprosy, insanity, catamenial suppression, any incurable disease, drunkenness, and contentious, are all, individually, sufficient pleas for putting away a wife: the "husband, on the contrary, must be constantly revered as a God" by his wife, notwithstanding he is "devoid of good qualities, or enamoured of another woman," (*Digest*, iv. ch. i. v. 103, vol. ii. 442;) and yet this very code, which is so inequitable to the weaker sex on these points, inflicts no severer punishment than degradation in case of adultery, infanticide, or the murder of a husband, (*Ib.* v. 77;) and "a wife who is superseded by another," must be maintained by her husband, (*Ib.* v. 74.) He is also prohibited from putting her to death, or mutilating her person, (*Ib.* v. 80,) except her paramour is "a man of a low class," (*Ib.* v. 83;) and if she be "excessively corrupt," her husband may confine her in her own apartments, allowing her only a ball of rice for her sustenance! (*Ib.* p. 424.)

The same penance is inflicted on husbands also who are guilty of adultery; and for the illegal desertion of a wife "no atonement is ordained." (*Ib.* lxi.) "The supreme law between husband and wife," says Menu, "is in a few words, 'Let mutual fidelity continue till death.'" (*Ib.* cxc.) So that punishment for adulterous intercourse may be expected by both parties in another world, however lenient the laws may be in this. The Hindù legislation on this subject is all founded on two principles, the utter worthlessness and weakness of the female character, (*Ib.* xxix.) and the extreme importance of guarding against an illegal intermixture of the Castes. (*Ib.* viii. x.) The endless variety of mixed Castes now found in India, is a sufficient proof of the inefficiency of these enactments, which seem to look for delinquency only on one side, and make the other, judge and jury in its own cause.

The Chinese Code, which has probably derived many of its provisions respecting Divorce from the laws of Menu, adds several pleas to those already stated: such as disregard of the husband's parents, loquaciousness, and a jealous temper; but repudiation is barred by three circumstances: 1. the wife's having mourned three years for her husband's parents; 2. his family's having become rich subsequently to his marriage; and 3. her having no parents living who can receive her back again.

By both of these Codes, Divorce is enjoined in case of adultery, (*Ta-tsing leu-lee*, by Sir G. Staunton, and *Hindù Dig. ib.* lxxvii) and the Chinese law permits a woman, who has been deserted by her husband for three years, to marry another. The Hindù legislators have in such cases prescribed different terms for the women of different Castes, and only half of the up-

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pointed interval when they have borne no children. (*Dig. ib.* cliii.) As women who have been Divorced, are considered as degraded, it is supposed that no one would receive them as wives; the marriage of such persons therefore is not mentioned by the Hindù Lawyers.

See Maracci's *Prodromus ad refutationem Alcorani*, Paduæ, 1698; Sale's *Koran*, 4to, Lond. 1734, *Prelim. Disc.* sec. 6. p. 133; Sir Paul Ricaut's *Present State of the Ottoman Empire*, folio, 1670; Mouradgea d'Ohsson's *Tabl. Général*, Paris, 1820, folio, iii.; *Code Civil.* liv. ii.; Chardin, *Voy. en Perse*, ed. de Langlès, Paris, 1811, 8vo, ii. 238; Hamilton's *Hedaya*, 4 vols. 4to, Calcutta, 1791; *Hiddyah*, (Arabic) 2 vols. 4to, Calcutta, 1816; *Hiddyah*, (Persian) 4 vols. 8vo, Calcutta, 1807; *Mishcat-ul-masabih*, or *A Collection of the Traditions, &c.* 2 vols. 4to, Calcutta, 1809; *Kitábu'l jináyát* (*the Criminal Code*) in Arabic, with a Persian Commentary, 2 vols. 8vo, Calcutta, 1813; *Digest of Hindù Law*, by Mr. Colebrooke, London, 1801, 3 vols. 8vo; *Tsing-leu-lee*, or *The Chinese Code of Laws*, by Sir G. Staunton, Bart., London, 1810, 4to.

DIURE'TICK, *n.* / DIURE'TICK, *adj.* / DIURE'TICAL. } Gr. διουρητικὸν, from διὰ, and οὖρον, (for ὄρον, from ὄρω, *excito, impello,*) *quod* impellitur, *vel cum stimulo quodam* expellitur, *Urina.* Scheidius.

For although inwardly received it may be very *diuretick*, and expulse the stone in the kidney; yet how it should dissolve or break that in the bladder, will require a further dispute.
Sir Thomas Brown, book ii. ch. v.

But he saith withall, that this medicine is nothing good for the dropsie, notwithstanding that it is *diureticall.*
Holland. Plinie, vol. ii. fol. 53.

It [candle weed] is said to be *diuretic*, but this I do not know from experience.
Granger. The Sugar Cane, book iv. (note to v. 613.)

And in *diuretick*s a very ingenious anatomist and physician told me, he tried it with good success.
Boyle. Works, vol. ii. p. 89. *The Usefulness of Natural Philosophy, Essay* 3. part ii.

My having found them in myself very *diuretical* and aperitive is not that, which chiefly recommends them to me.
Id. Ib. Essay 5. part ii.

DIURETICS are employed not merely to procure a watery discharge, for this is mostly attainable, but to carry off together with this discharge substances injurious if retained. *Cooling* Diuretics are the alkalis carbonated, or subcarbonated carbonic acid combined with them in mineral waters, or sometimes in pure water; the neutrals with fixed or volatile alkali, of which the most powerful is carbonated ammonia. Fruits, particularly the *senticosæ*, and potherbs. The *sedative* are foxglove, tobacco, wild lettuce, broom, the ice plant, the winter cherry, wolf's bane, opium, woody nightshade, rue, and savine. Caution is requisite in the use of most of these. The *stimulating* are naphtha, nitrous ether, oil of wine, parsley, wild carrot roots and seeds, and others of the *umbellatæ*; of the *stellatæ*, asparagus, bardana, and seneca; of the *siliquosæ*, hedge mustard; of the *alliaceæ*, garlic, leek, onion and squill; of the *coniferæ*, juniper; and of the *liliaceæ*, meadow saffron, (*colchicum.*) Turpentines of various kinds, copaiba, guiacum, gum benjamin, oliganum, styrax, and sometimes mercury.

Gentle walking in the cool air assists the operation of Diuretics; too great warmth directs them to the skin.

DIURIS, in *Botany*, a genus of the class *Gynandria*, order *Monandria*, natural order *Orchideæ*. Generic character: nectary, a pendulous lip without a spur; calyx five-leaved, the three uppermost coloured; corolla, petals four, lateral; style reversed.

Three species, natives of New South Wales. Willdenow.

DIURNÆ, in *Zoology*, a family of Birds belonging to the order *Accipitres*.

DIU'RNAL, *n.* / DIU'RNAL, *adj.* / DIU'RNALIST, / DIU'RNALLY. } Lat. *diurnus*, from *dies*, day. Fr. *diurnel*; Sp. *diurnal*. Of or pertaining to the *day*; *daily*. A *Diurnal*, djurnal, journal; a *day*-book, a *daily* paper.

And for bicause that it drew to the night
And that the sonne his arke *diurnall*
Ypassed was.
Chaucer. Of the Blacke Knight.

There is an abstruse Astrologer that saith; If it were not, for two things, that are constant, (the one is, That the fixed starres ever stand at like distance, one from another, and never come nearer together, nor go further asunder; the other that the *diurnall* motion perpetually keepeth time;) no individiall would last one moment.
Bacon. Essaies. Of Vicissitude of Things, 58.

Upon my entrance on this day's defence, I found myself aggrieved at the *Diurnal*, and another pamphlet of the week, wherein they print whatsoever is charged against me, as if it were fully proved, never so much as mentioning what or how I answered. *State Trials. Trial of Archbishop Laud.*

To that purpose, he brought the man to the king; who had never before taken other notice of him, than for his bringing the *Diurnal* constantly to be read to his majesty after dinner, or supper, as he received it.
Clarendon. History of the Rebellion, vol. iii. part ii. p. 564.

He was by birth, some authors write,
A Russian, some a Muscovite,
And 'mong the Cossacks had been bred,
Of whom we in *diurnals* read,
That serve to fill up pages here,
As with their bodies ditches there.
Butler. Hudibras, part i. can. 2.

Nay some are so studiously changeling in that particular, they esteem an opinion as a *diurnal*, after a day or two scarce worth keeping. *Boyle. Works*, vol. i. p. 35. *Life.*

——————— Tir'd of earth
And this *diurnal* scene, she springs aloft
Through fields of air; pursues the flying storm;
Rides on the vollied lightning through the heavens;
Or, yok'd with whirlwinds and the northern blast,
Sweeps the long tract of day.
Akenside. The Pleasures of Imagination, book i. v. 186.

DIUTU'RNAL, / DIUTU'RNITY. } Lat. *diuturnus*, from *diu*; i. e. from *day*, *sc.* to *day*; for a succession of *days*, a continuance, a length of time.

The authority wherein we have understood your nobleness to flourish in the British Court, is accounted not onely the reward of your merits, but also the patronage of virtue; certainly an excellent renown and every way so worthy, that the people desire a *diuturnity* to be annexed unto it.
Cabbala, p. 216. *The Pope to the Duke of Buckingham, Anno* 1623.

DIUTURNAL. The Pope begins to slack the bridle according to the old rule, that there is no *diuternities* in violence.
Reliquiæ Wottonianæ, p. 669.

DIVULGE. We thought it conducing to the common good of both Republics to send George Downing, a person of eminent quality, and long in our knowledge and esteem for his undoubted fidelity, probity, and diligence, in many and various negociations, dignified with the character of our agent, to reside with your lordships, and chiefly to take care of those things by which the peace between us may be preserv'd entire and *diuternal*.
Milton. Prose Works, vol. ii. fol. 218. *Letters of State.*

DIVU'LGE, DIVU'LGER, DIVU'LGATE, DIVU'LGATION. Fr. *divulguer*; It. *divolgare*; Sp. *divulgar*; Lat. *divulgare, spargere voces in* vulgum. Minshew. To scatter words among the *vulgar*: and thus,

To publish; to make publicly or commonly known; to disclose or discover, to make manifest; to declare.

The councel of Fraunce, caused a common fame (although it were not trewe) to be *diuulged* abrode that there was a finall peace and a perfit amitie concluded betwene the French kynge & hys lordes whiche lately were to hym aduersaries.
Hall. Henry IV. The thirteenth Yere.

It were very perillous, to *dyuulgate* that noble scyence, to commune people, not lerned in lyberall sciences and philosophy.
Sir Thomas Elyot. The Castel of Helth, book iv.

And that was by pacience and sufferaunce, by which the fayth was *dyuulgate* and spred almost thorowe the worlde in litel while.
Sir Thomas More. Worker. A Dialogue concerning Heresies.

After this *deuulgatiõ* y' Rychard sonne to Kyng Edward was yet liuyng, & had in great honour amongest the Flemminges, there began sedicion to springe on eury side.
Hall. Henry VII. The seventh Yere.

Divert thy course to Goshen then again,
And to *divulge* it constantly be bold,
And their glad eares attractively retain,
With what, at Sinai, Abraham's God hath told.
Drayton. Moses his Birth and Miracles, book i.

It is true that by confessions we find, that false priest Watson, and arch traitor Percy, to have been the first devisers and *divulgers* of this scandalous report.
State Trials. The Trial of the Conspirators of the Gunpowder Plot.

The excellency and purity of the doctrine in all other points tend wholly to the honour of God, and the common happiness of man, the sanctified life, constant sufferings, and wonderfull miracles of the *divulgers* of it.
Hammond. Works, vol. ii. part i. fol. 695. *The Lord Falkland's Reply.*

And when this the prince's escape was *divulgated*, much people came vnto him out of euerie quarter, with great ioy thereof.
Fox. Martyrs, fol. 306. *Prince Edward escapeth out of the Custody of Earl Simon.*

Bishop of London. There is no such licencious *divulging* of these books, and none have liberty by authority, to buy them, except such as Dr. Reynolds, who was supposed would confute them.
State Trials. Hampton Court Conferences respecting the Reformation of the Church.

There is a time when we must preach Christ on the house top, there is a time, when we must speake him in the eare, and (as it were) with our lips shut. Secrecy hath no lesse use then *divulgation*.
Hall. Contemplations. Lazarus Raised, vol. ii. fol. 821.

But when Vlysses, with fallacious arts,
Had made impression on the people's hearts;
And forg'd a treason in my patron's name,
(I speak of things too far *divulg'd* by fame)
My kinsman fell.
Dryden. Virgil. Æneid, book ii.

Noble Achilles. Would'st thou learn from me
What cause hath mov'd Apollo to this wrath,
Thou shaft-arm'd king? I shall *divulge* the cause.
Cowper. Homer. Iliad, book i.

Descamps says, that this mystery, as it was then held, was stolen from Vaillant by the son of an old man, who scraped the grounds of his plates for him. This might be one of the means of *divulging* the new art, (mezzotinto.)
Walpole. Catalogue of Engravers, vol. v. p. 144.

Here, then is an opportunity of exposing those secrets, which, perhaps, the confidence of a friend has made known to the treacherous *divulger* of them, and of gratifying the malice of a coward with safety, and by the infliction of the cruellest injury.
Knox. Essays, No. 6.

DIVULSION, see Divell.

DIXA, in *Zoology*, a genus of *Dipterous* insects belonging to the family *Tipuladæ*, established by Meigen.

Generic character. Antennæ setaceous; two basal joints large, the rest thin, pubescent; palpi recurved, cylindrical, formed of four joints, the first of which is very short; ocelli or smooth eyes none.

Meigen describes four species, all of which are new, and found in Europe. He named them *D. serotina*, *D. æstivalis*, *D. aprilina*, and *D. maculata*.

See Meigen, *European Diptera*.

DIZEN, to *dize*; to put tow on a *distaff*, dress it. *Dizen*, to dress. Hence, *bedizen'd* out; over, awkwardly or improperly dressed. See Grose, and Ray.

Thom. Come quickly, quickly, paint me handsomely,
Take heed my nose be not ingrain too;
Come Doll, Doll, *dizen* me.
Beaumont and Fletcher. Monsieur Thomas, act iv. sc. 6.

——— Do you hear, master?
I put my clothes off, and I *dizen'd* him.
Id. The Pilgrim, act iv. sc. 3.

The bashful Muse will never bear
In such a scene to interfere,
Corinna in the morning *dizen'd*.
Swift. A beautiful Nymph going to Bed.

His gallants are all faultless, his women divine
And Comedy wonders at being so fine;
Like a Tragedy queen he has *dizen'd* her out,
Or rather like Tragedy giving a rout.
Goldsmith. Retaliation.

DI'ZZARD, DI'ZZY, DI'ZZINESS, DI'ZZY-EYED. Sherwood says, to *dizze, estourdir*; and Cotgrave, *estourdir*, to astonish, *dizze*, amaze. Somner has, "*Dysigan, ineptire*, to be foolish. *Dysignesse, dysinesse; stultitia*, foolishness. Hence, happily, our *dizzinesse*; which proceeds from the weaknesse of the braine." The progress was probably quite the reverse. See Daze.

Rather to me for to be thoughte
a doulte, and *dizzard* vyle,
If that my follye might please me,
or seeme good for a whyle:
Then to be wyse, and vexed ay.
Drant. Horace. Epistle to Julius Florus.

But who is that I praye you that will marueil at this, which as well maye be geuē to fooles and *dizzardes* as to wise and well learned men. *Hall. Henry VII. The sixth Yere.*

Wee accuse others of madnesse, of folly, and are the veriest *dizards* ourselves. *Burton. Democritus to the Reader*, fol. 41.

For as he thus was busy,
A pain he in his head-piece feels
Against a stubbed tree he reels,
And up went poor Hobgoblin's heels:
Alas! his brain was *dizzy*.
Drayton. The Court of Fairy.

For as we see children run round so long in sport, that they fall down at last, when they would stand; so there are many who playing in the mazes of little faults, bring their minds to such a *dizziness*, as throws them down when they mean to stand and intermit that amusement.
Mountague. Devoute Essayes, Treat. 6. part ii. sec. 2.

But when my angry guardant stood alone,
Tendring my ruine, and assayl'd of none,

Dizzie-ey'd Furie, and great rage of heart,
Suddenly made him from my side to start
Into the clustering battaile of the French.
Shakspeare. Henry VI. First Part, fol. 113.

A maid she calls, the partner of her cares,
Her friend in peace, her sister in the wars.
Acca; no more;—for mortal is my wound;
A *dizzy* mist of darkness swims around.
Pitt. Virgil. Æneid, book xii.

——————— Other part
Push'd down the sides of Xanthus, had long plung'd
With dashing sound into his *dizzy* stream,
And all his banks re-echoed loud the roar.
Cowper. Homer. Iliad, book xxi.

With palms expanded, on his shoulders broad,
He such a stroke impress'd, and on his spine
As dimm'd his sight with *dizziness*.
Id. Ib. book xvi.

DNIEPER, Nieper, or Danapris, the *Borysthenes* of ancient Geographers, (Herod. iv. 53; Strabo, vii.; Pompon. ii.; Plin. iv. 26,) a large River of European Russia, which has its source in a morass in the Government of Smolensko, near the frontiers of Twer, and not far from those of the Volga and the Dwina. After a winding course through the greater part of the Province in which it originates, it intersects that of Mohilev, flowing towards the south-west, and then forming the boundary between the Government of Czernigov, Pultawa, and Taurida on the one side, and those of Minsk, Kiev, and Cherson on the other; it ultimately falls into the Euxine, after a course of more than 1000 miles, through some of the finest climates and districts of Russia. The Dnieper is a noble stream, exceeding the Don in magnitude; but its course being impeded by waterfalls and moving sands, it is less serviceable to the commerce of the country. It becomes navigable at the city of Smolensko, whence it passes Orcha, Mohilev, Bobryow, Kiev, Crementchong, Ekaterinoslav, Nicopol, and Cherson. A series of cataracts occupy a space of about forty miles below Kiev; but from the termination of these to the sea there is an expanse of 200 miles, free from obstruction, a part of which is occupied by the extensive lake Liman. These water-falls are not of a majestic character, and some of them may even be descended by boats, except after heavy falls of rain. In 1784, the Empress Catharine II. caused some of the rocks to be blown up, but without effecting any material advantage to the navigation of the river. Works of the same kind have been slowly continued from time to time. The banks towards the lower parts of the Dnieper are overspread with vast forests, which have frequently been the scene of sanguinary conflicts between the Russians and Turks. Nor has the upper part of its course been rendered less memorable by the engagements between the French and Russians at Smolensko, in 1812. The Dnieper receives a great number of tributary streams, the chief of which are the Priepitz, the Bezyna, the Ross, and the Bog. Like most of the other Russian rivers, it abounds with fish, particularly sturgeon, shad, pike, and carp. It falls slowly into the Euxine through several branches, amidst numerous sand banks; and its bed in summer is so shallow that merchant vessels are obliged to unlade at *Gubokaya Pristan*, the Deep Wharf, thirty-five versts beyond its mouth. Even this road is sometimes unnavigable from November to May. Its port has therefore been successively transferred from Cherson to Nicolaef, and latterly to Odessa. (Tooke's *View of the Russian Empire*; E. D. Clarke's *Travels*, i.)

DNIESTER, the *Tyras* and *Danaster* of the Ancients, a large River of Europe, separating the Russian and Turkish dominions. It originates in a lake of the Carpathian Mountains in Austrian Galicia. It first traverses a great part of that country, and then enters Russia at Choczim, in the Government of Podolia. In its course towards the Black Sea, which it reaches after an extent of 600 miles, it passes the cities Tzekinooka, Rasczcow, Bender, Tiraspol, and some other towns, forming the boundary between the Governments of Cherson and Bessarabia, and terminates at Akerman, in the Euxine, about half way between the mouths of the Pruth and the Dnieper. Towards the mouth it forms an extensive estuary; and though a large stream, it is so obstructed by rocks as in some places to impede navigation. Much attention, however, has lately been paid to its improvement by the Russian Government, and it is in consequence become the principal channel through which the adjacent parts of Poland transmit their produce to the flourishing port of Odessa, situated about fifty miles north-east of its mouth. (E. D. Clarke's *Travels*, i.; Herod. iv. 51; Strabo, vii.)

DO, Do'er, Do'ing. } A verb auxiliary, and a verb absolute, (says Wallis;) as an auxiliary having only the present and preter-imperfect, (*did* for *do-ed*;) as a verb absolute, having the participles, (*doing, do'n*,) and then also itself admitting auxiliary verbs.

Mr. Tyrwhit remarks, that *Do* is used very rarely by Chaucer as an auxiliary, (v. 1472, 4;) that he more frequently uses it transitively, (v. 10074, 5;) but still more frequently to save the repetition of a word, (v. 269.) This latter usage has been noticed by Hickes in the A. S., who gives, with other instances, one from *Mark*, viii. 6. *Et dabat discipulis ut apponerent, et apposuerunt turbæ*; And he gave to his disciples, that they should set before them, and *they did so*; in A. S. And *hig swa didon*. Mr. Tyrwhit also observes, that the exact power which *Do*, as an auxiliary, has in our language, is not easy to be defined, and still less to be accounted for *from analogy*. Tooke answers, "that though we cannot account for the use of this *verbal sign*," (as he emphatically calls it,) "from *any analogy* to other languages, yet there is no caprice in these methods of employing *to* and *do*," (the same word, in his opinion) "so differently from the practice of other languages: but that they arise from the peculiar method which the English language has taken to arrive at the same necessary end, which other languages attain by distinguishing termination," i. 359.

To (i. e. *Act*,) prefixed to a noun, invests such noun with a *verbal character*, and was used to distinguish the infinitive from the noun, after the infinitive had lost that distinguishing termination, which it formerly had.

Do, for the same reason, and with the same effect, is prefixed to other parts of the English verb, undistinguished from the noun by termination, and to those parts only. In Chaucer's time the distinguishing terminations of the verb still remained, although not constantly employed; and he availed himself of that situation of the language to use them or not; and thus both *To* and *Do* are used by Chaucer more

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DO. rarely than we use them at present. See Tooke, i. 350, *et seq.*

To or *do* is the Goth. substantive *taui*, or *tauhts*; i. e. *act, effect, result, consummation*, which Gothic substantive is itself the past participle *tauid* or *tauids*, of the verb *tauyan, agere*, to *do* or cause to *do*, to act. A. S. *don*; Ger. *thun*; Dutch, *doen*.

Do is used emphatically, with *subauditions* to be implied from the context; e. g. We shall *do* without his help, i. e. *do* what we wish, what we aim at; and so *succeed*. Thus it may be supplied by various other words, more fully expressing the meaning intended, and principally by the following:

To act or transact, to cause or occasion, to effect or produce, to perform or execute, to make, to practise, to accomplish, to complete or fulfil, to finish.

Þo Claudius þe emperour to ys ende was y *do*.
R. Gloucester, p. 67.

Hys poer he let sumný, þat ysprad was wel wýde,
And greyþede ys noble ost, and *dude* him in þe weye,
And *dude* hym so in to see, and vorst to Norþwege.
Id. p. 182.

Now gos Turbeuile, & serchis day bi day,
To *do* þe kyng a gile, how & whan he may.
R. Brunne, p. 268.

& to þat stede he toke his way,
Þer Hengist *did* þe Bretons deie.
Id. p. 189. *Preface.*

And by þe counsel he tolde oponly þat he coũ þydur for no oþer þyng, but only to se þe *doyng* of þe solempnite.
Id. p. 201. *Preface. An Account of St. Wenefride.*

In the castel of Corf. ich shal *do* þe close
Ther so an ancre.
Piers Ploukman. Vision, p. 45.

Therfore I seye to you, that the kyngdom of God schal be taken fro you, and schal be goven to a folk *doynge* fruytis of it.
Wiclif. Matthew, ch. xxi.

But be ye *doeris* of the word, and not heeres oonli, disceyuynge yousilf.
Id. James, ch. i.

Therfore I biseche firste of alle thingis, that bisechingis, prieris, axyngis, *doyngis* of thankyngis be maad for alle men.
Id. 1 *Timothy*, ch. ii.

——————— Have on him routh
For Godde's loue, and *doeth* him nat dele.
Chaucer. The third Booke of Troilus, fol. 167.

His yonge sone, that thre yere was of age,
Unto him said, *fader*, why do ye wepe?
Whan will the gailer bringen our potage?
Is ther no morsel bred that ye *do* kepe,
I am so hungry, that I may not slepe.
Id. The Monkes Tale, v. 14744.

——————— And if I *do* that lakke,
Do stripen me and put me in a sakke,
And in the next river *do* me drenche.
I am a gentil woman, and no wenche.
Id. The Marchantes Tale, v. 10074.

And sometime at our prayere han we leve,
Only the body, and not the soule to greve:
Witnesse on Job, whom that we *diden* wo.
Id. The Freres Tale, v. 7073.

And in his harping, whan that he hadde songe,
His eyen twinkeled in his hed aright,
As *don* the starres in a frosty night.
Id. The Prologue, v. 270.

Great good through hem may come to the
Bicause with her they ben priue
They shall her tell how they the fande
Curteis and wise, and wel *doande*.
Id. The Romunt of the Rose, fol. 128.

Right so behinde his brother's backe
(With false wordes, whiche he spake)
He hath *do* slayne, and that is routh.
Gower. Conf. Am. book ii. fol. 38.

She [Laodomie] hath asked of the wise
Touchend of hym in suche a wise,
That thei haue *done* hir vnderstonde,
Toward other howe so it stonde,
The destyne it hath so shape,
That he shall not the deth escape,
In caas that he arriue at Troie.
Id. Ib. book iv. fol. 74.

If any good thing to meanes liking in this Scripture be found, thanketh the maister of grace which that of the good and all other is authour, and principall *doer*.
Chaucer. The third Booke of the Testament of Loue, fol. 308.

But your glorie that is so narowe and so strayte throngen into so little boundes, how mykell conteineth it in large and in great *doynge*. *Id. The second Booke of Boecius*, fol. 220.

They can also set them [false Goddes] vp aloofte, salute them wyth lyes, perfume them with sensynges, and cause a greate nõbre of people to worshipp thẽ vpõ ye earth. Soche mistruouse *doers* are they. *Bale. Apology*, p. 141.

For though thou hast the godlye gyft of prophecie with the grace of vnderstandynge and iudgement, yet haue I founde thy workes vngodly, and thy *doynges* vyle and abominable before God my celestyall father. *Id. Image*, F. 2.

For wherein shall we excell others, if those things which thou hast secretly taught us, be made common to all? I *do* thee to understand, that I had rather excell others in excellency of knowledge than in greatness of power. Farewell.
Sir Thomas North. Plutarch, fol. 561. *Alexander the Great.*

Being therefore thus arraied and decked accordingly, and *doing* the mariners to wit beforehand, that he had a wonderfull desire to chant a sonnet or hymn unto Apollo Pythius, for the safety of himselfe, the ship and all those fellow-passengers who were within it, he stood upright on his feet in the poop close to the ship side, and after he had sounded a certain invocation or prayers to the sea Gods, he chanted the canticle beforesaid.
Holland. Plutarch, fol. 282.

If he [the king] command to *do* a man wrong, the command is void, *et actor fit author*, and the actor becomes the wrong *doer*.
State Trials. Charles I. *Anno* 1628. *Proceedings relating to the Liberty of the Subject.*

By the power or omnipotence of God is meant, an ability of *doing* all such things, the *doing* of which may argue perfection, and which *do* not imply a contradiction, neither in the things themselves, or to the nature and perfection of the *doer*.
Wilkins. Of Natural Religion, book i. ch. xi.

Cicero *doth* not plainlie expresse the last sentence, but *doth* invent it fitlie for his purpose, to taunt the follie and simplicitie in his adversarie, Aetius, not weiging wiselie the sutle *doynges* of Chrysogonus and Stalenus.
Ascham. Works, fol. 286. *The Schole-Master.*

These were, indeed, works of excessive grandeur and difficulty, but he *did* others far more great and hard, and these were greater from the manner of performing them, than in their own nature; he *did* other acts so great, that they were onely to be *done* by an infinite power; and most of these he performed in a manner which argued omnipotency present with the *doer*.
Barrow. Works. Sermon 20. vol. ii.

It is needfull that he should have this power of discerning whatever moveth, or passeth within him; what he thinks upon, whither he inclines, how he judgeth, whence he is affected, wherefore he doth resolve; without this power he could not be a moral agent, not able to perform any duty, not properly subject to any law, not liable to render an accompt of his *doings*.
Id. Ib. Sermon 12. vol. iii.

If you set yourself up as the *doer* of good works, you endeavour to get the praise from God, who professes himself to be the author of all good, and whom you ought always to glorify.
Gilpin. Works, vol. i. p. 137. *Hints for Sermons.*

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DOBERA, in *Botany*, a genus of the class *Tetrandria*, order *Monogynia*. Generic character: calyx four-toothed; corolla, petals four; nectary of four glands between the petals and stamens; drupe superior; seed one.

One species, *D. glabra*, a large tree, native of Arabia. Forskall, *Egyp.*

DO'CIBLE, Do'cibleness, Do'cile, Doci'lity, Do'ctor, Do'ctoral, Do'ctorally, Do'ctorate, v. Do'ctorate, n. Do'ctoress, Do'ctorlike, Do'ctorly, Do'ctorship, Do'ctrice, Do'ctrine, Doctri'nal, n. Doctri'nal, adj. Do'ctrinally, Do'cument, v. Do'cument, n.

Docible or *docile*; It. *decibile*; Sp. *docil*; Fr. *docile*; Lat. *docibilis*, contracted into *docilis*, from *doc-ere*, which Vossius thinks with Scaliger, is from the Gr. δοκ-εῖν, *existimare, putare*; Martinius (with more probability) from δείκ-ειν, to show, to point out; and thus, a *docile* person takes, comprehends readily, easily, willingly, what is shown, pointed out or explained to him; and thus, is apt or quick to *learn*.

Doctor, Fr. *docteur*; It. *dottore*; Sp. *doctor*; Lat. *doctor, vel quod sit* doctus, *vel quod* doceat. Minshew.

A *teacher*, one who *teaches*, one who shows, points out or explains, one skilled in *teaching*; a learned man.

Doctrine, Fr. *doctrina*; It. and Sp. *dottrina*; Lat. *doctrina*.

That which any one *teaches*; the principles or opinions *taught*, held or maintained.

Document, Fr. *document*; It. and Sp. *documento*; Lat. *documentum, quidquid nos aut* doctiores *reddit, aut certiores, aut prudentiores*.

Any thing *taught*, shown, pointed out or explained, any principle or opinion held or maintained; it is also applied to a writing produced in evidence or as proof; (*quod nos* certiores *reddat*.)

——— For *doctor* he is yknowe
And of Scripture þe skýlful.
Piers Ploukman. Vision, p. 188.

And it bifel that aftir the thridde day: thei foundun him in the temple, sittynge in the myddil of the *doctouris*, herynge hem, and axinge hem. *Wielif. Luk*, ch. ii.

With us ther was *doctour* of phisike,
In all this world ne was ther none him like
To speke of phisike, and of surgerie:
For he was grounded in astronomie.
Chaucer. The Prologue, v. 413.

I will saie, that neither all *doctours* among Christen men, nor all the philosophers amonge the Gentiles were concurrent in one tyme, but after the death of one good, another came better.
Golden Boke. Prologue, B. 3.

Ye coulde not therwyth be moche offended, wer ye not of a frowardo, crooked, and quarellynge nature for ye best of your *doctours* in expownynge the Scriptures, doth so, so wele as I.
Bale. Apology, p. 50.

This processe were a prety piece, and somewhat also to the purpose, if this pacifyer's *doctoring* wer a good proofe, that the spiritualli iudges knew not this tale before.
Sir Thomas More. Works, fol. 915. *The Apology.*

After they had read, and well perused the same, the *doctourly* prelates were no more so often called to the house, neither had they the chere nor countenance when they came, as before they had. *The Life of William Tyndall, by Fox.*

Onles the Jewish tongue kepe silence, being both the *doctrice* and *anouncer* of carnall obseruances, and also an auoucher of mannes righteousnesse, the euangelicall tongue hath no power to speake. *Udall. Luke*, ch. i.

Ho so doþ by youre *doctrine*, doþ wel ich leyve.
Piers Ploukman. Vision, p. 195.

Jhesus answeride to hem, and seide, myn *doctryne* is not myn, but his that sente me. *Wielif. Jon*, ch. vii.

Yet also haue I leaue of the noble husbande Boece, although I be a straunger of connyng to come after his *doctrine*.
Chaucer. Prologue of the Testament of Loue, fol. 206.

Pyrste comedies, whiche they suppose to be a *doctrinall* of rybaudry, they be vndoutedly a picture, or as it were a mirroor of man's lyfe: wherin yuell is not taughte, but dyscouered.
Sir Thomas Elyot. Governour, book i. ch. xiii.

And among these sects there are three more famous then the rest: the first is of them that professe the *doctrine* of one Confucius, a notable philosopher.
Hakluyt. Voyage, &c. A Description of China.

Thus louers with their mortal *documents*
And eloquent language they can exemplifie
The craft of loue what it doth signifie.
Chaucer. Certaine Balades, fol. 341.

Men must be prudent in diuiding and receiuing the prophets *documents*. Thei must loke whiche parte containeth the lawes, whiche preche the promises & the Gospell.
Joye. Exposicion of Daniel. The Argument.

All the whiche, besydes the pleasure that maye be taken in readynge of them, be full of teachynges and *documentes*, to hym that woll taste, dygeste and reduce them vnto a moraill sense.
Nicolls. Thucydides. Prologue, fol. 7.

This consideration of the humble, *docible* temper of our church (together with our professed appeal to those first and purest times, to stand or fall, as by those evidences we shall be adjudged) necessarily renders it our infelicity, not our crime, if in judging of Christ's truth, we should be deemed to err.
Hammond. Works, vol. i. fol. 527. *Of Schism*, ch. viii.

Add hereunto that the world stands in admiration of the capacity and *docibleness* of the English, that persons of ordinary breeding, extraction and callings should become statesmen and soldiers, commanders and counsellors, both in the art of war and mysteries of state, and know the use of the compass in so short a tract of time. *Howell. Letter* 47. book v.

Observe the patient service he [the horse] does us at the plough, cart, or under the pack-saddle, his speed upon the high way in matters of importance, his *docibleness* and desire of glory and praise, and consequently his notable atchievements in war.
More. An Antidote against Atheism, book ii. ch. viii.

I might enlarge myself in the commendation of hunting, and of the noble hound especially, as also of the *docibleness* of dogs in general. *Walton. Angler*, part i. ch. i.

Be briefe in what thou wouldst command, that so
The *docile* mind may soone thy precepts know,
And hold them faithfully.
Ben Jonson. Horace. The Art of Poetrie.

Other men I am sure do make a wonder at that which the elephant learneth, and is taught, whose *docility* is exhibited unto us in the theaters, by his sundry sorts of gurestures, and changes in dauncing. *Holland. Plutarch*, fol. 787.

Indeede St. Chrysostome, that noble and eloquent *doctor*, in a sermon, "*contra fatum*, and the curious serching of nativities," doth wiselie saie, that "ignorance therein, is better than knowledge." *Ascham. Works*, p. 281. *The Schole-Master.*

The golden laurell of teaching *doctorall*, is not from aboue indifferently euery man's gift.
Fox. Martyrs, Anno 1391. *The Letter Monitory of the Bishop of Hereford.*

He hath in the last place his chair of ease and state, and here he sets up his rest, here he sins with as much majesty as delight. *In cathedrâ*, as a seat of authority, sinning *doctorally*, and magisterially, by his practice defining the lawfulness of these scoffs, even setting up a school of Atheism.
Hammond. Works, vol. iv. *Sermon* 17.

He [John Dee] was bred (as I believe) in Oxford, and there *doctorated*, but in what faculty I cannot determine.
Fuller. Worthies, Lancashire.

These, and such others are the men that are made *martyrs* in the Pope's bead-rolle, as chosen vessels to suffer for the Romish cause, of which number Sanders was not worthy to be, as himself *doctor-like* signified in his letter vnto Allen.
Speed. Queen Elizabeth, book ix. ch. xxiv. sec. 88. *Anno* 1577.

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And thus hast thou (louing reader) the whole action and stage of this *doctourlie* disputation shewed forth vnto thee, against these three worthy confessors and martyrs of the Lord.

Fox. Martyrs, fol. 1526. *Disputation of M. Latimer at Oxford. Anno* 1554.

One that had spent his time abroad, between the schools and the camp (for he had been in or pass'd through armies) and had gotten a *doctorship*.

Clarendon. History of the Civil War, vol. i. part i. p. 199.

Paula, the wife of Senec, informed with the *doctrine* of her husband, followed also her husband in conditions.

Vives. Instruction of a Christian Woman, book i. ch. iv.

And this is a good *doctrine*, which admonisheth us to give all praise unto God, and not to ascribe it to our own selves.

Latimer. The third Sermon upon the Lord's Prayer.

His conversation (for ought I can learn to the contrary) very unblameable; and the poison of heretical *doctrine* is never more dangerous, than when served up in clean cups, and washed dishes.

State Trials. James I. Anno 1612. *The Cases of Legate Whiteman, &c.*

When the clergy submitted themselves in the time of Henry VIII. the submission was so made, that if any difference *doctrinal*, or other, fell in the church, the king and the bishops were to be judges of it in the national synod or convocation.

Id. Charles I. Anno 1625. *Proceedings against Richard Mountague.*

His teaching is not to teach you the *doctrinals* of salvation and of the Son, for he leaves that to ministers, and to the Bible, to teach you the *doctrinals* only in a *doctrinal* way.

Godwin. Works, vol. iv. part i. fol. 126.

Let these [apothecaries] obey, and let the learn'd subscribe;
That men may die, without a double bribe:
Let them, but under their superiors kill;
When *doctors* first have sign'd the bloody bill.

Dryden. Epistle 12. *To my Friend Mr. Motteux.*

[He] soon after left the university, and whether he went beyond the seas, and was *doctorated* there I cannot tell.

Wood. Athenæ Oxonienses, vol. i. fol. 268.

Afterwards he was *doctorated* in physick elsewhere (at Leyden I think.) *Id. Fasti Oxonienses*, vol. ii. fol. 122.

In one place of Cartwright's book he spake of Whitgift's "bearing out himself, by the credit of his *doctorship* and dennery."

Strype. Life of Whitgift, Anno 1573.

A preacher's *doctrine*, and his proof,
Is all his province, and enough:
But is no more concern'd in use
Than shoemakers to wear all shoes.

Butler. Miscellaneous Thoughts.

We are not much degenerated from the purity of Christianity as to *doctrinals*. *Sharp. Works*, vol. ii. *Sermon* 1.

O Alciphron, if I durst follow my own judgment, I should be apt to think there are noble beauties in the style of Holy Scripture: in the narrative parts a strain so simple and unaffected: in the devotional and prophetic, so animated and sublime: and in the *doctrinal* parts such an air of dignity and authority, as seems to speak their original divine.

Berkeley. The Minute Philosopher, Dialogue 6.

Your state *doctors* do not so much as pretend that any good whatsoever has hitherto been derived from their opperations, or that the publick has prospered in any one instance, under their management.

Burke. Letter to a Member of the National Assembly.

An English or Irish *doctorate* cannot be obtained by a very young man, and it is reasonable to suppose, what is likewise by experience commonly found true, that he who is by age qualified to be a *doctor*, has in so much time gained learning sufficient not to disgrace the title, or wit sufficient not to desire it.

Johnson. A Journey to the Western Islands.

He [the chevalier] was induced to believe, that they would exact far less from him, than we knew they expected: and they were confirmed in an opinion of his *docility*, which we knew to be void of all foundation.

Bolingbroke. Works, vol. i. p. 115. *A Letter to Sir William Windham.*

The Psalmist, speaking of his exemption from haughtiness, compares himself to a young child; and the humble *docility* of little children is, in the New Testament, represented as a necessary preparative to the reception of the Christian faith.

Beattie. Moral Science, part i. ch. ii. sec. 5. p. 305.

It is by an evident abuse and perversion of Mr. Locke's *doctrine*, that Dr. Reid pretends that it is favourable to Bishop Berkeley's notion of there being no material world; when in reality our author's own principles are much more favourable to that notion than Mr. Locke's.

Priestley. Remarks on Dr. Reid's Theory, sec. 7

He hath therefore communicated to us a much greater number of *doctrinal* truths, all fitted to instruct our worship, and inflame our gratitude; but hath reduced our ritual performances to two.

Secker. Works, vol. i. p. 335. *Sermon* 21.

Saint Luke professes not to write as an eye-witness, but to have investigated the original of every account which he delivers; in other words, to have collected them from such *documents* and testimonies, as he, who had the best opportunities of making inquiries, judged to be authentic.

Paley. Evidences, ch. viii.

The following are some of the chief Doctors among the Schoolmen to whom distinctive epithets were assigned in the XIIIth and XIVth centuries:

Thomas Aquinas	Angelicus.
Johannes Fidanza Bonaventura	Seraphicus.
Johannes Duns Scotus	Subtilis.
Raimundus Lullius	Illuminatus.
Alanus de Insulis (de l'Isle)	Universalis.
Durandus de S. Pourçain	Resolutissimus.
Gregorius de Rimini	Authenticus
Johannes Taulerus	Illuminatus.
Johannes Gersonus	Christianissimus,
or Charlier	Evangelicus.
Alexander Hales	Irrefragabilis.
Rogerus Bacon	Admirabilis.

DOCK.

DOCK, *v.* DOCK, *n.* DO'CKET, *v.* DO'CKET, *n.* Skinner thinks, a *dock* for ships may be from the Dutch *duyken, abscondere, latere*, to hide, to be hid; but the Dutch *duyken*; Ger. *duken*, is, *premere, deprimere*, to depress, to sink: and thus applied to,—A place *sunk* for the reception, for building or repairing ships, and for other purposes. And see the usages of the verb by Shakspeare.

Dutch *duyken*; Ger. *duken*, are also, to droop or drop down, to hang down; and may thus be applied to The fleshy part of the tail, which *drops* or *hangs down* from the extremity of the back (of a horse) as distinguished from the hair. And thus further (as to head or behead, is, to cut off the head) to *dock* may be to cut off the *dock*; and generally

To cut off, to lop off, to curtail or shorten.

Docket, a Briefe in writing, or some small piece of paper or parchment, containing the effect of a large writing; (Minshew,) i. e. a large writing *curtailed*, shortened.

His here was by his eres round yshorne,
His top was *docked* like a preest beforne.

Chaucer. The Prologue, v. 592.

The saide shippe called the Holy Crosse was so shaken in this voyage, and so weakened, that she was layd vp in the *docke*, and neuer made a voyage after.

Hakluyt. Voyage, &c. Trade to Sir. vol. ii. part i. fol. 98.

DOCK.

I should not see the sandie houre-glasse runne,
But I should thinke of shallows, and of flats,
And see my wealthy Andrew *docks* [dockt] in sand,
Vailing her high top lower then her ribs
To kiss her buriall.
Shakspeare. Merchant of Venice, fol. 163.

We know they [bishops] hate to be *dockt* and clipt.
Milton. Works, vol. i. fol. 6. *Of Reformation in England.*

Thus having dispersed his power all abroad, he brought all the pyrates' ships that were in a fleet together, within his danger; and when he had taken them, he brought them all into a *dock*.
Sir Thomas North. Plutarch, fol. 536. *Pompeius.*

Asses have the said *docks* or rumpe longer than horses,
Holland. Plinie, vol. i. fol. 352.

Here will be officers, presently; bethink you,
Of some course sodainely to scape the *dock*:
For thither you'll come else.
Ben Jonson. The Alchemist, act v. sc. 5.

Sterne Minos and grimme Radimant
Descend their duskie roomes:
The *docke* was also clear of ghosts,
Adiorn'd to after-domes.
Warner. Albion's England, book iii. ch. xviii.

And for Worcester, there is no proof but the *docket-book*; now my Lorde, it is well known in court, that the *docket* doth but signify the king's pleasure for such a bill to be drawn; it never mentions who procured the preferment.
State Trials. Charles I. Anno 1640. *Trial of Archbishop Laud.*

For which the said Theodore and Jacob had undertaken, by their agreement with us, to buy in Holland, and to transport from thence hither, at their own charge and adventure, several proportions of arms mentioned in a *docquet*, then sent inclosed in our said letters.
Clarendon. History of the Civil War, vol. ii. part i. p. 426.

"The sea is yours, but mine the land,"
Pallas replies; "by me were plann'd
Those towers, that hospital, those *docks*,
That fort, which crowns those island rocks."
Littelton. Mount Edgecombe.

The king's *dock-yards* at the Caraccas lie near the entrance; and further down is the trocadero, or magazines and *docks* for merchant men. *Swinburn. Spain. Letter* 30. p. 261.

A Creditor who, on application for a Commission of Bankruptcy against his Debtor, gives Bond to the Lord Chancellor to make the party amends if he does not prove him a Bankrupt, is technically said to *strike a* Docket, because Commissions of Bankruptcy are *docketted*, (written in small,) and preserved for the convenience of reference.

The word Dock was formerly applied to the slip or excavation made for the purpose of building or repairing a vessel; and was distinguished as a *Dry Dock*, when furnished with flood-gates to prevent the influx of the tide, if required; and as a *Wet Dock*, when, having no flood-gates, the vessel could only be cleansed or repaired during the period in which the tide left her accessible. These slips or Docks are still used. At present the name of *Graving* or *Building Dock* is more generally given to what we have termed *Dry Dock*, which latter term is applied to those Docks or basins left dry by the tide; while the appellation *slip* is confined to the narrow inlet for building or repairing, unprotected by gates.

But during the growth of the maritime power and the commerce of Europe, it was found highly inconvenient to load and unload vessels lying in a tide river, or in a harbour not entirely landlocked; for either the ships could not be brought close to the wharfs, or, when conducted there at the flood of the tide, they were left dry at the ebb, and suffered continual damage by straining, by delay from neap tides, and other accidents and inconveniences. To obviate these, improvements in the existing Docks or slips were made from time to time, until England, taking the lead, introduced a system of Floating Docks, which have greatly contributed to the advancement of her commercial prosperity.

It would be a matter of curious inquiry to trace the first adoption of flood-gates, for the purpose of excluding the water during the operation of ship-building; but the materials for such an investigation are wanting, and we can only conclude, from the very small tides which occur in the Mediterranean, that flood-gates were unnecessary, and therefore were unknown to the ancient inhabitants of the shores of that sea; and that probably they were not in use till within the last two centuries; at least nothing is to be found that can lead to an opposite conclusion.

Carlscrona Old Dock.

The old Dock of Carlscrona, a sea-port on the Baltic, constructed at the commencement of the last century, was undoubtedly the best existing Dock of that age. It is a vast basin cut out of the solid rock, 350 feet in length, 46 feet in breadth, and 33 feet deep. At each end is a channel and large sluices. When a vessel was brought in, the flood-gates were shut, and the water was drawn out by a forcing pump worked by animal power.

The perfection of Docks for single vessels soon led to the idea of constructing Docks capable of containing several ships. In the latter end of the XVIIth century, London, Bristol, Hull, and Newcastle, appear to have been provided with Quays or Jetties, alongside of which vessels were brought by the flood, but left dry by the ebb; these were considered great advantages at the time; and in the sheltered rivers, on the banks of which these towns are built, vessels were not exposed to the action of the wind and tide as in more unprotected situations, such as the estuary of the Mersey. Early in the reign of Elizabeth a mole had been built in front of the town of Liverpool, and on the banks of the river, under shelter of which, vessels might winter in comparative security. And from an expression in the Act to form the first Dock at Liverpool, we find that there was a pool or inlet at the same place.

In 1757, the perfection of the Old Dock at Carlscrona, after the plans of the celebrated Polheim, led to the construction of a similar, but more extensive work, under the directions of Thunberg, a self-taught engineer, and his son.

Carlscrona New Dock.

The form of the New Dock is semicircular, and it is divided into four compartments, each of which has five slips for vessels, with a gate 48 feet in width, and nearly 30 feet in height, and a detached edifice over it with a copper roof. The entrance basin is nearly 50 feet deep, cut out of the solid rock, and sufficiently large to allow four men of war to lie together along the quay, which is of hewn stone. From this basin each vessel may enter its lodge or slip by means of large sluices or canals of communication. The bottoms of these are cut in the granite rock, and shaped like the keels of ships; the sides are built of hewn granite set in Puzzolana cement. The walls which separate these lodges are nearly 40 feet in thickness, and support the building over the slip. When the vessels have entered the lodges, the water is let out through a culvert at the bottom of the

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DOCK. slip, leading to a basin on a lower level, also cut in the rock, whence it is transferred to the entrance basin by a windmill. For many years the Swedish Government appropriated £25,000. annually for these Docks; but the work has been allowed to languish, and it is not yet completed.

Many of the principal maritime ports of Europe are provided with Dry Docks for building and repairing vessels, and of these Toulon, Havre, and Brest are the most remarkable. Most seaport towns are also provided with Graving Docks, for the repairing of ships. But it is only in the British Islands that the practice has been carried to any extent, of forming large basins or Floating Docks, furnished with flood-gates, for the reception of shipping to load and unload, wherein the vessel remains safe at the quay side, always afloat, safe from the storm and the tide, and secure from depredation.

In proceeding to describe these, it is due to Liverpool, that her many and spacious Docks be first mentioned, as other maritime towns have, though slowly, increased the convenience of their harbours by following in her steps.

Liverpool Old Dock, Salthouse Dock, and George's Dock.

In Liverpool the Old Dock was begun in 1699, and perfected by an Act of Parliament passed in 1710. In 1753 another Dock was opened, called Salthouse Dock; and in the latter end of the reign of George II. a third Dock was completed under the name of George's Dock. The above three Docks lie respectively east, south, and north of a basin, dry at low water, called the Dry Dock, with which they all communicate.

The two former and older Docks, and the Dry Dock, are the receptacles for coasters and Irish traders, and vessels from the Mediterranean; also of sloops from the northern coast, which import the productions of the country, and take back colonial and Baltic produce. The Dry Dock communicates with three Graving Docks. Great improvements are contemplated in the Dry Dock and Salthouse Dock; and the Old Dock, which obtrudes considerably into the commercial part of the town, is to be filled up. George's Dock receives small West Indiamen and vessels trading to the Western Islands. It has a communication, by a basin, with the New Dock to the north.

King's Dock.

South of these three original Docks and their basin, is the King's Dock, appropriated to the Greenland trade and tobacco vessels. Baltic ships also generally discharge on its quays. The tobacco warehouses, on the wharf of the King's Dock, are remarkably fine; they are capable of containing 12,000 casks of tobacco, and are rented out at £5000. a year.

Queen's Dock.

The Queen's Dock is the fifth in order of time, and communicates with the Mersey by the same basin as the King's Dock, and from which basin are entrances to two Graving Docks. This is the largest Dock in the harbour. The quays are very spacious, and chiefly occupied by timber vessels, and by Dutch and Baltic shipping. At the south end it communicates with a basin of considerable size, called the Half-tide Dock, which leads to a large outer basin, at present left dry at ebb tide. To the south of these is to be erected Brunswick Dock, for the reception of timber-laden vessels; and this, with its basin, will probably terminate the Dock works at the south end of the town.

Brunswick Dock.

Duke's Dock.

Between the two latter Docks and the three former, is situated the Duke's Dock, set apart for the boats navigating the Duke of Bridgewater's Canal. A very capacious warehouse has been built for the reception of the cargoes. A cut passing under a vault in the centre of the warehouses, and furnished with gates, communicates with the Dock and basin. The different water carriers have also convenient basins to receive their barges, with quays for lading and unlading.

Prince's Dock.

The foundation of the Prince's Dock was laid in 1815, and it was opened on the day of his present Majesty's coronation, the 19th of July, 1821, with much ceremony. This beautiful Dock is 500 yards long and 106 broad, and covers an area of 53,000 square yards. It has lock-gates at each end; the south into George's Dock and basin, and the north into its own. The locks are so constructed as to admit vessels in and out at half tides. This Dock is built with uncommon strength, and according to the most approved principles of mural architecture. It is enclosed by a lofty Dock wall, having gates at convenient distances. Suitable offices are attached. The quays are very spacious, and have cast-iron sheds erected for the temporary reception of goods. Along the west side next the river, runs a spacious parade, protected on the water side by a strong wall. In Plate XXXIV. fig. 1, 2, and 3, are shown sections of the quay walling of the Dock; fig. 4 is a section of the parade wall and foundation; fig. 5 and 6 are transverse sections of the locks in the chamber and in the recess. The Prince's Dock was designed by the late Mr. Rennie.

New Dock.

It is in contemplation immediately to construct large Docks to the north of Prince's Dock, with a variety of accommodations, particularly a large Graving Dock with patent slips. These were first introduced at Leith. An ingenious application has been made of iron ways for raising vessels upon the slips. The cradle which bears the ship is itself borne by a great number of small wheels, which run upon inclined tracks.

Dredging machine.

As the Docks are exposed to an accumulation of mud brought in by the tide, a dredging machine, worked by a steam engine, is used to cleanse them. It raises fifty tons of mud per hour, which is carried away by mud barges built for that purpose, and deposited out of the reach of the tide. This method of cleansing Docks is found to be superior to any other before practised, both in cheapness and expedition.

Local regulations.

To prevent inconvenience and disorder, the internal economy of each Dock is regulated by a Dock-master; and a Harbour-master takes the superintendance of the port. The utmost precautions are observed to prevent the possibility of a conflagration. Fires are not suffered aboard the ships, nor candles, unless secured in lanterns; the smoking of tobacco is forbidden; and gunpowder and other combustible matters are carefully excluded. By these regulations fires have been hitherto prevented, though it is said, scarcely a week passes without instances of carelessness or obstinacy rendering necessary the exaction of the penalties on non-compliance.

The following is a tabular view of the present Docks and Basins at Liverpool, as well as of the intended ones:

DOCK.

PRESENT DOCKS.

	Length. Yards.	Breadth. Yards.	Square Yards.	A. R. P.	A. R. P.
George's Dock	245 112*	121 14	31267	6 1 13	
Old Dock	105 90	78 92	17070	3 2 4	
Salthouse Dock....	278 82*	78 23	22490	4 2 21	
King's Dock	270	95	25650	5 1 8	
Queen's Dock	290 190	190 107	53930	11 0 26	
Prince's Dock.....	500	106	53000	10 3 32	
					41 3 24
PRESENT BASINS.					
George's Basin	130	93	12090	2 2 0	
Old Dry Basin.....	238 41*	78 15	19288	3 2 26	
King's and Queen's Basin.....	60 140	35 103	2100 14420	0 1 29 2 3 37	
Queen's Basin, south	120	185	22200	4 2 13	
Half-tide ditto.....	120	120	14400	2 3 36	
Prince's Basin	120	185	22200	4 2 13	
					22 0 6
					63 3 30
INTENDED DOCKS.					
Brunswick Dock ...	420	120	51600	10 2 26	
Additional Docks to the north, about .	—	—	—	20 0 0	
					30 2 26
					24 2 16
Deduct part of Old Dock to be filled up....					1 3 2
					92 3 14

* The figures marked with an asterisk (*) are the dimensions of the gut, or passage to each Dock.

Increase of Dock Duties at Liverpool.

The following Table shows the progressive Increase of Dock Duties, and of Shipping entered in the Port of Liverpool, from the year 1752 to the year 1825, ending 24th June each year.

Year.	No. Vessels.	Duties.	Year.	No. Vessels.	Duties.
1752	—	£1776 9 2	1808	5225	£40638 10 4
1755	—	2417 13 11	1809	6023	47580 19 3
1760	1245	2330 6 7	1810	6729	65782 1 0
1765	1880	3455 8 4	1811	5616	54752 18 3
1770	2073	4142 17 2	1812	4539	45691 17 11
1775	2291	5384 4 9	1813	5341	52790 13 8
1780	3261	5528 7 9	1814	5706	50741 4 4
1785	3429	8411 5 8	1815	6440	76915 8 8
1790	4223	10037 6 2	1816	6888	89625 14 5
1795	3948	9068 16 4	1817	6079	81494 8 0
1800	4746	23379 13 6	1818	6779	105308 11 11
1801	5060	28365 8 2	1819	7849	117962 14 6
1802	4781	28182 9 10	1820	7876	91412 11 10
1803	4791	28027 13 7	1821	7810	94556 9 1
1804	4291	26157 0 11	1822	8186	104[illegible] 17 1
1805	4618	33364 13 1	1823	8916	115783 1 6
1806	4676	44560 7 3	1824	10001	130911 11 6
1807	5791	62831 5 10	1825	10837	128691 5 6

In the year 1724, the amount of the Dock Duties was only £810. 11*s.* 6*d.*!

Docks of London.

It is scarcely thirty years since nearly the whole of the vessels that entered the Port of London, were obliged to remain moored in the open stream of the Thames. The example which, for nearly a century, had been set by Liverpool, pointed out to the Metropolis the true remedy for the existing evils, and the construction of Floating Docks, in the Port of London, was finally determined upon.

London Docks.

The first constructed, and those nearest the trading part of the Metropolis, were the London Docks. The Dock, properly so called, is a rectangle, the longer sides of which run 420 yards from east to west, the other sides being 276 yards. The depth from the coping of the quay walling to the bottom of the Docks is nearly 29 feet; and the superficies is about 20 acres. One basin, the area of which is two and a half acres, communicates with the Dock and river, by locks on each side, forming the south-eastern, or Wapping entrance. The northern, or Hermitage entrance, is smaller, and not at present in use.

The London Docks were constructed from the plans, and under the directions, of the late Mr. Rennie, to whom England is also indebted for the formation of the East India Docks, besides the designs for most of the Docks in the principal ports which now enjoy the advantages of these receptacles. Fig. 7, Plate XXXIV. exhibits a section of the quay walling of the London Docks; *t* represents the counterforts, four bricks square and 18 feet from centre to centre. Fig. 8, is a plan of the lower stone corbel *b*, showing the dovetail on the top for the upright oak fender *d*.

Ranges of sheds surround the Dock, and behind them stand lines of magnificent warehouses, built with regularity and solidity, and containing every convenience for storing goods. The cellars are appropriated to wines and brandies; and railways, or rather tramways, running in all directions, facilitate labour. The tobacco warehouses, covering a vast extent of ground, and erected from Mr. Alexander's designs, are remarkably curious in their construction.

West India Docks.

The West India Docks are on the left bank of the Thames, at the distance of a mile and a half below the London Docks; they are situated on the Isle of Dogs, a peninsula, formed by a long circuit of the river, to each extremity of which these Docks communicate by basins. The Docks are parallel to each other, with a common length of upwards of half a mile: the widest, and consequently the largest, having an area of 30 acres, is called the Import Dock; the other, with a superficies of 25 acres, is termed the Export Dock. In the Export Dock a road, 880 yards in length, runs in a parallel line with the northern quay of the Import Dock, bounded by a range of sheds on the right, and on the left by a line of warehouses, all of one height, and composed of six stories, including the ground floor.

The sheds, which run in a parallel line with the warehouses, are of wood, but supported by columns of cast-iron, about ten feet ten inches in height. The capital of these columns is also of iron. The construction of the roof is simple, but firm, and admirably executed; all the timbers are both neatly wrought and painted. The sheds are paved with large slabs of granite, except in the space opposite the cranes on the edge of the water, where, instead of these slabs, the pavement is composed of plates of cast-iron. Though they are four feet square, it is seldom that they are broken, an accident to which the granite slabs occasionally are liable.

The trucks employed to carry the casks containing the colonial produce, are of a simple structure, and very easily managed. Upon one of them, two men can draw from 1800 to 2200 pounds. The whole of the necessary manual operations are executed with a degree of regularity, activity, and skill, altogether admirable and striking.

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The shed nearest to the Dock is the most remarkable of all for its structure. The pillars which support it, as well as the frame work of the roof, are entirely of iron; the latter is covered with large slabs of slate; this is one of the most distinguished fabrics of the kind constructed by the celebrated Rennie. Its middle corresponds with the middle of the Import Dock; it is 443 yards in length.

To form an idea of the difficulty of constructing so vast a shed with solidity, it should be remembered how much cold and heat affect iron, and have a tendency to expand or contract it, even when this metal is least exposed to the usual variations of temperature. This inconvenience, however, has been guarded against in a most ingenious manner.

The iron beams, which run from one column to the other, and which are supported by small arches, do not join closely, but a small interval is left between their extreme points, which otherwise would be in contact. At the same time, the other parts of the structure are so perfectly joined, that they prevent the latitudinal action, which might result from the longitudinal play thus allowed to these beams.

Spacious and very fine cellars are constructed in the Docks, in which the rum and spirits, brought from the West Indies, are deposited. The pillars of these cellars are octagonal, and of stone; but the whole arch is of brick, and extremely flat. In the midst of each range of vaults, and in the direction of each row of casks, are iron-ways, upon which the heaviest casks are rolled with the greatest ease. It was of great importance that, in a place where rum and spirituous liquors of a very inflammable nature are kept, the men, employed in the service, should be able to do their work without lamps or lanterns; this object has been fully attained. The lowering and conveying of the casks within the cellars, are managed with an ingenuity and economy not less remarkable.

The late Mr. Rennie has also constructed a new shed, under cover of which the mahogany brought from the West Indies is deposited. This building is not only remarkable for its structure, but particularly so for the ingenious machine in use there, for piling up, and taking down, the enormous logs brought under this shed. This system has the advantage of producing considerable effects with a small number of hands; it furnishes the means of piling up, and moving, the greatest possible number of logs in a given space of time. The savings, which resulted from the economy in manual labour, during the first six months, were sufficient to defray the cost of the machine.

A diving-bell is stationed in the Docks, to bring from the bottom of the water heavy or bulky articles which may have fallen in.

For cleansing the Docks and basins, use is made of a dredging machine, put in action by steam; by this a ton of mud may be dragged up, and conveyed out of the premises for the small charge of 1*s.* 4*d.*

East India Docks.

The East India Docks are exclusively reserved for the vessels employed in the trade of the East Indies.

Though the ships employed in the East India Trade draw a very considerable depth of water, they occupy, comparatively, but a small superficies; besides, considering the immense value of their cargoes, their numbers can never be great; and their voyages taking a very considerable length of time, there can be but few ships at anchorage compared to those on their passage; consequently, the Docks prepared for these vessels do not require to be of such extent as those appropriated to the active, rapid, and multifarious commerce of the American Colonies and States.

The East India Docks, having to receive vessels of the greatest burthen, are deeper than any of the rest; they have never less than twenty-three feet of water.

Commercial Docks.

Upon the right bank of the Thames, between Rotherhithe and Deptford, a series of basins, five in number, extend parallel to the river covering nearly forty acres, exclusive of the extensive quay room on their margins. These are called the Commercial Docks, and are used chiefly for the reception of timber, and such bulky articles as cannot readily be purloined. A high wooden fence, which encircles the quays and warehouses, though giving sufficient protection to such description of articles as are permitted to be entered there, is not considered enough to protect more valuable and more portable goods. These basins have no quay walling, the excavations being sloped down in the natural soil.

Grand Surry Docks.

The entrances of the Grand Surry Canal, next the river at Rotherhithe, and for some distance along the canal, parallel to the Commercial Docks, have been widened to form Docks which have been named from the canal. They are used by timber ships and colliers, which enter here to discharge into barges that supply, by the canal, the southern part of London with coal.

Collier Docks.

It is a singular fact, that while the accommodation in the port of London for every other branch of commerce has been in a progressive state of improvement during many years past, and especially since the commencement of the present century, the coal trade alone has not acquired the benefit of any improvement whatever; but the same process of unloading the colliers in the stream, merely by human labour, as practised so long back as the reign of James I. is still in operation.

To remedy this inconvenience, no less than four or five projects were brought before the public in the winter of 1824-25. Some of the plans were considerably advanced; and in examining them we observed that the quay walling in one of the proposed Docks differed from the mode at present generally in use. Fig. 9, Plate XXXIV. exhibits the wall in section, the foundation of which is to be secured, if necessary, by piling and the usual means; *t* is a land-tie with a crow's-foot on the land side, which fastens in the wall, appended to an horizontal string course; the whole being of English oak.

St. Catharine Dock.

New Docks are intended to be constructed between Tower Hill and the London Docks, on the site of the district known as St. Catherine's. Mr. Telford is the engineer, and the works will be commenced forthwith.

South London Docks.

The Old St. Saviour Dock, which for many years has served as a receptacle for barges laden with grain, has been lately considered capable of being enlarged. A Company has obtained an Act of Parliament for that purpose; the plans have been made by Mr. James Walker, and include a very extensive improvement of the neighbourhood.

Private Yards.

On the left bank of the Thames are a great number of Docks for repairing and refitting the vast number of vessels that crowd at all seasons into the Port of London. Some of these Docks are sufficiently deep and spacious to float vessels ready equipped for sea, stores of masts, &c.; with Dry Docks, slips and stocks, for building, repairing, careening, &c.

DOCK.

Brunswick Dock.

Of these, Brunswick Dock is the most considerable. It was erected by Mr. Perry. This Arsenal (for it truly merits that name, both from the tonnage and rank of the vessels constructed in it,) contains space for four large ships, a very extensive Floating Dock, forges, saw-yard, and all the establishments necessarily attached to a naval building yard.

Hull Docks.

In 1774 the Old Dock at Hull was commenced. It is 765 yards long, 87 broad, and about 23 feet deep, and occupies the site of part of the old fortifications. It is capable of containing 130 ships of 300 tons. The superficies of the Dock, quay, &c. exceed 30 acres. The formation of the foundation for the locks of the Hull Docks was attended with peculiar difficulty from the natural soil being a loose sand bank. Under the direction of Mr. Rennie this difficulty was surmounted. The first dredging machine employed in Great Britain was built for the Hull Docks by the same engineer. New Docks were built in 1807, occupying seven and a half acres, exclusive of the entrance basin. An ingenious method of cleansing the basin is in operation. The quay wallings are of brick, strengthened by stone occasionally. Latterly other Docks have been projected in Hull, by which the Old Town will be completely surrounded.

Leith Docks.

The site of the Docks at Leith is almost entirely within what was formerly high water mark, consequently the sea wall is of a peculiarly strong construction, and is a perfect model of the kind. The skill and ingenuity of the late Mr. Rennie in gaining these Docks from the sea, may be better appreciated when it is stated, that, during the execution of the work, the waves not unfrequently displaced stones of the weight of five or six tons.

The cost of the Leith Docks was upwards of £300,000. They are the property of the Corporation of Edinburgh; the money was raised on the security of the tonnage dues, but the returns have hitherto fallen short of the interest of the debt. The Docks are constructed parallel to the harbour, and are nearly 1900 feet in breadth. There are several Dry Docks at Leith for building and repairing vessels. A new one has not long since been finished; the length of which is sufficient for a large merchantman. The breadth at bottom is 44 feet, and at top 70 feet. The sides are formed of rows of steps twenty-one inches high, and eleven inches broad; the whole being twenty-one feet deep.

Dundee Docks.

The Docks at Dundee are not furnished with locks or flood-gates, and are consequently left dry by the tide, and, from the accumulation of mud and sand, a dredging machine is constantly employed in them. The Dry Docks of Dundee are of the best modern construction.

Bristol Docks.

The Docks at Bristol originated in gradual improvements of the mouths of the Rivers Frome and Avon, until shallow streams have been converted into spacious ports, and have become Floating Docks. The waters of the rivers have been diverted into new channels, only reserving sufficient to supply lockage for the Docks when required.

The Cumberland Dock is the most remarkable of these; and the mode of cleansing the basin is so well arranged, that in a few hours the sluices and culverts discharge water sufficient to convey out the mud with the assistance of men provided with rakes. Bristol is furnished with a great number of Docks for building, careening, and repairing vessels. One of them is 350 feet in length, built of brick, with slips at the end.

The stagnation of trade in Bristol, owing to the change of the tide of commerce which now sets full into Liverpool, occasions the Dock establishments in that city, notwithstanding their extent, to wear an appearance of neglect and decay unusual in other places.

Dublin Docks.

Very fine Docks are likewise constructed in Dublin Harbour, which have not however, it is supposed, been productive of revenue. The information extant upon this subject is insufficient to allow an extended notice of them.

Government Docks at Sheerness.

The first portion of the magnificent Dock improvements at Sheerness, were completed and opened for the public service in September 1823, and the actual sum expended on them was £1,051,682., which is £51,175. less than the original estimate of the late Mr. Rennie, who formed the designs; which he was, however, precluded by death from carrying into execution; a task which has been successfully undertaken by his sons.

Several beneficial additions have been made to the original plans, and the whole of the extensive works are expected to be completed in three years

Nine sail of the line may, upon an emergency, be completely equipped for sea in these Docks at the same time: and upwards of twenty of the largest class of ships of war have been Docked and thoroughly repaired here, since the opening in 1823.

The Wet Dock, or Basin, is 520 feet long and 300 feet wide. There are three Dry Docks, 225 feet in length, and 90 feet at midships, and the width between the hollow quoins 60 feet. We shall have occasion to speak of the gates presently.

The Government Dock establishment at Sheerness, is the most complete of any in Europe.

Dock or quay walling.

The digging out the earth and building the surrounding walls of brick or masonry to prevent the sides falling in, the cement to be used, and the filling in or backing between the walls when built and the orginal soil, constitute the principal labour and expense in forming Docks. The examples given in Plate XXXIV. exhibit the mode in which the quay walling is constructed, the *revêtement* being always proportioned in its section or thickness to the pressure it has to sustain. In the Docks of London, brick has been used for the walls; in Liverpool, stone is the material; but in all cases the coping is of hard granite.

The approach to Floating Docks is almost universally through locks; in the construction whereof still more care is requisite than for the walling, particularly in the abutments or quoins, upon which the gates are to be hung. By means of the locks, ships may be docked at other times of the tide than high water, when the entrance from the stream is sufficiently deepened, and when the water in the Dock and basin is not so much lowered from any cause, as to risk any of the vessels taking the ground. One of the proposed Collier Docks was intended to be constructed so as to admit barges at all times of the tide, and coal-ships during four or five hours before and after high water.

Dock gates.

The most common, and certainly the best and most convenient gates, are those which open in the centre and fall back into recesses on each wharf, or side wall of the passage, or lock, leading into the Dock.

DOCK.

Swing gates.

This kind of Dock gate requires to be made of great strength, and the gudgeons on which the hinges turn, to be well secured into the stone abutments or hollow quoins, as they are technically termed. The bottom of the passages over which the gates turn are required to be made perfectly plane and horizontal; this is effected by laying a wooden platform supported on two rows of sleepers crossing each other at right angles, and secured at the intersection by piles; upon this a cast-iron semi-circular segment forms the track over which the gate moves upon rollers. As great inconveniences have occasionally arisen from the weight of the gate pressing down on the segment, it has been proposed to obviate this, in some measure, by affixing air-tight pipes to the gates, which would give them just that buoyancy necessary to prevent this effect; and it has been imagined that this principle might be applied in such a manner as to enable swing gates to be placed in situations where wicket gates are obliged to be adopted.

The Dock gates in England in their plan have a curved figure, the convex side being opposed to the water; and the two wings when joined present in their place the appearance of a very flat Gothic arch. It appears that the French Dock gates have hitherto been constructed in the obviously weak form of mere plane surfaces.

Iron Gates at Sheerness.

The Dock gates at Sheerness are composed of cast-iron ribs, secured by a diagonal brace, and covered on the side next the stream with cast-iron plates. On the side next the Docks wooden planks form the covering; the gates being thus hollow, are rendered buoyant to a certain degree, which greatly increases the facility of opening them; independently of which they are supported by iron rollers turned to the corner of the segment, and attached to the gate by adjusting screws. The mode in which the cast-iron heel posts of the gates were fitted to the granite hollow quoins, by grinding the convex and concave surfaces of the iron and stone until they became homogeneous and water tight, is one of the most remarkable examples of modern art. This has been accomplished by Messrs. George and John Rennie, since the death of their father. These iron gates are the largest ever executed, and were adopted in consequence of its having been found inexpedient to use wooden gates, on account of the rapid destruction of wood-work by the worms.

Wicket gates.

Wicket gates consist of three parts which, when opened, are removed separately. This gate is rarely made use of, unless where the abutments are not sufficiently strong, or their foundation not sufficiently secured to bear the weight of a pair of swing gates.

Floating gates.

A third kind of gate consists of a floating dam or caissoon, originally introduced into this country by General Bentham, and first applied to the Great New Basin in Portsmouth Dock Yard. They are built somewhat in the shape of a Greenland fishing-boat, sharp at the two ends, narrow and deep in proportion to the depth of water at the entrance of the Dock. The keel fits into a groove at the bottom of the passage, and the two slanting ends rise and fall in corresponding grooves cut into the two abutments. By letting the water into the caissoon, it sinks in the grooves, and acts as a closed gate; and by pumping out the water, or letting it out to a certain depth, the dam floats as the tide rises, and the narrow part rising to the top, is readily disengaged from the grooves, and floated away as a boat.

Dry Docks.

One of the great perfections of a Dry Dock consists in excluding the water; and, to attain this, gates of various kinds are made use of. It is also necessary that the sides of the Dock should be formed of masonry, and the foundations well secured, all leakage prevented, and the culverts so constructed as to give passage to the water without undermining the quay walling. The cost of a complete Dry Dock will vary from £20,000. to £100,000. according to the size of the ships it is intended to admit, and the nature of the ground on which it is to be constructed. In Plate XXXIV. fig. 10, 11, 12, 13, are given the plan, longitudinal and transverse sections of the Dry Dock at Dundee, upon which principle most of the modern Building and Graving Docks are constructed. A Dry Dock may be *single*, or made to contain only one ship; or *double*, to contain two ships; but the former is the most common. The new Dry Docks about to be constructed in Liverpool, will combine all the new improvements, and will be arranged to accommodate several vessels at once.

Docking a ship.

When a vessel is brought into a Dry or Graving Dock, she gradually subsides as the water flows out till her keel rests upon the line of square blocks which are placed to receive it along the middle for the whole length, and on these blocks it is kept steady and upright by a number of shores or poles on each side, one of their ends being placed on the *altars* or steps of the Dock, the other under the ship's bends and bottom. Formerly the repairs of the main and false keel could only be effected by *lifting* bodily the ship clear of all the blocks, and suspending her as it were in the air. To remedy the glaring inconveniences and serious injuries attendant in such an operation, and to effect a saving of time and expense, Sir R. Seppings, about twenty-five years since, contrived an improvement as ingenious as it is simple. Seppings's blocks. Seppings's block consists of one wedge of hard wood, whose upper surface is flat, and the under sides cut to form an obtuse angle of 170°, and lined with iron. Two inclined planes or wedges of cast iron, each having an acute angle of 5°, are placed below and on each side of the centre block, which is readily disengaged from under the ship's bottom by a few smart blows, alternately, on the two sides of the two inclined planes, when they fly out and the middle part or wedge drops. This simple contrivance to get at any part of a ship's bottom, by removing in succession all the blocks, without the necessity of lifting the ship, is now universally adopted in all the Navy Yards. The Lords of the Admiralty bestowed on Sir R. Seppings a reward of £1000. for the invention.

Those who may wish to enter more minutely into the subject of Docks, may refer to M. Dupin's excellent Treatise *on the Commercial Power of Great Britain*; to the Reports of eminent Engineers published from time to time; and to Parliamentary returns and documents. Our limits forbid any more than a cursory account of a subject, which, however interesting in a general point of view, can be considered satisfactory in detail, by those only who would undertake the arduous duties attached to the profession of a Civil Engineer.

Dock, A. S. *docca*. Perhaps it has the same origin as the former "Dock." See the quotation from Pliny. The trivial name of the *Rumex* of Linnæus.

> For if thou desire grapes, thou goest not vnto the hasell, ne for to fechen roses, thou seekest not on okes: and if thou shalte haue honie soukles, thou leauest the fruite of the soure *docke*.
> *Chaucer. The Testament of Loue*, book iii. fol. 317.

> And thus playe in and out, like, in *docke* out nette, that no man shoulde wytte whan they were in, and whan they were oute, nor know which were the church.
> *Sir Thomas More. Workes*, fol. 809. *The Confutacion of Frere Barnes Church.*

> But hold my torch, while I describe the entry
> To this dire passage. Say, thou stop thy nose:
> 'Tis but light paines: indeed this *dock's* no rose.
> *Ben Jonson. Epigrammes. The Voyage itself.*

> The greatest and largest of all others is the root of the bearb patience or garden *docke*, which is knowne *to run downe in the ground three cubits deepe*. *Holland. Plinie*, vol. ii. fol. 19.

> Yet, now approach'd the bough the huntress tore,
> He suckt it with his mouth, and kist it o're
> A hundred times, and softly gan it binde
> With *dock-leaves*, and a slip of willow rinde.
> *Browne. Britannia's Pastorals*, book ii. song 2.

DOCLEA, in *Zoology*, a genus of short-tailed *Crustacea*, belong to the family *Cancerida*, section *Triangulares*, established by Dr. Leach in the *Zoological Miscellany*.

Generic character. Shell villose, with somewhat spinous sides, ending in front by a short beak; eyes moderate, much thicker than their peduncles, orbits behind and below, with one fissure; external antennæ inserted at the base of the beak, the second joint shorter than the first; legs, front pair diductyle, (of the female,) as long as the body, filiform, and more slender than the others; the eight hinder legs slender, long, and nearly alike, the second pair being rather thicker; claws elongated, slender, bent; external double palpi, with their internal footstalk, having the inner side of the second joint towards the apex deeply notched.

In the form of the second joint of the outer jaw-like feet, this genus agrees with *Parthenope Maja*, &c.; but it is distinguished from them by the length of its feet, especially of the second pair, in which particular it is very much allied to the *Spider Crabs*.

Dr. Leach describes only one species, which he believes comes from India.

D. Rissonii, Leach, *Zool. Misc.* pl. lxxiv. Named after Risso, the Author of a Work on the Crustacea of Nice. Latreille has conjoined to this genus the genus *Egeria* of Dr. Leach, which differs from it only in a few particulars, and he also adds, *Inachus longipes*, *I. spinipes*, and *I. lar*, of Fabricius, as species of this genus.

See Leach, *Zoological Miscellany*, ii.; Latreille, *Genera*; *Edinburgh Encyclopædia*, Art. *Crustaceology*.

DOCTRINAS, on the Maps, and in the accounts of Spanish America, prefixed to a name, signifies a village or settlement, wherein Europeans, Whites, or Creoles, are settled, and in which the Indians are occasionally found occupying a distinct part, thus differing entirely from the Missions, where Indian converts alone are assembled, and which are also usually in the interior.

DODARTIA, in *Botany*, a genus of the class *Didynamia*, order *Angiospermia*. Generic character: calyx bell-shaped, angular, five-toothed; lower lip of the corolla broad, three-cleft; stigma two-cleft; capsule two-celled, globular.

Two species, natives of the East Indies. Persoon.

DO'DDER, } *Dodder*, Minshew says, is a weed
Do'ddered. } winding about herbes, from G. *dotteren*, to tremble; because with the least blast of wind it is easily shaken, and doth *dodder* or tremble. To the same purport is Skinner.

To *dodder* is to totter or tremble

> Your country friends were told another tale;
> That from the sloaping mountain to the vale,
> And *dodder'd* oak, and all the banks along,
> Menalcas sav'd his fortune with a song.
> *Dryden. Pastoral* 9.

> Another shakes the bed; dissolving there,
> Till knots upon his gouty joints appear,
> And chalk is in his crippled fingers found;
> Rots like a *doddar'd* oke, and piecemeal falls to ground.
> *Id. Persius. Satire* 5.

> Rock'd by the blast, and cabbin'd in the storm,
> The sailor hugs thee to the *doddering* mast,
> Of shipwreck negligent, while thou art kind.
> *Thompson. Sickness*, book iv.

DODECADIA, in *Botany*, a genus of the class *Icosandria*, order *Monogynia*. Generic character: calyx inferior, spreading, twelve-cleft; corolla bell-shaped, tube short, border twelve-cleft; stamens thirty, inserted into the tube of the corolla; seed-vessel a small ovate berry, many-seeded.

One species, *D. agrestis*, a large tree, native of the woods of Cochin-China. Loureiro.

DODECAS, in *Botany*, a genus of the class *Dodecandria*, order *Monogynia*, natural order *Salicariæ*. Generic character: calyx five-cleft, bearing the corolla, superior; petals five; capsule one-celled, four-valved, many-seeded, crowned with the calyx.

One species, *D. Surinamensis*, native of Surinam. Persoon.

DODECATHEON, in *Botany*, a genus of the class *Pentandria*, order *Monogynia*, natural order *Lysimachiæ*. Generic character: corolla wheel-shaped, reflexed; stamens inserted into the tube; capsule one-celled, oblong.

Two species, natives of North America. *D. meadia*, the American Cowslip, is an elegant hardy herbaceous spring plant.

Pliny informs us that the Dodecatheon, as its name implies, is named in honour of the twelve *Dii Majores*, and that there is no disease which does not yield to the powerful virtues of its decoction. (xxv. 9.)

The infamous banquet celebrated by Octavius, in which eleven guests were habited as the other eleven *Dii Majores*, and himself as Apollo, is recorded by Suetonius (70) under the title of ΔΩΔΕΚΑΘΕΟΣ. The anonymous lines to which this impiety gave birth are not a little spirited:

> *Cum primum istorum conduxit mensa Choragum,*
> *Sexque Deos vidit Malthe, sexque Deas:*
> *Impia dum Phœbi Cæsar mendacia ludit,*
> *Dum nocu Divorum cœnat adulterio,*
> *Omnia se a terris tunc Numina declinarunt,*
> *Fugit et auratos Jupiter ipse thronos.*

A famine was raging at the time in the city, and the *bon mot* which referred to the coincidence of this misfortune with the irreverent levity of the Emperor, is less frigid than the generality of Roman witticisms; that the Gods had eaten up all the bread, and thus Cæsar in very truth was Apollo, but Apollo *Tortor*,

(Jack Ketch,) under which name that God had a Temple.

DODGE, Skinner thinks from *dog*; i. e. to run about—this way and that—like a *dog* catching after the scent.

To move quickly from place to place; to show signs of, or pretend to be, going one way and go another; of doing one thing and do another. And see to Doo.

And upon the king's answer to them, they sent commissioners to treat with him, at Newport in the Isle of Wight, where they so long *dodged* with him about trifles, that Cromwell was come to London, before they had done, to the king's destruction.
Hobbes. Behemoth, part iii. fol. 661.

It follows undeniably that the king from that time was by them in fact absolutely depos'd, and they no longer in reality to be thought his subjects, notwithstanding their fine clause in the covenant to preserve his person, crown, and dignity, set there by some *dodging* casuist with more craft than sincerity, to mitigate the matter in case of ill success.
Milton. Works, vol. i. fol. 320. *The Tenure of Kings and Magistrates.*

So partridges, before their young can fly, will drop frequently down, first at lesser, and then at greater distances to *dodge* and draw off dogs from pursuing their young.
Derham. Physico-Theology, book iv. ch. ix. note 68.

For chance or change of peace or pain;
For fortune's favour or her frown;
For lack or gain, for loss or gain,
I never *dodge*, nor up nor down.
Byrom. Careless Content.

DODIPOLE, *dodo* in English and French; perhaps from *dodder*, to totter or tremble, q. v. and *pole*, the head.

And what shall I do then in the mean time? First I will contemne these dastardly *dotipoles* and vnlearned papists and apostles of Antichrist.
Fox. Martyrs, fol. 1170. *Answer of M. Luther to the Pope's Bull.*

Then answered the Pharisees, *Num et vos seducti estis*: what ye brain sicke fooles, ye hoddy peakes, ye *doddy-poules*, doe ye beleeve him? are ye seduced also?
Latimer. Sermons, p. 44. *The third Sermon before King Edward.*

But some will say, our curate is naught, an asse-head, a *dodipoll*, a lack-latine, and can do nothing: shall I pay him my tythes, that doth us no good nor none will do. *Id. Ib.* p. 98.

Why then was it left so? and here, without staying for my reply, shall I be called as many blockheads, numsculls, *doddy-poles*, dunderheads. *Sterne. Tristram Shandy*, ch. xxv.

DODKIN, a little *doit*, q. v.

Thence he brought him to an oil cellar, and where they sold olives: here you shall have (quoth he) a measure called Chœnix, for two brazen *dodkins* (a good market beleeve me.)
Holland. Plutarch, fol. 126.

DODO, in *Zoology*, the name of a bird described by Herbert, Clusius, and others, under the generic name *Didus*. It is said to be a native of Africa, and the East Indian Islands. No perfect specimen of the animal described under this name has ever been brought to this country; and, in fact, later Naturalists have altogether doubted its existence. Some have supposed that a species of the Ostrich tribe, and others that an Albatross has been mistaken for it.

The principal original authorities for this bird are, a description of Clusius, (*Exot.* p. 99,) and an oil painting of the same period copied by Edwards. The description given by Herbert is exceedingly questionable, and all others appear to have been copied from Clusius and Edwards. The only preparations of this bird known to exist, are, a foot preserved in the British Museum, and a head, in very bad condition, in the Ashmolean Museum at Oxford. The beak and the foot somewhat resemble those of the Penguin tribe, excepting that the Dodo is not web-footed. Three species have been described; two of these rest upon very slender authority, and the third is, at best, very doubtful; no bird of the kind having been seen by later travellers.

Cuvier, *Règne Animal*, i. p. 463; Shaw's *Naturalists' Miscellany*, pl. 123.

DODONA, the site of the most ancient Oracle in Greece, (Herod. ii. 52,) was at the foot of Mount Tomarus, or Tmarus, (Strabo, vii. 7,) on the confines of Thesprotia and Molossia, and thence mentioned sometimes as belonging to the one and sometimes to the other of those countries. Strabo ascribes the foundation of Dodona to the *Pelasgi*; and though Herodotus only mentions their having consulted the Oracle, its establishment by them is implied in the legend which he relates, and in his remarks upon it. (*Ib* 55.) He was informed, he says, by the Dodonæan Priestesses, that one of two black doves, which had taken flight from Thebes in Egypt, settled in Lybia, and the other upon an oak near Dodona. The latter, to the astonishment of the natives, declared with a human voice, that by the will of the Gods an Oracle of Jupiter was to be established in that place; and the other, in a similar manner, occasioned the foundation of the Temple of Jupiter Ammon in Lybia. On comparing these traditions with the report of the Priests of Jupiter at Thebes, (54,) according to which the Oracles of that God in Lybia and in Greece were first delivered by two Priestesses, who had been kidnapped at Thebes by some Phœnicians, and sold in those countries, Herodotus concluded that the legend was originally an allegory. The Egyptian Priestess who was carried into Thesprotia would, he thought, be led by her veneration for the God to whose service she had been dedicated, to build a Temple to him under an oak, and to establish an Oracle. Her language, the historian supposes to have sounded in the ears of the *Pelasgi*, who then inhabited Thesprotia, like the cooing of doves; her country sufficiently accounted for the colour ascribed to her; and her having subsequently learnt to speak in Greek, explained why they affirmed that this dove had spoken with a human voice. The agreement between the Greek and the Egyptian traditions is remarkable, and affords a presumptive opinion that the historian is right in deriving the mythology of Greece from Egypt. He also adds, (58,) that these two Oracles "bore a great resemblance to each other:" in the manner doubtless of their delivery, and the ceremonies by which the God was propitiated. Strabo, indeed, tells another story, and speaks with contempt of the tradition respecting the doves as an empty fable; but his authority cannot be put in competition with that of Herodotus, who obtained his information on the spot, and lived so much nearer to the age which gave birth to these superstitions. Upwards of a thousand years, it is true, (from B. C. 1540 to 484) had elapsed between the establishment of the *Pelasgi* near Dodona and the birth of the historian, but the Sanctuary and Oracle were still flourishing in his days, while they had entirely disappeared in the time of Strabo; to say nothing of the Egyptian records, which reached far beyond the oldest traditions of the Greeks.

The Sanctuary was distinguished not only by the sacred groves of oak (the *Quercus Æsculus*, Prodr. *Floræ Græcæ*, ii. 241; *et* Herodot. ii. 55) surrounding it, but by the contiguous marshes, (Apollodorus, in Strabo, vii. c. 7, p. 327,) and by a spring which continually ebbed and flowed, being dry at

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noon and full at midnight. (Steph. *de Urb.*; Plinii *Hist. Nat.* ii. c. 103, p. 120.) This spring also emitted an inflammable vapour, which would rekindle an extinguished torch when brought near it. (Mela, ii. c. 3.) It is, perhaps, the same as that mentioned by Servius (in Virg. *Æn.* iii. 466,) as rising near the foot of the sacred oaks. The oracles appear to have been collected from symbolical intimations rather than from any direct *afflatus*, as at *Delphi*. The murmuring of the fountain, flight of the sacred pigeons, or notes of the holy cauldrons, were the means by which the will of the God was made known to the Priestesses. Over the Temple there was a brazen cauldron, above which was placed a statue of Jupiter armed with a triple scourge of brazen chains, which struck the cauldron whenever the wind blew, and made such a continued din that a man could count four hundred while it lasted. Hence arose the two proverbs: "Dodonæan Brass," (*Æs Dodonæum*,) levelled against noisy empty babblers; and "the Corcyræan Scourge," (Κερκυραίων μάστιξ,) (for the statue was erected by the people of *Corcyra*) in ridicule of idle unmeaning threats. Various etymologies of the word Dodona have been given, both by ancients and moderns; but all of them are merely conjectural, and many of them very absurd. They may almost all be found in Paulmier de Grentemesnil's learned *Description of Greece*, (p. 120,) where he proposes one, on which he insists largely. It deserves to be noticed, as it is not one of the least pleasant. He affirms that when the wind blew the chains against the famous cauldron it sounded *dong-dong*: and that the place was therefore called Do-don-a.

The Oracle was probably first established by the *Pelasgi*, who having been driven by Deucalion out of Thessaly settled near Dodona, (B. C. 1541.) It had acquired a great celebrity in the time of Homer (*Il.* ii. 256, xvi. 233; *Od.* xix. 501;) but seems to have experienced some vicissitude between the age of that poet and that of Herodotus, as the service of the temple was performed exclusively by women according to the latter, but by men according to Homer, (*Il.* xvi. 233.) Eustathius says, (*ad loc.*) that they were condemned to very severe privations, which will perhaps account for the substitution. Notwithstanding the celebrity of this place, few distinct notions either of its position or of the rites performed there, can be collected from the writings of the ancients. It was not secured by its sanctity from the Ætolians, who under Dorimachus, (B. C. 219,) "burnt its porticoes," (Polybius, iv. 67, 3,) "destroyed many of the votive offerings, and rased the Holy House to the ground." Strabo seems not to have known its precise position; it may appear, therefore, idle to think of tracing its site now; but Mr. Hawkins in an excellent Paper on the subject, (Walpole's *Turkey*, ii. 473,) has shown some strong grounds for supposing that it lay between the plains of Paramythía and the River of Súli, where some exquisite antique bronzes were found in 1793. Mount Tomarus, or Tmarus, at the foot of which Dodona stood, that traveller supposes to be a part of the Súli range, which "forms a continuous line of precipices of a vast height." M. Letronne, indeed, (*Journal des Savans*, 1821, p. 105,) is inclined to give the preference to the opinion of Dr. Pouqueville, who fixes upon Castrizza, in the valley of Joannina (Yánina) a rocky height covered with Cyclopean walls, as the site of Dodona; but the learned and candid Academician does not seem to have examined the grounds alleged by Mr. Hawkins with all the care which they merit.

See, in addition to the books already cited, Meletii *Geograph.* Ven. 1807, 8vo, ii. 275; Pomp. Mela, ii. 3; Pausanias, vii. 21; Plutarch. *in vitâ Pyrrhi*; Apollodor i. 9; Lucan, vi. 27; Ovid. *Trist.* iv. 8, 23; Lucret. vi.; J. Gronovii *Variæ Lectiones et Notæ in* Stephanum Byzantinum *de Urbibus*, Lugd. Bat. 1688, folio.

DODONÆA, in *Botany*, a genus of the class *Octandria*, order *Monogynia*. Generic character: calyx four-leaved; corolla none; filaments very short, anthers oblong; capsule three-celled, three-winged; seeds in pairs.

Three species, natives of the West Indies. Willdenow.

DOE, A. S. *da*; D. *deyn*; Fr. *daim*, *dain*; It. *damma*, *daino*; Lat. *dama*; which Vossius thinks may be so called for its timidity or fearfulness, from the Gr. δεῖμα, fear.

> There might men *does* and roes ysee
> And of squirels ful great plentie.
> *Chaucer. The Romaunt of the Rose*, fol. 122.

> She sighe the swete floures sprynge,
> She herde glad foules synge,
> She sigh beastes in her kynde,
> The bucke, the *doo*, the hert, the hynde.
> *Gower. Conf. Am.* book iv. fol. 70.

> In this country of Nova Hispania there are many buckes and *does*, but they haue not so long hornes as they haue here in England.
> *Hakluyt. Voyage, &c. Henry Hawks*, vol. iii. fol. 469.

> Thy Gascoigne doth send thee wine; bucke and *doe* are plentifull in thy forrests. *Camden. Remaines. Britain*, p. 2.

> Let me tell you, that you are to observe, that as there be some barren *does* that are good in summer, so there be some barren trouts that are good in winter.
> *Walton. Angler*, part i. ch. iv.

> If we can suppose any infants to have been fortunately nourished by the wolf, the goat, the bear, the *doe*, strangers to all the language of men, it will not be very difficult to account for the use of language among their posterity.
> *Sharpe. Origin, &c. of Languages*, p. 7.

DOFF: to do off; put away, lay aside; put off.

> Which Callidore perceyuing, thought it best
> To change the manner of his lofty looke;
> And *doffing* his bright arms, himselfe addrest
> In shepheard's weed.
> *Spenser. Faerie Queen*, book vi. can. 9.

> Where leisurely *doffing* a hat worth a tester,
> He bade me most heartily welcome to Chester.
> *Cotton. A Voyage to Ireland in burlesque*, can. 2.

> Now mine I quickly *doff*, of inkle blue.
> *Gay. The Shepherd's Week, Pastoral* 4.

DOG, *v.*
DOG, *n.*
DO'GGED,
DO'GGEDLY,
DO'GGEDNESS,
DO'GGEREL,
DO'GGISH.

Ger. *docke*; *canis Molossus*. Eng. *dog*; D. *dogg*; Fr. *dogue*. Although the word in English is applied to every species, yet in the other dialects it is the large hunting dog; *Canis grandis et venaticus*, and perhaps so called from *Tacken*, *capere*, to take, to catch. Wachter.

To *dog* or to *dodge*, (q. v.) to follow about as a *dog* does, to pursue or hunt like a hound: so as to find out and follow wherever we go.

A *dog-iron* is so called, Minshew says, because it was made in the form of a *dog*.

Dogged, the adj. applied to those, who have the ill-tempers or dispositions of *dogs* or curs; currish, snarling, morose, sullen, obstinate.

DOG. *Doggerel*, Mr. Tyrwhit says, derived I suppose from *dog*; so that Rime-doggerel may be understood to mean what in French might be called *Rime de chien*.

Me þinkeþ litel harm þei [though] yt hadde i be [been] a *dogge*.
R. Gloucester, p. 69.

Thyn berkeres ben al blynde þat bryngeþ forþ þy lambren
Dispgatur oves. thi *dogge* dar not berrke.
Piers Ploughman. Vision.

And she was clad full poorely
All in an olde torne courtpy,
As she were all with *dogges* torne,
And bothe behinde and eke beforne,
Clouted was she beggerly.
Chaucer. The Romant of the Rose, fol. 117.

Now swiche a rime the devil I beteche;
This may wel be rime *dogerel*, quod he.
Id. Prologue to Melibeus, v. 13853.

But being once inflamde with ire and raging wrath,
A cruell canckred *dogged* hart the urchin hath.
Turberville. Of Ladie Venus.

And for I finde, that fault hath runne so fast,
Both in thy flesh, and fancie too sometime,
Me thinks plaine dealing biddeth me to cast
This bone at first amid my *dogrell* rime.
Gascoigne. Councell geuen to Master Bartholomew Withipoll.

Ye haue sucked muche of the diuinite *daggerell* of that dronken papist Johã Eckius in thys mattir.
Bull. Apology, p. 93.

Demetrius, was of that secte, that for as moche as they abandoned all shamefastenes in theyr wordes and actes, they were called *Cinici*, in Englishe *doggyshe*.
Sir Thomas Elyot. Governour, book i. ch. xx.

Among other things of gold that our men bought of them for exchange of their wares, were certaine *dogs* chaines and collars.
Hakluyt. Voyage, &c. M. John Lok, vol. ii. part i. fol. 21.

——— Add the *dogtree* fruicte
and lees of chaunged wine.
Drant. Horace. The second Satyre.

I sat all day in my observing place,
Till about twilight I saw him and 's man
Steal as it were abroad; I as warily
Dogg'd them from street to street, till, sir, at length
He made a stand up close against a wall.
Digby. Elvira, act v.

Shall I go whine, walk pale, and lock my wife
For nothing, from her birth's free liberty,
That open'd mine to me? yes! if I do
The name of cuckold then *dog* me with scorn.
Ford. The Fatal Dowry, act iii. sc. 1.

The iron *daggs* bear the burthen of the fuel, while the brazen-andirons stand only for state, to entertain the eyes.
Fuller. General Worthies of England, ch. ix.

The silly hare doth cast aside her fear,
And forms herself fast by the ugly bear,
At whom the watchful *dog* did never bark
When he espied him clamb'ring up the ark.
Drayton. Noah's Flood.

Whereat the souldiours on all hands set up a great cry, that it was an intolerable shame that the Phoceans (who were never true and loyall confederates, but alwayes *dogged* and malicious enemies) should goe away so scotfree, and not suffer for their sinnes. *Holland. Livius*, fol. 963.

But thou most griev'st him (*dogged* dame) whom he rebukes in time,
Lest silence should pervert thy will, and pride too highly climb
In thy bold bosome. *Chapman. Homer. Iliad*, book ix.

Truly if you should haue written against the *doggedest* Papist, or the pestilentest heretike that euer was you could not haue inuented, howe in more spitefull maner to deface him: but how truly, it resteth in ye tryall. *Whitgift. Defence*, fol. 16.

My lord is lusty and merry, and drinketh with his men; and all the content he gives me, is to abuse me, and use me as *doggedly* as before.
State Trials. James I. Anno 1615. *Trial of the Murderers of Sir Thomas Overbury.*

This remember I pray you between you and I, I entertain'd you ever as a *dog*, not as a devil.
DOG. True; and so I us'd thee *doggedly*, not devilishly.
Ford. The Witch of Edmonton, act v. sc. 1.

ARF. Now ye are friendly,
Your *doggedness* and niggardise slung from ye.
Beaumont and Fletcher. The Spanish Curate, act iv. sc. 7.

Or if we will be so voordinate, and (with reuerence be it spoken, without offence to God or man) so *duggish* and curriah, one to another, the Lord lacketh not his *dog-strikers* to whip vs.
Fox. Martyrs, fol. 17. *Four Considerations to Christian Protestants, &c.*

Why the Devil do you ask my judgment?
PALA. You are so *dogged* now, you think no man's mistress handsome but your own.
Dryden. Marriage A-la-Mode, act ii. sc. 1.

The tempter in this action behaves himself just as you shall see some eager ill-bred petitioners, who do not so properly supplicate as hunt the person whom they address to, *doggang* him from place to place, till they even extort an answer to their rude requests. *South. Sermons*, vol. vi. p. 231.

To be, contents his natural desire,
He asks no Angel's wing, no Seraph's fire;
But thinks admitted to that equal sky,
His faithful *dog* shall bear him company.
Pope. Essay on Man, Epistle 1.

But as true wit is nothing else but a similitude in ideas, so is false wit the similitude in words, whether it lies in the likeness of letters only, as in anagram and acrostic, or of syllables, as in *doggrel* rhymes, or whole words, as puns, echoes, and the like.
Addison. Notes on Stories in Ovid, Fable 5.

Your wit burlesque may one step higher climb,
And in his sphere may judge all *doggrel* rhime.
Dryden. Epilogue to the Conquest of Mexico.

When terms begin and end could tell,
With their returns, in *doggerel*.
Butler. Hudibras, part ii. can. 3.

To whom, Eumæus, thou didst thus reply:
He is the *dog* of one far hence deceas'd.
But had he now such body, plight and strength,
As when his lord, departing to the shores
Of Ilium, left him, thou shouldst view, at once
With wonder, his agility and force.
Cowper. Homer. Odyssey, book xvii. l. 372.

DOG, in *Composition*.

JAQ. Well then, if euer I thanke any man, I'le thanke you: but that they cal complement is like th' encounter of two *dog-apes*. *Shakspeare. As You Like It*, fol. 192.

For to say truth, the lawyer is a *dog bolt*,
An arrant worm.
Beaumont and Fletcher. The Spanish Curate, act i. sc. 2.

Nay, since we must be censured, we'll give evidence;
'Tis comfort to have fellows in affliction:
You shall not 'scape, fine Monsieur.
CLARIN. Peace, you *dog-bolts!*
Massinger. The Parliament of Love, act v. sc. 1.

In these daies wooll was *dog-cheape*: for one stone of good wooll of the choosen and picked sort, was sold for three shillings.
Holinshed. Richard II. Anno 1392.

DORI. Faith I would have had him hanged in a *dog-collar*: what! should he be beheaded?
Beaumont and Fletcher. Cupid's Revenge.

Nor was it more in his power to be without promotion, and titles, and wealth, than for a healthy man to sit in the sun, in the brightest *dog-days*, and remain without any warmth.
Clarendon. History of the Civil War, vol. i. part ii. p. 35.

For none would keep her company but *dog-fish*
As currish as herself.
Beaumont and Fletcher. The Tamer Tam'd, act iv. sc. 2.

And I can tell you, that this *dog fisher*, for so the Latins call him, can smell a fish in the water an hundred yards from him.
Walton. Angler, part i. ch. ii.

——— Were all o' my mind,
I mean all women, we would disburthen ye
Of that that breeds these fits, these *dog-daws* in ye.
Beaumont and Fletcher. Women Pleas'd, act iii. sc. 4.

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And at Minerva with a lance of brasse he headlong run;
These vile words ushering his blowes: thou *dog-flie*, what 'a the cause;
Thou mak'st Gods flight thus?
Chapman. Homer. Iliad, book xxi.

That same *dog-face* Vlisses is not prou'd worth a blackberry.
Shakspeare. Troilus and Cressida, fol. 103.

BRACH. Let me have some quails for supper.
FLAM. Sir, you shall.
BRACH. No, some fry'd *dog-fish*; your quails feed on poison.
That old *dog-fox*, that politician, Florence!
I'll forswear hunting, and turn *dog-killer*.
Webster. Vittoria Corombona, act v.

——————— His own unkindness,
That stripp'd her from his benediction, turn'd her
To foreign casualties, gave her dear rights
To his *dog-hearted* daughters—these things sting
His mind so venomously, that burning shame
Detains him from Cordelia.
Shakspeare. King Lear, act iv. sc. 3.

A pretty comfortable room this, methinks; you have no such rooms in prisons now?
PUT. O, *dog-holes* to't.
Anonymous. The Puritan, act iii. sc. 5.

MACI. How now, mine honest friend? whose *dogge-keeper* art thou?
GROO. *Dogge-keeper*, sir? I hope I scorn that ysfaith.
Ben Jonson. Every Man out of his Humour, act v. sc. 1.

And for the affinity between *dogs* and hawks, it may be συναχρηστικῶν tranferred to a *dog-kennel*; and whether to the hounds themselves or no, it is not much material.
State Trials. 19 *James I. Anno* 1621. *Proceedings against Archbishop Abbot.*

It is a common experience, that *dogs* know the *dog-killer*; when as in times of infection some petty fellow is sent out to kill the *dogs*; and that though they have never seen him before, they will all come forth, and bark and fly at him.
Bacon. Natural History, Cent. 10. sec. 985.

I have noosed his neck in the collar; and I will once turn *dog-lock*.
Ford. The Fancies, act iv. sc. 1.

Indeed Cicero was *dog-lean*, a little eater, and would also eat late, because of the great weakness of his stomach.
Sir Thomas North. Plutarch, fol. 712. *Cicero.*

They shall taste the poyson of asps for all eternity, unto which shall be joined an intolerable thirst, and *dog-like* hunger.
Taylor. Contemplations, book ii. ch. vii.

It reigns in the pulpit more than any where else, for some of our preachmen are grown *dog-mad*, there's a worm got into their tongues, as well as their heads. *Howell. Letter* 33.

CAP FACE. When did you see Sir Theophrastus Slop;
The city *dog-master*?
Barry. Ram Alley, act iv. sc. 1.

Yet they were sent up to London, and sold for good Westminster *dog-pigs*, at Bartholomew fair.
Ford. The Witch of Edmonton, act v. sc. 2.

The noune βουλίμια is come unto us, and signifieth a *dog's-appetite* or extraordinary hunger.
Holland. Plutarch, fol. 605.

About his arme he [Henry VI.] ware a *dog's-collar* set full of s. s. of gold, the tirets thereof being most of fine gold.
Speed. Henrie V. book ix. ch. xv. sec. 9.

As for Achilles, he attributeth unto him these rash and outragious speeches,
Thou drunken sot and *dog's-face* that thou art,
Thou courage hast, no more than fearefull heart.
Holland. Plutarch, fol. 20.

——————— Darest thou
Passe by our *dog-ship* without reverence.
Webster. The Duchess of Malfy, act iii. sc. 5.

SUB. Good words, sir.
FACE. Good deeds, sir, doctor *dog's-meat*.
Ben Jonson. The Alchemist, act i. sc. 2.

Hare-mouth'd, *dog-nos'd*, like mule thy teeth and chin.
Fuller. Worthies. Cromwell.

Who knoweth not, that when the *dog-starre* ariseth, the heat of the sunne is fierie and burning? the effects of which starre are felt exceeding much upon the earth. The seas at his rising do rage and take on, the wines in the sellars are troubled, pools also and standing waters doe stirr and move.
Holland. Plinie, vol. i. fol. 19.

As for women, they have not so many; they that have on the right side in the upper jaw two eye teeth, which the Latines call *dog-teeth* may promise themselves the flattering favours of fortune, as it is well seen in Agrippina the mother of Domitius Nero.
Id. Ib. fol. 164.

To kill men scurvily; 'tis such a *dog-trick*,
Such a rat-catcher's occupation.
Beaumont and Fletcher. The Island Princess, act iv. sc. 1.

This, unless his humour jade him ('tis come to a *dog-trot* already) will lead him further into the argument, as it relates to the present state of things.
Marvell. Works, vol. ii. p. 12. *The Rehearsal Transposed.*

BION. Oh master, master, I have watcht so long,
That I am *dogge-weare*.
Shakspeare. Taming of the Shrew, fol. 222.

WELL. Mark there, with what respect I am entertain'd.
MAR. With choice, no doubt, of *dog-whips*.
Massinger. A New Way to Pay Old Debts, act ii. sc. 1.

And I'le thrust my javeling down thy throat
Thou *dog-whelp*.
Beaumont and Fletcher. The Custom of the Country, act i. sc. 1.

For not December's frost that burns the boughs,
Nor *dog-days* parching heat that splits the rocks,
Are half so harmful as the greedy flocks,
Their venomed bite, and scars indented on the stocks.
Dryden. Virgil. Georgic 2.

But con'd you be content to bid adieu
To the dear play-house, and the players too,
Sweet country-seats are purchas'd ev'ry where,
With lands and gardens, at less price, than here
You hire a darksome *dog-hole* by the year.
Id. Juvenal. Satire 3.

You pay them well; the *dogs* have got
Their *dog-heads* in a porridge pot:
And 'twas but just; for wise men say,
That every *dog* must have his day.
Swift. The Bishop of Rochester's French Dog, 1723.

TORY. I own it was a dangerous project;
And you have prov'd it by *dog-logick*. *Id. Ib.*

AQUI. Well with all my heart. But let me beseech your *dog-ship* to play your tricks over as fast as you can.
Otway. Venice Preserved, act iii. sc. 1.

I could hardly have believed another instance of the same nature, if I had not been assured by the whole neighbourhood, that they had observed two famous known *dog-stealers* watching about my door for several days together. *Tatler*, No. 308.

TORY. Then all this while have I been bubbled,
I thought it was a *dog* in doublet:
The matter now no longer sticks;
For statesmen never want *dog-tricks*.
Swift. The Bishop of Rochester's French Dog, 1723.

A fifth wondered what a plague I could do at the fair with a blind, spavined, galled hack, that was only fit to be cut up for a *dog-kennel*. *Goldsmith. The Vicar of Wakefield*, ch. xiv.

1st, Carnivorous animals have more courage, and muscular strength, and activity, in proportion to their bulk; which is evident by comparing the cat-kind, as lions, tigers, and likewise the *dog-kind*, with herb eating animals of the same bulk.
Bishop Horne. Works, vol. i. p. 415. *Essays and Thoughts on various Subjects.*

But service for the hire is named swarritti, or *dog-living*, and of course he must by all means avoid it.
Sir William Jones. Works, vol. vii. p. 203. *The Laws of Menu. On the Creation*, ch. iv.

Into the drawers and china pry,
Papers and books a huge imbroglio!
Under a tea-cup he might lie,
Or cross'd, like *dog-ears*, in a folio.
Gray. A Long Story.

Their gardens are never mentioned as affording shade and shelter from the rage of the *dog-star*.
Walpole. Anecdotes of Painting, vol. iv. ch. vii.

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Want of money! replied the host, "that must be impossible; for it was no later than yesterdy he paid three guineas to our beadle to spare an old soldier, that was to be whipped through the town for *dog-stealing*."
Goldsmith. Vicar of Wakefield, ch. iii.

Our parish-clerk, about ten years ago, it seems, had made a promise to one Trim, who is our sexton and *dog-whipper*.
Sterne. Works, vol. iv. p. 331. *The Watch-coat.*

Dog Island, an Island in the Southern Pacific Ocean, discovered by La Maine and Schouten, in their circumnavigation of the globe in 1616. It is situated in the 16° of south latitude, and the 142° of west longitude, and is about twelve miles in circumference. It is a low flat tract, in which a considerable lagune is formed by the flowing of the tide. Towards the coast it was covered with trees, but little is known respecting the interior. The name seems to have been given in consequence of the great number of *dogs* that were seen on it.

DOGGER BANK, an extensive sand bank in the North Sea, situated between the north of Germany and the coast of England. It commences a few leagues from Flamborough Head, and stretches through more than seventy leagues towards the coast of Jutland. This bank is the principal fishing station in the British Sea, being frequented by great numbers of vessels both from this country and Holland. Vast quantities of cod, turbot, soles, and other fish are caught there. It is also known for a sanguinary but indecisive engagement fought there between the English and Dutch, on the 5th of August 1781. The British fleet was commanded by Admiral Sir Hyde Parker, and the Dutch by Admiral Zoutman. The number of ships was equal on each side, and at the termination of the conflict the Dutch vessels bore away for the Texel, and the English were too much disabled to follow them.

In fishing off the bank, the Dutch use a vessel called from it a Dogger, (Fr. *Dogre.*) It has a main and a mizen mast; on the first are set two square sails, on the last a gaff sail, and above a top sail. It has also a bowsprit with a spritsail and two or three jibs.

DO'GMA, Dogma'tick, *adj.* Dogma'tick, *n.* Dogma'tical, Dogma'tically, Do'gmatism, Do'gmatist, Dogmati'ze, Dogmati'zing, Dogmati'zer. — Gr. δόγμα, from δοκ-εῖν, *videre*, to see, to perceive; *quod videtur, placitum, decretum, sententia.* Martinius. *Dogmatism* is opposed to *scepticism*; and applied to An opinion or doctrine said or assumed to be clearly *seen* or discerned; and, therefore, positively affirmed, authoritatively asserted; any positive or authoritative affirmation or assertion.

I shall therefore not deprave it by mingling it with the opinions of modern theologers, or distort any thing to make it accommodate to their *dogmata.* *Glanville. Preexistence of Souls*, ch. xii.

Moreover Diodorus Siculus affirms, the Chaldeans likewise to have asserted this *dogma* of the world's eternity: The Chaldeans affirm, the nature of the world to be, that it was neither generated from the beginning, nor will ever admit corruption.
Cudworth. Intellectual System, fol. 251.

From sundry other places of his writings, it sufficiently appears, that he [Cicero] was a *dogmatick* and hearty theist.
Id. Ib. fol. 434.

The fault lieth altogether in the *dogmatics*, that is to say, those that are imperfectly learned, and with passion press to have their opinions pass every where for truth, without any evident demonstration either from experience, or from some places of Scripture of uncontroverted interpretation.
Hobbes. Human Nature, ch. xiii.

And though when they speak in the general of the weakness of our understandings, and the scantness of our knowledge, their discourse may even justifie scepticism it self; yet in their particular opinions are as assertive and *dogmatical* as if they were omniscient. *Glanville. The Vanity of Dogmatizing*, ch. ii.

We would not be supposed ourselves *dogmatically* to assert any more in this point, than what all incorporealists agree in, that there is a substance specifically distinct from body.
Cudworth. Intellectual System, Preface, *** ii.

I expect but little success of all this upon the *dogmatist*, his opinion'd assurance is paramount to argument, and 'tis almost as easy to reason him out of a fever, as out of this disease of the mind.
Glanville. The Vanity of Dogmatizing, ch. xxiii.

For the history of generations hath five subordinate parts; The first is of celestiall bodies which comprehends the phaenomena sincere, and not *dogmatiz'd* into any peremptory assertions.
Bacon. On Learning, by G. Wats, book ii. ch. iii.

But I'le not move beyond ourselves, and the most ordinary and trivial phænomena in nature, in which we shall finde enough to shame confidence, and unplume *dogmatizing*.
Glanville. The Vanity of Dogmatizing, ch. ii.

But if he cannot produce any such Scripture; then is my censor the guilty person, the very *dogmatizer*, that teacheth for doctrines or commandments of God, his own dictates.
Hammond. Works, vol. ii. part iv. fol. 139. *A Defence of the Treatise.*

The *dogmata* and tenets of the Sadducees, opposite to the doctrine of the ancient church of the Jews, held by the Pharisees, are very briefly, yet fully enough, expressed by St. Luke, *Acts*, xxiii. 8. For the Sadducees say there is no resurrection, neither Angel nor Spirit; but the Pharisees confess both.
Bishop Bull. Works, vol. i. *Sermon* 2.

Dogmatick jargon learnt by heart,
Trite sentences, hard terms of art,
To vulgar ears seemed so profound,
They fancy'd learning in the sound.
Gay. Fable 14. part ii.

They imagine that by this general scepticism, which they would introduce, they shall better deal with the *dogmatical* spirit which prevails in some particular subjects.
Shaftesbury. Essay on the Freedom of Wit and Humour, part ii. sec. 2.

Only I declare before-hand, that I mean not in what I shall say, to assert any thing *dogmatically*, but only to propose in order to farther examination. *Sharp. Works*, vol. ii. p. 313.

He who is certain, or presumes to say he knows, is in that particular, whether he be mistaken or in the right, a *dogmatist.*
Shaftesbury. Miscellaneous Reflections, misc. 2. ch. ii.

Be that my task (replies a gloomy clerk,)
Sworn foe to mystery, yet divinely dark;
Whose pious hope aspires to see the day
When moral evidence shall quite decay,
And damns implicit faith and holy lies
Prompt to impose, and fond to *dogmatize.*
Pope. The Dunciad, book iv. l. 464.

Most certainly I shou'd appeal, said I (continuing the same zeal which Theocles had stirred in me against those *dogmatizers* of pleasure.) *Shaftesbury. The Moralist*, part ii. sec. 1.

Accordingly, in his Nicomachian Ethics, he expresses himself without any ceremony, and in the most *dogmatic* way against a future state of rewards and punishments.
Warburton. The Divine Legation, book iii. sec. 3.

Till he produces such an adjective as *Bale*, which he cannot do from Shakespear, or any good author; he will not with all his *dogmatical* assertions convince us that Shakespear wrote so; the adjective is *baleful.* *Canons of Criticism*, can. 7. exam. 8.

To cavil petulantly, and pronounce *dogmatically* in matters of the utmost consequence to the repose of government, the welfare of society, and the general peace of mankind, is not only to act a very disingenuous and unbecoming, but, give me leave to say, an anti-christian part.
Sharpe. Defence of Christianity, p. 15.

The principal heads were,

1. The right state and disposition of mind to make proper improvements—in this were to be considered the natures of scepticism, *dogmaticalness*, enthusiasm, superstition, &c.
Warburton. Works, vol. i. p. 109. *Life of the Author.*

By the common sense of readers uncorrupted with literary prejudices, after all the refinements of subtility and the *dogmatism* of learning, must be finally decided all claim to poetical honours.
Johnson. Life of Gray.

So have I seen a testy and stubborn *dogmatist*, when all his arguments were answered, and all his invention exhausted, comfort himself at last with simply repeating his former positions at the end of each new remonstrance from the adversary.
Beattie. On Truth. Postscript, (770,) p. 467.

He painted from the lectures of Petronius and Aretine, had the confidence to *dogmatize* on the same subjects, and practised at least what he preached.
Walpole. Anecdotes of Painting, vol. ii. p. 179.

DOIT, Fr. *doigt*; Lat. *digitus*. So much (brass) as can be covered by the tip of the *finger*. *Doigt*, Skinner adds, is manifestly corrupted from *digitus*. See DIGIT.

MOREL. You will give me my gold again?
1st GUARD. Not a *doit*, as I am virtuous and sinful.
Shirley. The Bird in a Cage.

SAY. I thank your bounty, and I'le do it to a *doyt*, sir.
Beaumont and Fletcher. The Beggar's Bush, act iii. sc. 3.

DOLABELLA, in *Zoology*, a genus of *Mollusca*, belonging to the family *Aplysiadæ*, established by Lamarck, in his *Synopsis of Animals without Vertebræ*, for a kind of *Sea Slug*, described by Rumphius.

The shell alone of this genus was known to the forementioned author, but Cuvier, in the *Annals of the Museum of Natural History at Paris*, for the first time described, and gave a long account of the animal which this peculiarly formed shell protected. The individuals described by Cuvier were collected by Peron in the Isle of France. Lamarck corrected and added to his characters; they are the following.

Generic character. Body creeping, oblong, narrowed in front, club-shaped, and enlarged behind, end obliquely truncated, so as to leave an oblique orbicular plane; edge of the mantle plaited, and lobed on the back; tentacula four, half tubular, placed in pairs; lid of the gills enclosing the shell, covered by the mantle, and placed near the hinder part of the back; anus dorsal, placed behind the gills, in the middle of the orbicular dorsal face.

Shell oblong, slightly arched, somewhat ear-shaped; front narrow, thick, callous, and somewhat spiral; the other end broad, flattened, thin, and rounded at the edge.

The *Dolabellæ* are most nearly allied to the *Aplysiæ*, but they differ from the latter in the animals being destitute of fin-like expansions, and in the shape of the body, and in the shell being solid and calcareous, instead of horny and flexible, as in the latter.

They are stationary, and often form for themselves a kind of cylindrical tube from the sand and slush of the sea shore.

Three species have been described by Blainville, but Cuvier and Lamarck only take notice of two; regarding that found by Peron, and the one figured by Rumphius as the same species. They are all found in the Tropical Seas.

1. *D. Peronii*, Blainville, *Dict. Sci. Nat.* Figured in Cuvier, *Ann. Mus. H. N. P.* pl. xxix. fig. 1, 2, 3, 4. The animal is three or four inches long, and the whole body covered with small fleshy tubercles. The shell is entirely calcareous, small, and has one turn and a half in the spire, and the end is scarcely callous. They are very difficult to be seen on the shores, for they bury themselves a little depth in the slush.

2. *D. lævis*, Blainville, *loc. c.*; *D. fragilis*, Lamarck, *Hist. A. S. V.* vi. 42; described from a specimen in the British Museum, in which the skin of the animal was quite smooth, and the shell nearly membranaceous.

This species appears to be a link which unites this genus to the *Aplysiæ*, but the shell has quite the form of the true *Dolabellæ*.

D. Rumphii, Lamarck, *Hist. A. S. V.* vi. 41. Figured in Rumph. *Thes. Imag.* pl. x. fig. 5, under the name of *Limax Marina*, and the shell called *Operculus callorum*, t. xl. fig. 12. Most probably from the Moluccа Islands.

DOLE, *v.* } Goth. *dailyan*; A. S. *dæl-an*; Dutch,
DOLE, *n.* } *deyl-en*; Ger. *theil-en*, to divide, to distribute, to impart, to *deale*. Hence, Somner adds, to this day we call the distribution of almes at a funerall, a *dole*. The stones also which are used in boundaries, to divide land from land, are hence also termed, *dowle-stones*. See DOULE. See also Tooke, ii. 256.

Happy man be his *dole*, i. e. "Let his *portion* be that of a happy man. Let happiness, good luck, good fortune be the *part* or *portion* of him, of each, of every or any one speaking, or spoken of."

Any thing divided, distributed or *dealt* out.

And for thou true to love shalt be
I will, and commaund thee,
That in one place thou set all whole
Thine harte, without halfen *dole*
For treacherie and sickernesse.
Chaucer. The Romaunt of the Rose, fol. 127.

Accursed be he (sayth Almighty God by Moses) who removeth his neighbour's *doles* or markes.
An Exhortation for Rogation Weeke, fol. 235.

Nor did'st thou feel their drought, their pangs, their qualms,
Their rack in writing, who do write for alms,
Whose wretched genius, and dependent fires,
But to their benefactor's *dole* aspires.
Cartwright. On the Dramatic Poems of Mr. John Fletcher.

The fishmongers were forced to hacke it in gobbets, and so to carrie it in peecemeale throughout the countrie, making thereof a generall *dole*.
Holinshed. Description of Ireland, ch. iv.

——————— I have seen him
Curry a fellow's carkasse handsomely:
And in the head of a troop, stand as if he had been rooted,
Dealing large *doles* of death.
Beaumont and Fletcher. The Island Princess, act iv. sc. 1.

PHIL. A good resolution, *profecto*, let every man beg his own way, and happy man be his *dole*.
Id. Wit at several Weapons, act i. sc. 1.

What if his eye-sights (for to Israel's God
Nothing is hard) by miracle restor'd,
He now by *dealing dole* among his foes,
And over heaps of slaughter'd walk his way?
Milton. Samson Agonistes, l. 1529.

——————— I know, yo' were one, could keepe
The buttry-hatch still lok'd, and save the chippings,
Sell the *dole-beere* to aqua-vitæ-men.
Ben Jonson. The Alchymist, act i. sc. 1.

Clients of old were feasted; now a poor
Divided *dole* is *dealt* at the outward door;
Which by the hungry rout is soon dispatch'd.
Dryden. Juvenal. Satire i.

——— ——— Think, oh, grateful think!
How good the God of harvest is to you;
Who pours abundance o'er your flowing fields;
While these unhappy partners of your kind
Wide-hover round you like the fowls of heaven,
And ask their humble *dole*.
Thomson. Autumn.

DOLE.

It is with reason you apprehend, that those public invitations which extend to an immoderate number of people, and where the *dole* is distributed, not singly to a few acquaintance, but as it were to whole collective fraternities, may be turned to the factious purposes of ambition.
Melmoth. Pliny, book x. let. 118. *Trajan to Pliny.*

Dole is sometimes used in *Composition*.

Dole-meadow is a meadow in which different persons have shares. *Dole-fish*, that portion of fish which in the North Sea the fishermen claim as their allowance. *Dole-beer*, (see above,) beer *dealt* or distributed, sc. as alms. *Doles* are the slips of pasture left between furrows of ploughed lands, (Bawks,) probably because they are land-marks, by which the lands of different occupants are *divided* or *apportioned*; see the Quotation above from the Homilies.

Dole, Do'leful, Do'lefully, Do'lefulness, Do'lent, Do'lesome, Do'lesomeness, Do'leance. } Fr. *duel*; It. *duolo, doglia*; Sp. *duelo*; Lat. *dolor*, from *dolere*, to be in pain; perhaps from *dol-are*, to cut. Vossius thinks it may be Hebrew.

Pain, pain of mind, grief, sorrow.

Nicol, who translated from the French, uses *doleance* as the Fr. *doleance*; a wailing, moaning, complaining.

Þe *deol* þat made Innogen, no tonge ne telle ne maý.
R. Gloucester, p. 13.

Þe kýng hýre drof aweý mýd chýlde as heo was,
And nom hým anoþer wyf, þat was a *deloul* cas.
Id. p. 237.

Þo he com vp þe hul an heý, he hurde atte hýgýnnýg
Of a womman a *deolul* cry, and a pýtos wepýnge.
Id. p. 204.

Whan R. herd saý þat James was slaýn,
He wend for *dole* to deý, he com as a wode man.
R. Brunne, p. 190.

Þat ze wille tak to herte, þe grete noyse & crie
Fro Acres þat comes so smerte, lorn is so *doelfullie*.
Id. p. 144.

—— God sent to Saul. bý Samuel þe prophete
Þat Agag of Amalek. and all hus lyge puple
Sholde deye *delfulliche*. for dedes of here eldren.
Piers PlouAman. Vision, p. 59.

Ful much *dole* and mone I made,
Who had wist what wo I had
I trow he would haue had pite.
Chaucer. The Romant of the Rose, fol. 136.

——————— Amphiorax they carry
Set in his chaire with a *doleful* hert.
Id. The Story of Thebes, part iii. fol. 385.

Thus may I sene and plaine, alas
My woful houre, and my disauenture
That *dolefully* stond in the same caas.
Id. The Flowre of Curtesie, fol. 249.

Cinders, thinkest thou, mind this? or graued ghostes?
Time of thy *doole*, thy spouse new dead, I graunt,
None might thee mouo. *Surrey. Æneis*, book iv.

The day doth breed my *doole*, and ranckling rage
Of secret amart in wounded breast doth boyle.
Turberville. The Louer writes of his Vnquiet and Restless State.

Cosmana was my God, Cosmana was my ioy,
Ay me, Cosmana turnde my mirth to *dole* and dark anoy:
Reuenge it Radamanth, if I be found to lie,
Or if I slaunder hir at all, condemn me then to die.
Gascoigne. Weedes, The Complaint of the Green Knight.

The life is long, that lothsomely doth last,
The *dolefull* dayes draw slowly to their date;
The present pangs and painfull plagues forepast
Yelde griefe aye grene to stablish this estate.
Vncertaine Auctors. Comparison of Life and Death.

The Lorde Ferreis and other capitaines muche were *dolent* of this chaunce, and some saied he did it without counsaill, and so he hath spede. *Hall. Henry VIII. The fifth Yere.*

And but your goodnesse the same recure,
Am like for desperate *dole* to die
Through felonous force of mine enemie.
Spenser. Shepheard's Calendar. February.

Now twenty dayes (by which the sonnes of men
Diuide their works) haue past through heauen sheene,
Since I was brought into this *dooleful* den.
Id. Faerie Queene, book iv. can. 7.

Which moved not only Kalodulus and Kalander to roaring lamentations, but all the assembly *dolefully* to record that pitiful spectacle. *Sidney. Arcadia*, book v.

How *dolefully* his *dole* thou didst rehearse.
Spenser. Shepheard's Calendar.

The musick wrought, indeed, a *dolefulness*, but it was a *dolefulness* to be in his power. *Sidney. Arcadia*, book iii.

Dal. The king is angry.
Craw. And the passionate duke
Effeminately *dolent*.
Ford. Perkin Warbeck, act iii. sc. 4.

We carry heaven and earth wrap'd up in our bosome; each part returnes homeward: and if the exceeding glory of heaven cannot countervaile the *dolesomnesse* of the grave, what doe I beleeving? *Hale. A Meditation of Death*, vol. i. fol. 116.

Th' immortal Gods—by whose commands I come
From your bright realms to this eternal gloom:
Condemn'd the wasteful deep of night to tread,
And pass these *doleful* regions of the dead.
Pitt. Virgil. Æneid, book vi.

They only make a part of our consolation is the circumstances which we so *dolefully* lament. *Burke. On a Regicide Peace.*

Dole is used also in Scotch Law from Lat. *dolus*, as a malevolent intention.

DOLERUS, in *Zoology*, a genus of *Hymenopterous* insects belonging to the family *Tenthredinidæ*, established by Jurine in his work on this order of insects, and separated from the genus *Tenthredo* of Linnæus.

Generic character. Antennæ simple in both sexes, filiform or setaceous, of nine joints; wings with two radial, and three cubital cells.

Jurine divided this genus into two sections in the following manner:

1. Wings with the radial cells equal, the first cubital cell very small, rounded, the second very long, receiving two recurrent nerves, the third reaching to the end of the wing; jaws with four teeth; antennæ setaceous, formed of nine rings. To this section belong: *D. Eglanteriæ*, the *Hylotoma Eglanteriæ* of Fabricius, *D. Germanica*, *D. opaca*, *D. gonagra*, *D. tristis*, and *D. nigra*, all of which the latter author has described as species of the genus *Tenthredo*.

2. Radial cells equal, first cubital cell elongated, receiving one recurrent, and the second the other nerve; jaws nicked slightly, two-toothed. Containing,

D. cinctus, Jurine, pl. 6; *D. tibialis*, *D. rufa*, described and figured as *Tenthredines* by Panzer, in his *Fauna of Germany*; and *D. togata*, described in the same genus by Fabricius.

DOLICHOPIDÆ, in *Zoology*, a sub-family of *Dipterous* insects, belonging to the family *Tanystomæ*, established by Latreille.

Family character. Last joint of the antennæ destitute of divisions; trunk sometimes forming a short blunt muzzle, at others a short produced beak; palpi in the form of flat plates, hid under the beak, the last joint of the antennæ compressed, furnished with an elongated bristle; wings always lying on the body; feet long and thin.

This sub-family contains the following genera, *Dolichopus*, *Platypeza*, *Callonya*, and *Orthochilus*.

DOLICHOPIDÆ.

DOLICHOPUS, in *Zoology*, a genus of *Dipterous* insects, belonging to the family *Tanystomæ*, established by Latreille.

Generic character. Trunk short, two-lipped, fleshy; sucker of many bristles; palpi generally flat, prominent, hid in the trunk; antennæ of three pieces, the second and the third often united together, and forming only one, the last joint largest, nearly globular, ovoid or fusiform, compressed, with a single lateral or apiculated bristle.

These insects were arranged by Linnæus and Fabricius in the genus *Musca*. They were first separated from them by Degeer and Harris, the latter of whom described and figured seven species.

The form of the antennæ varies in the different species, and even sexes; these organs being mostly the longest in the males. From these considerations the genus has been divided into three sections:

1. Antennæ as long, or longer than the head; last joint very long, with a terminal bristle. The genera *Platypeza* and *Callomya* of Meigen.

2. Antennæ shorter than the head, first joint very distinct, long, the third trigonal, with a bristle near the base.

3. Antennæ much shorter than the head, the first joint small, scarcely distinct, the last trigonal.

DOLICHOS, in *Botany*, a genus of the class *Diadelphia*, order *Decandria*, natural order *Leguminosæ*. Generic character: corolla, pea-flowered, the vexillum having two oblong parallel callosities at its base compressing the wings.

A genus containing more than sixty species, natives of hot countries; they are climbing plants, sometimes reaching the tops of the highest trees: the most remarkable air, *D. lablab*, generally cultivated by the Egyptians for pulse; *D. pruriens*, the Cowhage, or Cowitch, the seed-pods are covered with rigid bristles, whose pungent qualities are well known; it has been considered a powerful vermifuge. The sauce called Soy is made from *D. soja*, a native of the East Indies.

DOLICHURUS, in *Zoology*, a genus of insects belonging to the order *Hymenoptera*, section *Aculeata*, and the family *Speciidæ*, established by Maximilian Spinola, and adopted by most modern Entomologists.

Generic character. Mandibules very deeply-toothed; jaws and lips not forming a false trunk; maxillary palpi setaceous, much longer than the labial; antennæ inserted near the mouth, at the base of a very short and large hood; abdomen ovoid, conical, short, and attached to the thorax by a small very short pedicel.

The *Dolichuri* resemble the *Pomphili* by the form of their jaws, lips, and palpi; and they have some affinity to the *Sphices* and *Ammophiles*, by the form of their mandibules, and their body being pedicelled.

Spinola first established this genus from a single species found in Italy and the South of Europe, *D. ater*. According to Latreille, the females deposit their eggs in the old timber.

DOLICHUS, in *Zoology*, a genus of carnivorous *Pentamerous Coleopterous* insects, belonging to the family *Carabidæ*, established by Professor Bonelli of Turin.

Generic character. Thorax narrower than the elytra; palpi filiform, and the third joint of the antennæ evidently shorter than the two first taken together.

D. flavicornis is the type of this genus; it is the *Carabus flavicornis* of Fabricius. The *Carabus angusticollis*, figured by Panzer in his *German Fauna*, part 53, pl. 9, is also referred to this genus.

DOLIMAN, or Dalman, a cloth Tunic worn by the Turks under their robe and pelisse. It is derived, according to Meninski, from the Hungarian *dólmany*; but that word itself is Turkish, being *tólámah*, (pronounced *dolamàh*, and signifying an *envelope*,) with an Hungarian termination.

See *De fatis Ling. Orient.* (a L. B. de Jenisch,) sec. 12, p. 76.

DOLL, perhaps from the Dutch *dol*, senseless, stupid, from *dol-en*. A. S. *dwolian*, *hebere*, *hebetare*. See Dolt. Applied to any silly plaything.

Cooper (*Lat. Dict.* 1573) renders *O capitulum lepidissimum* of Terence, "O pleasaunt companion: O little pretie *Doll polle*." Dryden translates *Pupæ*, in Persius, "Baby-Toys;" and in a note says, that "those Baby-Toys were little Babies, or Poppets, as we call them;" whence it seems that the name of *Doll* was not in general use.

> They who aim not at such characters, but live only to display a pretty face, without one domestic or social virtue, can scarcely rank higher than a painted *doll*, or a block head placed with a cap on it, in a milliner's window.
>
> *Knox. Essays*, vol. i. No. 36.

The most ancient Dolls on record probably are the ἀγάλματα νευρόσπαστα, which Herodotus informs us were a foot and a half high, and carried about by women through the Egyptian villages on the festival of Bacchus, (ii. 48.) These, however, were not well adapted for nursery toys. Dolls were known to the Greeks under the name κόρη and πλαγγών. Κορωνλάδος, a Doll-maker, is a word authorized by Lucian in his *Lexiphanes*, and κορωνλάστης bears the same meaning. The *nervis alienis mobile lignum* of Horace, (*Sat.* ii. 7, 82,) was probably somewhat of the same kind of scaramouch puppet as those mentioned by Herodotus. Besides these, however, the Roman girls plainly had less mischievous and inflammatory Dolls, *Pupæ*, which they amused themselves by dressing, until their approaching marriage warned them that it was time to forsake their childish levities, and devote themselves henceforward to more serious domestic occupations. These Dolls were then consecrated to Venus. *Veneri donatæ a Virgine Pupæ*, (Persius, ii. 70;) *Planguncula*, (restored for *lagunculæ*,) in Cicero, (*ad Att.* vi. 1,) is understood of Dolls; as derived from the Greek πλαγγών. In later times ἀνδριαντάριον occurs in the Scholiast on Dion Chrysostom, (356;) in mediæval Latinity, *Paupada* and *Poppæa*, the parents of *poupée* and *puppet* are recognised by Du Cange; and Joannes de Janua affords *statunculæ*. More on this subject may be found, by those who think it worth while to search for more, in the *Adversaria* of Desiderius Heraldus, (Didier Herault,) i. 8.

DOLLAR, D. *daler*; Ger. *thaler*. Wachter says, so called with the consent of all, *quasi vallensis*, from the Ger. *thal*, a dale, a valley; because they were first coined in the *valley* of Joachim; and as Skinner says, were also called Joachims; he (Skinner) adds, that it may (*non absurdè*) be derived from *dal*, division, *dæl*, portion, because it is the half *part* or *portion* of a ducat; and in this latter opinion Tooke coincides with him. See Dole, *ante*.

> The Duke of Wirtemberg is agreed wt *Magister Teutonici ordinis*, so that the duke shall have for his charges 66,000 *dalers*; but the King of Rome will not as yet agree wt Wirtemburgh.
>
> *Lodge. Illustrations, &c. in the Reign of Edward VI.* No. 23.

Yea, and although I was accounted a poller of the Englishmen of your country, I stand now here before God, and by the death I shall die, I had never out of any ship more than two pieces of gold and forty *dollars* that were laid in my hand.
State Trials. Arraignment of Dr. John Story.

Ana. Peace to the household.
Kas. I'le keep peace, for no man.
Ana. Casting of *dollers* is concluded lawfull.
Ben Jonson. The Alchemist, act iv. sc. 7.

He that had the line in his hand threw it all into the river after him, thinking he might recover himself, but the stream running very swift, and the man having three hundred *dollars* at his back, was carried down, and never seen more by us.
Dampier. Voyage, &c. Anno 1681.

We bought the turtles, which altogether weighed a hundred and forty-six pounds, for a *dollar*, and considering that we had lately paid the Dutchman a *dollar* for one that weighed only six and thirty pounds, we thought we had a good bargain.
Cook. Voyage, vol. ii. p. 274. book iii. ch. x.

DOLOMEDES, in *Zoology*, a genus of Spiders, belonging to the sub-family *Centigrades*, of the family *Araneidæ*, established by Latreille.

Generic character. Group of the eyes representing a rather longer than broad square, eyes placed in three cross lines, of which the front is formed of four, and the other two of two eyes each, the two hinder are each placed on a slight elevation; the second pair of feet longer than the first.

Walcknaer, in his *Tableau des Arachnoïdes*, places this genus with the Running Spiders, and describes them as having eight unequal eyes, placed on three lines on the front and sides of the thorax; lips short, broader than high; jaws straight, rather distant, higher than broad; legs long and strong, the fourth pair the longest, the second rather longer than the first, and the third pair the shortest of all.

The *Dolomedes* are placed with and have very much the habits and manners of the Wolf Spiders, (*Les Araignées Loupe*, of the French Naturalists.) They, like them, run about and chase their prey, and only spin a web when they are about to form their nest. The nest is placed in the centre of the web, and they assiduously protect their young for a considerable time after their birth; and when they are attacked carry them under their thorax.

Latreille and Walcknaer have divided this genus into two sections, according to their habits:

A. *Ripariæ:* thorax long; abdomen oval, rounded at the extremity; eyes of the front line equal; jaws convex on the inner side.

The species of this division live on the sides of water, and run on the surface of it with great facility, and without wetting themselves. The females form for their eggs an irregular web fixed on the branches of the plants growing on the banks, in which they place the cocoons, which they guard with great care.

1. *D. marginata*, the *Aranea marginata* of Degeer, (*Mém. Inst.* vii. 281, pl. xvi. fig. 13, 14,) and the *Aranea nudata* of Clerck, *Aran.* pl. v. fig. 1. The eyes in Degeer are erroneously figured.

2. *D. fimbriata*, the *Aranea fimbriata* of Linnæus, and *Aranea paludosa* of Clerck, 106, pl. v. fig. 9, described and figured by Degeer, vii. 278, pl. xvi. fig. 9, 10.

3. *D. rufa*, the *Aranea rufa*, Degeer, vii. 319, pl. xxxix. fig. 6, 7. This is the largest species of the genus found in South America.

B. *Sylvariæ:* thorax short, heart-shaped; abdomen oval, long, pointed at the end; eyes on the side of the front line largest; inner side of the jaws straight. Only one species of this genus is known. Found running about in the first fine days in spring. The females form a silky nest in the bushes, and place their eggs in an internal cocoon, which they carry about with them in time of danger.

4. *D. mirabilis*, Walck.; the *Aranea obscura*, Fab. *Ent.* ii. 419; *A. rufa fasciata*, Degeer, vii. 269, pl. xvi. fig. 1—8; Schœffer, *Ins. Ratisb.* pl. clxxxviii. fig. 6.

DO'LOUR, Do'lorous, Dolo'rousness, Dolori'ferous, Dolori'fick. } See Dole, *ante*. Lat. *dolor*; Fr. *doleur*, grief, sorrow, anguish; sadness, heaviness of heart.

Cockeram has, "*Dolorificall* causing sorrow."

I see right well now in my paines smert,
There is no wound of so greuous *dolour*,
As is the wound of my careful herte.
Chaucer. The Lamentation of Marie Magdeleine, fol. 320.

And laieth a plaister *dolorous*
Unto her hertes.
Id. The Romant of the Rose, fol. 141.

I neuer saw the rising sunne but with my weeping eyen,
Nor yet I neuer heard so swete a voice or sound,
But that to me it did increase the *dolour* of my wound.
Vncertaine Auctors. The Picture of a Louer.

To my mishap, alas I finde
That happy hap is dangerous,
And fortune worketh but her kind
To make the ioyful *dolorus*.
Id. When Aduersitie is once fallen it is too late to beware.

Certeinly it accordeth vnto good reason, that the soule depart *doloroustly*, leuyng the fleshe vnto wourmes.
Golden Boke, ch. xliii.

There lay also two young virgins in their grandmother's lap, euen then mariable, which languished & lamented not so much through their own private sorow, as for the *dolorousness* of the old woman. *Brende. Quintus Curtius*, book viii. fol. 41.

This thing I have obserued, dere friends, long and many a day, not without great sorrow and *dolour* of mind.
Strype. Memorials, vol. i. p. 554. *A Treatice on the Supremacy of the Bishops of Rome*, 1558.

There she long groueling, and deep groning lay,
As if her vitall powers were at strife
With stronger death, and feared their decay;
Such were this ladies pangs and *dolorous* assay.
Spenser. Faerie Queene, book vi. can. 4.

And if we consider what followed, it might seem also to be a design to heighten the *dolorousness* of his person; for to descend from the greatest of worldly honours, from the adoration of a God, and the acclamations to a king, to the death of a slave, and the torments of a crosse, and the dishonours of a condemned criminal, were so great stoopings and vast changes, that they gave height and sense, and excellency to each other.
Taylor. The Great Exemplar, part iii. sec. 15. p. 480.

Let them bear it as they can; such for the most part are the *dolorous* effects, and bitter appendages of a prevailing temptation.
South. Sermons, vol. vi. p. 212.

It is agreeable enough to the changeable state of things in this uncertain world, that so *dolorous* an office as this [Visitation of the Sick] should immediately succeed the festivities of holy matrimony, for our delights are short and soon expire; and sometimes before our nuptial crowns wither, they are wet with funeral tears.
Comber. Companion to the Temple, part iv. sec. 1.

DO'LPHIN, Do'lphinet. } Fr. *daulphin*; Sp. *delfin*; It. *delphino*; D. *dolphiin*; Ger. *delphin*; Lat. *delphin*; Gr. δελφίν. Of unknown Etymology.

When the *dolphins* are driven for verie hunger to course and pursue other fishes downe into the bottome of the sea, and thereby are forced a long while to hold their breath, for to take their wind againe, they launch themselves aloft from under the water as if they were shot out of a bow; and with such a force they spring up againe, that many times they mount over the verie sailes and mastes of ships. *Holland. Plinie*, vol. i. p. 238.

That even yet the *dolphin*, which him [Arion] bore
Through the Ægean seas from pirates view,
Stood still by him astonisht at his lore,
And all the raging seas for joy forgot to roar.
Spenser. Faerie Queene, book iv. can. 11.

The lion chose his mate, the turtle doue
Her deare, the *dolphin* his owne *dolphinet*.
Id. Colin Clouts come home again.

——— ——— An Antony it was,
That grew the more by reaping: his delights
Were *dolphin-like* they shew'd his backe above
The element they liu'd in.
Id. Antony and Cleopatra, fol. 365.

This event is related both by the Corinthians and the Lesbians; and there remains at Tænarus a small figure in brass of a man seated on a *dolphin's* back, the votive offering of Arion himself.
Beloe. Herodotus. Clio, ch. xxiv.

DOLT, Do'LTISH, Do'LTISHNESS. } *Dolt*, i. e. dulled (or dol-ed, dol'd, dolt,) is the past participle of *dwel-ian, dwol-an*, to dull, *hebere, hebetare*. Tooke.

A *dulled*, thick-headed, stupid fellow; a block-head.

She being but a gerle, and ouercome with sorrowe for the losse of her mother, tooke the wrong way, she cast herselfe doune headlong & became a nunne, at the earnest sute either of foolish women, or else of *doltish* monkes.
Wilson. The Arte of Rhetorique, fol. 62.

MAR. No, I am a *dolt*,
The spirit of lies hath entered me.
Massinger. A New Way to Pay Old Debts, sc. 2.

There is as little reason to impute that misrendering to this *doltish* ignorance; that it cannot be imagined that he that translated a Greek author should not know the true rendering of Ιεροσολυμων, Jerusalem.
Hammond. Works, vol. ii. part ii. fol. 286. *The Dispatcher Dispatcht*, ch. v. sec. 8.

His third instance of *doltishness*, is, that he makes of Eusebius of Pamphilus heretick and Arian, Pamphilus Catholick, and martyr, where I shall not enquire why he chose so obscure a phrase, as to English ears [Eusebius of Pamphilus] must be.
Fox. Martyrs. Answer of M. Luther to the Pope's Bull.

Is not this a fine maner of loquution, passing all Rhetorike, to speake, and yet not to knowe what he speaketh? what purgatories might we wish sufficient to purge the *doltish* braines of these bull bragging bedlems? with such blindnesse and *doltishnesse* are all the aduersaries of God's trueth worthie to be plagued.
Id. Ib. fol. 1170.

The moral of this tale is proper,
Apply'd to Wood's adulterated copper;
Which, as he scatter'd, we like *dolts*,
Mistook at first for thunder-bolts.
Swift. On Wood the Ironmonger, (1725.)

DOMAIN, also written *demain*, q. v. Fr. *demain*, or *domain*; Lat. *dominium*; from *dominus*, perhaps—Master of the house, (*domus*.)

"Fr. *domaine*; a man's patrimony or inheritance, proper and hereditary possessions; those whereof he is the right or true lord or possessor, and absolute owner; also an hereditary property in, and possession of land," &c. Cotgrave.

True it is, that much money is laid out upon pearles and precious stones; but these are in the nature of a *domain* and inheritance, and fall to the next heire in succession.
Holland. Plinie, vol. i. fol. 383.

But when that fate, which all must undergo,
From earth remov'd him to the shades below;
The large *domain* his greedy sons divide,
And each was portion'd as the lots decide.
Pope. Homer. Odyssey, book xiv.

Some part of that influence which would otherwise have been possessed as in a sort of mortmain and unalienable *domain*, returned again to the great ocean from whence it arose, and circulated among the people.
Burke. Thoughts on the Present Discontents.

DOMBEYA, in *Botany*, a genus of the class *Monodelphia*, order *Dodecandria*. Generic character: calyx double, the outer calyx three-leaved, deciduous; corolla, petals five; stamens twenty, five of which are sterile; style five-cleft; capsules five, coalescing, one-celled, many-seeded.

Twelve species, natives of the Islands of Bourbon and Madagascar. Persoon.

DOMBEYA, in *Botany*, a genus of the class *Dioecia*, order *Monodelphia*, natural order *Coniferæ*. Generic character: male flower, calyx, the scales of the catkin embraced by numerous sessile anthers; corolla none: female flower, calyx, the imbricated scales of the catkin, each tipped with a stigma; seeds, one in the base of each scale.

This genus (*Araucaria*, Jussieu) contains some of the most magnificent trees of the tropical climates. *D. Chilensis*, the Chili Pine, grows to the heighth of 150 feet; but the most remarkable is the *D. excelsa*, the Norfolk Island Pine, first discovered by Captain Cook. This fine tree has a straight trunk rising from 150 to 220 feet high. Lamarck; Lambert's *Pinus*.

DOME, Do'MAL. } Lat. *domus*; Gr. δόμος, from δέμ-ειν, to build. Mid. Lat. *domæ*; Fr. "*dome*, or *dosme*; a flat, rounded lover, (Fr. *louvert*,) or open roof, to a steeple, banketting-house, pidgeon-house, &c. somewhat resembling the bell of a great watch." Cotgrave. Du Cange says, what the French call *dome*, the Italians call *cupola*. *Dome*, in English, is applied to

A building, a mansion; and also to a cupola.

But the *dome* of St. Paul's, London, is a more considerable whispering place, where the ticking of a watch (when no noise is in the streets) may be heard from side to side; yea, a whisper may be sent all round the *dome*.
Derham. Physico-Theology, book iv. ch. iii. note 9.

What though the *dome* be wanting, whose proud gate,
Each morning vomits out the sneaking crowd
Of flatterers false, and in their turn abus'd?
Thomson. Winter.

A stupendous edifice, the beams and pillars of which are many ranges of lofty hills, and the *dome* one prodigious mountain, to which the Chinese give the epithet of Celestial, with a considerable number of broad rivers flowing down its sides.
Sir William Jones. Works, vol. iii. p. 72. *The fifth Discourse on the Tatars.*

News that ought to make the heart of a coward tremble. Mars is now entering into the first house, and will shortly appear in all his *domal* dignities.
Addison. The Haunted House, act iii. sc. 1.

DOME'STICK, Dome'STICALL, Dome'STICALLY, Dome'STICATE, Domi'CILE, Domi'CILIARY, Domi'CILIATE. } Fr. *domestique*; It. and Sp. *domestico*; Lat. *domesticus*, from Lat. *domus*; Gr. δόμος, from δέμ-ειν, to build.

That can or may *house*, or keep *house* or at home; and, more widely,

Of or pertaining to *house* or home, family or kindred, fond of home, of privacy; attached to family enjoyments, devoted to family duties.

Domesticate, "Fr. *domestiquer*; to tame, reclaim; civilize, make familiar, gentle, tractable, *housal*."

Domicile, "Fr. *domicile*; a *house*, mansion, habitation, dwelling, place of abode." Cotgrave.

Lo here maye ye see this beast to be no stranger, borne farr off, for Paul saith, he sitteth in the temple of God, he is therefore a *domestye* enimye. *Joy. Exposicion of Daniel*, ch. vii.

DOMESTICK.

There is no knotte of nature or amitie so sure, which this sweorde is not hable to breake and undooe. Whom *domesticall* acquaintance hathe made louers and veray nere frendes, them shall the sweorde of the Gospell set in sunder.
Udall. Matthew, ch. x.

Amōgest whō, ther were many his parētes & *domesticals* or householdes. *Nicolls. Thucydides*, fol. 41.

For foreign and *domesticke* swords
Plague, famine, and exile,
Did more than tythe, yea tythe the tythe
Of men within this isle.
Warner. Albion's England, book v. ch. xxvii.

Then it had given you wonder cause to last,
To see the vex'd mistakes this summons wrought,
In all my maim'd *domesticks*, by their haste.
Davenant. Gondibert, book i. can. 6.

And such they were, who might presume t' have done
Much for the king, and honour of the state;
Having the chiefest actions undergone,
Both foreign and *domestical* of late.
Daniel. History of the Civil Wars, book iv.

Those about me say, I bear it well, as perchance custom hath taught me, being now familiarized and *domesticated* evils, in the tragedian's expression, *Jam mansueta mala.*
Reliquiæ Wottonianæ, p. 467.

O would he dain
To rest and reign
I' th' centre of my heart;
And make it still
His *domicil*
And residence in part.
Howell. Letter 13. book i. sec. 6.

Thus much of history, namely of that part of learning which answereth to one of the cells, or *domicils* of the understanding, which is, memory.
Bacon. On Learning, by G. Wats, book ii. ch. xii.

And since not any action of our life
Has been polluted with *domestic* strife,
We beg one hour of death; that neither she
With widow's tears may live to bury me,
Nor weeping I, with wither'd arms, may bear
My breathless Baucis to the sepulchre.
Dryden. Ovid. Metamorphoses, book ix.

A servant dwells remote from all knowledge of his lord's purposes, he lives as a kind of foreigner under the same roof; a *domestick*, and yet a stranger too.
South. Sermons, vol. ii. p. 51.

Domestic happiness, thou only bliss
Of Paradise, that hath survived the fall!
Though few now taste thee unimpair'd and pure,
Or tasting long enjoy thee! too infirm,
Or too incautious, to preserve thy sweets
Unmix'd with drops of bitter, which neglect
Or temper sheds into thy crystal cup.
Cowper. The Task, book iii.

The master labours, and leads an anxious life, to secure plenty and ease to the *domestics*.
Knox. On the Duty of Servants. Sermon 16.

Whether we view aristocracy before, or behind, or sideways, or any way else, *domestically* or publickly, it is still a monster.
Burke. Appeal from the New to the Old Whigs.

Thus the sheep in the *domesticated* state in which we see it, is destitute of ordinary means of defence or escape; is incapable either of resistance or flight.
Paley. Natural Theology, ch. xvi. *Compensation.*

Its life appears to be all enjoyment; so busy and so pleased: yet it [the bee] is only a specimen of insect life, with which, by reason of the animal being half *domesticated*, we happen to be better acquainted than we are with that of others.
Paley. Natural Theology, ch. xxvi. *Of the Goodness of the Deity.*

34. Let him have no culinary fire, no *domicil*, let him when very hungry, go to the town for food.
Sir William Jones. Works, vol. vii. p. 281. *The Ordinances of Menu*, ch. xii.

A difference of country, therefore, which excludes from the right of inheriting, is either actual and unqualified, as when an alien enemy resides in the seat of hostility, or when an alien has chosen his *domicil* in the seat of peace, and pays tribute exacted from infidels.
Sir William Jones. Works vol. viii. p. 276. *A Commentary on the Sirajiyyah.*

The nuns of Strasburg, the prebendaries, the capitulars and *domiciliars* (capitularly assembled in the morning to consider the case of butter'd buns) all wished they had followed the nuns of Saint Ursula's example.
Sterne. Shandy. Original Edition, vol. iv. ch. i.

He will behold the republican halls hung round with monuments of proscriptions, massacres, imprisonments, requisitions, *domiciliary* searches, and such other trophies of the glorious victory of republicanism over monarchical power.
Blair. Sermon 6. vol. v.

Hitherto it seems we have put wax into our ears to shut them up against the tender, soothing strains, in the affectuoso of humanity, warbled from the throats of Rubel, Carnot, Tallien, and the whole chorus of confiscators, *domiciliary* visitors, &c.
Burke. On a Regicide Peace.

DOMESTICK — DOMINATE.

DO'MINATE, DO'MINATION, DO'MINATIVE, DOMINA'TOR, DO'MINANT, DOMI'NION, DOMINE'ER, DOMINE'ERING. See DOMAIN, above. To rule over, to govern, to have power, command or authority; to tyrannize. "To domineer or beare rule. B. *domineren*; Fr. *dominorier, dominer*; It. *dominare*; Sp. *dominar*; Lat. *dominari*, from *dominus*, a lord; to play the lord." Minshew.

To govern; to govern in a *lordly*, magisterial or tyrannical manner; with insolence or haughtiness: to tyrannize.

For in him alle thingis ben maad in heuenes and in erthe, visible and unvysible, either trones, either *domynacioun*s, either princeboodis, either poweris. *Wiclif. Colocensis*, ch. i.

Trouth is put down, reason is holde fable
Uertue hath now no *dominacion*.
Chaucer. To the Lords and Gentilmen, fol. 336.

Me semeth he should little charge
To haue lordship, or *dominioun*,
In the bounds of this little toun.
Id. The Story of Thebes, part ii. fol. 380.

Peace be multiplied with you: my commaundemente is, in all my *dominyon* and kyngdome that men feare & stande in awe of Daniel's God. *Bible, Anno* 1551. *Daniel*, ch. vi.

O Lord oure God, thoughe such lordes haue *domynacyon* vpon vs as know not thee: yet graunte, that we maye hope onelye in the, and kepe thy name in remembraunce.
Id. Ib. 1551. *Esaye*, ch. xxvi.

These and other considerations in the breast of a lady, bred up in a *dominating* family, her selfe a dowager, &c.
Speed. Henrie VII. book ix. ch. xx. sec. 33.

Since that which has been done 's no more
Than what has been done before,
And that which will be done again,
As long 's there are ambitious men
That strive for *domination*.
Brome. On Sir G. B. his Defeat.

To each thing hath the goodness of that architect imparted a peculiar badge of honour, that nothing should be despisable in the eyes of other, the prince in majesty and sovereignty of power, the nobility in wisdom and *dominative* virtue.
Sir E. Sandys. State of Religion.

But (I) ouerpass their naturall inclination by heauenly influence, answerable to the disposition of Aries, Leo and Sagittary; and Jupiter, with Mars *dominators* for this north-west part of the world, which maketh them impatient of seruitude, louers of libertie, martiall and couragious.
Camden. Remaines, p. 9. *Britaine.*

From the consistory of our Saviour cometh a direct prohibition, that his disciples should not "*dominari sicut reges Gentium*," *domineer* in that fashion or manner that the kings of the Gentiles did.
State Trials. Trial of H. Garnet. Speech of the Earl of Northampton.

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How shall I be defended from the *domineering* of proud and insolent strangers that speak another language, that scorn us, that seek to make us slaves.

Hobbes. A Dialogue on the Common Law of England.

For this thing [that the flesh hinders us from doing the will of the spirit] is so far from being a reason why we should walk in the spirit, that it perfectly discourages that design; and it is to little purpose to walk in the spirit, if this will not secure us against the *domineering* and tyranny of the flesh.

Taylor. Polemical Discourses, fol. 782. *On Repentance*, ch. vii. sec. 5.

For till his dales, the chief *dominion*
By strength was wielded without policie;
Therefore he first wore crowne of gold for dignitie.

Spenser. Faerie Queene, book ii. can. 10.

Cæsar gave her [Salome] a palace in Ascalon, she also received from the places that were subject to her sixty talents, and dwelt in the *dominion* of Archelaus.

Usher. Annals, Anno Mundi 4001.

Men may be *lords*, without being *lordly*: and they, who have professed to abhor the name, have carried the disposition of *domineering* to the height; and *lorded* it over the consciences and the liberties of others, as much as any who have worn higher titles.

Secker. Works, vol. vi. p. 422. *An Answer to Dr. Mayhew's Observations.*

Under pretence of ill ministers and councellers of estate, whom they pretended to remove, [they] endeavoured to invest in themselves, in all times for the future, the *domination* of all ministries of estate, and of his Majesty's family.

Ludlow. Works, vol. iii. p. 259. *Letter* 39. *To Colonel Cochran.*

He taught young men the Oriental tongues, and was then subservient to the *dominant* party in England.

Wood. Athenæ Oxonienses, vol. ii. fol. 598.

But in truth he was no enemy to the calling, but to the *domineering* tyranny that had been exercised by bishops under papal usurpation. *Strype. Life of Bishop Aylmer*, ch. ii.

High as his topmost boughs to heav'n ascend,
So low his roots to hell's *dominion* tend.

Dryden. Virgil. Georgic 2.

If it were not a bad habit to moot cases on the supposed ruin of the constitution, I should be free to declare, that if it must perish, I would rather by far see it resolved into any other form, than lost in that austere and insolent *domination*, [the Aristocracy.]

Burke. On the Cause of the Present Discontents.

As to granting the elective franchise to Catholics, and permitting persons of that religion to sit in parliament, I should have no hesitation on that subject, could I be convinced that the Catholic church would not, if it were the *dominant* church, be a persecuting church.

Anecdotes of the Life of Bishop Watson, vol. ii. p. 63.

Though for a while the pleasure of sin may captivate, and unlawful gain may bring its present advantage, yet, we may depend upon it, a time will come when sin will assert his *dominion*. *Gilpin. Sermon* 10. vol. iv.

Dominations, as applied by the Schoolmen to the first Company of the second Ternion of Angels, is the same as *Dominions*, by which the Translators of the English Bible have rendered *κυριότητες* in St. Paul's *Epistle to the Colossians*, (i. 16.) St. Paul uses the same word, *Eph.* i. 1; but here our Translators have adopted the concrete instead of the abstract. Grotius, in his Commentary on *Romans*, viii. 13, deduces the title from the Persian Empire, and refers to משלות, *Daniel*, xi. 4. Κυριότητες occurs also among the ἕτερα τῶν ταγμάτων πλήθη in the *Apostolical Constitutions*, viii. 35.

Heywood, who had studied these mysteries deeply, informs us in Tractate IV. of his *Hierarchie of the blessed Angels*, that

The second Ternion, as the Schoole relates,
Are *Dominations*, Vertues, Potestates:
Dominions th' Angels offices dispose.

And in Tractate V. he continues thus on their Astrological influence,

The Dominations we must next refer
And fashion to the star of Jupiter:
And, by comparing them together, see
How in their semblant vertues they agree.
First at cœlestial things they solely aim,
These no tyrannick servitude can tame;
A free Lord they must serve, and bear a minde
Uncheck'd, to nothing base or evil inclin'd;
All difficulties ready to disclose
That shall their faithful service interpose;
On none save their Creator they rely;
To his sole pleasure they themselves apply:
Others to their obedience they persuade;
Their contemplation being fix'd and stay'd
On the divine light; which rare pulchritude
T' enjoy in a more ample plenitude,
They still conform themselves unto the throne,
If possibly to be with it all one.
All these (if Astrologians we may trust)
Fall on Jove's star in numbers ev'n and just.

We are not quite sure that Heywood has clarified us much as to the offices and operations of these spiritual personages; but we know not where else to look for them. Gerrard Leigh, indeed, in his *Accedence of Armorie*, (Ed. 1597, fol. 113, b,) presents a single additional fact, but without citing his authority, namely, that the "Dominations are under the authority of Zadkiell."

Milton has introduced them in that fine and favorite line which he has so often, Homerically, repeated,

Thrones, Dominations, Princedoms, Virtues, Powers:

and Bishop Newton, with very just and delicate criticism, has remarked upon it, (*Par. Lost.* x. 460,) that by his artful management he has given it new beauty on each repetition. It is first used by God the Father, when he declares his Son Messiah, and appoints him head over the Angels, (v. 600;) next by Satan on his revolt, alluding to this speech, and questioning whether these dignities were more than titular, (v. 772;) then by the Seraph Abdiel, who, on the other side, repeats it after God the Father, and extols his goodness for so having named the Angels, (v. 839;) and lastly, by Satan again, who declares his bad Spirits at length endowed with these titles, not only in right, but by possession, (x. 460.)

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SANTO DOMINGO, HISPANIOLA, and in the original language of the Country HAYTI, one of the Great Antilles, is the second in dimensions and the most fertile of the West India Islands.

Situation and extent.

It extends from 17° 54′ to 20° of north latitude and from 68° 26′ to 74° of west longitude; being about 390 miles in length by from 60 to 140 in breadth; and is situated between the Islands of Jamaica and Cuba on the west, and Porto Rico on the east.

Discovery.

Columbus sailing from the east point of Cuba discovered this Island on the 6th of December 1492, and landing gave name to Port St. Nicolas; but finding no inhabitants he sailed north-eastwardly along the coast, and perceiving the extent of the Island to be considerable, and the appearance of the land, trees, fish, &c. similar to those of Spain, he called it Española, which the English have corrupted to Hispaniola. It afterwards acquired the name of St. Domingo, from the chief Town founded by Bartholomew Columbus. The original appellation Hayti was sometime since revived in the western part, and since the Union of the Spanish portion of the Island with the Government of the Blacks, the whole is now officially recognised under that name.

Name.

Columbus visited by the Cacique.

The friendly attentions shown by Columbus to a native Prince and his family and attendants, who visited the European vessel, are described by him at length in a despatch the translation of which we give below. "There is no doubt but your Highnesses had been very much pleased to have seen his gravity, and the respect his people paid him, though all naked. When he came aboard, and understood I was under deck, being then at dinner, he surprised me, sitting down by me, without giving me time to go out to receive him, or rise from table. When he came down, he made signs to all his followers to stay above, which they did with great respect, sitting down upon the deck, except two ancient men that seemed to be his counsellors, that sat down at his feet. They said this man was a *Cacique;* I ordered such meat as I was eating to be brought him; they just tasted of every thing, and sent the rest to their men, who all eat of it. The same they did as to drinking, for they only kissed the cup, and gave it about. They were all wonderful grave, and spoke only a few words, and those they uttered, by what I could gather, were very deliberate and staid. The two old men observed the King's mouth, and spoke for and to him. After eating, one of his gentlemen with great respect brought him a girdle, not unlike those used in *Castile*, which he took in his hand, and gave me with two pieces of wrought gold very thin. Of which gold I believe there is little here, and I guessed that place was near to where they took it, which produced very much. I believing he would like a carpet or counterpane that lay on my bed, gave it him, together with some fine amber beads, I had about my neck, with a pair of red shoes, and a bottle of orange-flower water, with which he was wonderfully pleased; and both he and his Counsellors expressed much concern because they did not understand me, nor I them, though I made out, that if I wanted any thing all the Island was at my command. I presently brought out a letter-case, in which I carried a gold medal weighing four ducats, on which your Highnesses effigies were cut, and showed it to him, saying over again, that your Highnesses were mighty Princes, and possessed the best part of the world; and showed him the Royal standard, and the other of the Cross, which he made great account of. Therefore turning to his Counsellors, he said, your Highnesses were certainly mighty Princes, since you had sent me so far from heaven thither, without any fear. Much more passed between us, which I did not understand, but perceived they admired at every thing they saw; but it being then late, and he desiring to be gone, I sent him ashore very honourably in my boat, and caused several guns to be fired; and he being ashore got into his palanquine, attended by above 200 men, and a son of his was arrived on a man of note's shoulders. He ordered all the Spaniards that were ashore to have meat given them, and to be very courteously used; afterwards a sailor that met him on the way, told me that every one of the things I had given him, were carried before him by a man of great worth, and that his son went not along with him on the road, but at some distance behind him, with as many more attendants as he had, and a brother of his on foot, with near as many more, two great men leading him under the arms, to whom I had given some small matters when he came on board after his brother."

These kindnesses were fully reciprocated a few days after, when Columbus's ship, by the carelessness of the pilot, was wrecked on the flats off the Port of Conception, (now Port au Paix,) and when he was deserted in the moment of danger by a portion of his mutinous crew. A long and interesting account of both these events is thus given by that celebrated voyager, in his relation to the Court of Spain of his adventures and discoveries:

Columbus loses his ship.

"It pleased our Lord," observes this truly pious man, "that at midnight, seeing me gone to bed, and we being in a dead calm, and the sea as still as the water in a dish, all the men went to rest, leaving the helm, which I had forbid during the whole voyage. Thus it easily came to pass, that the current easily carried away the ship upon one of those shoals, which, though it was night, made such a roaring noise, that they might be heard and discovered a league off. Then the fellow who felt the rudder strike and heard the noise, began to cry out, and I hearing it, got up immediately; for none had yet perceived that we were aground. Presently the master, whose watch it was, came out, and I ordered him and other sailors to take the boat, and carry out an anchor astern; whereupon he and the others leaped into the boat, and I believing they would have done as I ordered, they rowed away, flying with the boat to the other caravel which was half a league off. I then perceiving they ran away with the boat, that the water ebbed, and the ship was in danger, caused the masts to be cut down, and lightened her as much as I could to see to get her off; but the water still ebbing, the caravel could not budge, but turning athwart the streams, the seams opened, and all below deck was full of water."

Columbus, in this unhappy state of things, informed the Chief who had been to visit him, of the disaster which had befallen him, in his voyage

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Hospitable protection afforded by the Cacique.

towards the haven where he resided, which he had performed at his express request. *Guacanarilla*, as this Chief is named in the work of Peter Martyr, behaved on so trying an occasion with a spirit of honour rarely met with in the highest state of civilisation. "With tears in his eyes," says Columbus in his letter to Ferdinand and Isabella, "he expressed much grief for our loss, and immediately sent aboard all the people in the place, with many large canoes. So they and we began to unload, and in a short time carried off all that was upon deck. The assistance this King gave was great, and afterwards he himself, with his brothers and kindred, took all possible care both aboard and ashore, that all things might be done orderly; and from time to time, he sent some of his kindred weeping, to beg of me not to be dejected, for he would give me all he had. I do assure your Highnesses, better order could not have been taken in any part of Castile, to secure our things, for we lost not the value of a pin; for he caused all our clothes to be laid together near his palace, where he kept them till the houses were provided, which he appointed for us. He placed armed men to keep them, who stood there all day and all night, and all the people lamented, as if our loss had concerned them much; so loving, tractable and free from covetousness they are, that I swear to your Highnesses, there are no better people, nor a better country in the world. They love their neighbours as themselves, and their conversation is the sweetest in the universe, being pleasant and always smiling. True it is, both men and women go as naked as they were born; yet, your Highnesses may believe me, they have very commendable customs, and the King is served with great state; and he is so staid, that it is a great satisfaction to see him, as it is to think what good memories these people have, and how desirous they are to know every thing, which moves them to ask many questions, and to inquire into the cause and effects of every thing."

First settlement.

Columbus, delighted with the simple, generous people he had thus been thrown amongst, and elated with the near prospect of finding the Ophir he had so long and so ardently sighed to discover, determined to plant a colony, or rather to leave a garrison. He at first imagined this new found land to be a portion of India; and in this opinion he was upheld by finding parrots, or popinjays (*Papagayos*) as they were then called, which agreed with the description given by Pliny of some Indian birds. He met also with plants, trees, and vegetables similar to those of Asia; and above all, to use the words of his friend Peter Martyr, "forasmuche as *Aristotle* also, aboute the ende of his booke *De Cœlo et Mundo*, and likewise *Seneca*, with diverse other authours not ignorant in cosmography, do affirme that India is no longe tracte by sea, distante from Spayne by the weste ocean, for the soyle of these Islandes, bryngeth forthe mastic, aloes, and sundrye other sweete gummes and spyces as doth India. Cotton also of the gossampine tree, as in India, in the Countrey of the people called *Seres*."*

A tower or block house was therefore built out of the timbers of the wrecked vessel; and in this undertaking Columbus was assisted by the natives, who imagined their guests so heavenly a race of beings that they would effectually protect them from the future incursions of the Charaibes or Cannibals by whom they were constantly infested. The Admiral left Diego de Arana, Pedro Gutienez, and Rodrigo de Escovedo in command of this first settlement in the New World, with thirty-six men, a surgeon, gunner, carpenters, caulkers, and abundance of provisions, arms, tools, and the cannon of his vessel, and on the 4th of January 1493 he sailed for Spain.

Perhaps first discovered by Pinzon.

It is not however quite certain whether Hispaniola had not been previously visited by Martin Alonzo Pinzon, who had separated himself from his Commander with a view of first reaching the gold mines of Bohio, of which the Indians of Cuba and the other Islands had largely spoken. Fortune used this traitor (who before had been the chief occasion of the mutinous conduct of the sailors of Columbus, during the voyage) as he deserved; for though he obtained some gold, and afterwards reaching Spain before his patron, endeavoured to present himself with the first account of the surprising discovery to the Catholic King, yet in this great object of his ambition he was foiled, the King and Queen refused to listen to him until his Admiral arrived; he sank into insignificance, and died of chagrin.

Foundation of Isabella.

In his second voyage Columbus found that the violence and cruelty of the garrison which he had left behind, had so far exasperated the natives as to have led to the utter destruction of the settlers. By a contrary line of conduct, he succeeded in appeasing the Indians, and having founded the Town Isabella, he erected forts through the interior as far as the gold country of Cabao. Twice again Columbus visited Hispaniola; on the first occasion the tyranny and injustice of Bovadil sent him back to Spain in fetters; on the second and last, the jealousy of Nicholas de Obaudo, the new Commissioner, forbade him from landing.

The various colonists from Old Spain were shortly after distributed into different districts, and a certain number of natives were appointed to cultivate each allotment. This unhappy race dwindled fast away under disease, and a species of labour to which they were unaccustomed; their numbers appear to have been so much reduced by the oppression of their severe task-masters about the year 1513, that Obaudo to supply the necessary quantum of labourers, decoyed many thousands of the inhabitants of the Bahamas into St. Domingo, and notwithstanding their accession, it is said, that towards the middle of that century scarcely 150 Indians remained alive. The Colonists, in the meantime, degenerated from the spirit and enterprise of their ancestors: their mines no longer affording the precious metal, without much research, were deserted; their agriculture was neglected; and though Obaudo had introduced the sugar cane from the Canaries, yet the indolence of the Colonists shrank from the labour of cultivation; the settlements of the interior dwindled away, and were deserted: and after

* That this was not however the unalterable opinion of Columbus and his friend, both of whom were aware that to assert the finding of a New Hemisphere would be very badly received by the ignorance of the age, and who were obliged in compliance with the absurd notions of their times to give out that the New Discoveries were near those famous Spice Islands, which it was believed would at once enrich Spain, may be seen by referring to lib. i. (Decas Prima) fol. 7. *De Orbe Novo*, commencing with the words, "*Hæc volui de psittacis, illustrissime Princeps, recitasse, &c.*" which in the original differs somewhat from Richard Eden's black letter translation.

120 years possession by the first discoverers, undisturbed by any recorded important event, except the marauding incursion of Sir Francis Drake, the defenceless coasts of Hispaniola became the haunts of those ferocious Corsairs, who so long were the terror of the New World.

Buccaneer

The French and English Colonists of St. Christopher's, ejected from their homes and ruined in their fortunes by the Spaniards, generally became pirates, and joined by Dutch and other European adventurers who had hitherto existed chiefly by the chase of the wild cattle, which had multiplied beyond imagination in the Spanish Islands, undertook a piratical warfare against all the settlements of Spain in the West Indies and on the Spanish Main. From the name of their first occupation, as Cattle Hunters, (*Bucañeros,*) they acquired in those seas their appellation of Buccaneers, and their history has made an impression felt even at this distance of time. The French, after various turns of fortune, having been driven from and regained Tortuga, obtained a footing on the west end of St. Domingo, about the same time that the English got possession of Jamaica. The former found in Española a secure retreat, which was strengthened and augmented in population by emigrants from the French colonies and the lesser Antilles, who came to share the hard earned and ill-gotten wealth of the Buccaneers. The Spaniards were too weak to counteract their encroachments, and at length one-half of the beautiful Island of Hayti remained entirely in the power of the pirates. When the Court of France found its restless subjects had begun to turn their attention to agriculture, particularly of the sugar cane, and were in actual possession of the finest Island in the West Indies, the bitter complaints of Spain were coldly received, and France at length openly avowed the colony, and, finally, by political intrigue obtained a formal cession by the treaty of Ryswick, in 1697, of the whole north-western frontier of St. Domingo. From the year 1722, when the French colony was freed from the yoke of exclusive trading Companies, it rapidly rose in prosperity while the Spanish settlement declined in population. In 1726 the French white population amounted to 30,000, possessing 100,000 slaves, who manufactured 60,000 hogsheads of sugar, and indigo, cotton, chocolate, &c. in abundance. It was not until 1765, when Charles III. opened a free trade to all the Windward Islands, that Spanish St. Domingo began to exhibit symptoms of prosperity. About the same time the number of slaves in the French colony had increased to 206,000. In 1776 a new line of demarcation was drawn between the French and Spanish sections of the Island, and a liberal commerce was opened between them. From 1776 to 1789 the French colonists were at the height of their prosperity: in the latter year they possessed 792 plantations, rich in sugar, and other valuable productions, while the Spaniards had only twenty-four, and the commercial establishments were in the same proportion; that of the French being in so flourishing a state as to excite the jealousy of all the European maritime Powers.

Settlement by the French.

Revolt and independence.

But the principles of discord, which must exist in every colony supported by a population of Slaves, gained strength towards the eve of the French Revolution, and manifested themselves in an alarming rebellion of the Negroes, which broke out in 1791, and continued for many years to desolate the Island. The English in 1793 endeavoured to profit by the emigration of the French settlers consequent upon these disturbances; but after various struggles against the baleful climate, and losing numerous lives, they abandoned the attempt in 1798. Previous to this evacuation, the Spaniards in 1795 had ceded that part of the Island nominally in their possession to the French, who, however, never were able to establish themselves in their acquisition. A bloody and ferocious war, distinguished by scarcely credible enormities, raged between the Negroes and the French, with various success. The Blacks were headed by Toussaint l'Ouverture, who proclaimed the Independence of Hayti in 1801. Soon afterwards he was treacherously seized during a truce, and having been conveyed to France died there in confinement. He was succeeded in command by Desallines, who forced the French to evacuate the Island in 1803, and assumed the title of Emperor, Jacques I. This Chief was assassinated in a popular tumult, and his power was afterwards disputed between Petion and Christophe. The command is at present held by Boyer, under the humbler title of President of the Republic of Hayti.

That part of the Island which was originally settled by the Spaniards remained under the Government of Spain, notwithstanding the cession of 1794, until the 1st of December 1821, when a formal declaration of Independence was made by the inhabitants. The revolution appears to have been unanimous, and the change was effected without the loss of a drop of blood.

The late negociations with France have ended in obtaining for Hayti that Independence *de jure* which it had long possessed *de facto*; and the circumstance of the European powers sending official Representatives to the Cabinet of the President Boyer, has given a stamp of dignity to the free institutions of Hayti, which was before wanted in the eyes of the political world. Now that the stigma of rebellion is taken from the present inhabitants, we may expect to obtain statistical information relative to the actual condition of this celebrated Island, in which we are at present very deficient.

General appearance and face of the country

Hayti, in the language of the race which Columbus found inhabiting it, signified "*The Land of Mountains,*" or the "*High Country;*" they also called it *Guisqueya*, or "*The Whole,*" from its great extent, and *Bohio*, or "*The House,*" perhaps, as Munoz observes, "in allusion to the number, spaciousness, and artificial architecture of the habitations;" in fact, the cottages of the interior still retain that designation. The delight of Columbus has been already mentioned, at the beauty and fertility of the country, and the cultivated fields and dwellings of the Aborigines.

Mountains.

Hayti is of a rhomboidal figure, with two projecting peninsulas, at its north and south-western angles. An elevated double chain, called the Cibao Mountains, traverses the rhomboidal portion diagonally, commencing near Cape St. Nicolas, and pursuing a south-west direction, terminates near La Punta de Espada. Three summits near the centre of the range are said to be about 6000 feet above the level of the sea. A western spur from the principal range ends at Cape St. Marc. A range in the north-east, called Monte Christi, commences at the Bay of the same name, and terminates at the Bay of Samana: other branches extend from the principal chain in every direction, so that the whole country may be said to be composed of Mountains, giving source to many rivers; these

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streams in their approach to the sea between the interval of the hills wind through immense savannahs or plains, which form a very peculiar feature in the landscape of this Island, particularly in the eastern part, where they are occupied by innumerable herds of swine, horses, and horned cattle. Eastward from the City of St. Domingo, these plains or *Llanos* stretch out to the extent of eighty miles in length by twenty to twenty-five in breadth, intersected by deep and winding rivers; they are fertile in the highest degree, producing every variety of vegetable and tropical plant either of use and beauty. The admiration expressed by Columbus of these beautiful savannahs is reechoed by every traveller: and Edwards, the historian of the West Indies, has computed that the valley of Vega Real, watered by the Rivers Cotuy and Yuna, presents facilities for raising more sugars and other valuable colonial produce, than all the British West India Islands collectively. Nothing hitherto has been wanting to render these fertile districts a scene of successful cultivation, but a suitable degree of industry and enterprise among the Spanish colonists; at present, however, a great part of the country is merely a beautiful wilderness. The western half of the Island when in the possession of France comprehended a surface of two million and a half of acres, of which more than half were in a high state of cultivation previous to 1789. The Spanish or eastern portion had a computed surface of 3200 square leagues, and of these more than 400 were mountainous, though generally very capable of making ample return for the labour bestowed on them; the more valuable parts of the Spanish district however were the magnificent savannahs above mentioned.

Llanos or Savannahs.

Capes.

At the north-western extremity of the Island is Cape St. Nicolas or the Mole; at the north-eastern Old Cape François; at the south-eastern, Cape Engano and Cape Espada; and at the south-western, Cape Tiburon. On the eastern side of the Island, the most remarkable points are Capes Cabron, Samana, and Raphael. On the south side are Cape Mongon, the most southern point of the Island, and Point Abacon somewhat south-east of Cape Tiburon; on the eastern coast are Cape Donna Maria, north of Cape Tiburon; and Cape St. Marc, near the 19° of latitude. Point Isabella is the most northern extremity of Hispaniola.

Bays.

Samana Bay lies at the east end of the Island, between Capes Samana and Raphael, the former point being the extremity of an Island of the same name, facing the north side of the Bay and divided from the Hispaniola by a narrow creek; Samana Bay is sixty miles in length, and about ten wide. The Island of Samana separates this Bay from Scots Bay, a large triangular harbour to the north. The Gulf of Gonaves is a very large inland sea at the west side of the Island, lying between the two peninsulas before mentioned, whose terminating points are Cape Donna Maria on the south and Cape Nicolas on the north: these Capes are not less than forty leagues apart, and the length of the Gulf is fifty leagues; near its head lies the Island of Gonave, covering the important Bay of Port au Prince, having the Channel of Gonave on the south, and St. Marc's Channel on the north.

Gulf of Gonaves.

Rivers.

The River Yuna flows upwards of seventy miles through the beautiful and fertile valley of Vega Real, in a east-southeasterly direction, and falls into Samana Bay. It is navigable thirteen leagues to its junction with the Cotuy.

The Yuna.

The Monte Christi or the Yaqui rises in the same mountains and near the Yuna, flowing in a contrary direction about the same distance into the Bay of Manceuille.

The Yaqui.

The Ozama flows south, and discharges itself just below the City of St. Domingo. It is navigable about thirty miles, and rolls a large volume of water to the sea.

The Ozama

The Neybe one of the longest rivers on the Island, pursues a course east of south, and empties itself into Occon Bay to the north-east of Cape Mongon.

The Neybe.

Artibonite River rises near the centre of the Island, and flowing west discharges its waters into the Gulf of Gonaves, north of Cape St. Marc. There are a variety of smaller streams, which as well as the others are subject to inundations in the rainy seasons, and are often reduced to rivulets in the long periods of drought.

Artibonite River.

Mines and minerals.

The eastern part of St. Domingo contains among its elevated mountains veins of silver and iron ores: the great central ridge or ancient province of Cibao, yielded gold in considerable quantities in the first period of the conquest. Herrera states that the mines of La Vega and Buena Ventura furnished nearly half a million marcs of gold to the Royal Treasury, besides that which was made into ornaments, or clandestinely exported; this was at a period when the mechanical resources at present called in aid of manual labour were unknown in Spanish America. Benzoni, who travelled from 1541 to 1555, observes that the mines of Cibao were situated near the Rio Giamico (Janigue;) and that the first miners found large grains of pure native metal, though the Indians never sought beyond the sands of the rivers, or on the surface of the soil. Columbus, in his account of the country of Cibao, which signifies *Stony*, describes it as a mountainous district, the summits of which were covered with blue stones or flints, giving birth to innumerable water courses, which descended to a somewhat lower region of vallies and glades, whence the Indians collected the golden grains in the most simple mode, by making a dam across the brooks, and searching among the collected sands for the glittering specks. Traces of gold were found in various parts of the eastern provinces; and in 1495 a colony of miners, under Pablo Belvis, were sent from Spain. The grains found on the banks of the Hayna River were even larger than those of Cibao; and the writers of that day speak of large masses of pure metal, or, more probably, of some rich ore of gold, such as the *Electrum* of Pliny.*

Of the mines of Hayti, long supposed very rich, little is known, and they are apparently forgotten. It appears surprising that this abundance of gold should have been so soon exhausted. The extirpation of the native races, who best knew where to search for it, and the unsettled state of the interior, which rendered habitations apart from the towns unsafe, may, in part, account for the abandonment of the search for gold; or as in the recently discovered gold of North Carolina a few accidental grains may have been found occasionally, which magnified by report and by design led to futile researches, which in the end disgusted the disappointed seekers. Since the middle of the XVIth

* *Electrum* is now known to be an argentiferous gold ore, a species of which, analyzed by Klaproth, yielded sixty-four parts of gold, and thirty-six of silver; it occurred in heavy spar or hornstone in Siberia, varied from brass yellow to silver white, and crystallized in tabular forms, or in imperfect cubes.

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century no such metal has been found in Hispaniola, except occasionally in the sands of the rivers.

Iron, lead, copper, silver, mercury, and some few of the precious stones are found in the Island; and salt is abundant in a singular lake, named Henriquelle, situated about the centre of the south coast, and in which is a large Island, with a good spring of fresh water.

Soil and produce

The general soil of St. Domingo is richly aluminous, intermixed in places with an alluvial deposit of light gravel, and overlaying a substratum of rock; but of what kind that rock is, no good statement has been hitherto given. The mahogany of this Island has been long esteemed; brazil wood is plentiful; and a species of oak furnishes vast timbers for ship-building. Its satin wood is supposed to be better than that of the East; and the variety of undescribed trees fit for architectural and cabinet works are represented as very great; the largest and most noble of them is the gigantic cotton-tree.

Sugar, cotton, and coffee are the chief commercial productions of the field; indigo and vanilla have also been grown. To enumerate the plants of St. Domingo, would be to name almost all the species of tropical vegetation, which here luxuriate in the loveliest flowers, the most aromatic odours, and the most delicious fruits.

Animals.

The native animals at the time of the discovery were only four, of which the Nutia or Agouti, a creature resembling the squirrel and the rabbit, alone remains. To compensate this deficiency, the horses, horned cattle, sheep, goats, swine, dogs, and even asses, introduced by the several emigrants to these shores, have multiplied beyond enumeration, and have filled the otherwise deserted tracts of the interior. The birds are numerous in kind, and of splendid plumage; the insect race embrace that variety and peculiarity, for which the tropical climes of the New World are so distinguished. Amphibia and reptiles complete the list, in which the alligator and the serpent are not wanting.

Climate.

The climate on the coast is moist and hot; and in the plains the thermometer rises as high as 99°; but this excessive heat is moderated by the regular sea and land breezes, which blow in succession. On some of the highest mountains of the interior the heat is greatly diminished, and fires are found necessary at times. The rainy season occurs during May and June; and during its continuance, and for some months after, the fevers, so fatal to Europeans newly arrived, predominate: the humidity of the air oxidizes metals with the greatest rapidity, and the general *mal-aria* naturally arising from a large extent of ground covered with vegetation, imbued with moisture, and exposed to the ardent rays of the sun, is so highly detrimental to European constitutions, that it has proved a most powerful ally to the Blacks whenever they have been invaded. In the northern Provinces severe storms are frequently experienced; but although these may sometimes amount to hurricanes,* it is stated by modern Geographers, that Hayti never suffers from these tempests to the same fearful extent with the Windward Islands. The Journals of Columbus and his followers, and the traveller Benzoni, however, relate some dreadful visitations of this kind.

Population.

In 1785 Spanish St. Domingo contained, by Census, 152,640 individuals of both colours; and in 1789, according to the estimate of Edwards, the French part of the Island enumerated 30,831 Whites, 24,000 Mulattoes, and 480,000 Slaves, in all, 534,831, making the total population of the Island, at the commencement of the French Revolution, 687,471. Another account gives the joint population of Blacks and Whites throughout the Island, at 665,000.

According to Alcedo, the Spanish population in 1798 was 125,000, of whom 110,000 were free, and 15,000 Slaves. In 1810 Walton assigns only 104,000 as to the total of the inhabitants of this portion of Hispaniola; and it was the general opinion of the statistical writers, that the population of the Island had greatly diminished within the thirty preceding years. But by the official Census of 1824, the total of the inhabitants of Hayti is returned at the very increased amount of 935,335, being an addition of 50 per cent. within that period. And as the Whites were wholly expelled from the French quarter, the proportion of Mulattoes now existing, including Spanish Hayti, probably does not exceed 135,000; the remaining 800,000 are Negroes, the numbers of which latter class would therefore appear to have doubled within one generation; but whether that number has or has not been swelled by emigrations from exterior parts, is a point we have at present no means of ascertaining; professedly, the policy of the Sable Government has not encouraged refugees from slave-holding ports; but so large an increase, even under the most liberal allowances, can scarcely be attributed solely to propagation.

In 1789, the French employed in the trade of St. Domingo 710 vessels, navigated by 18,466 seamen. The value of the exports in 1791 was £5,371,593. sterling: the principal articles were coffee, to the amount of 84,617,328 lbs; sugar, 217,463 casks; indigo, 3,257,610 lbs; cocoa, 1,526,017 lbs; cotton, 11,317,326 lbs.

Revenue and commerce.

The Spanish portion received between 200 and 300 vessels every year. Besides the large quantities of the four principal staples just mentioned, the traffic consisted of cochineal, logwood, fustic, lignum vitæ, mahogany, pepper, ginger, gum, aloes, cassia, hides, tortoise shells, sirop, sweetmeats, and, occasionally, gold in grains.

Since the Revolution, the commerce is stated to have greatly declined; and from the exclusive system maintained by the Rulers of Hayti for many years past, little authentic information is to be obtained. According to Walton, from 1804 to 1808 not more than seventy-five vessels arrived annually, with cargoes amounting to about £150,000. sterling. A considerable traffic of late years has been carried on from the various ports of the United States to the trading towns of St. Domingo, but generally under circumstances which would not admit of any specific value being assigned to the exports from the Island.

In 1822 Hayti is stated to have exported, after satisfying her internal trade, coffee, sugar, and cotton to the value of two millions sterling. The imports of European and colonial produce have been mentioned as amounting to nearly three millions, and the revenue derived from the customs was £678,000. The prin-

* This word, originally *Huracan*, is derived from the language of the Haytians, and signified therein, according to Benzoni's French translation *fort mauvais temps*, or, *tempête etrange*.

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cipal article of exportation from the Spanish part of the Island, has of late been derived from the horned cattle, which are slaughtered for their skins; and this portion being now united to the Republican Government of the Blacks, the commercial relations of this State will be much increased; indeed, the latest advices from Hayti represent the trade of the Island as flourishing, and the connections with the United States and with the new Republics as assuming a closer character.

Education.

Unlike their brethren in the colonies, and superior to their forefathers on the shores of Africa, the emancipated Blacks of St. Domingo appear to advance in those Arts, which can flourish only by industrious application; and it is probable that the next generation will scarcely be recognised in consequence of the character it will have assumed. Great efforts were made by Christophe, the late King, for the education of his subjects. A Royal free school was established at St. Marc, and twelve public schools in the principal towns in the Kingdom, in which several thousand children are now taught the English and French languages, and the elements of mathematics, under instructors sent from Europe. A Royal College was also established, and liberally endowed at Cape Henry, in which provision is to be made for instruction in all the languages, arts, and sciences usually taught in European colleges. In 1818 there were forty scholars in the College, who were selected from among the best in the common schools. Besides the above, the King caused schools to be established in every village, the teachers of which are selected from among the best pupils in the public schools. All these establishments are still kept up, and others have been added to them.

Religion.

The established religion in all parts of the Island is the Roman Catholic; but the late King and the present Government have tolerated every denomination, and many of the instructors employed by Christophe in his schools were Englishmen of the Episcopal Church. The Wesleyan Methodists have employed Missionaries in Hayti, special permission having been obtained for that purpose.

Government.

Henry Christophe, the late King of Hayti, under the title of Henry I., usually resided and held his court at Sans Souci, a village about fifteen miles from Cape Henry, where he built a spacious and handsome palace. He was an absolute Monarch. A hereditary Nobility formed the first class of his subjects. All the proprietors of landed estates had great authority over the cultivators of the soil, who were held as a species of slaves. Boyer, who now holds the dominion of the whole Island, is said to enjoy nearly equal power with his predecessor, though under a less assuming title: the result of the late negociation with France is stated to have been brought about by his influence, in decided opposition to the general opinion. The regular army is about 20,000 men; but we have no authentic details of the minor branches of the administrative Government.

Chief Towns. St. Domingo.

St. Domingo is situated in 18° 28′ north latitude and in 65° 50′ west longitude, on the west side of the River Ozama, and on the south-east coast of the Island. It was founded by D. Bartholomew Columbus, the brother of the Admiral, in 1496, on the opposite bank of the river; but owing to the effects of a hurricane, and a pestilential visitation of ants, it was removed in 1502 to its present site. Many of its most ancient edifices are still perfect, and among others the palace of Columbus. Oviedo, who resided for nearly thirty years here after its establishment, gives a long and minute description of the town. "I say, with respect to the buildings, there is no city in Spain, for its size, no not even Barcelona, which I have often seen, that is to be preferred before it generally; for the houses of San Dominico are for the most built of stone, as well as those of Barcelona, as the streets are much wider, more plain, and without comparison more direct and straight; for being formed in our time, independent of the excellence of the foundation, the streets were laid out with line, compass, and measure, wherein it excels all that I have ever seen. It is so near the sea, that the wall only separates one side of it from the ocean. The River Ozama, which is an excellent port, runs close by the other side, and washes the foundations of the houses, in which ships of burthen sail very close to the land, and in a manner under the windows of the houses. The fortress and the castle are raised in the midst of the city. The haven is very commodious for unlading vessels, so that but few places in the world can exhibit the like. The chimnies in the city are about six hundred in number; and the houses of which I have already spoken, some of them are so large and well built, that any lord or nobleman of Spain may lodge in them with his family and train; particularly that which Don Diego Columbus, the Viceroy under your Majesty, occupies in this city, that I know of no man in Spain that possesses one equal to it, by a quarter in goodness, considering all the materials and commodiousness of it; as likewise the situation, being seated above the said port, and entirely composed of stone; consisting of pleasant and spacious rooms, with as fine a prospect of land as can be imagined. It appears to me so princely and magnificent, that your Majesty might be lodged as well therein, as in any of the most superb edifices in Spain. A Cathedral church has been lately erected of stone and lime, and of good workmanship, where the Bishop, according to his dignity, as well as the Canons, are well endowed. There are likewise three Monasteries, bearing the names of Saint Dominic, Saint Francis, and Saint Marceo, which are well built, though not so curiously as those in Spain. There is also a good Hospital for the relief and sustenance of the poor, which was founded by Michael Passamont, your Majesty's Treasurer. To conclude, this city is advancing every day in opulence and good order, as well for that the said Admiral and Viceroy, with the Lord Chancellor and Council, appointed by your Majesty, daily reside; as also that the wealthiest men of the Island resort here for the most convenient residence, and traffic in such wares as are either brought out of Spain, or exported thither out of her Islands, which abound at present in so many articles, that they supply the mother country with many commodities, requiting such benefits as it first received from Spain, as it were with usury."

Oviedo's description of it.

The description of Oviedo might serve for that of its present appearance; its plan is rhomboidal, the exterior lines being altogether about 4500 yards. The streets, as in most Spanish American towns, cross at right angles, and the whole is surrounded by a rampart or wall eight feet thick and ten in height, flanked by bastions.

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Towards the sea this place has the appearance of much strength, but on the land side it is weak and commanded by the neighbouring heights. The houses are built of a calcareous stone of a marbly texture, and of a red earth mixed with lime, which acquires great hardness and durability. Balconies towards the street, galleries round the interior square or yard, and flat roofs are universal; and on these roofs are cisterns to supply the town with rain water. The chief public buildings are the Cathedral, Barracks, Arsenal, Palace, and *Cabildo* or Town-hall. The Cathedral was finished in 1540, and displays great solidity, but not great beauty, in its architecture, though the interior is finished in the ancient Gothic style, and is reckoned handsome. Here the remains of Columbus were deposited, according to his Will, in a brass coffin, which also contained the fetters he had once worn. On the occupation of this City by the French in 1795, the coffin was removed to the Havannah, where it now lies in the Cathedral, marked by the following inscription:

D. O. M.
Claris. heros Ligustin.
CHRISTOPHORUS COLUMBUS
a se rei nautic. scient. insign.
nov. orb. detect.
atque Castellæ legion. Regib. subject.
Vallisol occub.
XIII. kal. Jun. A. MDVI.
Cartusianor. Hispal. Cadav. cust. tradit.
transfer. nam ipse præscrips.
in Hispaniolæ Metrop. Eccl.
Hinc pace sancit. Galliæ Reipub. cess.
in hanc V. Mar. Concept. Imm. Cat. ossa. trans.
maxima. omn. ord. frequent. sepult. mand.
XIV. kal. Feb. A. MDCCXCVI.
Hav. civ.
tant vir, meritor in se non immem.
prætios exuv. in optat. diem tuitur.
Hoc monum. erex.
Præsul. ill. D. D. Philipo Joseph.
Trespalacios.
Civic. ac Milit. rei gen. P. p. æ. e.
D. D. Ludovico d. las Casas.

The Arsenal is a fine range of military buildings of modern date; and the barracks near the sea are capable of containing two thousand men; but the old Monasteries, Nunneries, public Prison, and several other of the early erections have been suffered to decay, since the French converted them into barracks, hospitals, and storehouses.

St. Domingo suffered very materially from capture by Sir Francis Drake in 1586. It attained its greatest prosperity about the middle of the XVIth century; and on the invasion of the French in 1795, is said to have had a population within the walls of 20,000 souls. At present the estimate is not more than 12,000 in the City, and 10,000 in the suburbs and surrounding district.

Port au Prince

Port au Prince, the present Capital of Hayti, is in 18° 35′ north latitude and 73° 10′ west longitude, in a low marshy country, at the extremity of the Great Gulf of Hayti, on the western side of the Island. It is a seaport, surrounded by hills, which command the town and harbour. These hills and their vallies are extremely fertile, the former being clothed with coffee plantations, and the latter producing cotton, indigo, and sugar very abundantly. To the east is the magnificent valley or plain denominated the Cul de Sac, which extends from thirty to forty miles in length, by nine in breadth, and contains upwards of 150 sugar plantations, irrigated in a very skilful manner during the dry seasons by canals. The whole country passing from this valley to the ancient Spanish settlements, presents one continued line of productive farms and plantations of tropical plants. In 1770 great part of this town was destroyed by an earthquake; in 1791 it suffered from fire; and in 1794 the English took it. It is now the seat of the Black Government, but of its population no accurate statement has been made. On account of its favourable maritime situation it was always the Capital of French Hispaniola during peace, though from the unhealthiness of its climate, and its defenceless position, it will probably not long remain the Metropolis of Black Hayti. When the French held it, it contained 600 houses, and nearly 3000 inhabitants, which limited population is easily accounted for from the richness of the country in its vicinity, and the agricultural character of the people in this quarter of the Island.

Cape François, or Henry

Cape François, or Cape Henry, is the next Town of importance, in 19° 46′ north latitude and 72° 16′ west longitude. It was founded in 1670, on a cape at the extremity of a fine plain, sixty miles long and twelve broad, between the sea and the mountains, with a harbour secure from every wind but the north-east, which is here seldom of consequence. Cape François is one of the finest towns in Hayti for the beauty of its situation, the elegance of its buildings, and the security of its harbour; but its site is ill-chosen, inasmuch as it is not open to the land wind, being shut in by the mountains, and thus left exposed to all the fervour of the sun's rays. To compensate, however, for these defects, the plain above mentioned is highly luxuriant and beautiful, well watered and cultivated, and intersected by fine roads forty feet in breadth, which are lined with superb hedges of limes and lemons, interspersed with long avenues of other flourishing trees, which lead to vast plantations of sugar. Its public edifices are the Government-house, formerly a College of the Jesuits, the Barracks, the Arsenal, the Theatre, and two Hospitals, originally founded for the support of destitute Europeans; but like all the other Haytian towns, it suffered greatly during the internal struggles, and was burnt in 1793 by the people of colour. Its population, like that of Port au Prince, is very uncertainly stated by recent travellers; but previous to the Revolution it had reached 8000. Cape François was the last hold retained by the French in Hayti, and surrendered to the Blacks in 1803, when it was under blockade by a British squadron. Here Christophe, the black Emperor of Hayti, kept his Court, and it was he who changed the name of the place to Cape Henry. There is also another Town of this name, called Old Cape François, on the northern coast of the Island, in 19° 40′ north latitude and in 70° 44′ west longitude.

Cape St. Nicolas.

Cape St. Nicolas, or the Mole, though not the largest, is one of the finest Towns of Hayti, lying on the north-west shore, and possessing a good safe harbour; its situation is the healthiest in the Island, and particularly noted for the purity of the springs which supply it with water. It is sixty-nine leagues west from Cape François, ten east from Cape Maizi in Cuba, and in 19° 51′ north latitude and 73° 20′ west longitude. It forms with Cape Dame Marie the entrance into the Bay of Leogane, and was considered

so strong and advantageous a situation by the French that Count Estaing fortified it with great care, and would have constituted it the seat of Government, but for the unproductiveness of its dependencies. A severe earthquake destroyed many of the houses in July, 1811. As it has been chiefly a garrison town, the number of inhabitants has not been estimated.

Port Paix. Port Paix is on the north shore, with a very good harbour, and lying in 19° 55′ north latitude and 73° 12′ west longitude.

Jean Rabel. Jean Rabel, a small Town built on the north-west part of the northern peninsula of Hayti, in 19° 55′ north latitude and 73° 7′ west longitude, four leagues to the east of the Mole, is noted for its anchorage, which is defended by a strong fort, under which is an excellent landing place.

Gonave. Gonave, also a good seaport, in 19° 27′ north latitude and 72° 36′ 45″ west longitude, is built on the Bay of Leogane, opposite the Great Isle of Gonave. It is chiefly remarkable for its medicinal waters and baths.

St. Marc. St. Marc, at the head of St. Marc's Bay, in the Gulf of Leogane, and in 19° 4′ north latitude and 72° 45′ west longitude, is healthy and pleasant, and has a considerable trade. It is forty-one miles north-west from Port au Prince.

Petit Goave Petit Goave, in the same Bay, is remarkable for its safe and beautiful harbour, and for the fertility of its environs. Hither the people of Grand Goave, and other plantation towns send their produce. Its latitude is 18° 26′ north and longitude 73° 37′ west.

Leogane. Leogane, nine leagues west from Port au Prince, in the Bay of its name, is one of the most agreeable Towns on the Island. It was built in the year 1660, at the head of the Bay, in 18° 30′ north latitude and 72° 37′ west longitude, in a fine valley, at the distance of a mile and half from the sea, on a river which washes the walls of the hexagonal fortifications with which it is enclosed. Nipes, La Fond, Cavallion, St. Louis, Benet, and Fesle are the names of some of the other ports towards the west and south. In the Spanish part of the Island the chief Towns are Ocea, Higuay, Zeybro, El Cotuy, and St. Jago de los Cavalleros, of which Higuay was formerly populous, and possesses a fine Church, the only one on the Island which escaped being pillaged during the French invasion. It is noted for a miraculous image, to which the devotees from all the surrounding settlements frequently repair. It is about eighty miles east from St. Domingo.

Other Towns.

But of the towns of Hayti, and of its internal condition, at present we know, in fact, very little. The Spanish portion of the Island has been unvisited by any traveller capable of forming a good account of it, and a work on Hayti, by such a writer, appears to be one of the greatest desiderata in modern Geography.

For the best accounts of its early and recent state, the reader may consult Peter Martyr, *de Orbe Novo*, 1511; Oviedo, *Historia General de las Yndias*, 1525 and 1530; Don Ferdinand Columbus's *Life of the Admiral*, of which scarce book the best translation is in Churchill's *Collection of Voyages*, 1704; Christophor. Colom. *de primâ Insularum in Mare Indico lustratione*, 1533; Las Casas, *Brevissima Relacion de la Destruycion de los Indios*, 1552; Gomara, *Historia de las Indias*, 1553; *Novus Orbis*, 1555; Sir John Hawkins's *Voyage to Hispaniola* (in Hackluyt) in 1562; Benzoni *Novæ Novi Orbis Historiæ*, 1578; Acosta, *de Naturâ Novi Orbis*, 1589; The Earl of Cumberland's Descent on Hispaniola in 1593, (in Purchas's *Pilgrims*;) *The Historie of the Weste Indies*, Hackluyt, 1597; Purchas's *Pilgrims*, 1625; Herrera, *Historia General de los Hechos de los Castellanos en las Islas y Tierra Firme del Mar Occeano*, 1601; Oexmelin's *Buccaniers*, (in English,) 1684; Malo de Lugue, *Historia de los Establicimentos ultramarinos de las Naciones Europeas*, 1784-90; Torquemada, *Monarquia Indiana*, 1723; Jeffreys, *on the Spanish West Indies*, 1762; Munoz, *Historia del Nuevo Mundo*, 1793; *El Viajero Universal por* Estalla, 1794, (43 volumes 8vo;) Raynal's *Histoire Politique et Philosophique*, 1795; Robertson's *America*; Burke's *Settlements of the Europeans in America*; Malte Brun, *Annales des Voyages*, 1807 to 1814; Alcedos *Geographical and Historical Dictionary*, (in English, by Thompson,) 1810; Du Cœur Joly, *Manuel des Habitans de Saint Domingue*, 1802; Gregoire, *de la Littérature des Nègres*, 1808; Tussac, *Flore des Antilles*, 1808; Guillermin, *Précis Historique des derniers Evénemens de Saint Domingue*, 1811; Dumas, *Précis des Evénemens, ou Essai Historique sur les Campagnes de* 1799 *à* 1814, 1816, *&c.*; M. Leborque de Boigne, *Nouveau Systême de Colonization pour Saint Domingue*, 1817; Regis, *Mémoire Historique sur Toussaint Louverture suivi d'une notice Historique sur Petion*, 1818; De Pradt, *Pièces relatives à Saint Domingue et à l'Amerique*, 1818; *Souvenirs des Antilles*, 1818; Civique de Gastine, *Histoire de la République de Haiti*, 1819; La Croix, *Mémoire pour servir à l'Histoire de la Révolution de Saint Domingue*, 1819; Cary's *American Atlas*, 1822; Bryan Edwards, *Historical Survey, &c.* 4to, 1791-7; Walton, *Present State of the Spanish Colonies, &c.* 2 vols. 8vo, 1810.

DOMINICA, one of the Caribbee Islands in the West Indies. It is the southernmost of the group generally designated as the Leeward Islands, lying about twenty-five miles east-southeast of Guadaloupe. Dominica is thirty miles in length, by from about six to fourteen broad, and contains 186,436 acres, or nearly 292 square miles. It lies between the 15° and 16° of north latitude, and in longitude 61° 20′ west of Greenwich.

Dominica derives its name from having been discovered by Columbus on Sunday the 3rd November, 1493. About the beginning of the XVIIth century, a party of Frenchmen made the first settlement here. By cultivating the friendship of the natives the colony advanced in strength, unimpeded by the internal conflicts which retarded the early growth of most of the European colonies in the West India Islands. By the treaty of Aix-la-Chapelle, it was

DOMINICA. — DOMINICAL.

agreed that this Island should remain neutral; but in the course of the war, in 1759, it was taken possession of by the English, and confirmed to them at the peace of 1763. During the American revolutionary war the French troops from Martinique reduced it after an obstinate resistance; it was restored to the English in 1783, and has since remained in their possession.

Dominica contains many high and rugged mountains, though it is interspersed with fertile vallies and watered by upwards of thirty rivers. Several of the mountains contain unextinguished volcanoes. The woods abound in bees of the European species, which are very productive. Coffee is the great object of culture. In favourable years, the Island has produced three millions of pounds of that article. There are two hundred plantations of coffee, and fifty of sugar. According to the latest accounts the population consisted of about 1600 whites, 2900 people of colour, and 22,000 slaves; in all 26,500.

Charlotte Town, formerly called Roseau, the Capital, is in the south-west part of the Island, and contains about six hundred houses, besides Negro cottages. The next largest Town is Portsmouth, on the west side of the Island, twenty miles north-west of Charlotte Town. Loubiere is a small Town a few miles to the south of the Capital.

Atwood, *History of Dominica*, 8vo, 1791.

DOMI'NICAL, *n.* } Fr. *dominical.* *La Lettre* Do-
DOMI'NICAL, *adj.* } minicale: the *Dominical* Letter. *L'Oraison* Dominicale: the Lord's Prayer; the Paternoster. It. *Lettera* Dominicale. Sp. *Letra* Dominical.

Dominical, n. The Lord's Day; and also, The Lord's Prayer.

Vortigerne, by such diuelish meanes and vnconscionable practises (as you heare) stealing away the hearts of the people, was chosen and made King of Britaine, in the yeere of our Lord 446, in the 3 consulship of Actius, 1197 of Rome, 4 of the 305 Olympiad, 4112 of the world, the *dominicall* letter going by E, the prime by 10, which fell about the 21 yeere of the Emperour Valentinianus.

Holinshed. Historie of England, book v. ch ii.

Wee decree that euery woman when she dooth communicate, haue her *dominical:* if she haue it not, let her not communicate vntil the next Sonneday.

Jewell. A Replie to M. Hardinge, fol. 73.

But the bissextile returning every fourth year, the series of *dominical* letters succeeding each other is interrupted, and does not return in order, but after four times seven years, or twenty-eight years which is therefore commonly called the solar cycle, serving as a rule to find Sunday, and consequently all the days of the week of every month and year.

Priestley. On History, Lecture 14. part iii.

The first five letters of the alphabet were introduced into the Calendar by the primitive Christians, under the name of Dominical Letters, as substitutes for the Roman Numeral Letters, in order to distinguish Sundays. A general rule for finding that one which belongs to any particular year is contained in the following doggerel rhymes:

Divide the centuries by four; and twice what does remain
Take from six; and then add to the number you gain,
The odd years and their fourth; which dividing by seven,
What is left take from seven and the letter is given.

e. g. in the year 1826, there are 18 centuries $\frac{18}{4} = 4$ with a remainder $2 . 2 \times 2 = 4 . 6 - 4 = 2 . 2 + 26$ (odd years) $+ 6$ (their fourth) $= 34 : \frac{34}{7} = 4$ with a remainder $6 . 7 - 6 = 1$ the letter A.

The Dominical letter of the Julian Calendar is four places before that of the Gregorian, A in the former answering to D in the latter. The Sunday letter is changed once every common year, and twice in every leap year; the reason for which is, that the common year does not consist of an exact number of weeks, but of 52 weeks and one day; so that if it begin with A set before New-year's day, it ends with A set before the last day; and the year beginning again at A, there will then be two A's falling together, namely, on Dec. 31, and Jan. 1: and if the former of them happen to be Sunday, the other in course must stand for Monday; and then reckoning onward, Sunday must fall upon G, and consequently G will be the Dominical letter for the ensuing year. Thus the odd day shifts back the Dominical letter every year by one letter; and this revolution would be completed in seven years, were there not the intervention of bissextile, or leap year, when the Dominical letter is again shifted by the addition of another day in February. In order, therefore, to come at a clear account of these changes, the cycle called the *Cycle of the Sun* was contrived, which should comprehend all the variations of the Sunday letter.

The following Table exhibits the changes of the Dominical letter for one solar cycle in Julian years, beginning with a leap year.

1.	G	F	5.	B	A	9.	D	C	13.	F	E	17.	A	G	21.	C	B	25.	E	D
2.	E		6.	G		10.	B		14.	D		18.	F		22.	A		26.	C	
3.	D		7.	F		11.	A		15.	C		19.	E		23.	G		27.	B	
4.	C		8.	E		12.	G		16.	B		20.	D		24.	F		28.	A	

In order to find the solar cycle and the Dominical letter for any given year of the Christian era add 9, the date of its commencement before the birth of our Saviour to the given year, and divide the sum by 28, the remainder is the solar cycle; and if there be no remainder, then 28 is the cycle itself. When the year of the cycle is found, the Dominical letter opposite to it may be easily found in the foregoing Table; suppose it be required to find the solar cycle in Julian years for the year 1715, then $1715 + 9 = 1724 \div 28 = 61$, and the remainder 16, which is the year of the solar cycle; and to which the Dominical letter, B, in the foregoing Table, answers. If there be two letters opposite to the cycle that is found, then the year is bissextile, or leap year; thus, in the foregoing Table, the double letters, G F, B A, D C, &c. opposite to the numbers 1, 5, 9, &c. denote the bissextiles, or leap-years. But, as this cycle is not perpetual, when computed in Gregorian years, it is necessary, in order to find the Dominical letter in the Gregorian year, first to get that which answers to the Julian year in the solar cycle, and then counting three letters backwards you come at the Dominical letter in the Gregorian year; thus, suppose the cycle of the sun in 1582, the year of the Gregorian reformation to be 23, and the Dominical letter to be G, then counting three letters backward this becomes C; if then C be substituted in the Julian calendar for G, the rest of the letters will

DOMINICAL.

follow in a corresponding order. In this manner the Dominical letters are regulated, in the Gregorian year, from 1582 to 1700; but as the three centesimal years are, according to this calculation, common, which, in the Julian years, would be bissextile, the same Dominical letter runs through all these years, which, in the other case, would be double; whence the change of the cycle for a new century is made in the same manner as if it were a common year; thus, suppose the solar cycle for the year 1700 to be 1, the Dominical letter would have been double; namely, B C, had the year been bissextile, but, this being passed over, the letter C runs through the whole year; and, in the second year, B is the Dominical letter: on this principle the following perpetual Table, for the Dominical letters in Gregorian years, is constructed, which exhibits in seven orders all the variations which the series undergoes:

Solar cycle.	Order 1.	Order 2.	Order 3.	Order 4.	Order 5.	Order 6.	Order 7.
1	b, c	c, d	d, e	e, f	f, g	g, a	a, b
2	a	b	c	d	e	f	g
3	g	a	b	c	d	e	f
4	f	g	a	b	c	d	e
5	d, e	e, f	f, g	g, a	a, b	b, c	c, d
6	c	d	e	f	g	a	b
7	b	c	d	e	f	g	a
8	a	b	c	d	e	f	g
9	f, g	g, a	a, b	b, c	c, d	d, e	e, f
10	e	f	g	a	b	c	d
11	d	e	f	g	a	b	c
12	c	d	e	f	g	a	b
13	a, b	b, c	c, d	d, e	e, f	f, g	g, a
14	g	a	b	c	d	e	f
15	f	g	a	b	c	d	e
16	e	f	g	a	b	c	d
17	c, d	d, e	e, f	f, g	g, a	a, b	b, c
18	b	c	d	e	f	g	a
19	a	b	c	d	e	f	g
20	g	a	b	c	d	e	f
21	e, f	f, g	g, a	a, b	b, c	c, d	d, e
22	d	e	f	g	a	b	c
23	c	d	e	f	g	a	b
24	b	c	d	e	f	g	a
25	g, a	a, b	b, c	c, d	d, e	e, f	f, g
26	f	g	a	b	c	d	e
27	e	f	g	a	b	c	d
28	d	e	f	g	a	b	c
	1582 1600	1700	1800	1900 2000	2100	2200	2300 2400
	2500	2600	2700 2800	2900	3000	3100 3200	3300

In this manner the Dominical letter, in Gregorian years, may be found for any year of the Christian era, and no other order can occur; for, in the year 2500, the letters C and B would be the Dominical letters according to the seventh order in the seventeenth year of the solar cycle; but as the leap year is omitted in this century, the letter C runs through the whole year, and the letter B answers to the eighteenth year of the cycle in this century, which brings the letters back to the first order.

DOMINICAL. — DON.

DOMINO is described by Du Cange as a sacerdotal cloke for the head and shoulders, used during the winter; hence, perhaps, it became applied to the undress or rather uncharacteristic masquerade habits.

The Game of Domino is played by two or four persons with twenty-eight pieces of oblong ivory, plain at the back, but on the face divided by a black line in the middle, and indented with spots from one to a double-six, which pieces are, a double-blank; ace-blank; double-ace; deuce-blank; deuce-ace; double-deuce; trois-blank; trois-ace; trois-deuce; double-trois; four-blank; four-ace; four-deuce; four-trois; double-four; five-blank; five-ace; five-deuce; five-trois; five-four; double-five; six-blank; six-ace; six-deuce; six-trois; six-four; six-five; and double-six. Sometimes a double set is played with, of which double-twelve is the highest.

At the commencement of the game, the cards (as they are called) are shuffled with their faces on the table. Each person draws one, and if four play, those who choose the two highest are partners against those who take the two lowest: drawing the latter also serves to determine who is to lay down the first piece, which is reckoned a great advantage. Afterwards each player takes seven pieces at random. The eldest hand having laid down one, the next must pair him at either end of the piece he may choose, according to the number of pips, or being a blank in the compartment of the piece; but whenever any one cannot match the part not paired either of the card last put down, or of that unpaired at the other end of the row, then he says *Go*; and the next is at liberty to play. Thus they play alternately, either until one party has wholly discarded, and thereby wins the game, or till the game is *blocked*; that is, when neither party can play by matching the pieces when unpaired at either end, then they win who have the smallest number of pips on the pieces remaining in their possession. It is to the advantage of every player to dispossess himself as early as possible of the heavy pieces, such as double-sixes, fives, fours, &c.

Sometimes when two persons play, they take each only seven pieces, and agree to *play* or *draw*; i. e. when one cannot come in, or pair with the pieces on the board at the end unmatched, he then is to draw from the fourteen pieces in stock, till he find one to suit.

From its name this game is probably of Italian original, but it was introduced among ourselves from France.

DON, *n.* } Contracted from the Lat. *dominus*.
Do'n-ship. } A title of Gentility in Spain. Used in derision in English. Sometimes written *Dom*.

One will bee sicke forsooth, and bid her maid deny her to this *don*, that earle, the other marquesse, nay to a duke.
Rowlins. The Rebellion, act i. sc. 1.

——————— I draw the lady
Unto my kinsman's here, only to torture
Your *don-ships* for a day or two.
Beaumont and Fletcher. The Chances, act v. sc. 1.

Don, *v.* to do on, to put on.

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Godfrey arose, that day he laid aside
His hawberke strong he wonts to combat in,
And *don'd* a breast-plate faire, of proofe vntride,
Such one as footmen vse, light, easie, thin.
Fairfax. Godfrey of Boulogne, book xi. st. 20.

Already Mars had *don'd* his coat of mail
And doubtful Conquest held her even scale.
Lloyd. The Henriade.

Don, one of the largest Rivers in the Russian Empire, and for a considerable part of it the boundary between Europe and Asia, issues from a small lake, named Ioanovskoï, or St. John's, (in 54° north and 38° east.) It flows in a south-eastern direction, till it reaches latitude 49° north and longitude 44° east, where it turns westwards, and after a wide sweep enters the Sea of Azov, a little below Cherkask. The country through which it passes is almost a dead flat, so that its stream is not broken by falls or rapids. At a small distance below the Ilavlya it approaches within twenty-five miles of the Volga, but the attempts at forming a navigable communication between those streams have failed. As the level of the Ilavlya is fifty feet higher than that of the Volga, (Clarke, i. 463,) the junction might probably have been effected; but under such a Government as that of Russia, the most useful projects may be often frustrated by the caprice of the Monarch or the whim of a Minister. Below Voronezh the Don is from 300 to 600 fathoms broad, and has water enough for ships of considerable burden from the middle of April to the end of June; but during the rest of the year, it is in many places not more than a few inches deep. In the spring floods it rises sixteen or eighteen feet, and has a very rapid current. The principal rivers which it receives are the Voronezh, Khoper, Medveditza, Ilavlya, and Dannetz or Donetz. It is abundantly stored with fish, the principal of which are the sturgeon, sterlet, sudak, beluga, trout, Prussian carp, tench, pike, perch, tortoise, and craw-fish of an enormous size. It divides into three branches at the town of Cherkask; but at its entrance into the Sea of Azov, it is too shallow for any but flat-bottomed boats. Its whole course is about 1000 versts or 670 British miles. It is called *Tin* or *Tun* by the Tátárs, which is manifestly the origin of its Greek name, *Tanaïs*, and Tana, that by which it was known to the Venetians and Genoese in the middle ages. It was confounded with the Jaxartes by the Historians of Alexander.

Clarke's *Travels*, i.; Rennell's *Herodotus*, 57; De Sainte-Croix, *Hist. d'Alexandre*, 157; Cellarii *Geographia Antiqua*, i. 32; Strabo, ii. p. 87; Herodot. iv. sec. 57.

DONACIA, in *Zoology*, a genus of *Tetramerous Coleopterous* insects, established by Fabricius, and separated by him from the genus *Leptura* of Linnæus.

Generic character. Antennæ filiform, formed of long, nearly cylindrical joints; eyes not sensibly nicked in front; jaws two-cut; tongue entire, slightly nicked; thighs of the hinder pair of legs very thick.

The *Donaciæ* are easily distinguished by their slightly inclined head, distinct rounded eyes, antennæ formed of twelve joints, longer than the body, four, filiform, palpi cylindrical, thorax coriaceous, metallic elytra, and four-jointed toes, of which the two first joints are triangular, and the third deeply two-lobed.

The larvæ live in the root of water plants, and the perfect insects are usually of a metallic colour, and covered beneath with scurfy scales. The genus contains many species; twenty-six have been enumerated as contained in one European cabinet; but the species has been too finely divided, as like most insects of metallic colour; the same species has a purple, blue, green or yellow tinge. The following species are common in England:

D. Crassipes, Fab.; *Leptura Aquatica*, Degeer. Linnæus describes the pupæ as enclosed in a brown case on the roots of Water Parsnip.

D. Sagittariæ, Fab. figured in the *Oliv. Col.* iv. pl. i. fig. 4; *D. collaris*, Panz. *F. G.* on the Water Iris.

DONATIA, in *Botany*, a genus of the class *Triandria*, order *Trigynia*, natural order *Caryophylleæ*. Generic character: calyx three-leaved; corolla, petals many; capsule three-celled, inferior.

One species, *D. fascicularis*, native of Terra del Fuego. Willdenow.

DONA'TION, Do'NATIVE, Do'NARY, Do'NOR. } Fr. *donaison, donation*; It. *donatione*; Sp. *donacion*; Lat. *donatio*, from *donare*, to give. Of unsettled origin.

A giving or bestowing, a gift or grant, a largesse.

O mirth of martyrs, sweter then Sitole
Of confessours also richest *donatife*.
Chaucer. A Balade of our Ladie, fol. 330.

But after the *donation* of Constätine and other plentuous almesses committed vnto theyr hädes for the socoure of the poore, they became all confessours, and toke them to theyr ease a' home. *Bale. Image*, part ii. sec. 1.

So that the childre of the seconde husbande put (by) the ryghtfull inheritours, or suche as were next allied vnto the firste *donoures*. *Fabyan, Anno* 1286.

To which add, that the Church of Rome presenting candles, and other *donaries* to the Virgin Mary, as to the Queen of Heaven, do that which the Collyridians did.
Taylor. Polemical Discourses, fol. 468. *The second Part of the Dissuasive from Popery*, book i. part ii.

The kingdoms of the world to thee were giv'n,
Permitted rather, and by thee usurpt,
Other *donation* none thou canst produce.
Milton. Paradise Regained, book iv. l. 184.

Hon. This done, our pleasure is, that all arrearages
Be paid unto the captains and their troops;
With a large *donative* to increase their zeal
For the service of the kingdom.
Massinger. The Picture, act ii. sc. 2.

If goods be given to one till such a thing happen, or upon such a condition, there is a property in the *donee*, yet it is clogged with a limitation and condition.
State Trials, ch. i. 1637. *The King against John Hampden, Esq.*

Wherefore thou having received all from another, even thy very self, dost thou murmur and complain against the *donor* of them, if he take away any one thing from thee.
Cudworth. Intellectual System, fol. 429.

God's giving or granting men repentance, signifies (in Scripture) his granting them the favour to have their repentance accepted to the forgiveness of past sins, or allowed instead of innocence; and not his conferring repentance upon them as an external *donation*; which is altogether unintelligible.
Clarke. Sermon 14. vol. ii.

Most merciful Jesus, although thou reservest full manifestations of thy love to my soul, till the glorious resurrection, yet, as if thou wert impatient of so long a stay, thou hast sealed at present thy gracious *donative*, and my comfortable title to a never-fading crown. *Comber. Companion to the Temple*, part iii. sec. 21.

A servant rarely or never ascribes what he receives to the mere liberality and generosity of the *donor*, but to his own worth and merit, and to the need which he supposes there is of him; which opinion alone will be sure to make any one of a mean, servile spirit, insolent and intolerable.

South. Sermons, vol. ii. p. 52.

Many country families, which come to town for a few months, would frequent those churches, and they would frequent them with more readiness if they had an opportunity of distinguishing themselves from the lower classes by voluntary *donations* to the charity-box.

Anecdotes of the Life of Bishop Watson, vol. ii. p. 113.

The Roman emperors, indeed, gave large *donatives* to the citizens and soldiers, but these distributions were always reckoned rather popular than virtuous: nothing more was intended than an ostentation of liberality, nor was any recompense expected but suffrages and acclamations.

Johnson. The Idler, No. 4.

On the one hand, the acceptance of that gift by Mr. Hastings must have pledged a tacit faith for some degree of indulgence towards the *donor*; if it was a free gift, gratitude; if it was a bargain, justice obliged him to it.

Burke. Report of a Committee on the Affairs of India.

A Donative, in *Ecclesiastical Law*, is a Benefice given by the Patron to his Incumbent, without Presentation to the Ordinary, and not requiring his Institution or order for Induction. As the King may found a Church, and exempt it from the jurisdiction of the Ordinary, so also he may grant his licence to any person to do the same, and hence the origin of Donatives. Incumbents on such Benefices cannot be deprived by the Bishop, but may be so by the founders or their heirs: they are in full possession immediately on nomination; they must be properly qualified like other Clerks. Resignation is to the Patron. If the Patron neglect to present, there is no lapse, but the Bishop may proceed against him by Ecclesiastical censures. If, however, a Donative has been augmented by Queen Anne's Bounty, it lapses like other livings. (1 George I. ii. 10.) If the Patron once presents his Clerk to the Ordinary, by whom he is instituted and inducted, the Donative thenceforth ceases. The presentation does not devolve to the Crown if the Incumbent be consecrated a Bishop. A Donative, *if taken last*, may be held with any other preferment without Dispensation; because the words of the Statute of pluralities, "instituted and inducted to any other," cannot here apply; nevertheless, as the first Benefice, though not void by the Statute, is voidable by the Canon Law, the Incumbent must have the consent of the Patron. All Bishoprics, being of Royal foundation, were originally Donatives. Fitzharris, *Nat. Brev.* 35; Stat. 8 Richard II. 4. Donatives are said to be the oldest Benefices in England, Institution not having commenced till the time of Thomas à Becket. (Selden, *on Tithes*, xii. 2.)

DONAX, in *Zoology*, a genus of bivalve shells, belonging to the family *Tellinidiæ*, established by Linnæus, and adopted almost without alteration by every other Conchologist.

Generic character. Animal with long exserted syphons; foot lamellar; shell bivalve, valves equal, inequilateral, the hinder side very short, blunt, obliquely truncated; cardinal teeth, two in each valve, lateral teeth, one or two in each valve; ligament exterior, short

On account of the similarity of the animals of this genus to those of the *Tellinæ*, Polli formed them into one genus, under the names of *Peronæa*, for the animals, and *Peronæoderma* for the shells.

This genus contains several species, which are found more especially in the seas of the warmer climates; three are found on our English coasts, and several are found fossil. The most curious species are:

1. *D. pubescens*, Lin.; Lamarck, *Hist. sans Vert.* v. 546; figured by Chemnitz, *Conch.* vi. pl. xxv. fig. 248, and *Ency. Méthod.* pl. cclx. fig. 1. This species, like the spiny *Cytherea*, is armed with a row of rather long spines on the edge of the hinder slope; and it is concentrically striated with the strim raised into plates at the front edge. Found in the Indian seas.

2. *D. scortum*, Lin.; Lam. *Hist.* v. 546; figured by Chemnitz, *Conch.* v. pl. xxv. fig. 242—247; *Ency. Méthod.* pl. cexl. fig. 2; List. *Conch.* pl. ccclxxvii. fig. 220. Similar to the last in shape, but not spiny.

Donax, in *Botany*, a genus of the class *Monandria*, order *Monogynia*, natural order *Scitamineæ*. Generic character: corolla six-parted, the three exterior segments lanceolate, reflexed, the three interior obtuse, erect; fruit three-celled, one-seeded.

One species, *D. arundastrum*, native of the woods of Cochin-China. Loureiro. The supposed medical properties of the Donax will be found in Pliny, xxiv. 50.

DONEGAL, the ancient *Tyrconnel*, which name it retained as a separate Principality till the reign of Elizabeth, a County of Ireland, in the Province of Ulster, occupying the north-western extremity of the Island; bounded on the north and west by the Atlantic Ocean, on the east and south-east by the Counties of Londonderry and Tyrone, and on the south by Fermanagh and the Bay of Donegal. Its greatest length from north-east to south-west is about seventy English miles, and its breadth from sixteen to forty-five. The superficial extent is stated in the Population Returns at 1062 square miles, and the number of inhabitants, in 1821, at nearly 250,000, which is about 235 persons to each square mile. Situation, extent, and population.

The surface of this County presents a rugged aspect, and a great part of it is covered with mountains, bogs, and lakes. A ridge of elevated hills runs across the whole County from Tiellin Head on the west of Tyrone; on the east, the vallies and banks of rivers alone present fertile tracts, which in some places are of considerable extent. In these, however, the crops are often endangered by the floods which descend from the adjoining mountains. From the northern situation of the County, as well as from the large proportion of the surface which is covered with water, and the vicinity of the sea, the climate is cold and wet; while the want of wood and plantations causes most parts of it to be exposed to every wind. Lough Foyle and Lough Swilly are extensive arms of the sea; the former constituting a part of the eastern boundary of the County, and the latter giving access for the shipping nearly to its centre. Lough Foyle is twelve miles long, and seven broad, extending from the northern arm nearly to Londonderry, where it receives the river Foyle, which rises in the interior of the County, and constitutes the central part of its eastern boundary. Lough Swilly intersects the north-west coast, and stretches southwards for more than twenty miles, and is sometimes three or four miles in width. Lough Deigh, situated in the centre of mountains, is distinguished as a Romish station. An island, not exceeding an acre in surface, stands in the midst of this Lough, and contains a cavern known by the name of *St. Pa-* Surface. Climate. Loughs. Foyle. Swilly. Deigh.

DONEGAL.

St. Patrick's Purgatory.

trick's Purgatory. It is a favourite resort of pilgrims from the beginning of June to the end of September; and in the course of those months scarcely a day rises without witnessing more than 1000 persons assembled on the island. The pilgrimage must be performed barefooted and bareheaded. Nine days and nine nights of residence are required for the completion of the religious exercise; during this period the devotees sleep in the open air, and are dieted on eight oaten cakes daily, and the water of the Lough. The last twenty-four hours must be passed in rigid fasting, preparatory to confession. The titular Bishop of Clogher appoints a Priest and six Ministers to superintend the penitents; and to these Religious the superstition is a source of considerable annual profit. Several other bays form deep indentations on the north-western and western confines, while Donegal Bay affords a spacious opening to the Town on the south. The principal fresh-water lakes are Lough Esk and Lough Derg, both of them towards the southern extremity. The chief rivers are the Finn and the Erne. The former flows through a great part of the County from west to east; and the latter issues from the Lake of the same name in the County of Fermanagh, and falls into the sea at Ballyshannon.

Esk. Derg. Rivers. Finn. Erne.

Culture and products.

Agriculture is in a very backward state in most parts of this County. But little of the land is adapted for the plough, which indeed is scarcely ever used except on a few farms, either in the hands of the proprietors, or in the immediate vicinity of the towns; the spade alone is employed in the other parts. Barley is the chief grain crop, and is principally used in the distilleries. Oats are only grown for home consumption, and wheat is rarely to be met with. Potatoes are the most general produce; green crops of every sort are almost unknown. The chief manure is sea weed and shelly sand; and the fences are seldom more than ditches and banks of turf or clay. The cattle therefore are often obliged to be tended while the crops are growing, and feed promiscuously as soon as they are reaped.

Fisheries.

The herring fishery was at one time very successful off the north-western part of this County, but lately it has much declined, on account of the decrease of fish. The fishing establishment which was conducted on one of the islands, called the Rosses, has been wholly given up, as has also a whale fishery which seemed to commence successfully. The other parts of the fishery are much neglected; but salmon and eels are caught in the Erne near Ballyshannon, in such quantities as to afford large rents to the proprietors of that part of the river.

Manufactures and commerce.

The principal manufacture of Donegal is linen, which has been in a flourishing state for some years past. In some parts of the County the women are employed in knitting stockings. Kelp is prepared on several parts of the coast, and while the fisheries flourished three or four salt pans were kept constantly at work. Whisky, however, both in the mountainous districts and near the coast, is the chief product; and Dr. M'Parlan says, it is by converting their barley into this liquor that the inhabitants of Donegal provide for half their wants. Illicit distillation, in consequence, is much practised. To such an extent was this carried some years ago, that more than £6000. was imposed as fines upon a single parish in one year.

State of society, &c.

The lower orders in this County are wretchedly poor; and their hovels in many parts are of the worst description; and where they are somewhat better, the same apartment serves for the cattle, pigs, and family. Turf is in general their only fuel; potatoes and oaten bread their only food; while filth and apparent wretchedness are their constant attendants. Education has made but little progress in this part of the Island; and even the English language is scarcely known to the inhabitants of the hilly parts, although it is sometimes spoken in the lowlands and more populous tracts. It is not, therefore, surprising that this ignorance is allied with various superstitious observances.

Division, parishes, &c.

The County of Donegal is divided into five Baronies, Inishoen, Kilmacrenar, Raphoe, Boylagh and Bannogh, and Tyrhirgh. It is in the Ecclesiastical province of Armagh. Out of its forty-three entire parishes with parts of eight others, the Diocese of Raphoe contains thirty-one; of Derry, eleven; and of Clogher, nine; the whole Diocese of Raphoe lies in it. The land is divided among numerous proprietors, of whom the Marquesses of Abercorn and Conyngham are the chief. The County sends two Members to the United Parliament; but the five boroughs it contained before the Union have all been disfranchised. Nearly thirty places within the limits of this County are denominated Towns; but very few of these deserve a particular description.

Towns. Lifford.

Lifford is the place where the Assizes are held, and therefore may be considered as the County Town, though from its name, Donegal would otherwise aspire to that honour. It is situated on the river Foyle, near the borders of Londonderry, and formerly sent two Members to the Irish Parliament, but it is only a small place. Donegal is situated on a Bay of the same name, at the mouth of the Esk, on the western coast, and is but a small decayed place. The remains of a Monastery are still visible in its vicinity. Ballyshannon is also a small port situated a few miles nearly south of Donegal, and at the mouth of a river flowing from Lough Erne, which is there crossed by a bridge of fourteen arches. It has a good harbour for small vessels; and carries on a slight trade in exporting the produce of the adjacent country, and of the fisheries established in the neighbourhood. Fish and grain are therefore the chief exports; while the principal imports consist of timber, salt, iron, earthenware, and small quantities of colonial produce. An extensive linen manufactory was formerly carried on in the neighbourhood; but it is now less flourishing. Ballyshannon is about 40 miles south-west of Londonderry, and 110 nearly west of Dublin, in latitude 54° 31′ north and longitude 8° 2′ west. Raphoe, though little more than a decayed village, is an Episcopal see. The Cathedral was built in the XIth century, and is now used as a parish church. The Bishop's castle was erected in the reign of Charles I. but has since been modernised and repaired. It stood a vigorous siege during the rebellion of 1641. Raphoe is about twenty miles from Donegal, and eleven miles from Londonderry. The western coast of this County is broken into numerous small islands, the chief among which are Arran and Tory. The former has already been described, the latter is situated about seven miles from bloody Farland Point, which forms the north-western extremity of the County, and is about three miles long, and one broad.

Donegal. Ballyshannon. Raphoe. Islands. Tory.

Beaufort's *Memoir of a Map of Ireland*; M'Parlan's *Statistical Survey of Donegal*; Newenham's *View of the Natural, Political, and Commercial circumstances of Ire-*

DONEGAL. — DOOAB.

land; Wakefield's *Account of Ireland, &c.*; *Parochial Survey of Ireland*, and the *Population Returns*, for 1821.

DONIA, in *Botany*, a genus of the class *Syngenesia*, order *Superflua*. Generic character: calyx hemispherical, imbricate, squarrose and glutinous; radial florets numerous; receptacle naked, down bristly, bristles deciduous, rather chaffy.

One species, *D squarrosa*, native of North America. Nuttall.

DONZEL; Fr. *damoisel*; It. *domigello, donzello*; Sp. *donzelle*; Lat. *domicellus, quasi parvus dominus*; which is a young gentleman following arms and not yet knighted. Minshew in v. Damsel, q. v.

> Cap. No, you shall spare his dowcets my dear *donzel*.
> *Beaumont and Fletcher. Philaster*, act v. sc. 1.

DOOAB, or, according to the orthography usually followed in this work, Dú-áb, is a Persian word signifying a tract of land between two waters, and corresponding nearly with our term Peninsula. There are in Hindústán many Districts bearing this name; but it is more peculiarly applied to the country lying between the Ganges and the Jamunà, (Jumna,) and has generally been restricted to the southern part of it which is included within the *Súbahs* or Provinces of Agrà and Allah-ábád. Under the Moghul Government, that tract of country was subdivided into the Districts (Serkárs) of Farrokh-ábád, Kanòj, Itáwah, Kórah, Karrah, and Allah-ábád; the three first in the former, and the remainder in the latter. A rich, and probably alluvial soil, renders this one of the most productive countries in India; its boundless plains are almost covered with forests of tamarinds and mangoes, except where the ground has been cleared for crops of millet, barley, and sugar cane. About Kanòj tobacco is much cultivated; but cotton is its staple commodity; and from its northern districts the best Indian manufacturers are supplied with that article. Indigo grows wild, and might be cultivated with great advantage. Besides coarse cotton cloths, such as zazís and gazínahs, salt is manufactured in large quantities in some parts of the Dú-áb; but as it is of an inferior quality, much is also imported from Sámar, (Sámb'hér,) Dehlí, Láhór, and other places. This territory, so richly gifted by nature, had by bad government been reduced almost to a wilderness, when it was first ceded to the East India Company. Remains of former inhabitants and cultivation were every where to be traced in the midst of wastes and forests. Its population consists chiefly of the same tribes as are scattered over the neighbouring Districts, the Játs, Gújars, Rájpúts, Ahírs, Lód'hás, Pat'háns, Méwáties, Minás, Badiks, T'hags, Kazáks, (Cossacks,) Chamnàs, and K'hákróbs. Most of these are professed robbers; whose predatory habits were fostered by the supineness of the native Governments, so that a very active and vigilant police was requisite, to restore any thing like order and tranquillity when it came into the Company's possession. In 1811, however, most of the gangs of Dacaïts, or banditti, had been broken up; and in 1816 the southern Districts of the Dú-áb had been for a considerable time entirely free from the depredations of such gangs, though excesses of that kind still occurred occasionally in the northern. The southern Districts were ceded to the British Government by Saádat Alí, Nabob of Aud'h in 1801; the northern ones by Daúlet Ráó Sínd'hiyá, in 1803; and the whole is now divided into the Districts of Allah-ábád, Khán-púr, Itáwah, Farrokh-ábád, and Alí-gar'h.

1. Allah-ábád is the territory round the City bearing that name, being bounded by the Ganges and Yamunà at their confluence, (Jamunà or Jumnà.) It is one of the most sacred spots, according to the Hindù Mythology, in the whole of India. Allah, or rather Iláh-ábád, or Ilah-ábás, (the Abode of the Deity,) is a modern name given to the City and Province by the Emperor Akbar, (Ayeen Akbery, ii. 27,) its proper appellation being Prayága, (The Confluence.) The point at which the rivers meet is called *Triveni*, or the *three plaited locks*, in allusion to the three sacred streams which here unite their waters; for the Jumnà is supposed to have received those of the Saraswatí by a subterraneous channel below Delhí, and to have conveyed them mingled with her own into the bosom of the Ganges. If the Saraswatí ever existed, except in the mythological tales and poems of the Hindùs, it must have been long since lost in the accumulating sands of the desert, for no traces of it have been discovered for at least three centuries. (Ayeen Akbery, ii. 27.) DOOAB. Allah-abad.

A portion of the District of Allah-ábád is beyond the limits of the Dú-áb, but the soil and productions of that part which is within it are nearly similar throughout. A rich sandy loam, producing large quantities of wheat, is common almost every where. The ploughing begins with the rainy season, in June, and is repeated fifteen times after it has ceased, so miserably is the ground scratched over by the Hindù plough. In September and October the seed is sown, and the fields are carefully watered during the dry season. This is the severest part of the husbandman's labour. The average crop is fifteen *mans* per *bíg'há*, (seven quarters per acre,) and £1. per annum is the usual rent for that quantity of land. The sheep are small and black, their hair (for they have no wool) is fit for nothing but coarse rugs. Cottons are manufactured in some parts of this District, and there is a considerable transit trade in Sámb'hér salt, cotton, unwrought iron, shawls, and other woollens. The cotton cloths called *Sallams, báftahs, ch'hits*, (chintzes,) and *karwás*, are in great demand for the European market; and as far back as 1794, many mercantile houses at Calcutta made investments to the amount of 20,000 rupees (£2500.) per month in these goods alone. A permanent settlement of the revenue of the District was fixed in 1812, 1813 at 2,713,081 rupees, (£339,135.) Much mischief had arisen from the misconduct of the *Tehsíldárs*, or native revenue officers; a sufficient proof, if proof were wanting, of the necessity of having them checked by the superintendance of Europeans well acquainted with the language and customs of the country. The police of this District is in general good, but in some *perganahs* (townships) and especially in those bordering on the dominions of the Nabob of Aud'h, and the Principality of Rewáh, it was found extremely difficult to suppress the gangs of marauders, who could easily obtain protection in those territories. The number of merchants, tradesmen, and the advantageous position of the country for a transit trade, have greatly contributed to further the measures taken for the suppression of such banditti,—as the mercantile classes are of all others the most interested in maintaining good order and individual security. Agriculture. Manufactures. Revenue. Police.

The Ganges near Allah-ábád is nearly one mile, the Jamunà 1400 yards broad. The act of bathing at the

DOOAB. confluence of these sacred streams, is one of the most meritorious works a Hindù can perform; the number of pilgrims, therefore, is very great. Each of the devotees is shaved on the water's edge, and receives a million of years of beatitudes in a future state, for every hair that falls into the stream. As at Haridwár, the throng and impatience of the pilgrims often occasion tumults and the loss of many lives. The hazard of this would indeed be a matter of perfect indifference to the Hindù, were he certain of ending his days in the sacred stream; for that is so meritorious an act, according to his belief, that many tie three pots of holy water round their waists and plunge into the midst of the river, that they may sink into beatitude at once. In 1812, 1813 the *méla*, or fair, was attended by 218,729 pilgrims, and 221,066 rupees (£27,633.) was cleared from the duties paid by them; but this was an extraordinary concourse. In 1815, 1816 the sum cleared was only 73,059 rupees, about £9100. Allah-ábád was taken by the British troops in 1765.

Currat. Karrah or K'harà* (in 25° 41′ north and 81° 16′ east) extends a mile along the banks of the Ganges, has an old ruined fort, and many Hindù temples. It was formerly the Capital of a Serkár bearing the same name, and is, with Sháhzád-púr, the principal seat of the cotton and chintz manufactories.

Corah. Kórah, or Kúrá (in 26° 6′ north and 80° 40′ east) is another Town which, in the time of Akbar, was the head of a Serkár. It then yielded a revenue of 17,397,567 dáms = £41,170 nearly.

Cawnpoor. 2. Khán-púr, the next District in the Dú-áb, as we advance northward, was ceded to the British Government by the Nabob of Aud'h in 1801. In richness and fertility of soil it can hardly be surpassed, and it produces European as well as tropical fruits and vegetables. Its land revenue in 1817, 1818 amounted to 2,693,611 rupees, (£334,700.) The duties received at its custom-house in 1813, 1814 amounted to 485,000 rupees, (£60,600.)

The Town of Khán-púr, on the west side of the Ganges, (in 26° 30′ north and 80° 13′ east,) is the station of a brigade of the Bengal army, and has barracks for 400 artillery, two royal regiments, one of European, and three of native cavalry, with 7000 native infantry. Excepting in the rainy season, from the middle of June to the middle of October, it is rarely that a shower falls, so that the drought and dust are intolerable.

Etawah. 3. Itáwah is one of the most frequented Districts in the Dú-áb, being the great thoroughfare to many of the largest cities in Hindústán. Its local jurisdictions are subordinate to the Bareïlí Court of Circuit; and the assessment of its land revenue amounted in 1813, 1814 to 3,062,068 rupees, (£382,750.) The upper part of the country, near the Jamunà, is full of ravines, extremely favourable to the parties of marauders, whom the British Magistrates have found it very difficult to root out. The gaol of the District is in every respect the best in the northern Provinces.

Canouge. Kanauj or Kanòj, a contraction of Kányakubja, (the crooked damsel,) is one of the most ancient and celebrated Towns in India. It lies in 27° 4′ north and 79° 47′ east, and was, in the time of Akbar, head of a District. A canal from the Ganges, now two miles off, brings the holy stream close to the citadel. The Town consists of only one street, but the traces of buildings occur through a space of six miles; and ancient Hindù coins are frequently found among these ruins. From an elevation planted with trees, surrounding the sepulchral chapels of two Musulman Saints, there is a fine view of the neighbouring plain, which is almost covered with wood, (*jangal*,) and broken by deep ravines, too often the hiding-places of banditti. Kannauj is mentioned by Idrísí and other Arabian Geographers, and was finally conquered by the Mohammedans under Mahmúd, the Ghaznaví, in A. D. 1018.

Min-púrí, in 27° 14′ north and 78° 54′ east, is the present Capital of the District; it stands on the banks of the Isa, and is a walled town of a considerable size. Mispoore.

Itáwá or Itáwah, the former Capital, is in 26° 47′ north and 78° 53′ east, on the eastern banks of the Jamunà. It is built on several heights, divided by deep ravines. In the time of Akbar it was assessed at 10,739,365 dáms, (£31,600. nearly.)

4. Farrokh-ábád (the Fortunate Abode) is a small District lying between Itáwah and Alí-gar'h, and is preserved, by its contiguity to others under the British authorities, from the predatory gangs so injurious to the prosperity of its neighbours. Its land revenue in 1817, 1818 was 1,053,075 rupees, (£131,633.) and it then contained 2800 villages, with 1,895,851 *big'hás* in cultivation, 446,500 cultivable and 1,136,615 waste. It was tributary to, but never a part of the dominions of the Nawwáb of Aud'h, being the hereditary fief of a Pat'hán Chief, who in 1802 made over his territory to the East India Company in exchange for an annual stipend of 180,000 rupees, (£25,000.) It was previously a continual scene of murder and rapine. The ferocity of the Pat'háns, a lawless soldiery, living in the midst of conquered tribes of idolators, whom they thought themselves justified by the Korán in plundering and massacring, under a Government without the power or will to controul them, may be more easily imagined than described. In 1812 such had been the happy effects of an efficient police, that all the gangs of *dacaïts* (banditti) had been extirpated. "History," says Sir John Malcolm, (p. 263,) "affords few examples where a change in the political condition of a country has been attended with such an aggregate of increased happiness, as that which has been effected in Central India." One of those rare examples, we may add, is to be found in the present condition of this District, where the blessings derived to the peasantry, from the equitable controul of the British Government, have been incalculable. Furrukh-abad.

The Town of Farrokh-ábád is in 27° 24′ north and 79° 27′ east, at a short distance from the western bank of the Ganges. It is walled, has some wide streets, and open shady areas. It is divided into seven wards and 194 *mahallahs*, (streets,) the buildings of which are lofty and of brick. As it appears from an actual survey to contain 13,348 inhabited houses, its permanent population can hardly be less than 66,740; its fluctuating population is also very great, as it is the chief emporium of this part of Hindústán. The amount of customs paid into its treasury in 1813, was

* Spelt Karrà in the Baptist Missionaries' Map; but the orthography of the names in that publication does little honour to its publishers. Almost all those in the Peninsula are grossly erroneous. Thus we find Kachin for 'Kochchí, because the English call it *Cochin*, and Nigápatam for Nágapattanam; five errors in one very common word.

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DOOAB. 194,000 rupees, (£24,250.) Its Judge and Collector are subordinate to the Bareílí Court of Appeal.

Futte-ghur. Fateh-gar'h, (*i. e.* Fort Victoria) in 27° 21′ north and 79° 30′ east, which forms almost one Town with Farrokh-ábád, is the head quarters of the brigade stationed in Upper Hindústán.

Aly-ghur. 5. Alí-gar'h, the most northern District of the Dú-áb, is bounded on the north by Mérat, or South Saháranpúr, Districts of the Province of Dehlí. It is the least cultivated and flourishing division of this territory; as it was impossible, before 1817, to secure its inhabitants from the murderous and plundering attacks of banditti, who always found a refuge in the neighbouring States, especially in Hát'hrás, Mursán, and Awah, petty independent Principalities in the heart of the District. In that year it was found necessary to lay siege to the first, and on its being captured, the second surrendered without resistance, and thus enabled the Government to clear the country of the T'hags, Badiks, and other marauders, who had so long been its scourge. Alí-gar'h has a fertile soil, and an active, industrious, but turbulent population. Its land revenue in 1813, 1814 amounted to 3,152,309 rupees, (£398,039.)

Alí-gar'h, the Capital, in 27° 56′ north and 77° 59′ east, one of the strongest fortresses in Hindústán, was not taken by Lord Lake in 1803 till after it had made a very obstinate resistance. Being then Daúlet Ráó Sínd'hiyá's principal dépôt for military stores, a large booty fell into the hands of the captors. It has since been the residence of a Magistrate and Collector subordinate to the Court of Appeal at Bareílí.

Cowl or Coel. Kól, Kóël, or Kóvil, once the Capital of a Serkár, is now much reduced. It stands in 27° 54′ north and 78° east.

Hatras. Hát'hrás, in 27° 37′ north and 75° 58′ east, has a fort of an oblong form, of 1600 yards from east to west, with wide ditches and strong redoubts. About 700 yards to the west of the fortress there is a katrà, or market town, which was a great cotton mart under the Mahrattah Government. After the cession of Alí-gar'h by Sínd'hiyà, in 1803, the Chiefs of this and some neighbouring Zemíndáries, were indulged with permission to retain their armed followers, and to exercise an unlimited authority within their own boundaries; but it was soon found that they abused these privileges, and made their territories an asylum for coiners and freebooters. Remonstrances having been repeatedly made in vain, it was necessary to have recourse to arms, and this fort was taken on the 24th, February 1817, after having held out for fifteen hours, in consequence of a shell setting fire to the magazine.

Moorsaun. Mursán, another of these independent Zemíndáries, in 27° 36′ north and 77° 50′ east, was surrendered by B'hagwant Sing'h in 1817, on the defeat of his neighbour Dayà Rám, at Hát'hrás.

Nho or Nouh. Núh, in 27° 51′ north and 77° 31′ east, is celebrated for its salt, called Sálambah, procured by evaporating the water drawn from some wells supplied by saline springs. Twigs of shrub, called Jiwásah, are thrown into the salt pans, in order to promote the crystallization, which is completed in about a fortnight. The annual produce before 1808, 1809 was about 220,000 *mans*, (about 7607½ tons.)

Anop-shehr Anóp-shehr, in 28° 23′ north and 78° 8′ east, is surrounded by a strong mud wall, in some places twenty or thirty feet thick, and is crowded with inhabitants. It appears to be more modern than the time of Akbar, not being noticed by Abú'l Fazl.

Hamilton's *Hindostan*, i.; Tieffenthaler's *Hindostan*, i. 122, 159; Ayeen Akbery, ii.

DOOAB. DOOM.

DOOM, *v.* Doom, *n.* Do'omful, Dooms or Do'mes-day, Do'mes-man. A. S. *dæm-an*, to think, to judge, to determine. See Deem.

The noun "*Dom, dome judicium, sententia, arbitrium*, a judgment, sentence, ordinance, decree. *Domesdæg; Dies judicii*, the day of judgment." Somner.

To judge or adjudge, to sentence, determine or decree.

> And so þilke Brutayne of þis lond com
> More þoru strengþe as ge yseþ, þan þoru ryȝt *dom*.
> *R. Gloucester*, p. 95.

> Alas! were was loue þo, suiche *domes* to *deme*.
> *Id.* p. 562.

> Þat mýht last tille *domesday*.
> *R. Brunne. Preface*, 189.

> And when ich *deme domes*. and do as treuthe tetcheþ
> Thou is Racio mý ryhte name.
> *Piers Ploukman. Vision*, p. 273.

> Bote þes þre þat ich spak of. on *domesday* defenden
> Elles is in ydel. al oure levýnge here.
> Oure preýers and oure penaunce. *Id. Ib.* p. 262.

> For countiþ he no kýnges wraýthe. whan he in court sytteþ.
> To *deme* as a *domesman*.
> *Piers Ploukman. Vision*, p. 382.

> For neither the fadir jugith ony man, but hath gouun ech *doom* to the sone. *Wiclif. Jon*, ch. v.

> Be thou consenting to thin adversarie soone, while thou art in the weye with him, lest peraventure thin adversarie take thee to the *domesman*, and the *domesman* take the to the mynistre, and thou be sent to prisoun.
> *Id. Matthew*, ch. v.

> And alle tooken Sostenes prynce of the synagoge and smoten him bifore the *doom-place*.
> *Id. The Dedis of Apostlis*, ch. xviii.

> But in this maner *domes* of men discordē, yᵗ thilk men that some folke *demen* worthy of mede, other folke *deme* hem worthy of turment.
> *Chaucer. The fourth Booke of Boecius*, fol. 235.

> What should I make lenger tale
> Of all the people that I say
> I could not tell till *Domesday*.
> *Id. The third Booke of Fame*, fol. 281.

> Gret wonder is, how that he coud or might
> Be *domesman* of hire dede beautee.
> *Id. The Monkes Tale*, v. 13408.

These stage-applauses therefore must needs be sinful in all these respects, as Tertullian, Cyprian, Nazienzen, Eusebius, Chrysostome, Augustine, Salvian, with sundry modern Christian authors, have already *doomed* them to our hands.
Prynne. Histrio-Mastix, part i. act v. sc. 11.

> What frantick fit (quoth hee) hath thus distraught
> Thee, foolish man, so rash a *doom* to giue?
> What iustice euer other iudgement taught,
> But he should die who merits not to liue?
> *Spenser. Faerie Queene*, book i. can. 9.

For our own parts, we owe no malice to the persons of any of the prelates, but would lay our necks under their feet to do them good as they are men, but against the usurpation of their power, as they are bishops, we do profess ourselves enemies till *Doomsday*.
State Trials, Charles I. Anno 1637. *Proceedings against Bastwick, Burton, and Prynne.*

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But he that without any end of charity or institution shall tell lies only to become ridiculous in himself, or mock another, hath set something upon his *Doomsday-book*, which must be taken off by water or by fire, that is, by repentance or a judgment.

Taylor. Sermon 24. part ii.

And by th' infectious slime that *doomful* deluge left
Nature herself hath since of purity been reft.

Drayton. Poly-olbion, song 9.

And all those airy shapes you now behold,
Were human bodies once, and cloth'd with earthly mold.
Our souls not yet prepar'd for upper light,
Till *Doomesday* wander in the shades of night.

Dryden. The Flower and the Leaf.

O'er him, whose *doom* thy virtues grieve,
Aerial forms shall sit at eve,
And bend the pensive head;
And, fall'n to save his injur'd land,
Imperial honour's awful band
Shall point his lonely bed!

Collins. Odes. Ode to a Lady on the Death of Col. Charles Ross.

Domesday Book, one of the most ancient and valuable Records of England, is the Register made by command of William the Conqueror, from which judgment was to be given upon the value, tenure, and services of lands therein described.

Date and Names.

The exact time of the Conqueror's undertaking this Survey is differently stated by Historians, who have variously designated it by the names of *Rotulus Wintoniæ, Scriptura Thesauri Regis, Liber de Wintonid*, and *Liber Regis*. Sir Henry Spelman adds, *Liber Judiciarius, Censualis Angliæ, Angliæ Notitia et Lustratio*, and *Rotulus Regis*. The author of the *Dialogus de Scaccario* deduces its etymology from *Doom's day*, i. e. as certain in its decisions as the day of final doom. The *Book of Bermondsey* referred to by Stow (*Annals*, 118, ed. 1631,) says it was laid up in the King's Treasury (either at Westminster or Winchester) in a place called *Domus Dei*, whence *Domesday* has been corrupted. From a memorial of the completion of the Survey, at the end of the second volume, it is evident that it was finished in the year 1086; and from an attentive comparison and consideration of several passages contained in the Record, that date is not only confirmed, but there is also reason to believe that, by the multiplication of subordinate inquests, the work must have been completed in a short time, and that, from a transcript or abridgement of the returns from the different counties, the great Register was afterwards formed, which has ever since been known by the name of Domesday.

Origin and object.

Concerning the object of this Record Historians are not agreed. Ingulphus, Abbot of Croyland, affirms, that this Survey was made in imitation of the policy of Alfred, who, at the time he divided the kingdom into counties, hundreds, and tythings, ordered an inquisition to be taken, which was digested into a register, called the Roll of Winchester, from the place where it was deposited. There is, however, strong reason for doubting the formation of such a Survey in the time of Alfred, as we have only one solitary authority, Ingulphus, for its existence; and the most diligent investigation, among the records either of Saxon or later times, has not been able to recover the slightest indication that such a Survey was ever known. The *Domboc* of Alfred, which has perhaps led to this mistake, was plainly a Code of Laws; not a Survey. (Turner, *Hist. of Anglo-Saxons*, iii. 302.) The separation of Counties also is known to have been a division long anterior to the time of Alfred. As the Saxon Chronicle, under the year 1085, enters very minutely into the motives for the formation of Domesday, the account therein contained is generally received as being most correct. From that venerable fragment of early English history we learn, that, in the nineteenth year of King William's reign, an invasion was apprehended from Denmark; and the military constitution being then laid aside without the substitution of any other in its stead, the kingdom was defenceless, which occasioned the King to bring over a large army of Normans and Bretons, who were quartered upon every landholder, and greatly oppressed the people. This apparent weakness, together with the grievances caused by a foreign force, might cooperate with the King's remonstrances, and the more readily incline the Nobility to listen to his proposals for putting them into a better posture of defence: for, as soon as the danger was past, the King held a great Council to inquire into the state of the nation; the immediate consequence of which, was the compiling of the great Survey, called Domesday Book, which was finished the next year, (A. D. 1086;) and in the latter end of that very year, the King was attended by all the Nobility at Sarum, where all the principal landholders submitted their lands to military tenure, became the King's vassals, and did homage and fealty to his person.

Mode of execution.

For the adjusting of this Survey certain Commissioners, called the King's Justiciaries, were appointed, who probably associated to themselves some principal person in each County: and these inquisitors, upon the oaths of the Sheriffs, the Lords of each Manor, the Presbyters of each church, the Reeves of every hundred, the Bailiffs and six Villans of every village, were to inquire into the name of the place,—the person who held it in the time of King Edward the Confessor, and who was the present possessor; how many hides of land the manor contained; how many carrucates or plough lands were in demesne; how many homagers, villans, cotarii, servi, freemen, and tenants in socage there were; what quantity of wood, meadow, and pasture; how many mills and fish-ponds; how much was added or taken away; what was the gross value in King Edward's time; and how much each freeman or soc-man respectively had. The whole was to be trebly estimated;—first, as the estate was held in the time of Edward the Confessor; then, as it was bestowed by King William; and, thirdly, as its value stood at the formation of the Survey. The Jurors were, further, required to state whether any advance could be made in the value. The inquisitions, having been taken, were sent by the Justiciaries to Winchester, where they were methodically arranged and entered into a Register which is still extant. The four northern Counties of Durham, Cumberland, Northumberland, and Westmoreland are not described in the Survey; neither is Lancashire under its proper title. As the three northernmost Counties had suffered greatly from the Conqueror's revenge, as well as from the frequent inroads of the Scots, it is not improbable that the Royal Commissioners might find it impossible to take any exact survey of them; and the whole of the country between the rivers Tees and Tyne, forming the County of Durham, had been conferred by Alfred on the Bishop

of that See, who at the time of the Conquest was reputed a Count Palatine.

Original uses, and consequences of this Survey.

By the completion of the Domesday Survey, William I. acquired an exact knowledge of the possessions of the Crown. It afforded him the names of the Landholders, who were chiefly his soldiers and ministerial dependents; though the churches and monasteries continued to retain their ancient patrimony, in some instances with considerable additions from the Conqueror himself. This Survey also enabled him to fix on the property of each landholder his proportion of Danegeld, (*q. v.*) which had been revived at an early period of his reign; although the produce of this odious tax was greatly diminished by various exemptions claimed by the Clergy and Religious-houses, by the great Lords and Barons, &c. who held by military service, and by others who pleaded special grants of exemption from the King.

Present uses and authority in Courts of Law.

Independently of the immediate uses of this Survey to the Conqueror, it is to this day a record of no small importance to the Historian and to the Antiquary, from the light it throws upon the different classes of persons, into which the English people were at that time divided; the different denominations of lands, their culture, and measurement; the different denominations of money, and the persons and places that enjoyed the liberty of coinage; territorial jurisdictions and franchises; besides various ecclesiastical and historical matters, and many curious illustrations of ancient manners and customs. But the Historian and Antiquary are not the only persons interested in this venerable document. It has always been considered as a Record of the highest authority in the Courts of Law, and has been preserved from the time of William the Conqueror with the most scrupulous attention. Appeals to the decision of this Survey occur so early as the reigns of Henry I. and King John; in subsequent reigns the pleadings in ancient demesne are extremely numerous, and the proof of ancient demesne still rests with the Domesday Survey. Other cases, in which appeals are made to its evidence in our Courts of Law, are, in proving the antiquity of mills, and in setting up prescriptions *in non decimando*, that is, to be absolutely discharged from the payment of tithes; and as most of the Religious-houses were exempted generally from paying tithes of lands in their own hands, Domesday Book, in consequence of the paucity of dates in early documents, is frequently the only evidence which can be adduced that the lands, for which a discharge is claimed, were actually vested in such Monastery or Religious-house.

Present state of Domesday Book.

The original manuscript of Domesday Book is in two volumes, which are carefully preserved, among other valuable Records, in the Chapter-house, at Westminster. The Survey is written on vellum of singular fineness and beauty, partly with red, but chiefly with black ink: and notwithstanding the long series of years which have elapsed since it was finished, it is still legible with great ease. The first volume is a large folio, written on three hundred and eighty-two pages of vellum in a small but plain character, and in double columns on each page: it contains a Survey of a large proportion of the Counties in England, with the exception of Northumberland, Westmoreland, Durham, and part of Lancashire, which were never surveyed for the reason above noticed. The second volume is a small folio, written on four hundred and fifty double pages of vellum, in single columns, and in a rather larger character than the other volume; it contains the Counties of Essex, Norfolk, and Suffolk. Part of the County of Rutland is included in Northamptonshire; and part of Lancashire in the Counties of York and Chester. The order pursued in each County is this: the King's name and lands are first set down; then, those of the Church; and these are succeeded by the names and lands of the Nobles, according to their rank, who held of the King *in capite*.

Publication.

In the year 1767, in consequence of an address from the House of Lords, his Majesty, George III. gave directions for the publication of Domesday Book, among other Records. A fac-simile edition, with metal types, was commenced in 1770, and completed in 1783, under the superintendence of Mr. Farley, Deputy-Keeper of the Records in the Chapter-house; and in 1811, under the direction of the Commissioners on the Records of the Realm, a folio volume was published, containing copious and accurate indexes of the names of persons and of places, as well as of things; and to them is prefixed a very elaborate Dissertation on Domesday Book, by Henry Ellis, Esq., Keeper of the Manuscripts in the British Museum, from which the preceding account of this ancient Record is abridged. Still further, to illustrate this valuable and important Survey, the Commissioners subsequently caused to be printed a Supplemental volume of similar Surveys, of nearly coeval date, for Exeter, Ely, and Winton or Winchester, which appear to have been the original inquisitions, whence the general Survey was compiled, so far as relates to those districts: and as the County Palatine of Durham was not comprised within the Conqueror's Survey, they have deemed it expedient to add the contents of a similar Survey for that County, denominated the *Boldon-Book*, though its date is somewhat later. This Supplement to Domesday forms a large folio volume, and is enriched with a critical and historical Dissertation on the Records therein printed, together with appropriate indexes, by its Editor, Mr. Ellis.

DOOR,
Do'ORING,
Do'OR-BAR,
Do'OR-GUARDIAN,
Do'OR-KEEPER,
Do'OR-KEEPING,
Do'OR-NAIL,
Do'OR-NEIGHBOUR,
Do'OR-POST,
Do'OR-SILL,
Do'OR-STEAD,
Do'OR-WARDEN.

Goth. *dauro, daur*; A. S. *dora, duru*; Dutch, *deure, door*; Ger. *thure*; Gr. θύρα. Tooke considers the English preposition *thorough, through*, and the noun *door* to be the same word; differently written and applied; meaning

Door, gate, passage.

Chaucer writes the word in the *Persones Tale* twice *thorruke*; or as Tyrwhit writes it, *thurrok*, q. d. *thorough-fare*. And see the Quotation from Verstegan.

> Out of churche men hii driue, wepinde vnowe,
> & pitosliche hom selue wende out atte laste,
> & the *doren* after hom wepende loke vaste.
>
> *R. Gloucester*, p. 495.

> & rist atte churche *dore* he vel adoun akne
> To the erchebissope's fet. *Id.* p. 508.

And when sche cum to her chawmbur by an vtter *durre*, sche ran towarde churche as faste as sche myght.

R. Brunne. Preface, p. 197.

> For Jamýs þe gentil suggeþ in hus bokes
> þat feith withoute fet, [deeds] ýs febelere þan nouht
> And ded as a *dore-nayle*.
>
> *Piers Ploughman. Vision*, p. 22.

DOOR.

And alle þose wise weyes. weren to gederes
In an hous al bý shutt. and here *dore* barred
Crist cam ýn and al was closed.
Piers Ploughman. Vision, p. 374.

Treuly, treuli, I seye to you, he that cometh not in by the *dore* into the fould of scheepe, but stieth by another weye, is a nyghte theef and a day theef. *Wichf. Jon*, ch. x.

Get me a staf, that I may underspore,
While that thou, Robin, hevest of the *dore*:
He shall out of his studying, as I gesse,
And to the chambre *dore* he gan him dresse.
Chaucer. The Millereis Tale.

And when he seeth the bloude vpon ye vpper *door-poste*, and on the two syde postes: he will passe ouer the *doore*, and wyll not suffre the destroyer to come into youre house to plage you.
Bible, Anno 1551. *Exodus*, ch. xii.

I had rather be a *dore-keepe* in the house of my God, thē to dwell in the tētes of the vngodly. *Id. Ib. Psalm* 84.

Dure or *durh*. Now a *doore*, it is as much to say as *through*, and not improper, because it is a *durh-fare*, or *thorough* passage.
Verstegan. Restitution of Decayed Intelligence, ch. vi. p. 217.

At last he came vnto an iron *dore*,
That fast was lockt, but key found not at all
Emongst that bunch, to open it withall.
Spenser. Faerie Queene, book i. can. 8.

Who caught one good philip on the brow with a *dore-barre*.
Anonymous. Gammer Gurton's Needle, act v. sc. 2.

Guard of *dore-guardiens*; and was borne to be
Amongst th' Immortalls, that wing'd Deitie,
That in an instant, should doe acts would aske
The powers of others, an eternal taske.
Chapman. Homer. Hymne to Hermes.

If you ask me, why they did not hiss, and explode him off the stage; I can only answer, that they durst not do so, because the actors and the *door-keepers* were too strong for the company.
Cowley. On the Government of Oliver Cromwell.

Now to my *door-keeping*: I hope to pick something out of it.
Dekker. The Honest Whore, sc. x.

I haue eate no meate these fiue dayes, yet come thou and thy fiue men, and if I doe not leaue you all as dead as a *doore-naile*, I pray God I may neuer eate grasse more.
Shakspeare. Henry VI. First Part, fol. 143.

Their *door-neighbour* will not allow them a power to appoint the wages of their servants, much less may they usurp upon the right of God and his ministers, to alienate tythes from the support of his service and worship.
Spelman. On Tithes, fol. 165.

Though, sir, my nephew be as hard
To be entic'd from home as my *door-posts*;
This reformation may but be his part,
And he may act his virtues.
Mayne. The City Match, act i. sc. 1.

That every one of us hath within himselfe treasures laid up of contentment and discontentment, and certain turns of good things and evill; not bestowed, as Homer said, upon the *door-sill* and entry of Jupiter's house; but placed on each of our own mindes, the divers passions whereunto we are subject, do sufficiently prove and shew. *Holland. Plutarch*, fol. 129.

Dure-weard. A *doore-warder*, a *doore-keeper*, a porter.
Verstegan. Restitution of Decayed Intelligence, ch. vi.

With glewey wax some new foundations lay
Of virgin-combs, which from the roof are hung:
Some arm'd within *doore* upon duty stay,
Or tend the sick, or educate the young.
Dryden. Annus Mirabilis.

NURSE. Your only daughter's dead:
Dead as a herring, stock-fish, or *door-nail*.
Otway. The History and Fall of Caius Marius, act v. sc. 2.

The sinner, that is over much concerned in bad men's opinions of good men's actions, does, as it were, swear allegiance to the Devil, and let him bore his ear through with an awl, against the *dore-post*, sealing an engagement to perpetual bondage.
Boyle. Works, vol. vi. p. 16. *A Discourse against Customary Swearing.*

He [Hippocrates] adds, wheresoever there are great terrors in the night, and persons are beside themselves, jumping out of bed, and running out of *doors*; these things are said to proceed from Hecate, and the possession of heroes.
Farmer. On the Demoniacs of the New Testament, ch. ii. sec. 3.

I seem to myself a *door-keeper* at the Temple of Fame, taking a catalogue of those who have only attempted to enter.
Walpole. Catalogue of Engravers, vol. v. p. 117.

Just as the latch that is fastened to a *door* enters into the cavity of the catch fixed to the *door-post*, and there hooking itself, fastens the *door*; for it is properly, in this manner that one thread of a feather is fastened to another.
Paley. Natural Theology, ch. xxii.

Did nobody clog up the king's *door-stead* more than I, there would be room for all honest men.
Warburton, to Hurd. Letter 191.

DO'PPER, *v.* DO'PPER, *n.* DO'PPING, DO'P-CHICK. } i. e. *dip*. The Venetian *dop*, Mr. Gifford says, is the *dip*, a very low bow or curtesy. *Dop-chick*, also written *Dab-chick*, or *dob-chick*. See DAB.

With those—and a short line, as I shewed, to angle for a chub—you may dape or *dop*. *Walton. Angler*, part i. ch. v.

ORI. The Venetian *dop* this.
Ben Jonson. Cynthia's Revels, act v. sc. 2. and note.

——————— She, that shafts doth lone,
Shot dead the woman; who into the pumpe
Like a *dop-chicke*, diu'd; and gane a thumpe
In her sad settling.
Chapman. Homer. Odyssey, book xv.

This is a *doper*, a she Anabaptist.
Ben Jonson. The Staple of News, act iii. sc. 2.

FACT. Have you *doppers*?
2d HER. A world of *doppers*! but they are there as lunatic persons, walkers only: they have only to hum and ha, not daring to prophesy, or start up upon stools to raise doctrine.
Id. News from the New World. The World in the Moon.

Nothing doth render a man so completely Gentile; (not in an affected, or artificial way, consisting in certain postures or motions of the body, *dopping*, cringing, &c.)
Barrow. Sermon 27. vol. i.

DOR, *v.* DOR, *n.* DO'RRER } A. S. *dora*, a *dorre* or drone. Somner. Perhaps, as suggested in Skinner, from the verb, to *dare*, A. S. *dyrran*, q. d. *minaciter provocare*.

The *dor*, (says Gifford,) is the chaffer; and the allusion, to which Jonson is never weary of recurring, is to the desultory flight of this insect, which appears to mock, or play upon the passenger, by striking him on the face, and then flitting away preparatory, as it were, to a fresh attack. To this Cowley alludes: "A hundred businesses of other men fly continually about his head and ears, and strike him in the face like *dorres*." *Essays on Liberty*. Jonson always connects the idea of tricking, or outwitting, with *dorring*. *Buzzing*, the prevailing term for deceiving, in Addison's days, as well as that most hateful vulgarism, *humming*, so fashionable in our own, derived its origin from the same respectable source, and both refer to this imaginary mockery in the "droning flight" of the beetle.
Ben Jonson. Every Man in his Humour, act iv. sc. 4. note.

KIT. Abroad with Thomas! oh, that vilain *dors* me.
Id. Ib. act iv. sc. 6.

When we are so easily *dord* and amated with every sophisme, it is a certain argument of great defect of inward furniture and worth, which should, as it were, ballance the minde and keep it upright against all outward occurrents whatsoever.
Hale. Remains, part i. p. 14.

But this offer'd itselfe, so i' the way, I could not let it 'scape. heere he comes, whistle, be this sport call'd *dorring* the dottrell.
Ben Jonson. Bartholomew Fayre, act iii. sc. 2.

The *dor* or beetle, which you may find under cow-dung.
Walton. Angler, part i. ch. iii.

Or women loue to be belou'd
Of chaunge of clyents, or
Vncertaine wheare to find them, with
The eagle or the *dorr*.
Warner. Albion's England, book vi. ch. xxxi.

Mar. I would not receive the *dor*, but as a bosome friend
You shall direct me, still provided that
I understand who is the man, and what
His purpose, that pleads for me.
Beaumont and Fletcher. The Lover's Progress, act i. sc. 1.

——————— And gheese you, sir,
What *dor* unto a doating maid this was,
What a base breaking off?
Beaumont and Fletcher. Love's Pilgrimage, act iii. sc. 1.

Sy. And another. I will never bear this,
Never endure this *dor*.
Id. Woman Pleas'd, act iii. sc. 3.

DORADO, EL.

DORADO, EL. The name given by the Spaniards to an imagined country of America. For many years after the discovery of the New World, the Ophir of Scripture was supposed to exist in some concealed portion of its confines. Columbus gave out, either from an actual belief that he had found the Cipango of Marco Polo, or to suit the avaricious views of the Spanish Court, that the Cibao of Hayti was the true Ophir whence Solomon drew his immense treasures; and this declaration, though abandoned by the Admiral, was afterwards strengthened by the opinions of Vatable, the most learned Hebrew scholar of his age, in his *Annotations to the 9th Chapter of the IIId Book of Kings.**

Acosta, whose work on the history of the Indians is, unfortunately, so scarce, its unmutilated editions having been suppressed by the orders of the Spanish Court, enters very deeply and impartially into the discussion of the probable situation of Ophir, (in the usual acceptation of that word,) and his notions entirely coincide with those which are held by almost every sensible writer of the present age. He clearly shows that every unknown land found by the Portuguese and Spanish adventurers in both Indies, which possessed the smallest tokens of gold, was immediately dignified by the appellation of Ophir; of the real site of which no probable idea can be formed by a perusal of the inspired writers. Thus Hayti first received that name, and when its treasures were nearly exhausted, the district called New Granada succeeded to the vacant title. Peru was then for a length of time as firmly believed to be the true deposit of the sources of Solomon's wealth. The learned Friar, in conclusion, proves, by patient research, that there was no particular spot in the early ages so called; since the words Ophir and Tharshish were merely of similar import to the Hebrews, as the generalized word Indies is to the Moderns. From this notion, so universally received at the time of the discovery of the New World, (namely, that it was hence that Solomon acquired the precious metals,) probably arose these singular ideas of a country whose very soil was gold, which, about half a century after the conquest, prevailed uncontradicted throughout the civilized world.

El Dorado, or the Golden Country, was, however, chiefly confined to the unexplored regions between the Andes of New Granada and the Atlantic Ocean. The vast steppes of the Orinoco were soon found unfavourable to the desired discovery; and, on the final overthrow of the Peruvian empire, by the valour and cruelties of Pizarro, a report spread far and wide that the brother of Huascar and the unhappy Atabalipa had escaped from Spanish thraldom, with a multitude of his faithful subjects and unheard-of treasures, to worship the Sun in the manner of their progenitors. These wanderers from their native soil were said to have crossed the Andes, to have descended the vast tracts bordering on the Maranon, or that river itself, and finally to have taken up their abode amid the almost impenetrable wilds of Central Guiana. Here, in the bosom of a vast lake, named Parima, on an island the rocks and soil of which were gold, the expatriated Inca was reported to have built a city, which would become the wonder of the world.

Fired with this intelligence, Spanish avarice was roused to the uttermost pitch of excitation, and leader after leader marched with strong and chosen bands to sack the city of Manoa, or, as they stiled it, of El Dorado.

In 1531 Diego Ordaz made an unsuccessful attempt, with a large force. Juan Cortez entered the Amazons with a similar intention, with thirty men, but was never afterwards heard of. Sfloa and his two brothers with 200 men uselessly examined the whole length of the Amazons for the El Dorado. Juan Gonzales left Trinidad with like success; nor were Filip de Uren or Pedro Limpias more fortunate. The brave Caribs and Indians of Guiana resolutely withstood all attacks, and Limpias was slain by the Cacique Putima. Ortal, Ximenes de Quesada the conqueror of New Granada, Pedro de Orsua, and the tyrant Aguirre, followed in their steps.

In 1560 Sala, a Monk, entered Guiana, together with a missionary, his companion. They were guided by the natives, and perished after collecting a few plates and figures made of pure gold. De Serpa and Vargn met with a like destiny.

Caceres from New Granada, and afterwards Cereno, with three hundred followers, were equally disappointed. The latter perished in Guiana.

Delgado, taking advantage of the wars between the natives of the mountains and those of the low lands, experienced, at first, but few difficulties in his attempt, but after amassing some gold, and obtaining many prisoners, he was killed by an Indian. Raynoso and Montesinos are in the roll of names of these infatuated Spaniards, whilst the Portuguese and French were not inactive spectators of their attempts.* But Berreo, the Commander of Trinidad, had made the most useful researches, and these, together with the received opinions of his age, made such powerful impression on the mind of the enterprising Sir Walter Ralegh,

* For a learned and curious discussion on the subject of Ophir, see *Novus Orbis*, i. e. *Navigationes primæ in Americam, quibus adjunximus Gasp. Varenii discursum super Ophyræ Regiones, &c.* Roterodami, 1616.

* The Spaniards alone are supposed to have made about sixty abortive attempts to conquer Central Guiana.

that he determined to make a trial of his fortune in this magnificent attempt on the liberty and property of the last of the Incas. Ralegh was, in fact, dazzled by the fame of

> ——— Yet unspoil'd,
> Guiana, whose great city, Geryon's sons
> Call El Dorado:

and was attracted by the pompous accounts of Pedro Cieça de Leon, Gomara, and Garcilasso de la Vega Inca, in their Histories of Peru, that the conquest of Guiana would reap "a greater profit than Cortez obtained from Mexico, or Pizarro from Peru."

The city of Manoa, or, as the Spaniards called it, El Dorado, derived its title from *Manoayuna*, (*I do not spread*,) of the root of which verb the third person, *Manoa*, signifies *it spreads not*; and this name the Caribs of Guiana give to their lakes with much propriety; so that *Ciudad de Manoa*, in the Spanish histories, literally means the City of the Lake, and has nothing whatever to do with gold or silver. It was said by Martinez, who had, as he asserted, remained seven months a prisoner in it, to surpass in size and splendour all the cities put together which the Spaniards had conquered in the New or Old World. The lake, on a large island of which it was built, was salt, and 200 leagues in length. The soil of this isle was gold, the streets were paved with the same noble metal, and the jewels and other treasures of the Inca were beyond all calculation valuable. But to balance this temptation, it was unfortunately well known that whether El Dorado existed, or whether it did not, the natives of the interior Guiana were the most ferocious, the most warlike, and the most formidable of any of the Indian tribes which had ever met the Christians in arms; and moreover that in every conflict with their invaders, either Spaniards or Indians of the low lands, they had been uniformly successful.

It is well ascertained that this account was obtained by Berreo, and afterwards by Ralegh, chiefly from the MS. of Juan Martinez, the Commander of Artillery, under Diego Ordaz, who pretended, as we have already stated, that he had visited Manoa.

Martinez had been condemned to death by Ordaz for negligence in his charge of some ammunition, which had exploded; but his people, willing to save him, had set him afloat in a canoe, in a part of the country whence he might have a chance of escape. He returned sometime afterward, as he averred, by the whole length of the Orinoco to Trinidad, and went thence to Puerto Rico, where he composed the above and the following tale, probably either to save himself from farther punishment, or to excite curiosity and notice.

He said that he had been taken prisoner in his canoe by some natives of Guiana, who had never before seen a Christian. They led him about from one place to another, to show him to their wandering countrymen, and at last took him to their Capital, Manoa. Here the Inca, to whom he was presented, immediately recognised him as a Christian and Spaniard, for it was no very great length of time since his brothers, Guascar and Atabalipa had died, and that their Empire had been conquered by Pizarro. He received Martinez well, although it was evident that he had not forgotten his resentment against the conduct and cruelties of the Spaniards. Martinez dwelt seven months at Manoa, but he was never permitted to go out of the city, nor to walk in it without a guard, or without his eyes being covered. Towards the end of the seven months, he began to understand the language of the country, and was so great a favorite with the Inca, that he offered him the choice of remaining at Manoa, or of returning to his own country. Martinez preferred the latter, and was sent by the Prince to the Orinoco, with abundance of gold and presents. When he had arrived at the frontiers, the Indians of those regions and the Orinocopanis stripped him of all his riches, excepting two bottles of gold dust, which they imagined was the ordinary drink of the white men.

Martinez reached Puerto Rico in safety, and, as the narrator of his travels gravely adds, did not show his two bottles of gold, nor state that he had composed an account of his discovery, until he was on his deathbed. He most piously bequeathed his golden drink to the Church, and having named Manoa anew by the appropriate title of El Dorado or the Golden City, recommended his manuscript to the credulity of after generations.

Berreo obtained the manuscript of Martinez, and exerted himself as one of the most active adventurers in this chimerical pursuit; and they were his steps which Sir Walter Ralegh designed chiefly to follow.

It would occupy a greater space than we are able to afford, to detail the arduous attempts twice made by Sir Walter Ralegh to penetrate into the interior of Guiana. He had reached, as his guides informed him, within four days' journey of Maccureguari, the frontier valley of the Inca's kingdom, where, according to the same authorities, images of men, quadrupeds birds, fishes, &c. were made in gold, and whence came the golden plates they had observed in the possession of the Indians of the coasts; but here his followers became exhausted, his provisions and ammunition failed, the Indians, his allies, were not to be depended on, and Berreo, who watched his motions, daily expected reinforcements of Spanish troops to enable him to attack the English adventurers. Sir Walter, much against his will, was compelled to return to his ships, after having had his ears delighted by the continual averments of his allies, that Manoa was even richer than the Spaniards had represented it. But to convince the world, and Elizabeth in particular, of the truth of his story, he brought away two golden images, more "to show her Majesty the mode in which they were fabricated than for their value, which he had doubly paid for by presents of gold medals, with her portrait on them, to his Indian followers."

As a proof of the extent of the infatuation of these adventurers, we may take the following description given Ralegh by Topiawari, an Indian Chief, of the mode in which the gold of Manoa was found and used: "the greater part of the metal is not found in ore, but is taken from the Lake of Manoa, and from several rivers, where they find it in grains, and sometimes in small lumps. Those of Manoa add a little copper to it, to render it fit for working in the following manner. They take a large earthen pot full of holes, in which the copper and the gold are mingled. These holes are furnished with pipes whilst the pot is on the fire, and they blow continually through them until the metal is melted, when they pour it into moulds of earth or stone."

"I have brought with me," observes Sir Walter

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Ralegh, in his relation of his voyage to Guiana, "some ore, which I think as good as any in the world; but for want of workmen, instruments, and other things necessary to separate the metal, the discovery of it was useless. We saw a great number of places where the gold and silver shone. This was not at all Marcasite, but truly that which the Spaniards call *Madre de Oro*."

With Topiawari, the friendly Indian Chief, Sir Walter left two hostages as tokens that he would return; their names were Goodwyn and Sparrow; and charged the latter to trade at Maccureguari, and reconnoitre the country of the Inca's frontiers as attentively as possible, as well as to penetrate, if possible, to Manoa, the Capital. These unhappy people who staid behind were, of course, subjected to great hardships. Goodwyn, (it was said by some Spaniards taken prisoners by Captain Keymis, in a subsequent useless voyage in 1596,) had been devoured by a tiger; and Sparrow, or Sparrie, after being captured by the Spaniards, was sent to Spain, nor did he revisit England until 1602.*

After this failure, Sir Walter in 1597 despatched a vessel to obtain further intelligence, but owing to contrary weather, this mission was useless; and in 1598 he himself again equipped another expedition, in which he had the misfortune to lose his son, and to be totally defeated by the Spaniards.

The Caribs of Guiana on the shores of the Orinoco are at perpetual variance with the Spaniards, and still retain a tradition of an English Chief who many years since landed amongst them, and encouraged them to persevere in enmity with the Spaniards, promising to return and settle amongst them, and afford them assistance; and it is said that they preserve an English Jack, or ship flag, which he left them, that they might distinguish his countrymen. This was undoubtedly Sir Walter Ralegh.

Since the period of Elizabeth, many fruitless attempts have been made by missionaries and adventurers to explore the interior of Central Guiana, but all have been completely foiled by the vigilance and courage of the natives. That the country contains some gold there is no doubt, but the story of the Inca and his Peruvians, of Manoa and of El Dorado, has been long exploded as fabulous.

A surgeon, from the Dutch possessions in Guiana, in 1740, obtained permission from the Governor to explore the interior, in hopes of reaching the Golden Lake of Parima, which even at so late a period, it appears, held out strong temptations to adventurers. He ascended the river Essequibo with several Indians, to the distance of three hundred miles from the sea, and there crossed the country by means of its numerous lakes and streams, occasionally carrying his canoe, till he fell in with a branch of the Rio Blanco, by which he descended to the Great Black River or Rio Negro, and to the Amazons. Here his Indians left him, as he thought proper to fix his residence amongst the Portuguese settlers. Bancroft, in his *History of Guiana*, with great probability, conjectures that this surgeon was the same traveller who was seen by Mons. de le Condamine in 1743, and who is called Nicolas Hortsman by that writer. Condamine, in the relation of his enterprising voyage down the Amazons, mentions Hortsman as a native of Hildesheim.

Condamine gives several conjectures concerning the Golden Lake and city of Manoa, in the *Relation abrégée d'un Voyage, &c. en descendant la Rivière des Amazones*, Maestricht, 1778.

Gumilla also enters largely on the question in his *Orinoco Illustrada*, and seems very much inclined to believe that the Golden City of the fugitive Inca is actually in existence.

Humboldt passed over a great extent of country, along the chain of the cataracts of the Orinoco, but was prevented from exploring the sources of that river, and from visiting the locality of the supposed Lake Parima, whence it was supposed to flow, by a diminutive race of Indians, the Guayecas, who display the utmost courage and activity in defending their possessions. These people have resisted all persuasion to become the converts of the Monks who visit their frontiers, and have equally defied the armed force which generally accompanied these Missionaries

The name El Dorado is now confined to two spots, one a mountain of the Cordillera of the cataracts of the Orinoco, the proper name of which is Ucucuamo, which being in great part composed of shining yellow mica, deceived the adventurers who fancied they had discovered an entire mountain of gold. The Cordillera which stretches along the Manoa southwards, here turns eastward towards the mountain ranges of French Guiana, where its form is almost unknown, as the Caribs keep all intruders from penetrating it.

The second spot is not so well defined. It is the Island of El Dorado in Lake Parima, or Parana Pitinca. Here also it is supposed that a rock of glittering mica gave rise to much of the wonderful story we have been relating.

The Lake is said to be in 3° 40′ north latitude and 45° 20′ west longitude, and to give birth to a large river called Parima or Rio Blanco, which joins the Rio Negro and Amazons by means of another called the Joa Parana. La Cruz lays down the source of the Orinoco in Lake Ipava in 5° 5′ north latitude, and makes it flow thence by an almost circular course, enter the Lake Parima to the south-east, and issue by two outlets towards the north and south. But more modern Geographers doubt this nice tracing of the river in most of its points; and even the existence of Lake Parima and its glittering Island El Dorado is reasonably questioned; the latest maps making the sources and flow of the Orinoco nearly as much a mystery as those of the Niger.

As Lake Parima and El Dorado Island are yet uncertain points on the best modern maps, it will be necessary to state that the chief information about this question and of El Dorado the Wonderful, is to be found in the *Histories of the Incas of Peru* by Herrera, De Laet, Gomera, Cieça de Leon, and Garcilasso de la Vega Inca. In Acuña's *Amazons*, English edition, 1698, the original of which was totally suppressed, and which also contains Grillet and Bechamel's *Travels in Search of Lake Parima*. In Gumilla's *Orinoco Illustrada*. In Sir Walter Ralegh's *History of the World*; in his *Relation of his Voyage to Guiana*. In Hackluyt's and Purchas's *Rare Collections of Voyages and Travels*; and in Humboldt's *Personal Narrative of his Travels in the Equinoctial Regions of America*.

* In Purchas's *Pilgrims*, vol. iv. p. 1247, is "a description of the riche country of Guiana, and the mighty river Orenoco, written by Francis Sparrow, left there by Ralegh in 1595."

DORAENA, in *Botany*, a genus of the class *Pentandria*, order *Monogynia*. Generic character: calyx five-cleft; corolla of one petal, five-cleft; stigma emarginate; capsule superior, one-celled, one-valved, many-seeded.

One species, *D. Japonica*, native of Japan. Persoon.

DORCATOMA, in *Zoology*, a genus of *Pentamerous Coleopterous* insects, belonging to the family *Serricornes*, founded by Herbst.

Generic character. Antennæ composed of nine joints, the three last much the largest, forming a tooth or pectinated club.

These insects very much resemble the *Ptini*, but their body is more rounded. The following species is the type;

D. Dresdensis, Herbst, and Fabricius. Figured by Herbst. *Coleopt.* iv. fig. 8; Panzer, *Faun. Germ. fasc.* xxvi. pl. x. Found in Sweden.

Dejean mentions four other species under the name of *D. bovistæ* and *D. ruberis* of Schœnh.; *D. zusmehausense*, Sturm; and *D. museorum*, Dejean. The three first found in Germany, and the fourth in Cayenne.

DO'RCER, or Do'SSER, Do'RSAL. } Mid. Lat. *dosserum*; Fr. *dorsiere*, from Lat. *dorsum*, the back; because it was placed upon the *back* of beasts of burden. Junius.

> Or makea of these paniers
> Or else hutches or *dossers*.
> *Chaucer. The third Booke of Fame*, fol. 284.

> Now if Tyndall when he shall perceue how blindly the deuil hath led him here about, and made him to fall in the diche with his *dosser*, & breake all his egges, & quayle thus all conclusion, wouldе for shame sake any further shyft, &c.
> *Sir Thomas More. Workes*, fol. 657 *The first Part of the Confutation of Tyndall.*

> ——————— I may meet her
> Riding from market one day, 'twixt her *dossers*.
> *Beaumont and Fletcher. The Little Thief*, act i. sc. 1.

> ——————— Now you are fain
> To hire a ripper's mare, and buy new *dossers*.
> *Id. The Noble Gentleman*, act v. sc. 1.

> The milk-maids' cuts shall turn the wenches off,
> And lay their *dossers* tumbling in the dust.
> *Anonymous. The Merry Devil of Edmonton.*

> For every *dorser* of provisions, 6d. per day.
> *State Trials. Charles II.* 1682. *Proceedings against the King and the City of London.*

> Several of the smaller species of whales have been known to stray up the Thames; a kind of Grampus, with a high *dorsal* fin has been taken within the mouth of the river.
> *Pennant. London*, p. 633.

DORCHESTER, a Borough and the chief Town in the County of Dorset, the *Durnovaria* (*passage of the Varia*, a British name of the river Frome) of Antonius, and *Dunium* of Ptolemy, stands about six miles from the Bristol Channel, in an ascent above the river Frome, which bounds it on the north, and opens on the south and west to rich corn fields and pleasant downs. It is a clean and handsome Town, forming an irregular square, containing three Churches, St Peter's, All Saints, and Trinity, a Town and Shire Hall, and a well-constructed Gaol. It was substantially walled by the Romans, but the last remains of this fortification were demolished in 1802. Dorchester was a Roman station on the *Via Iceniana*. Under the Saxon Government it held considerable importance, having received from Athelstan the grant of two mints, a privilege extended by him only to cities and walled towns. In 1003 it was besieged and burned by the Danish Sweyn. During the Civil war of the Commonwealth it is termed by Clarendon the magazine whence the other places were supplied with principles of rebellion; nevertheless, in 1645, Cromwell's own quarters were beat up here by General Goring with an inferior force, and the Royalists obtained a signal success. It was at Dorchester that Judge Jefferies held his Bloody Assizes in September 1685, after the fatal close of the Duke of Monmouth's enterprise. In one day 292 persons pleaded guilty, on an understanding that they should find mercy, nevertheless eighty were ordered for execution. The Borough of Dorchester returns two Members to Parliament. Serge and broad cloth are manufactured in it, and the ale which it produces is well known throughout England. Population in 1821 2743. Distant 15 miles west from Blandford and 119 west from London.

On a plain in the open field, about a quarter of a mile south-west from the town, close to the Roman road leading to Weymouth, stands a Roman Amphitheatre, known at present under the name of *Maumbury*; *Maum* being a provincial word (chiefly used in Oxfordshire) to signify white clay or chalk land, the substance of which this great work is chiefly composed. It occupies above an acre of ground, and is computed by Stukely (*Of the Roman Amphitheatre at Dorchester*) to have been capable of containing nearly 13,000 persons. It is supposed to have been constructed during the Government of Agricola, and is the most perfect antiquity of its kind now remaining in England.

Poundbury Camp, (conjectured, somewhat wildly, to be a corruption of *pomarium*,) about half a mile west of Dorchester, on the bank of the Frome, to which it descends very abruptly, is variously attributed, by Stukely to the Romans in the time of Vespasian, by Camden and Speed to the Danes during the siege of Dorchester by Sweyn. *Maiden Camp*, one mile south-west of the Town, one of the strongest and most extensive in England, is surrounded by a triple *fossa* and *agger*, the innermost of which is nearly a mile and a quarter in circumference. King, in his *Munimenta Antiqua*, (i. 39,) ascribes it, apparently with much reason, to the Ancient Britons rather than to the Romans.

DORDOGNE, a Department of France, which consists of the whole of the Old Perigord, with a few communes of the Limousin. It adjoins the Departments of the Gironde, Charente, and Correze. Its superficial extent is about 3600 square miles, and the population 425,000, of whom only 8500 are Protestants. It was at first divided into nine districts, but now consists of the five Arrondissements of Perigueux, (the Capital,) celebrated for its pies and potted meats, Bergerac, Sarlat, Riberac, and Nontron. The south of the Department, particularly the banks of the Dordogne, the Vezere, and the Ile, is very fruitful; but the north is mountainous, and covered with wood; the deficiency of corn being supplied by chestnuts and potatoes. There are in it a few manufacturing establishments, viz. for hardware, paper, glass and pottery. Wine, oil, and cattle, form the chief articles of export. Of wine, 150,000 hogsheads is accounted an average vintage; of horses, the number is comparatively small; but the cattle, and still more the sheep, are numerous.

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In Nicholson's *Journal*, xiii. 152, will be found a Paper by M. Lagrave Sorbie, *On a peculiar fluctuation of the River Dordogne*, (which gives its name to the Department) called *Mascaret*. The Ile is the only other navigable river of this Department.

DO'RIAN, Do'RICK, Do'RISE. } Fr. *dorique*; It. and Sp. *dorice*; Lat. *dialectus Dorica*; Gr. διάλεκτος δωρική. One of the five dialects of the Greeke tongue, which the *Dorienses*, a people of Greece, used in their common speech and writings. Minshew. See DIALECT, *ante*.

Plato had good reason to reject them both: and therefore he chose the *Dorian*, as that which is most beseeming valiant, sober, and temperate men. *Holland. Plutarch*, fol. 1021.

Most of the Historiographers declare that Orpheus, who was the ancientest of all the poets, wrote in the *Dorick* dialect. *Cudworth. Intellectual System*, fol. 296.

Which if it be true, then those Orphick fragments, that now we have, (preserved in the writings of such as did not *dorize*) must have been transformed by them out of their native idiom. *Id. Ib.*

The DORIAN mood in ancient music (Δώρια ἁρμονία) is thus described by Athenæus, (xiv. 5,) τὸ ἀνδρῶδες ἐμφαίνει καὶ τὸ μεγαλοπρεπές, καὶ ὁ διακεχυμένον οὐδ' ἄκρον, ἀλλὰ σεμνοπρεπὲς καὶ σφοδρὸν, οὔτε ποικίλον, οὐδὲ πολύτροπον, a passage which is almost literally translated by J. Scaliger, *Poet.* i. 9. So also Lucian assigns τὸ σεμνὸν as its characteristic. (*Harmonides.*) Such is the measure to which Thucydides represents the Lacedæmonians advancing at the battle of Mantinea, which there can be no doubt was the Dorian. The Argives and their Allies rushed forward angrily and impetuously; the Spartans, on the contrary, βραδέως, καὶ ὑπὸ αὐλητῶν πολλῶν νόμῳ ἐγκαθεστώτων, a passage upon which Milton is the best commentator. In the gathering of the fallen Angels

Anon they move
In perfect phalanx to the *Dorian mood*
Of flutes and soft recorders; such as raiss'd
To heighth of noblest temper heroes old
Arming to battle, and *instead of rage*
Deliberate valour breath'd.
Paradise Lost, book i. l. 549.

This is precisely the ἕνα ὁμαλῶς μετὰ ῥυθμοῦ βαίνοντες, προὔλθοιεν, which Thucydides, in continuation, assigns as the reason for this choice. (v. 70.) See also J. Pollux, *Onomasticon*, iv. 10.

Milton, in another place, (*Areopagitica*,) uses *Dorick* instead of *Dorian* to the same purpose. "No music must be heard, or song be set or sung but what is grave or *Dorick*;" yet *Dorick*, in English, is generally employed as an equivalent to the pastoral style, derived as it were from Theocritus. Thus Sir Henry Wotton, in his letter to Milton on *Comus*, speaks of the "certain Dorique delicacy" of the songs and odes, or as Warton well paraphrases the expression, "the pastoral mellifluence of its lyric measure." So, too, the Poet himself describes his own *Lycidas*.

Thus sang the uncouth swain to the oaks and rills,
While the still Morn went out with sandals gray;
He touch'd the tender stops of various quills,
With eager thought warbling his *Dorick lay*. 186.

DORIDIUM, in *Zoology*, a genus of shelless, belly-walking *Mollusca*, established by Meckel for the true *Aceræ*, differing from the genus *Bulla* by being destitute of a shell.

Generic character. Animal gasteropodous; head distinct; tentaculæ none; shell none.

This genus contains only two species:

1. *D. coriaceum*, Meckel; *Acera carnosa*, Cuv.
2. *D. membranaceum*, Meckel.

DORING or DARING, a mode of catching larks by a clapnet, and pieces of looking-glass. These are made to turn, and by their glitter allure the birds.

DORIPPE, in *Zoology*, a genus of *Decapodous* short-tailed *Crustacea*, belonging to the family *Canceridæ*, established by Fabricius, and adopted by Latreille and others.

Generic character. Shell reversed heart-shaped, flat; broadly truncated in before; eyes inserted on the anterior and lateral extremity, and each supported on a short, nearly cylindrical, curved pedicel; the second joint of the outer jawlike feet narrow, long, ending in a point; the four following feet long, extended, compressed, ending in a very long pointed tarsus; the third pair the longest of all the legs; the four last pair inserted on the back, small, prominent on the sides, ending in two short joints, of which the last form a kind of pincers with the others; the lateral antennæ long, setaceous, inserted above the middle pairs, which are folded, but are not lodged in a peculiar cavity made for their reception.

The *Dorippes* are characterised by their carapace being cut of in the front and not covering the hinder legs, which are recurved on the upper part so as to appear to be inserted on the back. This genus is distinguished from the *Raninæ*, by all the feet ending in acute points. They differ from the *Dromiæ* by the carapace being depressed, and covered with depressions and elevations conformable to the soft parts which they cover; sometimes their elevation represents a mask of the human face. The manners of the species of this genus are very little known, but they are generally found in deep water.

1. *D. lanata*, Latreille, the *Cancer lanatus* of Linnæus, and the *Cancer hirsutusalius* of Aldrovandus, *History of Crustacea*, lib. ii. 194, figured by Planetes, *de Conch. min. not.* pl. iv. fig. 6, which is very common in the Adriatic and Mediterranean Seas, where it is called *Facchino*, is the type of the genus.

2. *D. affinis*, Desmarest, the *Cancer lanatus of* Herbst, *Crust.* pl. xi. fig. 67. Only one species of this genus is known in the fossil state.

3. *D. Rissonia*, Desmarest, *Hist. Crust.* 119, which is a species similar to *D. nodosa*, a species found in the seas of Australasia.

DORIS, in *Zoology*, a genus of naked belly-walking *Mollusca*, the type of the family *Doridæ*.

Bodatsch, in his *Marine Animals*, (pl. v. fig. 5,) described a species of this genus under the name of *Argo*. Linnæus placed all the naked gasteropodous *Mollusca* with external gills in this genus. Bruguiere has since separated from it four genera, named *Scyllea*, *Tritonia*, *Cavolina*, and *Thetis*, from the form and position of the gills. Cuvier, from the consideration of the same organs, has separated from it two more genera, named *Eolida* and *Tergipes*; and several modern Naturalists have separated the genera *Ochidhorus* and *Laniogerus* of Blainville; *Themisto* and *Doto* of Ocken; and indeed the Linnæan genus has been separated into two orders by Blainville, according to the gill being placed round the anus, or on the sides. The following is the character of the restricted genus:

Generic character. Body creeping, rarely floating, oblong, flat, convex or subprismatical; surrounded by a membrane from the head to the tail; mouth anterior and inferior, trunk-shaped; tentaculæ four, two anterior, placed on the front of the body, retractile into a kind of calix or sheath; anus on the hinder part of the back, surrounded by the prominent gills; gills lobed or fringed; aperture of the organs of generation placed on the right side.

Cuvier, in the fourth Volume of the *Annals of the Museum of Natural History of Paris*, has given a very extended account of the anatomy of this genus, illustrated with several plates; he has divided the genus into three sections, according to the shape of the body.

A. *Body compressed, much larger than the foot.*

D. Argus, Lam. *Anim. sans Vert.* vi. 310; *D. Argo*, Lin.; *Argo*, Bodatsch, *Anim. Mar.* 65. pl. v. fig. 4, 5; *Ency. Méthod.* pl. lxxxii. fig. 18, 19. This was the first described species, and is found on various parts of the coast of England, and on the shores of the Mediterranean.

B. *Body subhemispherical, bordering the foot.*

D. verrucosa, Lin. *Sys. Nat.*; figured by Cuvier, *Ann. Mus.* iv. 467, pl. i. fig. 4, 5, 6. Found on the Isle of France.

C. *Body subprismatical, the mantle edging the foot.*

D. atromarginata, Cuv. *Ann. Mus.* iv. 475, pl. ix. fig. 6; *D. caudata*, Lamarck, *Anim. sans Vert.* vi. 313.

DO'RMANT, Do'rmancy, Do'rmer, Do'rmitive, Do'rmitory, Do'rture. Fr. *dormant*; Lat. *dormiens*, present participle of *dormire*, to sleep. Sleeping, reposing, leaning or lying in a state of repose; in a declining position; continuing or remaining at rest, in stillness, in tranquillity.

A *dormitory*; a place to sleep in; also of eternal rest; as a place for burying. *Dorture*, Fr. *dortoir*, q. *dormiture*. And see *Dormitorium* in Spelman.

> Þou may not ligge & slepe as monke in his *dortoure*,
> Þou salle rise vp & leape, & stirre vnto þe stowre.
> *R. Brunne*, p. 256.

> And her *dortoure* ydight, with dores ful strong.
> *Piers Ploughman. Crede*, C. I.

> His deth saw I by revelatioun,
> Sayde this frere, at home in our *dortour*.
> *Chaucer. The Sompnoures Tale*, v. 7437.

And therefore her stealying furthe of the *dorture* in the nighte; whiche was not once or twice wekely was not for spiritual business, nor to receiue reuelaciõs of God, but rather for bodely cõmunicaciõ & pleasure with her frẽdes.
Hall. Henry VIII. The twenty fifth Yere.

> That taught the stones to melt for passion,
> And *dormant* sea, to hear him, [Orpheus] silent lie;
> And at his voice, the wat'ry nation
> To flock, as if they deem'd it cheap to buy
> With their own deaths his sacred harmony.
> *Giles Fletcher. Christ's Triumph over Death.*

To the conduct of their predecessor, Queen Mary, it was an objection, that she had revived an ill precedent of prerogative taxation after a *dormancy* of centuries.
State Trials. James I. 1606. *The great Case of Imposition.*

Or to any shop, cellar, sollar, casements, chamber, *dormer*, and so forth. *Chapman. All Fools*, act iv. sc. 1.

Vnder sparring the gates, and bearing vp the *dormitorie* doore, they stabbed the adulterer with the rest of the covent thorough with their weapons.
Holinshed. The Description of Ireland, ch. iii.

Yet all the bitter noxious part of death shall be taken away, as far as concerns the faithful servants of Christ, the sting of death being by him pluck'd out, and so the grave turn'd into a *dormitory* or retiring-room, a place where the bodies rest in a sound sleep, till they be awakned into bliss.
Hammond. Works, vol. i. fol. 110. *Practical Catechism*, book v. ch. lxi.

Then he led us to a long gallery, like a *dorture*, where he showed us all along the one side (for the other side was but wall and window) seventeen cells very neat ones.
Bacon. New Atlantis.

> Into their cloisters now he broken had,
> Through which the monkes he chaced here and there,
> And them pursu'd into their *dortures* sad
> And searched all their cells, and secrets neare.
> *Spenser. Faerie Queene*, book ii. can. 12. fol. 351.

In his fallen state the law of nature is active in some things, but *dormant* in others. The best morals of the heathens are dashed with impure permission.
Bates. The Divinity of the Christian Religion proved by Reason, ch. ii.

He [Ireton] erected for himself a more glorious monument in the hearts of good men, by his affection to his country, his abilities of mind, his impartial justice, his diligence in the public service, and his other virtues; which were far greater honour to his memory, than a *dormitory* among the ashes of kings.
Ludlow. Memoirs, vol. i. p. 331.

This is the *dormitive* I take to Bedward.
Greenhill. Art of Embalming, p. 112.

There are other cases, especially in the progress of insect life, in which the *dormant* organization does not much resemble that which encloses it, and still less suits with the situation in which the enclosing body is placed, but suits with a different situation to which it is destined.
Paley. Natural Theology, ch. xxvii.

> Each chamber that he fancied best
> Was his the *dormitory* round,
> And, where at eve he chose to rest,
> Honour'd, thrice honour'd was the ground,
> And much the lucky nun was bless'd!
> *Cooper. Ver Vert*, can. 1.

DORMOUSE, *dormiens mus*, the sleeping mouse.

Maximilian what for lacke of money, and what for mistrust that he had in hys awne subiects, laye still lyke a *dormouse* nothynge doyne. *Hall. Henry VII. The seventh Yere.*

> The little *dormouse* leaves her leaden sleep,
> And with the mole up to the ark doth creep.
> *Drayton. Noah's Flood.*

But the most exquisite animal was reserved for the last chapter; and that was the *dormouse*, a harmless creature, whose innocence might at least have defended it both from cooks and physicians.
King. Art of Cookery, Letter 9. *To Mr.* ——

DORNICK, Darnick, Darnex, a sort of coarse table linen made at Tournay in the Netherlands, which town the Dutch called Dornick; carpets and stuff for hangings were formerly fabricated at the same place. By a singular coincidence, Dornoch a royal Borough in the shire of Sutherland in Scotland, has given its name to a similar manufacture.

DORONICUM, in *Botany*, a genus of the class *Syngenesia*, order *Superflua*, natural order *Corymbiferæ*. Generic character: scales of the calyx arranged in two equal orders; receptacle naked, down simple, seeds destitute of down.

Five species, natives of the south of Europe and North America. Persoon.

DOROPHORUS, in *Zoology*, a subgenus of *Pediculoid* insects, established by Nitzch, in the *Entomological Magazine*; he considers it as the first section of his genus *Philopterus*.

Generic character. Body broad; head very large; temples rounded with movable trabecules before the antennæ; antennæ of both eyes similar; the last ring of the abdomen of the male entire rounded.

These insects inhabit birds, but are rarely found in

DORO-PHORUS. — DORSET-SHIRE.

the Gallinacei. Professor Nitzch notices fourteen species, of which the following are most common:

1. *D. communis*, Ricinus; *Emberizæ*, Degeer, vii. pl. iv. fig. 9; *Pediculus curvirostræ*, Schrack, *Beitr.* pl. v. fig. 8; *Nirmus globifer*, Olfers. Found in most of the *Passerine* birds of Linnæus.

2. *D. atratus*, Nitzch; *Pediculus ocellatus*, Scopol. *Ent. Carn.*; *Pulex Corvi*, Redi, *Exp.* pl. xvi. Infesting the common Rook.

Situation and boundaries.

DORSETSHIRE, one of the southern Counties of England, borders on the English Channel, and is encompassed on the other sides by the Counties of Hants, Wilts, Somerset, and Devon; the first touching it on the east, and the last on the west. Prior to the existence of the Roman power in Britain, Dorsetshire was inhabited by the two tribes of ancient Britains denominated *Durotriges* and *Morini*, appellations which are supposed to signify Dwellers on the coasts of the Ocean. During the Roman period, it was included in their *Britannia Prima*; and subsequently by the Saxons, in the Kingdom of Wessex. They called it Dorsetta, a name which still implies bordering on the Sea. Its figure is very irregular, and its outlines exhibit various projections; but its extent, from east to west, may be stated at fifty-five miles, and from north to south, at about thirty-five. The whole length of its outlines is nearly 160 miles, and its superficial contents 1005 square miles, or 643,200 English acres. As the population, at the period of the late returns, was 147,400, this gives nearly 147 persons to each square mile, or much less than the average number throughout England. The increase of population in Dorsetshire, according to official statements, has been as follows:

Early inhabitants. Extent. Population.

Year.	Population.	Increase.
In 1700	90,000	
1750	96,400	7 per cent.
1801	119,100	25 per cent.
1811	128,900	8 per cent.
1821	147,400	14 per cent

The actual resident population of Dorsetshire in 1821 was 144,499 individuals, which consisted of 68,934 males and 75,565 females; the proportion of the former to the latter was therefore nearly as ten to eleven. The total number of families was 30,312, which were thus employed:

	Families.
In agriculture	14,821
In trade, manufactures, &c.	10,811
In other engagements	4,680

General surface.

Much of Dorsetshire is an open hilly country, and naked downs cover a large portion of its surface, and afford pasturage to numerous flocks of sheep. In some places these are intersected with rich and fertile vallies, which not only supply good pasturage for cattle, but yield excellent crops of all kinds of grain, and some of them also produce great quantities of cider. The Vale of Blackmore, and others towards the borders of Devonshire are celebrated for their luxuriance; while some of the southern districts are so barren and dreary, as scarcely to afford summer pasture to a few small and inferior sheep, besides supplying the neighbouring villagers with heath and turf for fuel. Yet even in these dreary tracts, cultivation has snatched something from the general waste, and a few smiling spots are to be seen as the marks of persevering industry and well applied skill. No parts of this County is very elevated, since the following are some of its highest points.

DORSET-SHIRE.

	Feet.	
Black Down	817	Hills
Bull Barrow	927	
Charlton Common	582	
Dumpdon Hill	879	
Nine Barrow Down	642	
Pilsdon Hill	934	

Sea coast. Portland Isle.

The coast of Dorsetshire runs into several points, the most noted of which are Portland Isle and Purbeck Isle. The first is a small peninsula, situated on the west of Weymouth, and connected with the mainland by a single ridge of pebbles, called Chesil Bank, which is about seventeen miles long. What is called the Island itself is about fourteen miles long and two broad, and consists chiefly of one mass of fine freestone rock, from which large quantities are annually exported to London and other places. This Island is inaccessible to vessels, except in one place; on the northern side near Portland Castle, a fortress is said to have been erected by Henry VIII.; there were lately existing some remains of an older castle, erected by William Rufus. The Island contains but one Parish, which includes seven villages, of these Chesilton is the largest. The others are Fortunewell, Raygown, Wakeham, West Town, East Town, and Southwell. Its most celebrated quarries are at Kingston, and the stone which they furnish, though harsh and unpleasant in its tints, has been largely used in building from the reign of James I. The coast of the Island is very dangerous, from a tremendous surf known as the Race of Portland, formed by the conflux of tides from the French and English shores. A handsome light-house has been erected on the beach.

Purbeck Isle.

Purbeck Isle, like that of Portland, is a peninsula, and occupies the south-east promontory of the County. In old writings it is called a forest, chase, and warren, and as late as the days of James I. it was the scene of a Royal Hunt. It is about twelve miles in its greatest extent, with an average breadth of seven. The face of the country is irregular, being intersected by ranges of hills. It has long been noted for its stone, the great mass of which is composed of various kinds of limestone, some of which take so good a polish as to resemble marble. The small village of Stowborough consisting of forty houses, has the reputation of being the mother town of Purbeck, and in corroboration of this tradition it may be remarked that it was once governed by a Mayor. Swanwich or Swanage, at the south-east extremity, five miles east from Corfe Castle, exports much stone, and has an excellent harbour. Population in 1821, 1607.

Soil.

The soil of Dorsetshire is various. On the Downs it is principally of a light chalky kind, on which the turf is remarkably fine; and those parts that are enclosed are noted for the excellence of the hay they produce. In many of the lower tracts of the County, the soil is a deep rich loam, some of the strongest of which is in the vicinity of Bridport. Most of the districts on the western side of the County consist of a sandy soil intermixed with flint. North of Sherborne, and in the Isles of Portland and Purbeck, it is a stone beach well

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Timber.

adapted for tillage. In the central parts of the County, the land is in general good. Timber is scarce, except in a few districts; but several plantations have lately been made for its future supply.

Rivers.

The rivers of this County are neither very numerous nor of great importance. The principal are the Stour, the Frome, the Piddle, and the Ivel. The Stour enters it from Wiltshire, near Gillingham, and after intersecting the eastern part of the County, it cuts off the western corner of Hampshire, and flows into the sea below Christchurch. The Frome rises near the western confines of Dorsetshire, and after passing Dorchester, falls into the sea at Poole harbour. The Piddle, which rises in the northern part of the County, also terminates in the same bay. The Ivel originates in several springs north-east of Sherborne, passes that place, and afterwards entering Somersetshire, joins the Parret. These rivers, however, are of little service to the inland navigation of the County, except the Stour, which has been rendered navigable from Christchurch to Gainscross, where it receives the Dorset and Somerset canal. This commences near Bradford, extends through the eastern part of Somersetshire, and terminates in the Stour. Its professed object is to form a communication between the Bristol Channel, the Severn, the Thames, and the southern coasts of the Island; as well as to supply the manufacturing towns of the neighbourhood through which it passes with coals, and other articles of consumption, and to afford them a more ready means of conveying the produce of their industry to a distant market.

Stour. Frome. Piddle. Ivel. Dorset and Somerset Canal.

Culture and vegetable products.

Dorsetshire may be denominated a grazing County, as much more attention is paid to that part of husbandry than to tillage, which in many parts is but imperfectly practised. Barley is the principal crop, and appears to yield the best returns, and about 1500 quarters of malt are annually made. Wheat is less cultivated, and is not unfrequently sown after a single ploughing. Flax and hemp are also much grown in the vicinities of Bridport, Beminster, and some other places. The seed is usually imported from Riga, and the produce varies from about 600 to 700 lbs per acre; but the crop is precarious, and depends more upon the season than those of common grain. Oil is usually extracted from the seed, and the husks are made into cakes for feeding cattle.

Live stock.

The cattle of Dorsetshire are chiefly of the dark-red Devonshire hue, particularly the oxen, which are frequently employed in the various operations of agriculture. This breed, however, is often found intermixed with the Hampshire and Wiltshire. The cows are chiefly used for the dairy, where quantity of milk, more than the colour or shape of the beast, is the object desired. Butter is therefore one of the staple products of the County, and considerable quantities are annually sent to other parts of the Kingdom, particularly to the Metropolis. Little attention seems to have been paid to their breed of horses, but that of sheep has long been noted. They are horned, with long small legs, and white faces. The body is rather long and thin, and the mutton well flavoured; but they are not so heavy as the Leicestershire. The wool is fine and short. The most peculiar property of the breed, however, is that of producing lambs at any time of the year; and hence it is from this stock that the London market is supplied at so early a period. The number of sheep in the County is estimated at 800,000, and about one-fifth or one-sixth of these are annually sold for the supply of other places. The yearly produce of wool is about 2,800,000 lbs, most of which is employed in the cloth manufactures of the west of England. Besides the peculiar Dorsetshire breed of sheep, there is a very small kind in the Islands of Portland, Purbeck, and the neighbouring coast, less in size, and equal in flavour to the Welsh. They are not subject to the rot, and they seldom weigh more than nine pounds a quarter.

Mineral, manufactures, and fisheries.

The only minerals of value in Dorsetshire, are the stone already mentioned, as neither coal nor metal has yet been discovered within the limits of the County. The chief manufactures are those of flax and hemp in the vicinity of Bridport, Beminster, and a few other places. Some coarse woollens are also made; and small quantities of silk are spun at Stalbridge and Sherborne. The fishery is of considerable importance to those parts near the coast, and great numbers of mackerel are caught from the middle of March to July. Herrings and other kinds of fish common to these shores are also found in abundance.

Division, &c. Titles.

Dorsetshire is included in the Diocese of Bristol, and contains 271 Parishes. It has nine Boroughs and twenty-two market Towns. Twenty Members are returned to Parliament by it, two for the County, and eighteen for the Boroughs. It also gives titles to the Dukes of Portland and Dorset; the Earls of Digby, Dorchester, Shaftesbury, and Sherborne; and to Viscount Bridport.

Wimborne Minster.

The principal places which we have not described separately, are *Wimborne Minster*, a town of great antiquity, the *Vindogladia* of the Romans, situated on the river Allen, near its confluence with the Stour. The Vin or Wim, from which it derives both its Roman and Saxon names, is a small brook on its north and east. Its Collegiate Church contains the tomb of King Ethelred, who was killed by the Danes, A. D. 872; a monument, however, as is evident from its style and the characters engraven on it, of much later date than that of the Prince whom it records. The Church is a Rectory in the gift of the Earl of Shaftesbury. Population in 1821, 1387. Distant six miles and a half north from Pool, 100 south-west from London.

Cranborne.

Cranborne is a small market Town near to the north-east borders of the coast, celebrated in Saxon and Norman time for its Monastery and its Chase, which extends almost as far as Salisbury. The Parish is 40 miles in circumference. Population of the Town in 1821, 1823. Distant 12 miles south-west from Salisbury, 93 west from London. At *Eastbury*, not far from it, Bubb Doddington expended £140,000. on a magnificent seat, which was pulled down and sold piecemeal after his death.

Gillingham. Stalbridge.

Gillingham is a yet larger Parish than Cranborne. Population 2246. Here Edmund Ironside defeated the Danes in A. D. 1016, and about one mile and a half from the church on the road to Shafton stood a splendid palace of the Saxon and Norman Kings. *Stalbridge* is a small market Town on the banks of the Stour, with a considerable stocking manufactory. Population 987.

Sturminster.

Sturminster Newton, on the Stour, has the remains of a very ancient castle, and a bridge of six arches. Population in 1821, 1617; chiefly employed in the manufacture of white baize.

Sherborne.

Sherborne, in the vale of Blackmore, was made an

Episcopal See about the year 705. It contained, at first, the Counties of Dorset, Bucks, Wilts, Somerset, Devon, and Cornwall. In 1075 the See was transferred to Old Sarum. The Cathedral, which is a noble structure, is now used as the Parish Church. It contains the tablet with Pope's epitaph to the Son and Daughter of William Lord Digby. Population in 1821, 6334; chiefly employed in woollen, cloth, linen, and silk manufactures. Distant 19 miles north-west from Dorchester, 116 from London. The centre of Sherborne Castle, Lord Digby's seat, in the neighbourhood, was built by Sir Walter Ralegh, to whom the manor, wrested from the Bishop of Salisbury by Elizabeth, had been granted. In like manner it was torn by her successor from the family of the unhappy Ralegh, and given to the Royal minion Carr.

Coker, *Survey of Dorsetshire*, 1732; Hutchins, *History and Antiquities*, &c. 1774, augmented by Gough. Boswell, *Civil Division*, &c. 1795.

DORSTENIA, in *Botany*, a genus of the class *Monoecia*, order *Tetrandria*, natural order *Urticæ*. Generic character: receptacle fleshy, dilated, orbicular or four-angled, containing the seeds in the pulp.

Nine species, mostly natives of the West Indies; the plants of this genus are remarkable from their singular large angled receptacle; the dried roots of several of the species produce the medicine called Contrayerva.

DORT, one of the most ancient Towns of the Netherlands, in South Holland, advantageously situated on an island formed by the Maese and the Biesbosch. It was first detached from the mainland by a dreadful inundation, which happened in 1421, and breaking down the dykes, swept away seventy-two villages, in which 100,000 persons perished. The Town is large and well built, and though protected only by a few towers, its natural position gives it considerable security. Among the public buildings is the Great Church, with its lofty tower and chimes, an elegant Town-house, the Exchange, the Church of St. Nicholas, and the different Hospitals.

The situation of Dort is highly favourable for trade, and the harbour sufficiently commodious; goods may be landed in the very heart of the City by means of two canals. Before the French Revolution, all vessels descending the Rhine or Maese were obliged to unload their cargoes here, and pay duty; this privilege, as well as the staple of Rhenish wine, has been abrogated; but these branches of trade, though no longer exclusive, are still extensive. Another important object of commerce is the timber brought in immense floats on the Rhine from Germany, and either prepared for different uses in the saw mills which skirt the Town, or exported unwrought to Britain, Spain, and Portugal. Here are several docks for ship-building; a brisk traffic is carried on in yarn, linen, and salt. The salmon fishing also is productive.

The brothers De Witt, so famous in the history of the United Provinces, were sons of the Burgomaster of this place; and Vossius was once superintendent of its College. In former times Dort was the residence of the Counts of Holland; and on the foundation of the Dutch Republic it became the first in rank of the towns of Holland at the States-general. In 1457 this place was in great part destroyed by fire; in 1618 and 1619 was held the famous Synod of Dort, an assembly of Protestant divines, which condemned the tenets of Arminius. The tract of land around the Town has been gradually drained since the great inundation. Two miles eastward are the remains of the ancient castle of Merwed. Dort contains 19,400 inhabitants, and is 11 miles south-east of Rotterdam, 15 north-northwest of Breda, and 36 south by west of Amsterdam. Longitude 4° 39′ 42″ east and latitude 51° 48′ 54″ north.

DORTHESIA, in *Zoology*, a genus of *Galliferous Hymenopterous* insects, established by Bosc, in the *Journal de Physique*, Fevrier, 1784, xxiv. 171, under the name of *Orthesia*, in honour of Abbé d'Orthez, who first discovered the insect on which the genus is founded.

The males are furnished with large half transparent wings, lying on the body in repose; trunk not perceptible; antennæ longer than the body, setaceous; the end of the body is furnished with a bunch of white hairs. The female is apterous, the antennæ short, filiform, reddish; brown body, two or three lines long, covered with a white farinaceous substance; trunk short, projecting between the legs, the end of the body, during the breeding season, furnished with a cottony bag, filled with down, in which the eggs are laid; the eggs are speedily hatched, and as the bag is fixed to the abdomen, they are supposed by some to come directly from the abdomen, and the insects consequently are considered to be viviparous. The larva has a farinaceous body, and lives on the leaves of *Euphorbia characias* and *E. pilosa*; they are fixed to the lower surface of the leaves, and they undergo their metamorphoses, leaving their skin attached to them. The males are rare, and retire after fecundation to the root of the plants, becoming covered with a permanent cottony coat.

Only one species of this genus has been described:

D. characias, Bosc, *Jour. de Phys.* xxiv. 171, pl. i. fig. 1, 2, 3. Found very abundantly in the neighbourhood of Nismes, and occasionally near Paris.

The name of *Dorthesia* has been given to an *Orthopterous* insect, the *Ripephorus subdiptera* of Fabricius, but the other genus was first named, and is therefore usually adopted.

DORYANTHES, in *Botany*, a genus of the class *Hexandria*, order *Monogynia*. Generic character: calyx, a partial spathe; corolla six-cleft, segments keeled, the three inner segments broad at the base; stamens nearly as long as the corolla; style three-furrowed, as long as the stamens; stigma three-lobed.

The only species known is *D. excelsa*, a native of New Holland, and one of the most magnificent of plants; in its habits it resembles the *Agave* and *Furcræa*; when flowering, it throws up a stem nearly twenty feet high, which is surmounted with a large bunch of scarlet flowers, somewhat resembling those of a Lily: it has flowered in several collections in England. See *Linn. Soc. Trans.* vol. vi. p. 211.

DORYCNIUM, in *Botany*, a genus of the class *Diadelphia*, order *Decandria*, natural order *Leguminosæ*. Generic character: calyx five-toothed, two-lipped; filaments subulate; stigma capitate; pod rather longer than the calyx, turgid, one and two-seeded.

Two species, natives of the south of Europe, and one native of the East Indies. Persoon.

DORYPHORA, in *Zoology*, a genus of *Coleopterous* insects, belonging to the section *Tetramera*, family *Cylindrica*, established by Illiger, who separated it from the *Chrysomela* of Linnæus.

Generic character. Last joint of the maxillary palpi much shorter than the last, second transverse, front of the sternum produced in the shape of a horn; body hemispherical or rounded; thorax strongly nicked in front; antennæ filiform, of eleven joints, the last joint slightly compressed, upper lip keeled, produced, rounded; jaws horny, arched, vaulted, slightly toothed at the upper edge, and ending in two or three blunt teeth; maxilla bifid, outer division rounded and hairy at the end, the other compressed and pointed, lower lip horny, produced, narrow, and slightly nicked; palpi unequal, the front formed of four joints, first small, second long, conical, the third broad, tun-shaped, the last short, cylindrical, truncated; the hinder or labial palpi triangular, the first joint small, the second large, and the third oval, oblong.

The species of this genus are proper to South America, and they are numerous, for Dejean mentions twenty-five, of which Oliver has described twelve.

1. *D. pustulata*, Oliv. n. 91, pl. i. fig. *a. b. c.* the *Chrysomela pustulata* of Fabricius, and the *Chrysomela undata* of Degeer, *Mém. Inst.* v. pl. xvi. fig. 9. Found in Cayenne.

2. *D. punctatissima*, Oliv. n. 19, pl. iii. fig. 39, the *Chrysomela punctatissima*, Fab.

DOSE, *v.* } Fr. *dose*; It. *dosa*; Gr. δόσις. That
DOSE, *n.* } which is *given*. Applied (particularly) to The portion of medicine *given* at one time; to a sufficient quantity.

He will rather take Absalom for his pattern, who invited his dear brother to a feast, hugged and embraced, courted and caressed him till he had well *dosed* his weak head with wine, and his foolish heart with confidence and credulity; and then in he brings him an old reckoning, and makes him pay it off with his blood. *South. Sermons*, vol. i. p. 515.

That which cures the manners by alternative physick, as I said before, must proceed by insensible degrees; but that which purges the passions, must do its business all at once, or wholly fail of its effect, at least in the present operation, and without repeated *doses*.

Dryden. Virgil. Æneis, Dedication, fol. 209.

The regulation of Doses has engaged the attention of numerous medical writers. Etschenreuter, a Physician of Ratisbon, published as far back as 1569, a work which he entitled Δραχμολῆγιον *seu Calculus perutilis et Medicis et Ægrotantibus, si scire desiderent quot grana singularium medicamentorum in Drachmâ und assumantur: item* Δραχμοτόμια *seu partium Drachmæ Dosis.* Theodorus Baltherus of Erlang, in 1719, produced a Tract *de Dosibus Medicinarum.* Dr. Latham appended an *Index showing the general Doses of Medicines* to a new edition of Dr. Healde's translation of the *London Pharmacopœia* in 1805. Dr. E. G. Clarke, in his *Conspectus* of the *Pharmacopœia* of London, Edinburgh, and Dublin, has treated on Doses, 1810; and Dr. Reece, in his *English Catalogue of Drugs*, gives Doses both for children and adults, 1810. Buchan, in his *Domestic Medicine*, App. 695, has stated the following proportions, which, however, should not be implicitly adopted; two-thirds of the Dose ordered for an adult may be given to a patient between the ages of 14 and 20, one-half between 9 and 14, one-third between 6 and 9, one-fourth between 4 and 6, one-sixth between 2 and 4, one-tenth between 1 and 2, and one-twelfth to all younger infants.

DOT, *v.* } See Dit. *Dot*, the noun, Tooke says,
Dot, *n.* } is merely the past participle of the A. S. verb *dyttan*, to stop up, to shut in. It is not made "to mark any place in a writing, but is what we call the full stop."

To express thousands the Rabbins usually place two *dots* over the units, that denominate the number of thousands.

Sharpe. Method of Learning the Hebrew Language, let. 1.

From East Cape to St. Maria van Deimen, the chart, though perhaps not equally exact is without any error of moment, except possibly in some few places, which are here, and in other parts of the chart, distinguished by a *dotted* line, and which I had no opportunity to examine.

Cook. Voyage, vol. ii. book ii. ch. vii.

DO'TAL, } Lat. *dos, dotis, dotalis*; Gr. δῶρ, any
DOTA'TION, } thing *given*. Applied (particularly) to
DOTE. } That which is *given* in marriage, a marriage portion. "Fr. *dotal*; *given* in dowry; of or belonging to a dowry."

Dotes, in B. Jonson, endowments.

Cler. I muse a mistress can be so silent to the *dotes* of such a servant. *Ben Jonson. The Silent Woman*, act ii. sc. 2.

But because these will not suffice to discharge the necessaries of the church, we think that all things *dotate* to hospitality in times past, with all annual rents both to burgh and land, pertaining to priestes, &c. &c. be retained to the use of the church or churches, within the towns or parishes where they were founded.

Spotiswood. Church of Scotland, Anno 1560. book iii.

They require and take their foundations, ordinations, *dotations*, charities, accounts, &c.

Strype. Life of Archbishop Parker, Anno 1561.

DOTE, } Also written Doat. D. *doten, dutten, delirare, decipere*; Fr. *doter, radoter*. Of unsettled origin. Some
DO'TANT, } have said—from *Herodotus*, because
DO'TARD, } he tells so many old women's stories.
DO'TARDLY, } Tooke thinks that *dotard* (i. e. one
DO'TAGE, } who *dotes*) is *doder'd* (i. e. *befooled*)
DO'TER, } the regular past tense of *dyderian*;
DO'TISH, } *dydrian*, to delude. The verb, to *dote*, may have been
DO'TEHEAD. } formed from this past participle; or we may owe it to the Ger. *dotteren*; to tremble, to totter. To *dote*, is To do as *dotards* do; to be weak or imbecile in mind or understanding; to be weakly fond, childishly, unreasonably, excessively so.

Thow *dotede* daffe quaj hue dolle aren jy wittes.

Piers Ploughman. Vision, p. 19.

Now certes (qd. Loue) I see well (and that me ouerthinketh) that wit in thee faileth, and art in point to *dote*.

Chaucer. The first Booke of the Testament of Loue, fol. 281.

Loue not to hote least thou repent sore,
Thy wife not to loue yet I nil support,
But that thou *dote* not, this I thee exhort.

Id. The Remedie of Loue, fol. 325.

I dare not writen of it no wickednesse,
Lest I myselfe fall eft in such *dotage*.

The Dreame of Chaucer, fol. 244.

But folke of wives maken non assay,
Til they ben wedded, olde *dotard* shrewe!
And then, sayst thou, we wol our vices shewe.

Chaucer. The Wif of Bathes Prologue, v. 5873.

A poore chylde beyng wyse, is better than an olde king that *doteth*, and can not beware in time to come.

Bible, Anno 1551. *Ecclesiastes*, ch. iv.

For if they remayne not there, they are lyke to haue but a symple dwellynge in this age, except some superstycyous grandame, or some olde *dottynge* Sir Dauy, wyll harbour them for a tyme. *Bale. Apology*, p. 54.

O ye men, wyne is maruelous stronge, and onercometh thē ye drynckе it: it dysceaueth the mynde and bryngeth both the poore mā and ye kynge to *dotage* and vanitie.
Bible, Anno 1551. *Esdras*, ch. iii.

And the *dotehead* was beside himselfe & whole out of his mynde.
Tyndall. Workes, fol. 350. *The Practice of Popishe Prelates.*

On the other side, olde age is the lighter estemed and passed on, by reason that the power and habilitie of the witte is much decaied, & such ones greatly suspected of *doting*.
Udall. Luke, ch. iii.

The Popis *dotish* disputers, Eccius, Cocleus, Pighius, Alphons, Bartholome, Catimerus, with al their dronke draffesaks were with shame constrained to geve place to the lerned mē of the princes of Germanie. *Joye. Exposicion of Daniel*, ch. xi.

I have had enough of these things, and do not *dote* upon them: the world I hope hath found me more stayed and reserved in my courses.
State Trials. Charles I. Anno 1672. *Case of Archbishop Abbot.*

——— ——— If 't be false,
And that you clothe your hate in such a lie,
You shall hereafter *doat* in your own house, not in the court.
Beaumont and Fletcher. The Maid's Tragedy, act iv.

Though his majesty, and those few intrusted by him, had reason to believe that God would be more propitious to him, from some great alterations in England; yet such imagination was so looked upon as mere *dotage*, that the king thought not fit to communicate the hopes he had.
Clarendon. History of the Civil War, vol. iii. part ii. p. 691.

But why doe we deuise of others ill
Whiles thus we suffer this same *dotard* old
To keepe vs out, in scorn of his owne will,
And rather do not ransack all, and himself kill.
Spenser. Faerie Queene, book iii. can. 9.

Can you thinke to front his reuenges with the palsied intercession of such a decay'd *dotant* as you seeme to be.
Shakspeare. Coriolanus, fol. 27.

Thus we see what fine conclusions, these *doters* upon body (though accounted great masters of logic) made; and how they were *befooled* in their ratiocinations and philosophy.
Cudworth. Intellectual System, fol. 240.

Now this concerning Democritus I note the rather more carefully, because Epicurus afterward *dotingly* fumbling about the same philosophy, made sense to be the only criterion of truth and falshood, and consequently abused this old atomical philosophy to atheism and immorality.
Id. Morality, ch. vi. book ii.

Old *doting* Nature change thy course anew,
And let the trembling lamb the wolf pursue
Let oaks now glitter with Hesperian fruit,
And purple daffodils from alder shoot.
Dryden. Virgil. Pastoral 8.

That he to wedlock, *dotingly* betray'd,
Should hope, in this lewd town to find a maid!
Id. Juvenal. Satire 6.

He [Shaftesbury] was, as to religion, a Deist at best: he had the *dotage* of astrology in him to a high degree: he told me, that a Dutch doctor had, from the stars, foretold him the whole series of his life. *Burnet. Own Times, Anno* 1660.

His [James I.] courtiers flattered him, and Archbishop Whitgift, who died soon afterward, and probably *doated* then, declared himself verily persuaded, that the king "spake by the spirit of God."
Bolingbroke. Works, vol. ii. p. 378. *Remarks on the History of England.*

The last stage, the state of *dotage* remains, and this is the pantomime of life; the images are new only in proportion as they are extravagant, and please only because the imagination is distempered or infirm. *Johnson. Adventurer*, No. 24.

DOTTARD, i. e. *doddered*, q. v.

And for great trees, we see almost all overgrown trees, in church-yards, or near ancient buildings and the like, are pollards, or *dottards*, and not trees at their full height.
Bacon. Natural History, Cent. vii. sec. 586.

DOTTEREL. Tooke says: Diminutive of *Doder'd*, (i. e. Befooled.) See DOTE.
Camden from, To *dote*.

O *dottrells* dome, and is it so?
What guerdon for these doultes
Shall we deuyse?
Drant. Horace. Satyre I.

None other else were lost and deprived of the lyfe whiche is in Christe Jesu, but such deuote *dottrels* & worldly wise people as thei taught & brought vp in false worshippinges.
Bale. Image, part i. R. 7.

The *dotterell*, which we think a very dainty dish,
Whose taking makes such sport, as man no more can wish;
For as you creep, or cowr, or lie, or stoop, or go,
So marking you (with care) the apish bird doth do,
And acting every thing, doth never mark the net,
Till he be in the snare, which men for him have set.
Drayton. Poly-olbion, song 25.

But it is observed, that the foolisher the fowl or fish, (Woodcocks, *Dotterels*, Cods-heads, &c.) the finer the flesh thereof.
Fuller. Worthies. Lincolnshire.

If by such complaisance we can inveigle those *dottrels* to hearken to us, we may induce them to consider farther, and give reason some competent scope, some fair play with them.
Barrow. Sermon 14. vol. i.

The passage from Drayton sufficiently explains the action by which the Dotterel (the *Charadrius Marinellus* of Linnæus) q. v. has acquired the reputation of folly, suffering itself to be caught while it is intent upon imitating the action of the fowler. Hence Dotterel was currently used by our old writers for a silly fellow, a dupe.

DOUBLE.

DO'UBLE, *v.*
DO'UBLE, *n.*
DO'UBLE, *adj.*
DO'UBLE, *adv.*
DO'UBLENESS,
DO'UBLING,
DO'UBLY,
DO'UBLET,
DO'UBLET-MAKER,
DO'UBLET-SLEEVE.

Fr. *double*; Sp. *doble*; It. *doppio*; D. *dobbel*; Gr. *doppel*; Sw. *dubbel*. Lat. *duplus*; Gr. διπλόος, ον; δίπλαξ; twofold, from δύο, and πλέκ-ειν; Lat. *plicare*, to fold.

To fold over, *sc.* one part over another; to put or add equal to equal, in number or measure; to equal twice the number or quantity.

To turn, and go twice, or a second time over the same ground, or tract; to turn and go in the course or direction already passed: to cross backwards and forwards, in and out; and thus, to endeavour to elude or escape, to illude or deceive, to trick. See DUPLICITY.
Doublet, vestis duplicata. Minshew.
Double is much used in *Composition*.

Was þer non entre, þat to þe castelle gan ligge,
Bot a streite kauce, at þe end a dranht brigge,
With grete *dubble* cheynes drauhen ouer þe gate.
R. Brunne, p. 183.

DOUBLE.

Jesu he be founde in fraternite. of alle fyve ordres.
And have indulgences *doble* folde.
Piers Ploukman. Vision, p. 165.

Ghelde ghe to it as sche gheldide to ghou, and *double* ghe *double* thingis aftir hir werkis.
Wiclif. Apocalips, ch. xviii.

Reward her even as she rewarded you, and *double* unto her *double* according to her works. *Modern Version.*

Alas, for me hath he soch heuinesse;
Can he for me so pitously complain,
Iwis this sorow *doubleth* all my pain.
Chaucer. The fourth Booke of Troilus, fol. 180.

Though thou thee hide, it is for nought,
For wher thou dwelst thou shalt be sought
Maugre thy subtill *double* face.
Id. Dreame, fol. 358.

For whan he was in his richesse,
These frends ful of *doubleness*
Offred him in many wise
Hert, and body, and seruice.
Id. The Romaunt of the Rose, fol. 142.

And ouer that eke foorth with all
He saith, that other haue shall
The *double* of that his felowe axeth.
Gower. Conf. Am. book ii. fol. 29.

Usure with the rich dwelleth,
To all that euer he byeth and selleth,
He hath ordeined of his sleight
Measure *double* and *double* weight.
Id. Ib. book v. fol. 108.

Thus tosse I too and fro, in hope to haue reliefe,
But in the fine I finde not so, it *doubleth* but my griefe.
Vncertaine Auctore. The Lover refused.

And whereas he saith, the emperour had but for his part a *double*, as far as I can see, knowing what the wares cost in those partes, he had *triple*.
Hakluyt. Voyage, &c. Thomas Alcock, vol. i. fol. 353.

And euen with that, he drew a knife
And through gowne, *doublet*, and shert
He made the blood come from his hert.
Chaucer. Dreame, fol. 369

Now cometh the sinne of *double-tonge*, swiche as speke faire before folk and wickedly behind.
Id. The Persones Tale, vol. ii. p. 339.

And there was a *doublette-maker* of London, called John Tycle, and he hadde brought to these glotons a lx. *doubletten*, the whiche they ware; then he demaunded of these capitaynes, who shulde paye hym for his *doubletten*; he demanded xxx. marke.
Lord Berners. Froissart. Cronycle, vol. i. ch. 384.

And therewt he plucked vp hys *doublet-sleue* to his elbow vpon his left arme, where he shewed a weriah withered arme and small, as it was neuer other.
Sir Thomas More. Workes, fol. 54. *History of Richard the Third.*

By the way vpon the coast of Holland, he suffered shipwracke, and lost all his bookes, writinges, and coppyes: and was compelled to beginne all agayne anewe, to his hynderaunce and *doublyng* of his labours. *The Life of William Tyndall.*

And therefore it is reasonable that in presence of youre sayde allyes and confederates, we make the longer propositycn, for so much as we be *dowbly* offended.
Nicolls. Thucydides, fol. 27.

The which to the I must rehearse,
Whom I did honour, serue and trust,
And though the musicke of my verse,
Be plainsong tune both true and iust
Content thee yet to here my song,
For eis thou doest me *doobble* wrong.
Gascoigne. The Dole of Disdaine.

And then yf those thynges be not done by the Dewyl, I trow ye will not then denye, but they be done by God. And so is yet again our purpose *double* proued.
Sir Thomas More. Workes, fol. 145. *A Dialogue concerning Heresies.*

What valleth troth? or by it, to take paine?
To striue by stedfastnesse for to attain
How to be iust, and flee from *doubleness*?
Since all alike, where ruleth craftinesse
Rewarded is both crafty, false, and plain.
Wyat. Complaint for True Love Vnrequited.

Thus is thy frend to thee, the comfort of thy paine,
The stayer of thy state, the *doubler* of thy gaine;
In welth and wo thy frend, an other self to thee,
Such man to man a God, the proverb saith to bee.
Vncertaine Auctore. The Praise of a true Frende.

As though in this very point other men's confessions in particular, besides your own in generality, had not left us marks and traces evident and plain enough to descry *doubleness* and diversity.
State Trials. James I. Anno 1616. *The Gunpowder Plot.*

The *doublers* of a hare, or in a morning
Salutes from a splay-footed witch, to drop
Three drops of blood at th' nose just, and no more,
Croaking of ravens, or screech of owls
Are not so boding mischief as thy crossing
My private meditations.
Ford. The Broken Heart, act v. sc. 1.

——————————— And yet
It seemed he had two names, for there were writt
On a white canvasse *doublett* that he wore,
Two capital letters of a name before.
Corbet. To the Lord of Mordant.

Friend without change, play-fellow without strife,
Food without fulness, counsell without pride,
Is this sweet *doubling* of our single life.
Sidney. Arcadia, book iii.

Who wondring much at that so suddaine fit,
Yet nought dismayd, them stoutly well withstood;
Ne yeelded foote ne once abacke did flit,
But being *doubly* smitten, likewise *doubly* smit.
Spenser. Faerie Queene, book iv. can. 9.

What capes he *doubled* or what continent,
The gulphs and straits that strangely he had past.
Drayton. Idea 1.

And when thou hast on foot the purblind hare,
Mark the poor wretch, to overshut his troubles,
How he outruns the wind, and with what care
He cranks and crosses, with a thousand *doubles*.
Shakspeare. Venus and Adonis.

I would now rip up, ...
All their arch-villanies and all their *doubles*,
Which are more than a hunted hare ever thought on.
Beaumont and Fletcher. The Woman's Prize, act iii. sc. 1.

Then doth she see by spectacles no more,
She hears not by report of *double* spies;
Herself in instants doth all things explore;
For each thing's present, and before her lies.
Davies. The Immortality of the Soul, sec. 22.

Now the seed being so necessary for the maintenance and increase of the several species, it is worthy the observation, what care is taken to secure and preserve it, being in some *doubly* and trebly defended.
Ray. On the Creation, part i. p. 126.

For if, in this case, the force should be increased in the proportion of 4 to 1; and, in oscillating in a cycloid, the same body, with the same velocity *doubled*, describes only a *doubled* arch, and its force is therefore only *doubled*; this body, with one and the same degree of velocity, would have twice as much force, when thrown upwards, as when thrown horizontally: which is a plain contradiction.
Clarke and Leibnitz. Dr. Clarke's Fifth Reply.

If by a female hand he had foreseen
He was to die, his wish had rather been
The lance and *double* ax of the fair warrior queen.
Dryden. Ovid. Metamorphoses, book ix.

Cecil, about a year ago or better, upon some heat in his back, fearing the stone, caused his *doublet* to be cut and voided in the back, and so went abroad, and rid very cold.
Strype. Life of Archbishop Grindall, (1563.)

"A genius can't be force'd;" nor can
You make an ape an Alderman;
The patch-work *doublet* well may suit,
But how would furs become the brute?
Somervile. Fable 14. *The Fortune Hunter*, can. 1.

——————— With these consort
The staunch and steady sages of thy pack,
By long experience versed in all the wiles,
And subtle *doublings* of the various chase.
Id. The Chase, book iv.

Cowley, at all times harsh, is *doubly* so in his Pindaric compositions. *Blair. Lecture* 39. vol. iii.

We now turned to the right, then to the left; as we went forward, he still went faster, but in vain; the person whom he attempted to escape, hunted us through every *doubling*, and gained upon us each moment: so that, at last, we fairly stood still, resolving to face what we could not avoid.
Goldsmith. Essay 10.

Double, in *Composition*.

And notwithstanding the more parte, yea and to muche the more parte of ecclesiastical parsons be of those three sorts, that is to saye, eyther of blockeheaded asses, plaine professed enemyes, or *double-faced* frendes.
Udall. Prologue to Ephesians.

It was *double-walled* with many highe ad strong towrets.
Joye. Exposicion of Daniel, ch. i.

Who *double-arm'd* (with shame and fury) strain
To wreak their foil and win their fame again.
Daniel. History of the Civil Wars, book vi.

——————— I lock'd
Into my heart, and *double-barred* him there
With reason and opinion
Davenport. The City Night Cap.

——————— Pistol, I will *double-charge* thee
With dignities.
Shakspeare. Henry IV. Second Part, fol. 99.

Looke where you will in God's book, ye shall never find any lively member of God's Church compared to any but a fruitful tree; not to a tall cypresse, the emblème of unprofitable honor, nor to a smooth ash, the emblème of unprofitable prelacie, that doth nothing but beare eyes: nor to a *double-coloured* poplar, the emblème of dissimulation.
Hall. Works, vol. ii. fol. 308. *Sermon preached at Westminster, Anno* 1628.

Therefore be *double-damn'd*: sweare thou art honest.
Shakspeare. Othello, fol. 331.

Du. I will be so much a sinner to be a *double-dealer*: there's another. *Id. Twelfth Night*, fol. 272.

[Histæus] having undertaken the performance of great matters to Darius, was glad to flee from his lieutenants, by whom his *double-dealing* was detected.
Raleigh. History of the World, book iii. ch. v.

And so bearing reverence on the one side unto the nobility and desiring on the other side to gratify the common people: he [Marius] played a shameful part, and shewed himself a *double-dealing* man.
Sir Thomas North. Plutarch. Caius Marius.

Then they bestir them most, and shew themselves in best order, obsequious, *double-diligent*, sober, and modest.
Holland. Plutarch, fol. 148.

The latter hath its doom inherent by its innate contrariety to the former, and is a building, a superstructure, so unsuitable to the foundation, that if it had not a *double-edged* support, it need no help to be demolished, but would fall.
State Trials. Charles II. Anno 1650. *Proceedings against Colonel Andrews.*

Priuily he peeped out through a chinke,
Yet not so priuily but the foxe him spied,
For deceitfull meaning is *double-eyed*.
Spenser. Shepheard's Calendar, May.

Fame, if not *double-face'd*, is *double-mouth'd*,
And with contrary blast proclaims most deeds:
On both his wings, one black, the other white,
Bears greatest names in his wild aerie flight.
Milton. Samson Agonistes, v. 971.

——————— Against thy crowne
Thy very beadsmen learne to bend their bowes
Of *double-fatall* ewgh.
Shakspeare. Richard II. fol. 34.

——————— Till first I know of thee,
What thing thou art, thus *double-form'd*, and why,
In this infernal vaile first met, thou call'st
Me Father, and that fantasm call'st my Son?
Milton. Paradise Lost, book ii. v. 741.

——————— Each place behold
In prospect, as I point them; on the shoare
Mount Carmel; here the *double-founted* stream,
Jordan, true limit eastward.
Id. Ib. book xii. v. 144.

——————— Shall I trust
The bare report of this suspicious groom,
Before the *double-gilt*, the well-hatch ore
Of their two hearts?
Heywood. A Woman Killed with Kindness.

Be happy, he will trouble you no more:
England, shall *double-gilt'd* his treble guilt.
Shakspeare. Henry IV. Second Part, fol. 95.

This said, arising from his throne, in his lov'd mother's hand
He put the *double-handed* cup, and said: Come, do not stand
On these crosse humors.
Chapman. Homer. Iliad, book i.

Will your neat worship sell your cloak, ah? or you that superfluous *double-hatch'd* rapier.
Shirley. The Bird in a Cage, act iii. sc. 1.

——————— Meane time both hosts imbrew'd
Their steele in one another's blood, nought wrought their healths but harms;
Swords, huge stones, *double-headed* darts, still thumping on their arms.
Chapman. Homer. Iliad, book xiv.

The body to them both, and neither prone,
Was like a *double-hearted* dealer grown;
Endeavouring to please both parties, pleasing none.
P. Fletcher. The Purple Island, can. 8.

Ananias and Sapphira were distrustfully covetous, false, and *double-hearted*, in disposing the money they received for the sale of their estate.
Mede. Works. On Texts of Scripture, Discourse 26. fol. 151.

Paris lowe; now my *double-hen'd* sparrow; lowe Paris, lowe.
Shakspeare. Troilus and Cressida, fol. 104.

Fair Jersey first of these here scatter'd in the deep
Peculiarly that boasts thy *double-horned* sheep.
Drayton. Poly-olbion, song 1.

——————— Of this light
Eternal, *double-kindled* was this spright.
Drummond. The Flowers of Sion. An Hymn on the Fairest Fair.

Some second wife would do this, and dispatch
Her *double-loathed* lord at meat or sleep.
Tourneur. The Revenger's Tragedy, act i. sc. 1.

They have secret pick-locks of their owne making, presumption and security, whereby they can open heaven's gates, though *double-locked* by our censures, and shut the gates of hell at pleasure, which their owne sinnes have opened wide to receive them.
Hall. Works, vol. i. fol. 664. *The Righteous Mammon.*

Come bring forth this counterfet module, [he] has deceiu'd mee like a *double-meaning* prophesier.
Shakspeare. All's Well, fol. 217.

DOUBLE. — DOUBS.

Sol. Jarchi interprets it of instability, hanging distracted between two opinions, betwixt God and Baal, the διψυχων or ανηρ διψυχος, Jam. i. the *double-minded* and unstable man in all his ways.

Hammond. Works, vol. iv. fol. 385. *Annotations on the 119th Psalm.*

But that the whole species or kind should be bisexous or *double-sexed*, we cannot affirm.

Sir Thomas Brown, book iii. ch. xvii.

——————— For now began
Night with her sullen wings to *double-shade*
The desert, fowls in their clay-nests were couch't.

Milton. Paradise Regain'd, book i. l. 500.

Sir Greg. Faith not I, sir, I was at my farthest in my natural language, I was never *double-tongu'd*, I thank my hard fortune.

Beaumont and Fletcher. Wit at several Weapons, act i. sc. 1.

No; ask him, and hee'l say he took more paines
Then with old Ellen's *double-welted* frock,
That sits like an old felt on a new block.

Harrington. Epigram 10. *Of Faustus the Fault-finder.*

Which requireth, that no curate shall serve under a *double-beneficed* man, but such an one as for his sufficiency to preach, and for the competency of his stipend, shall be approved by myself or the bishop diocesan.

Strype. Life of Archbishop Whitgift, (1601.)

It seemed to be a *double-bottomed* monarchy, where there were two joint sovereigns; but those who knew the queen's temper and principles, had no apprehensions of divided counsels, or of a distracted government.

Burnet. Own Times. William and Mary, Anno 1689.

Janus, the mighty *double-fronted* god.

Pitt. Virgil. Æneid, book xxii.

If thou will be brave, be brave indeed; singly and thoroughly; be not a *double-hearted* mongrel; think not of satisfying thy mind, and driving on other interests together; of enjoying the conceit of being an honest man, with a design of being a rich and great man; of arriving to the happiness of the other world, and attaining prosperity in this. *Barrow. Sermon* 8. vol. iii.

His amazement on this second letter was unspeakable. He immediately *double-lock'd* his door, and sat down carefully to reading and comparing both his orders. *Tatler*, No. 60.

"Consider, whether there is any thing in the garden of Alcinous, in the fields of Elysium, in Milton's Paradise, to be compar'd with the intermixture of the lilac, the syringa, the laburnum, the *double-blossomed* cherry, peach and almond.

Knox. Essays, No. 115.

The said Hastings doth thereby declare himself to have introduced a principle of duplicity, deceit, and *double-dealing* into a public engagement, which ought in its essence to be clear, open and explicit.

Burke. Articles of Charge against Warren Hastings.

With a nimble and *double-handed* stroke I prevented his attack; and the stream, that gushed from the penetrating wound, bore the colour of anemonies.

Sir William Jones. Works, vol. iii. p. 82. *The Poem of Antara*, 43.

This hideous yell was the signal for beginning the massacre: for on this they all drew their knives, and brandished their *double-headed* shot.

Anson. Voyage round the World, book i. ch. iii.

Secondly; his book is one continued quibble upon those terms, which are all *double-intendres*; so that as fast as he is beat out of one, he flies to the other, and when dislodged from that, comes back to the first again.

Horne. Works, vol. vi. p. 155. *State of the Case between Newton and Hutchinson.*

Is it necessary to say any thing more, in confutation of such a *double-minded* man as this?

Sharpe. Defence of Christianity, part ii. ch. vii.

"When thou art converted strengthen thy brethren:" attempt not to do it till then, lest thou not only fall into condemnation thyself, but lay a stumbling block in the way of the weak, and cause the name of God and his Gospel to be thus blaspheemed through thy *double-mindedness*, while thy life is at variance with thy Gospel.

Horne. Works, vol. vi. p. 309. *On the Life and Death of St. John the Baptist.*

Two kinds of life has *double-natur'd* man,
And two of death; the last far more severe.

Young. The Complaint, Night 7.

Here we have, formed, a new, unlooked-for, monstrous, heterogeneous alliance; a *double-natured* monster; republick above, and monarchy below. *Burke. On a Regicide Peace.*

The high *double-peaked* mountain, which is in the middle of the island, appear'd to be barren on the east side, but on the west side, has trees or bushes on its most craggy parts.

Cook. Voyage, vol. vi. book iii. ch. viii.

A very strong gale northerly, with hazy rainy weather, on the 28th, obliged us to *double-reef* the fore and main top-sail, and to hand the mizen top-sail, and get down the fore top-gallant yard.

Id. Ib. book iv. ch. i.

There are, to speed their labour, who prefer
Wheels *double-spol'd*, which yield to either hand
A several line. *Dyer. The Fleece*, book iii.

Let him not be ambitious, nor *double-minded*, nor *double-tongued*.

Bolingbroke. Works, vol. ii. p. 105. *Defence of the Enquiry*, &c.

——————— Yet thence the curious eye
Must upward look to meet the summits blue
Of *double-topp'd* Parnassus, where the God
Oracular is worshipp'd. *Glover. The Athenaid*, book i.

The first cause of this *doubly-spurious* offspring, was the contrivance of wives to hide their adultery; of virgins to excuse their incontinence; and of parents to cover the dishonour of their house. *Warburton. The Divine Legation*, book iv.

No, if they were in this humour, they were no better than waves of the sea, driven and tossed by every wind; and such men must never think they shall receive any thing of the Lord; being *double-minded* and unstable in all their ways.

Sharpe. Sermon 4. vol. iv.

"Nessus, to thee I call," aloud he cries,
"Vain is thy trust in flight, be timely wise:
Thou monster *double-shap'd*, my right set free."

Gay. Ovid. Metamorphoses, book ix.

Nine o'clock, washed hands and face, shaved, and put on my *double-soaled* shoes. *Spectator*, No. 217.

DOUBS, a Department of France, which takes its name from the principal River. It comprises the eastern part of Franche Compte, and is bounded by the Departments of the Jura, the Upper Saone, the Upper Rhine, and the Canton of Bern. Population 227,000. From the mountainous nature of this and the neighbouring territory, the number of rivers, small lakes, and springs which are found on it, is very considerable. It possesses several vallies of great fertility, yet the produce of corn is inadequate to the consumption, the peasantry bestowing most of their time and labour on the culture of vines and breeding of cattle. A late return gives above 100,000 head of sheep, and a larger number of black cattle; butter is made in large quantities, also the well known Gruyere cheese. Another considerable source of employment is found in the iron mines; the working of these is facilitated by the abundance of wood, the forests in this Department occupying above 120,000 acres. There are also in some of the towns manufactures of the coarser woollens and leather. Chief towns Besançon, St. Hippolyte, Pontarlier, Beaumes-les-dames.

DOUBT.

DO'UBT, *v.*
Do'ubt, *n.*
Do'ubtable,
Do'ubtance,
Do'ubtedly,
Do'ubter,
Do'ubtif,
Do'ubtful,
Do'ubtfully,
Do'ubtfulness,
Do'ubting,
Do'ubtingly,
Do'ubtless,
Do'ubtlessly,
Do'ubtous.

Fr. *doubter*; It. and Sp. *dudar*; Lat. *dubitare*; q. *duitare*, i. in *duo itare*. (Minshew.) And Vossius agrees that *du* is *duo*, but does not accede with respect to the remainder of the word. The usage is well expressed by Cotgrave.

"To doubt, suspect, mistrust; be uncertain, make a question, or scruple of; to stagger, stammer, waver between hope and fear; to be in suspence; also, to fear, awe, dread, redoubt; (sometimes) also (as much as) to hope."

To fear, to dread, to stand in awe of, is the constant usage of the old writers; e. g. in R. of Gloucester, "He was a good man, and *doubted* God:" i. e. feared.

So þat oþer grete kynges *douted* hym echon
Bygende see in eche stude, and dradde ver and ner,
þat he come and hy nome her londes, oþer her poer.
R. Gloucester, p. 181.

Edmond, Apelstone's broþer, after hym was kyng,
Gode man and *doutede* God þoru alle þyng.
Id. p. 276.

Eufryd, Edwyn's broþer, þo he sey þys wo aboute,
To Cadwal he wende, & mercy cryde vor *doute*.
Id. p. 246.

A child were yboro, and mē in *doute* were,
Who were þo fader. *Id.* p. 42.

Kenredus and Eldred, Kings of the Marches,
There successively reigning, became monks also
King Siberte of Estangle, and Offa *doutless*.
Id. p. 583.

Mald þought of þis stoure, scho biþouht hir straite,
& *douted* dishonoure, þat mot com þorgh disceite.
R. Brunne, p. 119.

And what lyves þei lyven, and what lawe þei usen
What þei drede and *doubten*, dere syre telleþ.
Piers Ploukman. Vision, p. 172.

And do we as David techeþ. for *doute* of God's veniaunce.
Id. Ib. p. 233.

And Eroude tetrarch herde alle thingis that weren don of him; and he *doutide* for that it was seyde of summe men that Jon was risun fro deith. *Wiclif. Luk*, ch. ix.

Also in the biheest of God he *doutide* not with untrust, but he was coumfortid in bileue ghyuynge glorie to God.
Id. Romaynes, ch. iv.

And do ghe alle thingis withoute grutchyngis and *doutyngis*.
Id. Philipensis, ch. ii.

——— Who euer intentif be
Me to honour, *doubt*, and serue.
Chaucer. The Romant of the Rose, fol. 125.

For euermore the worst is for to *dout*.
Id. A Balade to King Henry the Fourth, fol. 331.

For the matter of it is such, that whē o *doubt* is determined & cut away, ther waxen other *doubtes* without number, right as the heddes of Idre the serpent waxen, ye which serpent Hercules slough.
Id. The fourth Booke of Boecius, fol. 234.

Thus was I in a ioyous *doubt*
Sure and vnsurest of that rout.
Id. Dreame, fol. 360.

God wot thy lordship is *doutable*
If they enforce it to win
That should defend it fro within.
Id. The Romant of the Rose, fol. 145.

Sens God seeth euery thing out of *doutañce*
And him disposeth through his ordinaunce.
Id. The fourth Booke of Troilus, fol. 181.

Thou hast now knowen and atteint the *doubtous* or double visage of thilke blinde goddesse Fortune.
Chaucer. The second Booke of Boecius, fol. 216.

Clearly to answere ye would aske long space
The matter is *doubtfull* and opinable
To assertain you I wol myself enable.
Id. The Remedie of Loue, fol. 323.

(Qd. Troilus) iwis thou nedelesse
Counsailest me, that sickelich I me faine
For I am sicke in ernest *doutlesse*.
Id. The second Booke of Troilus, fol. 165

On of us two moste bowen *doutelees*:
And, sith a man is more resonable
Than woman is, ye mosten hen suffrable.
Id. The Wif of Bathes Prologue, v. 6022.

The stature of her was of *doutous* iudgemente, for sometyme she constrained and shronke her seluen, like to the common measure of monne: and sometyme it seemed, that she touched the heauen, with the hight of her heide.
Id. The first Booke of Boecius, fol. 211.

Thus reignen vnder the, the kynges,
And all the people vnto the louteth,
And all the worlde thy person *douteth*.
Gower. Conf. Am. book i. fol. 24.

And the strange yles aboute
He wan, that euery man hath *doute*
Upon his marche for to sayle.
Id. Ib. book v. fol. 89.

The kynge was *doutife* of his dome.
Id. Ib. book vi. fol. 139.

But els if he be *doubtous*
To sleen in cause of rightwisenesse,
It maie be saide no pitousnesse,
But it is pusillanimitee,
Whiche euery prince shulde flee.
Id. Ib. book vii. fol. 163.

He had commanded his secret varlettes, that whanne soeuer he mette any persone, and made sughe a sygne to theym, that incōtynent they shulde slee hym, whatsoeuer he were, without any wordes or resonyng; and by y^t meanes he made many to be slayne, wherby he was so *doubted*, that none durst speke agaynst any thynge that he wolde haue done.
Lord Berners. Froissart. Cronycle, vol. i. ch. xxix.

The lady who *douted* those wordes, for she knew well Englysshemen were crewell and hasty, said: sire, as God wyll I am redy to do as ye wyll haue me. *Id. Ib.* vol. ii. ch. 241.

For when God delyuereth not, menis myndis be broken beleuing themselues not to be herde, then beginne they to *dout*, or to thinke God to be angrye with them.
Joye. Exposicion of Daniel. The thirde Chapter.

Sir Nicholas sent me word, that he *douted* not the queen would take order to my contentation at her next coming to a staid house. *State Trials. Trial of the Duke of Norfolk.*

Thraldom at large hath made this prison free,
Danger wel past remembred workes delight;
Of lingring *doubtes* such hope is sprong pardie
That naught I finde displeasant in my sight.
Surrey. Bonum est, &c.

Wherfore the duke sent out his letters and cōmyssyons for to assemble his knyghtys to withstāde the sayde enemyes; but the sayde cytezynes of Parys cast an other way, and thought it to be done to the greuaūce or correccyon of theym: for *doute* whereof the pronost with other that had the gouernaūce of the cytie, causyd the gatys to be kepte, and none shulde entre but such as lyked theym. *Fabyan. King John. The eighth Yere.*

When they hearde him speak these words, they were in great *doubte* [curam] of hys sodeyne rashnesse, and therefore euery one requireth him aparte, that he would not increase hys perill through anye haste, but suffer himself to be ordered by ye aduyce of his phisiciūs. *Brende. Quintus Curtius*, book v. fol. 28.

Good heed would be had that nothing be *doubtedly* spoken, which may haue double meaning, nor yet any thing vttered that may make as much against vs as with vs, but that all our wordes runne to confirme wholy our matter.
Wilson. The Arte of Rhetorique, fol. 108.

The slipper state I know, the sodein turnes from wealth,
The *doubtful* hope, the certain woe, and sure dispeire of health.
Surrey. Description of the fickle Affections, Pangs, &c. of Loue.

DOUBT.

And therefore, when such arguments are made, wee say, *dubium per id quod æque dubium est, confirmatur.* That which is *doubtfull*, is proued by that, which is as *doubtfull*, and so we doe not allowe the argument.

Wilson. The Arte of Logike, fol. 81.

I came to the court (then at Whitehall) prayed audience, had it at large, and very privately discovered to her majesty this conspiracy, much to this effect, though covered with all the skill I had. She took it *doubtfully*. I departed with fear.

State Trials. The Trial of William Parry.

Here we must be diligent, that in all such repugnauncie of propositions, there be no *doubtfulnesse* in any word, and that alwaies there be one maner of words that goe before, and also one maner of wordes that ende the sentence, plainly and without double vnderstanding. *Wilson. The Arte of Logike*, fol. 20.

And he that asketh *doubtingly*, asketh coldly. And therefore Saiuct James biddeth vs ask in faith no thyng *doubtyng*.

Sir Thomas More. Workes, fol. 18. *The Lyfe of John Picus.*

That famine is well known which oppressed Calagurium, a city of Spaine, when in old time Cneius Pompeius layed siege thereunto, (Valerius, lib. vii. ch. vii.) the citizens whereof conuerted their wiues and children into meat for the satisfying of their extreme hunger, whom *doubtlesse* they would with all their heartes haue sold for other victuals.

Hakluyt. Voyage, &c. The true State of Iceland, vol. i. fol. 583.

Happie are al they that wayte for hym. For thus (O thou people of Syon, and ye citizens of Jerusalem) shall ye never be in heuyness, for *doubtlesse* he wyll haue mercy upon thee.

Bible, Anno 1551. *Isay*, ch. xxx.

For in these pointes wherein we vary, as for ensample that freers may wed nunnes: either the Scripture is plaine & easy to perceiue, or *doubtouse* and hard to vnderstande.

Sir Thomas More. Workes, fol. 457. *The first Part of the Confutacion of Tyndall.*

Vile hag, said Scudamore, why doost thou lye?
And falsly seek'st a vertuous wight to shame?
Fond knight, said shee, the thing that with this eye
I saw, why should I *doubt* to tell the same.

Spenser. Faerie Queene, book iv. can. 1.

The noblest of the people got together,
Doubting the Lord had angry with them been,
And had sent Samuel to reprove their sin.

Drayton. David and Goliah.

Some fearing shriekt, some being harmed houl'd,
Some laught for sport, some did for wonder shout,
And som that wold seem wise, their wonder turn'd to *doubt*.

Spenser. Faerie Queene, book iv. can. 3.

——— Modest *doubt* is cal'd
The beacon of the wise.

Shakspeare. Troilus and Cressida, fol. 85.

It were to be wished the English revolters, that are so nearly concern'd, and the unsettled *doubters*, that are in most danger to be seduced by the confidence of a supposed safety, which is promised them in their departure from us, and affirmed to be granted on all hands, would timely be admonished to take notice of it.

Hammond. Works, vol. ii. part ii. fol. 67. *Answer to Schism Disarm'd.*

And the places that you vse for your purpose be *doubtfull*, and diuersely interpreted by learned men: wherefore not sufficient to ground any certain doctrine upon.

Whitgift. Defence, fol. 684.

——— Madam, your love
Is safe in Angel's guarding; let no fear
Shake hands with *doubtfulness*, you are as safe
As in tower of diamonds.

Mockin. The Dumb Knight, act i. sc. 1.

His deputy or viceroy with all expedition came off to our ship in a canow, and without any fear or *doubting* of our good meaning came presently on board.

Sir Francis Drake. The World Encompassed, fol. 85.

Which assertion the said Gildas doth not deliver coldly or *doubtingly*, but with great confidence and relying upon good grounds. *Speed. The Romans*, book vi. ch. ix. sec. 5.

His speech was answer'd with a gen'ral noyse
Of acclamations, *doubtlesse* signes of joyes,
Which souldiers vtter'd, as they forward went,
The sure fore-runners of a faire euent.

Beaumont. Bosworth Field.

Doubtless, this could not be, but that she turns
Bodies to spirits by sublimation strange;
As fire converts to fire the things it burns;
As we our meats into our nature change.

Davies. The Immortality of the Soul, sec. 4.

La. Why you may, and *doubtlessly* will, when you have debated that your commander is but your mistris, a woman, a weak one, widely overborn with passions.

Beaumont and Fletcher. The Scornful Lady, act i. sc. 1.

He fear'd my face, but trusted to my life,
The beauty *doubted*, but believ'd the wife.

Dryden. Ovid. Epistle 17. *Helen to Paris.*

By this example you are taught again
That dreams and visions are not always vain:
But if, dear Partlet, you are still in *doubt*,
Another tale shall make the former out.

Id. The Cock and the Fox.

The bard, who first ordain'd our native tongue,
Tun'd to his British lyre this ancient song:
Which Homer might without a blush rehearse,
And leaves a *doubtful* psalm in Virgil's verse.

Id. Palamon and Arcite. Tales from Chaucer

Placid. How *doubtfully* these spectres fate foretel!
In double sense, and twilight truth they dwell;
Like fawning courtiers, for success they wait,
And then come smiling, and declare for fate.

Id. The Royal Martyr, act iv. sc. 4.

In these proceedings great partiality appeared; for when, in some cases, corruption was clearly proved against some of the tory party, and but *doubtfully* against some of the contrary side, that which was voted corruption in the latter, was called the giving alms in those of the former sort.

Burnet. Own Times, Anno 1701.

Whereby our souls, when they will stand most in need of comfort and support, will unavoidably be left in a trembling and disconsolate condition, and in an anxious *doubtfulness* of mind what will become of them for ever.

Tillotson. Sermon 34.

For my part, as in the forty-first experiment I tendered my thoughts concerning respiration but *doubtingly*, so I am yet unwilling to determine resolredly in a matter of that difficulty.

Boyle. Works. A Defence on the Doctrine touching the Spring and Weight of Air, part iii. exp. 42 and 43.

Taxes for the purpose of raising revenue had hitherto been sparingly attempted in America, without ever *doubting* the extent of its lawful power, parliament alway *doubted* the propriety of such impositions. *Burke. On the late State of the Nation.*

He hid his head behind his wig,
And with such truth took off a pig,
All swore 'twas serious, and no joke,
For *doubtless* underneath his cloak,
He had conceal'd some grunting elf,
Or, was a real hog himself.

Swart. The Pig. Fable 18.

His lectures upon the three hundred and sixty-five heavens could not take up less than a year; and he would never have ended them if he had been interrupted, and obliged to answer *doubters* and cavillers.

Jortin. Remarks on Ecclesiastical History, vol. i. p. 223.

As to myself, how *doubtfully* soever I expressed myself formerly, the more I consider this case, the more inclined I am to think, that a real serpent was seen by Eve.

Sherlock. Appendix to Dissertation 2. vol. iv. p. 201.

But obscurity as to the origin of muscular motion brings no *doubtfulness* into our observations upon the sequel of the process.

Paley. Natural Theology, ch. vii.

DOUCEUR.

DOUCEUR, Fr. *douceur*, sweetness, from Lat. *dulcis*, sweet; generally applied, in English, to that which *sweetens*, renders pleasant or agreeable, sc. a gift or present, a donation.

DOU-CEUR. — DOVE.

These are the *douceurs*, by which we are invited to regicide fraternity and friendship. *Burke. On a Regicide Peace.*

DO'VE,
Do've-cote,
Do've-drawn,
Do've-eyed,
Do've-feathered,
Do've-house,
Do've-like,
Do've-seller,
Do've-ship,
Do've-tail
Do've-tailed.

A. S. *duva*; D. *duyve, duyf*; Ger. *taube*; Sw. *dufwa*. The Lat. *columba* is thought to be from the Gr. κολυμβᾶν, *urinare, aquam subire*; to dip or duck; from the action of these birds; Junius, supported by Wachter, thinks *dove* is from the A. S. *duf-ian*, to *dive*, duck or *dip*.

Dove-tail, (in *Joinery*,) so called from its resemblance to the tail of a dove; *a figurd caudæ columbinæ emuld.* Skinner.

He endauntede [tamed] a *dowve* day and nyght here fedde,
In either of hus eris. *Piers Ploukman. Vision*, p. 294.

An lo hevenes weren opened to him: and he saw the spirit of God coming doun as a *dowve* and comynge on him. And lo a voice fro hevenes seiynge this is my loved sone in which I haue pleased to me. *Wiclif. Matthew*, ch. iii.

And lo, heuē was opē ouer hym: and John saw the spirite of God descēde lyke a *doue*, and light vpon hym. And lo, there came a voyce frō heauen sayinge: Thys is my beloued sonne in whom is my delyte. *Bible, Anno* 1551. *Matthew.*

With eyen glad, and browes bent,
Her heere doune to her heeles went,
And she was simple as *doue* on tree,
Full debonaire of herte was shee.
Chaucer. The Romaunt of the Rose.

And what is that *doowe-cote* I pray you, and comnōe cote of comforthe for all the faithfull, but the place wherin the worde of God is preached, the sacraments are ministred, and the name of God is called vpon and practised?
Calvin. Four Godlye Sermons, ser. 3.

Here we found the houses of the sauages, made of firre trees bound together in the top, and set round like a *doue-house*, couered with barkes of firre trees.
Hakluyt. Voyage, &c. Sylvester Wyet, vol. iii. fol. 194.

And whan Jesus beheld Petre, he did not onely viewe his face, wherein neuerthelesse did shyne a purenesse of herte, but he rather looked vpon his mynde whiche was endued with *doowe-lyke* simplicitee, and thereby apte to receiue the grace of the Gospell.
Udall. John, ch. i.

Contempte of thys worlde, *doweyshe* simplicitie, serpentlike wysdome. *Confutation of N. Shaxton*, (1546.) sign. G. 4. b.

The falcon and the *dove* sit there together,
And th' one of them doth prune the other's feather.
Drayton. Noah's Flood.

To be short, many men are growne now to cast speciall affection and love to those birds: they build turrets above the tops of their houses for *dove-cotes*. *Holland. Pluie*, vol. i. fol. 291.

And Citherea nurc'd and gave him sucke.
Who to that end, once *dove-drawn* from the sea,
Her fall paps dropt, whence came the milkie way.
Browne. Britannia's Pastorals, book i. song 2.

The matter is, whether he be a man of such quality, that the state allows him to have a *dove-house*? if so, there's an end of the business, his pigeons have a right to eat where they please themselves. *Selden. Table Talk*, p. 28. *Conscience.*

JUL. Did euer dragon keepe so faire a cane?
Beautiful tyrant, fiend angelicall:
Rauenous *dove-feather'd* raven.
Shakspeare. Romeo and Juliet, fol. 67.

It is heaven's will that you should wronged be
By the malicious, that the world might see
Your *dove-like* meekness.
Drayton. Elegie to the Lady J. S. of Worldly Crosses.

For us let our *dove-ship* approve itselfe in meeknesse of suffering, not in actions of cruelty; we may, we must delight in blood; but the blood shed for us, not shed by us.
Hall. Works, vol. ii. fol. 369. *The Beauty and Vnitie of the Church.*

That our Saviour was not exempted from the ground hereof, that is, the passion of anger, regulated and rightly ordered by reason, the schools do not deny: and besides the experience of the money-changers and *dove-sellers* in the temple, is testified by St. John, when he saith, the speech of David was fulfilled in our Saviour. *Sir Thomas Brown*, book vii. ch. xvi.

Shatter'd and torn before the flag they fly
Like *doves*, that the exalted eagle spy
Ready to stoop and seize them from on high.
Duke. On the Death of King Charles II.

——— Now returning peace,
Dove-cy'd, and rob'd in white, the blissful land
Deigns to revisit.
Fenton. Part of the fourteenth Chapter of Isaiah.

Sure I shall never forget it of all days—Upon that day, (for I had then laid wormwood to my breast, sitting in the sun under the *dove-house* wall,) my lady and you were at the show.
Otway. History and Fall of Caius Marius, act i. sc. I.

To perfect these, the sacred spirit came,
By mild infusion of celestial flame,
And mov'd with *dove-like* candour in his breast,
And breath'd his graces over all the rest.
Parnell. The Gift of Poetry. David.

You will suffer my little *doves* and sparrows to take wing among your eagles, if you should have the same good opinion of them as they have of themselves; if not, you will kindly confine them to their cage and their nests.
Melmoth. Pliny to Maximianus, book ix. let. 25.

Degen'rate girl! henceforth be Orgar deem'd
Of soft and *dove-like* temper, who could see
A child of his stoop to such vile abasement,
And yet forbore just wrath. *Mason. Elfrida.*

The ancient languages resemble the same art in its most improved state, after the invention of *dove-tail* joints, grooves, and mortices: when thus all the principal junctions are effected, by forming, properly, the extremities, or terminations of the pieces to be joined.
Campbell. The Philosophy of Rhetoric, vol. ii. p. 412.

He [Lord Chatham] made an administration, so checkered and speckled; he put together a piece of joinery, so crossly indented and whimsically *dove-tailed*, &c.
Burke. Speech on American Taxation.

A Lord of a Manor may build a Dove-Cote upon his land parcel of his Manor; but a Tenant of the Manor may not do so, without the Lord's permission, 3 *Salk.* 148. Formerly none but the Lord of the Manor or the Parson might erect a Dove-Cote; but in later times it has been held that any *freeholder* may build one on his own ground. 5 *Rep.* 104; *Cro. Eliz.* 548; *Cro. Jac.* 382, 440. See also Jacob, *General Law of Estates.*

DOVER, one of the Cinque Ports in the County of Kent, situated on a small stream which falls into the harbour. It lies in a valley almost surrounded by chalky cliffs, and consists chiefly of three long streets converging to one point; the upper part called the Town, and the lower the Pier. It is divided into two Parishes, and has two Churches, dedicated to St. James the Apostle, who was the patron of mariners, and St. Mary the Virgin. The former is a spacious edifice, supposed to have been erected about the year 1216; and the latter is considered of Norman origin. In the *Itinerary* of Antoninus, Dover is called *ad portum Dubris*, which Lambard and Camden derive from the British *Dwfyrrha*, a steep place. By the Saxons it was called *Dorfa* and *Dofris*, and in Domesday it appears as Dovere. A Pharos, still remaining on the Castle Hill, is plainly of Roman workmanship; and it is highly probable that the site of the Castle itself was occupied as a military position, both by the Britons and afterwards by the Romans. The date of the foundation of the Castle cannot be ascertained,

but it was considered of sufficient importance to form an especial article in a Treaty between William of Normandy and Harold, before the Conquest. Matthew Paris calls it *clavis et repagulum totius regni*. The Keep was built, and the fortifications enlarged by Henry II.; and they appear to have been much attended to by our succeeding Kings. During the great Rebellion the Castle was surprised by the Parliamentary forces. During the American war, and that of the French Revolution, great additions were made to the Castle and its outworks; and although it is so commanded by neighbouring heights as to give little hope of resisting a continued siege, it may be considered perfectly secure against a *coup de main*, the hazard to which, from its proximity to France, it may be considered to be most exposed. The Castle itself occupies about thirty-five acres of ground, and the cliffs on which it stands, present a precipice of 320 feet to the sea.

Dover returns two Members to Parliament. Population in 1821, 10,327. Distant eight miles from Deal, 16 from Canterbury, 72 from London.

Darell, *History of Dover Castle, translated from the Latin, by* A. Campbell, 1786. Darell was Chaplain to Queen Elizabeth. Hasted, *History of Kent*; King, *Munimenta Antiqua*, ii. 160; Harris, *History of Kent*.

DOUGH, Do'ugh-baked, Do'ugh-boy, Do'ugh-kneaded, Do'ughy. — A. S. *dah*; Dutch, *deeg*; Ger. *teig*; Sw. *deg*. Skinner and Wachter seem inclined to derive from A. S. *deagan, imbuere*, q. d. *Farina aqua mixta, seu imbuta*. Tooke says, *Dough* is the past participle of the A. S. verb *deaw-ian*, to moisten, to wet. *Dough* or *dow* means wetted. *Dew* is the same past participle.

The *bread*, (i. e. *brayed* corn or grain,) by being *wetted* becomes *dough*. See Tooke, ii. 156.

Another parable Jhesus spake to hem, the kyngdom of heavens is lyk to sour *dough* which a womman took and hidde in thre mesuris of mele til it were al sowred.
Wiclif. Matthew, ch. xiii.

The chyldrē gather stickes, the fathers kyndle the fyre, the mothers kneade y^e *dough*e, to bake cakes for the quene of heauen.
Bible, Anno 1551. *Jeremye*, ch. viii.

——— Did you mark the gentleman,
How boldly and how sawcily he talk'd,
And how unlike the lump I took him for,
The piece of ignorant *dow*.
Beaumont and Fletcher. Rule a Wife and have a Wife, act iii, sc. 1.

This botcher looks as if he were *dough-bak'd*; a little butter now and I could eat him like an oaten-cake.
Id. The Martial Maid, act ii. sc. 1.

He comes so laxily on in a simily, with his arm full of weeds, and demeans himself in the dull expression so like a *dough-kneaded* thing, that he has not spirit enough left him so far to look to his Syntaxis, as to avoid nonsense.
Milton. An Apology for Smectymnuus.

Laf. No, no, no, your sonne was misled with a snipt taffata fellow there, whose villanous saffron wold haue made all the vnbak'd and *dowy* youth of a nation in his colour.
Shakspeare. All's Well, fol. 251.

The third was accused for a monstrous piece of sorcery, long practis'd by hags, for moulding up pieces of *dough* into the shapes of men, women, and children; then heating them at a gentle fire, which had sympathetic power to torment the bowels of those in the neighbourhood. *Tatler*, No. 21.

Nay, what is more than all, he [love] can make those *dow-bak'd*, senseless, indocile animals, women, too hard for us, their politick lords and rulers, in a moment.
Wycherley. The Country Wife, act iv. sc. 1.

This oil served instead of butter, to eat with *dough-boys* or dumplings, in his return out of these seas.
Dampier. Voyages, Anno 1684.

So it happened, that in forty-nine instances out of fifty, the said head was compressed and moulded into the shape of an oblong conical piece of *dough*, such as a pastry-cook generally rolls up, in order to make a pie of.
Sterne. Tristram Shandy, ch. xix.

DO'UGHTY, Do'ughtily, Do'ughtiness, Do'ughty-handed. — A. S. "*dohtig*, noble, stout, valiant, hardie, courageous, renowned, vertuous," (Somner,) from *duguth*, virtue, goodness, valour, valiantness, the third person singular (Tooke says) of *dug-an, valere*, "to be able, to be of force or power, to may or can, to prevail or profit. Belgis, *deugh-en, dogh-en, doog-hen*." Somner.

Aftur hym regny'd his sone fulle ryght,
The iii. Edward, that *doughty* knyght.
R. Gloucester, p. 592.

Godefrey of Louayn, þe duke þat was *doughty*,
Bi messengers tuayn sent to Kyng Henry,
For his doughter Adelayn, þat wele was þan of age.
R. Brunne, p. 106.

He hopes to wynne þat land with dynt of *doughty* knyght.
Id. p. 259.

Þise mad R. homage *doughteli*, kneland doun.
Id. p. 163.

Þorgh þer *doughtinesse* þe lond þorgh þei rennen.
Id. p. 115.

Now is grete honour comen to Inglis men
Þorgh R. þe conquerour, his *doughtynes* we ken.
Id. p. 185.

And al þat Marc hath ýmad, Mathu, Johan, and Lucas
Of þyne *doughtueste* dedes. don on oure secte.
Piers Ploughman. Vision, p. 118.

And Dauid þe *doughty* þat devýnede how Urýe
Mighte slilokeste be slayn. *Id. Ib.* p. 197.

Theane cam Pilatus, with muche puple sedens pro tribunali
To seo hou *doughtiliche* deþ sholde do. *Id. Ib.* p. 341

Sire Thopas was a *doughty* swain,
White was his face as paindemaine
His lippes red as rose.
Chaucer. The Rime of Sire Thopas, v. 13654.

By line and leysure clymes the lofty wall,
And winnes the turrettes toppe more conningly,
Than *doughtye* Dick, who lost his life and all,
With boysting vp his head to hastilye.
Gascoigne. Memories.

The *doughtynes* and valyauntise of the olde capitaynes who warred for empyre, and not for defence of lyfe, is much renoumed and prayseed, but in Gentyle wryters, and of Panyms or Gentyles.
Udall. Mark. Preface, fol. 110.

Thereto he was a *doughty* dreaded knight,
Tryde often to the scathe of many deare,
That none in equali armes him matchen might.
Spenser. Faerie Queene, book iii. can. 4.

Lesse did he thinke himselfe (I dare say) that his glorie and loftie looks should haue beene brought downe so soone, especiallie by them of his owne religion, whose part he so *doughtelie* defended.
Fox. Martyrs, fol. 1905. *Anno* 1558. *God's Punishment upon Contemners, &c. of the Gospel.*

The Biscaine perceiving him come in that manner, perceived by his *doughtiness* his intention, and resolved to do the like.
Shelton. Don Quixote, book i. ch. viii.

——— I thanke you all,
For *doughty-handed* are you and haue faught
Not as you serued the cause, but as't had beene
Each man's like mine.
Shakspeare. Antony and Cleopatra, fol. 369.

How many *doughty* monarchs, in later and more polite ages, would have slept in cottages, and have worked in stalls, instead of inhabiting palaces, and being cushioned up in thrones, if this rule of government had continued in force.
Bolingbroke Works, vol. iii. p. 196. *A Dissertation upon Parties*, let. 12.

DOUT, *v.* The Commentators on Shakspeare agree that *doubt*, is wrong, and *dout*, i. e. *do out*, right; but under the word *doubt* it has been shown that to *doubt*, is constantly used as equivalent to, to fear, to awe, and thus, it may be, consequentially in this passage, to quell, to subdue. Ray, however, has *douter*, an extinguisher, q. v. *do-outer*.

——————— The dram of base
Doth all the noble substance often *doubt*
To his own scandal.
Shakspeare, Hamlet, act i. sc. 5.

DOW, Do'WABLE, Do'WAGE, Do'WAGER, Do'WERY, Do'WERED, Do'WERLESS, Do'WER-MEN, Do'WER-MONEY. — Fr. *douer*, to indue, *endow* or give a *dowry* unto. See ENDOW. *Dower*; Fr. *douaire*; Mid. Lat. *dotarium, douarium*, from Lat. *dos*; Gr. δῶρον, any thing given.

Dowager, douariere, quæ fruitur dote *post mariti mortem*; who enjoys a *dowry* after the death of her husband.

And the churche I founded in a mory place, called Muryfelde, & I *dowed* of the pryuylege of the citee by King Henry.
R. Gloucester, p. 520.

He comandid alle his, to mende þat trespas,
In alle maner wise, as it ore feffed was,
& on þe same asise serued & alowed
Of all þe franchise, þat it are was *dowed*.
R. Brunne, p. 77.

Fulfille þe testament of Kyng William þat was
þat tille his sister ment for *dowerie* þat trespas.
Id. p. 151.

Be strong of herte, and voide anon hire place,
And thilke *dower* that ye broughten me
Take it agen, I grant it of my grace.
Chaucer. The Clerkes Tale, v. 8689.

But ther as ye me profre swiche *douaire*
As I first brought, it is wel in my mind, &c.
Id. Ib. v. 8724.

This roiall ring set with this ruble redd
Which Troilus in *dowrie* to me sende
To him again I leaue it whan I am dedde.
Id. The Complaint of Creseide, fol. 197.

Yea, and beside this he offereth to take to wife, Elianor Quene *Dowager* of Portyngall, without any *dower*, yea, in hir kirtell, & to *endowe* her with tenne thousande markes sterlyng by the yere.
Hall. Henry VIII. The nineteenth Yere.

He i processe, by ye meane of some byshoppis, and frendys of ye said Bawdewyn, agreed that he shuld take her to wyfe, and, in the name of hir *dowar*, he shulde holde and enloye the sayde country of Flaunders. *Fabyan. Works*, vol. i. ch. 166.

Than sayde she: God hathe *endowed* me w^t a good *dowery*. Now wil my husbande dwell with me, because I haue borne hym vi. sonnes. *Bible, Anno* 1551. *Genesis*, ch. xxx.

The Frenchmen often tymes required Kyng Henry to assigne to her a *dower*, but al was in vayne, for the Englishmen answered that the matrimony was neuer consummate, by reason wherof she was not *dowable*, by the very treatie of mariage concluded.
Hall. Henry IV. The first Yere.

As Charles his daughter, you the lilly wear;
As Henry's Queen the blushing rose you bear;
By France's conquest and by England's oath,
You are the true made *dowager* of both.
Drayton. England's Historical Epistles.

——————— She spous'd about him twines
Her marriageable arms, and with her brings
Her *dowr* th' adopted clusters, to adorn
His barren leaves.
Milton. Paradise Lost, book v. l. 218.

And 'twill go hard, (my meanes being so runne out)
To tender to Icarius againe
(If he againe, my mother mus maintaine
In her retreate) the *dowre* she brought with her.
Chapman. Homer. Odyssey, book ii. fol. 20.

——————— Thy revenues cannot reach
To make her *dowage* of so rich a jointure
As can the heir of wealthy Jerningham?
Anonymous. The Merry Devil of Edmonton.

LEAR. Will you with those infirmities she owes,
Vnfriended, new adopted to our hate,
Dow'r'd with our curse, and stranger'd with our oath,
Take her or leave her.
Shakspeare. Lear, fol. 284.

She did excell, and seem'd of Angels' race,
Liuing on earth like Angell new diuinde,
Adorn'd with wisedome and with chastitie,
And all the *dowries* of a noble mind.
Spenser. Daphnaida.

These we call *dowery-men* or benefactors.
Bacon. New Atlantis.

Whereas in the heat of civil war in France the Duke of Guise, the Queen of Scotts's uncle, was slain, her *dowry-money* not payed out of France. *Camden. Elizabeth, Anno* 1563.

This *dowager*, on whom my tale I found,
Since last she laid her husband in the ground,
A simple sober life, in patience led,
And had but just enough to buy her bread.
Dryden. The Cock and the Fox.

Oh! had I wings to glide along the air,
To his dear tent I'd fly, and settle there;
There tell my quality, confess my flame;
And grant him any *dowry* that he'd name.
Crowall. Ovid. Metamorphoses, book viii.

I have three virgin daughters, from the three
(Chrysothemis, Laodice, and fair
Iphianassa,) choosing forth a bride,
He shall conduct her, with no cost of *dow'r*,
To his own home; for at my proper cost
She shall be *dow'r'd* as never child before.
Cowper. Homer. Iliad, book ix.

Then, when life's winter hastens on,
And youth's fair heritage is gone,
Dow'rless to court some peasant's arms,
To guard your wither'd age from harms.
E. More. The Colt and the Farmer. Fable 12.

The *Queen* DOWAGER is the widow, and as such, enjoys most of the privileges of the *Queen Consort*; but as the succession of the Crown is not thereby endangered, it is not high treason to violate her chastity or conspire her death. No man however can marry her without a special licence from the King, on pain of forfeiting his lands and goods. 2 *Inst.* 18; Riley, *Plac. Parl.* 672.

DOWER and DOWRY, though frequently confounded, are wholly distinct; *Dower* is the portion which a widow hath of the lands of her husband after his decease, for the sustenance of herself and education of her children. (1 *Inst.* 30.) *Dowry, maritagium*, is that portion which the wife brings her husband in marriage.

Among the Jews at the time of marriage the husband presented his bride with a Bill of Dower; if she was a virgin he endowed her with fifty shekels; if a widow, with twenty-five. This is the "instrument of covenants" which Raguel wrote and sealed before he gave his daughter Sara in marriage to Tobias. (Tobit, vii. 14.) The form may be seen in the *Babylonian Talmud*. (Buxtorfi *Gram. Chal.* 36.)

The Dowry among the Greeks was termed προίξ,

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DOWER. μείλια, ἕδνα or φερνή, and so constantly was it expected that a woman should marry with a sufficient portion, that Plautus (*Trinumm.* iii. 2, 63) makes it the distinction between a wife and a concubine. Lycurgus, sensible of the bad effects which the consciousness of having brought with her a rich Dowry, produced on the temper of an imperious woman, prohibited the custom in Sparta. (Ælian, *Var. Hist.* vi. 6.) An orphan virgin without inheritance in Athens, (Θησσῆ) might claim her nearest relation in marriage, if he declined giving her a Dowry in proportion to his fortune. The Dower which the husband was expected to settle in return was called ἀποτίμημα, αντιφέρνη or ὑπόβολον, and unless such a settlement was made, the husband in case of divorce, returned the Dowry. Hence the payment of the Dowry was attested by witnesses, and a written document, called προικῶα. If the woman died childless the husband repaid the Dower to the person who had portioned her, since it was intended for the maintenance of children. All that the wife brought with her beyond the stipulated Dowry was called παράφερνα ἐπίπροικον, ἐπιμείλια and ἐξώπροικα. Petit, *Comm. on Leg. Att.* vi. 2.

The Dowry, *parapherna*, of a Roman lady of Senatorian rank, may be estimated from Juvenal's account of the adulterous mockery which Messalina celebrated with the unhappy C. Silius, at *decies centena* (*millia sestiertûm*) £8072. 18*s.* 4*d.* If the bride received for her own use any part of it, it was termed *Dos recepticia.*

In the ancient English Law Dower was of five kinds: 1. *By the Common Law*, which assigned to the widow during life a third part of such lands and tenements whereof the husband was sole seised in fee simple, or feetail during the covenant. 2. *By Custom*, which in some places is more than a third; or where *Gavelkind* prevails she shall have half the land; where *Free bench*, the whole. So also custom may abridge Dower to a fourth part. (Co. Litt. 33.) 3. *Ad ostium Ecclesiæ*, by which the husband immediately after the marriage named the lands wherewith he endowed his wife; it was held that this could not exceed, but might be less than a third of his lands. (Co. Litt. 34; Litt. sec. 39.) 4. *Ex assensu patris*, which a son granted and put in writing immediately after marriage, without the consent of his father then living. (Litt. 40, 41.) 5. *De la pluis belle*, by which the husband settled as Dower the fairest part of his estate. Only the two first of these are now in use.

Dower is forfeited (barred) by Divorce, (q. v.) *a vinculo matrimonii*, not by that *a mensâ et thoro*; by elopement with an adulterer, unless subsequent reconciliation takes place. Anciently, by attainder for treason or felony; if the wife has not attained the age of nine years at the husband's decease; if the wife be an alien, unless the wife of the King. Mr. Hargrave, in his Edition of *Coke upon Littleton*, remarks, that an Act of Parliament, not printed, *Rot. Parl.* 8 Henry V. No. 15, entitles alien women to Dower who have married by licence from the King. A woman is not dowable of a castle built for the defence of the realm; nor of a common without stint, for then as the King would have one portion, and the widow another, each without stint, the common might be overstocked; nor of copyholds, unless by *Custom.*

On various ancient customs respecting Dower, see Alex. ab Alex. iv. 8; also the curious work of Nevizanus, *Sylvæ Nuptialis*, lib. vi. 1521. For the English Law, besides the authorities cited above, Hengham, *Summa et Parva*, 1616; Gilbert's *Law of Uses and Trusts, with a Treatise on Dower* by Sugden, 1811.

DOWAR, or rather Duwar, a Moorish abbreviation of the Arabic plural *adwár*, "houses," from the singular *dar*, "a house; is the term by which the wandering tribes in Africa name their encampments. The whole Adwár consists of an assemblage of perhaps as many as two hundred tents, pitched in rows so as to cover nearly an oblong area, with one in the centre which serves as a Mosque. Their tents (*khaimah*, a shelter,) are made of coarse cloths of wool, goat's hair, or the fibres of a root (*lîfet ddám*) spun by their wives, and these coverings are so thick and close as to keep out the rain. Some of them are so large as to require eight poles or props, and they have then an oblong form. They are well represented in one of Hœst's plates. The whole family, and all their cattle, live under the same roof, but a slight partition separates the parents from the grown up children; the latter continuing with them after marriage till the bride is about to lie in. The bridegroom must then provide himself with a separate tent, to which he and his wife remove with all their household furniture, consisting of a handmill, a basket, a wooden shovel, a few earthen pots, and some mats with sheep or goat skins as a bed.

Hœst's *Marokos.* Kopenhagen, 1781, 4to, p. 127.

DOWDY: Mr. Grose says, "*dudds* in the north are *rags*, in the west, clothes; a square in the center of Stirbitch fair, where linen cloth is sold, is called the *duddery*. *Dudman* in the west, is a scarecrow, also a ragged fellow." In D. *tod* is a rag. From *dudds*, whatever it may have originally meant, there is little doubt that *dowdy* has been formed.

One whose clothes hang on like *rags*; are ill put on; one loosely dressed: in a slovenly manner.

It appears also to have been applied to an article of dress. See the Example from the Tatler.

> 'T as almost kill'd my heart, you see I'm chang'd with it,
> I ha' lost the fashion of my sex with grief on't,
> When I have seen you courting of a *dowdie*;
> Compar'd with me.
> *Beaumont and Fletcher. The Nice Valour*, act i. sc. 1.

> Guz. Wench said ye? most mechanically! faugh!
> Wench is your trull, your blowze, your *dowdie*.
> *Ford. The Lady's Trial*, act iii. sc. 1.

One might see likewise, that she dissented from the white apron and the cross, for which reasons, she had made herself a plain homely *dowdy*, and turned her face towards the Sectaries that set on his left hand. *Tatler*, No. 257.

> Skies without cloud exotic suns adorn;
> And roses blush, but blush without a thorn;
> Landscapes unknown to *dowdy* nature rise,
> And new creations strike our wonding eyes.
> *Churchill. To John Wilks, Esq.*

DO'WLAS, } A kind of coarse and strong
Do'wlas-smock. } linen, probably from *Dourlans*, a town of Picardy, formerly celebrated for this manufacture. Skinner.

> I bought you a dozen of shirts to your backe.
> Falst. *Dowlas*, filthy *dowlas*; I have given them away to baker's wives, and they have made boulters of them.
> *Shakspeare. Henry IV. First Part*, fol. 64.

> The maid, subdued by fees, her trunk unlocks,
> And gives the cleanly aid of *dowlas-smocks*.
> *Gay. To the Earl of Burlington.*

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DOWLE. See DOLE. Dowle or dole, or deale, are but one word differently pronounced and written; and mean merely a part, piece, or portion, (without any signification of feather, or downe, &c.) He wolde teare him every *doule*, i. e. piece-meal, tear every piece of him, tear him in pieces. See Tooke, ii. 259.

The Commentators on Shakspeare conceive *dowle* to mean *feather* or *down*.

The griffen grinned as he were wode,
And lokid lovely as an owle,
And swore by cock' is herte and blode
He wold him tere every *doule*.
Chaucer. The Plowman's Tale, part iii.

——— You fooles, I and my fellowes
Are ministers of fate, the elements,
Of whom your swords are temper'd, may as well
Wound the loud windes, or with bemockt-at-stabs
Kill the still closing waters, as diminish
One *dowle* that's in my plumbe.
Shakspeare. Tempest, fol. 13.

DOWN.

DOWN, Do'WNY, Do'WN-BED, Do'WN-SOFT, Do'WNY-CHEEKED. } D. *donst, donse*; Ger *dunen*; Sw. *dun*. Skinner says, Dutch dunne *veders, tenues* (i. e.) *molles plumæ*, and refers to *thin*: in Dutch *dun*; and Ger. *dunn*. Wachter and Ihre think from *dunen, tumere*, to swell, to rise; and thus *dunen*, are *pennæ elasticæ, quæ depressæ resurgunt et elevantur*. Elastic feathers, which, when pressed down, raise themselves again. It is also applied to other substances having the softness and lightness of such feathers; and also, metaphorically, to that which is soft, tender, soothing.

Of *downe* of pure doues white
I wol yeue him a fether bed
Raied with gold, and right well cled.
The Dreame of Chaucer, fol. 243.

And for he shuld slepe softe
Upon a fether bed alofte
He lieth, with many a pylow of *downe*.
Gower. Conf. Am. book iv. fol. 80.

Because there were not to be found any English cities, nor such faire houses, nor at their own wish any of their old accustomed dainty food, nor any soft beds of *downe* or feathers, the country was to them miserable, and their reports thereof according.
Hakluyt. Voyage, &c. M. Thomas Hariot, vol. iii. fol. 267.

——— O no:
The dust shall never be thy bed:
A pillow for thee will I bring
Stuff'd with *down* of Angel's wing.
Crashaw. Steps to the Temple. The Tear.

There be also plants, that though they have no prickles, yet they have a kind of *downey* or velvet rine upon their leaves; as rose-campion, stock gilly-flowers, colts-foot; which *down* or nap cometh to a subtil spirit.
Bacon. Natural History, Cent. vi. 560.

How sweetly did they flote upon the wings
Of silence, through the empty-vaulted night,
At every fall smoothing the raven *down*
Of darkness till it smil'd!
Milton. Comus, l. 251.

A sweet regard and amiable grace
Mixed with manly sternenesse did appeare,
Yet sleeping in his well proportion'd face,
And on his tender lips the *downy* haire
Did now but freshly spring, and silken blossoms beare.
Spenser. Faerie Queene, book ii. can. 12.

BERT. I know no man, madman,
Enamour'd of his fetters, or delighting
In cold or hunger, or that would in reason
Prefer straw in a dungeon, before
A *down-bed* in a palace.
Massinger. The Maid of Honour, act iv. sc. 4.

——— And as quicke lightnings flie
From well-deckt Juno's soveraigne, out of the thickned skie,
Preparing some exceeding raine, or haile, the fruit of cold:
Or *down-like* snow, that sodainly makes all the fields look old.
Chapman. Homer. Iliad, book x. fol. 131.

——— And thy touch
More smooth and dainty, than the *down-soft* white
Of lady's tempting breast.
Taylor. The Hog hath lost his Pearl, act v.

Then, past a boy, the callow *down* began
To shade my chin, and call me first a man.
Dryden. Virgil. Æneid, book viii. fol. 490.

There princes gladly rest their weary heads,
And change uneasy thrones for *downy* beds.
Buckinghamshire. The Finen.

——— (For now youth's blowing flower
Deck'd with opening pride his face;
And with manly beauty sprung
On each cheek the *downy* shade.)
West. Olympic Odes, ode i.

Me therefore shalt thou not with my consent
Leave here, my son! no, not if Jove himself
Would promise, reaping smooth this silver beard
To make me *downy-cheek'd* as in my youth.
Cowper. Homer. Iliad, book ix.

DOWN, Fr. *dunes*; It. *dune*; D. *duyn*; Ger. *dun*; and A. S. *dun, dune*, which Somner explains, *Mons*, a hill or mountain; a *downe*. *Item, locus apertus, campestris et planus*, champaigne ground. He and Menage think the word Celtic. Verstegan says, "*Dune*, a hill, commonly that stretcheth or extendeth itself out in length. They call in Holland the Sand-banks, which lye upon the sea-side, The *Dunes*. The town of *Dunkirk*, rightly in English *Dunchurch*, hath had that appellation by being situate in the *Dunes*, or Sand-banks. We yet in some parts of England, call Hill—*downes*." To the same purport is Cotgrave. Wachter (who, as Tooke acknowledges, has laboriously and learnedly, though, he thinks, not happily, considered the word, *dun*,) derives from *dun-en*, to swell, to rise, to be elevated: a most ancient word, he adds, the preservers of which are *Saxones inferiores*; and that they received the word from their ancestors is manifest from its derivatives, *dun*, a mountain, a hill, a rising or swelling of the earth, (*tumor terræ*,) *dunen, pennæ elasticæ*. See DOWN, *supra*, and DOWN, *infra*.

Neuer bifore in Wales was don so grete greue,
Bi *downes* & bi dales þarfolk at suiik mischeue.
R. Brunne, p. 91.

So for to speake vnto this ende,
Thei gon the *downes* and the dales
With weppyng, and with wofull tales.
Gower. Conf. Am. book iv. fol. 72.

And being asked how they gat yᵉ same gold, they told vs they went to a certaine *downe* or playne, and pulled or digged vp the grasse by the root: which done, they tooke of the earth, putting it in great buckets, which they caried to wash at the riuer.
Hakluyt. Voyage, &c. Sir Walter Raleigh, vol. iii. fol. 665.

DOWN.

Than he adayed well howe the Frenchmen coude not aproche nother to his hoost, nor to the towne, but in two places, other by the *downes* by the sea syde, or elles aboue by the hyghe way.

Lord Berners. Froissart. Cronycle, vol. i. ch. 145.

And at the same seasō on Easter day, was there three score vnknown shippes lying in the *Downes*, wherfore all Kent arose, and mustered in harneis the same day.

Hall. Henry VIII. The thirtieth Yere.

Therefore bring forth the souldiers of our prize,
For whilst our pinnace anchors in the *Downes*,
Here shall they make their ransome on the sand,
Or with their blood staine this discoloured shore.

Shakspeare. Henry VI. Second Part, fol. 137.

The best soile commonly yields the worst aire, a dry sandy plat is fitest to build upon, and such as is rather hilly than plain, full of *downes*, a cotswold country, as being most commodious for hawking, hunting, wood, waters, and all manner of pleasures.

Burton. Anatomy of Melancholy, fol. 260.

Betwixt them lawns, or level *downs*, and flocks
Grasing the tender herb, were interpos'd.

Milton. Paradise Lost, book iv. l. 252.

When we came as high as the South Foreland, we left them standing on their course, keeping on the back of the Goodwin Sands; and we lufft in for the *Downs*, where we anchored September 16, 1691. *Dampier. Voyage. Conclusion.*

On the 11th [June 1771] we run up the channel, at six in the morning of the 12th we passed Beachy Head, at noon we were a-breast of Dover, and about three came to an anchor in the *Downs*, and went a-shore at Deal.

Cook. First Voyage. Conclusion.

DOWN, *adv.* DOWN, *prep.* DO'WNWARD, DO'WNWARDS. } Tooke agrees with Camden that this word has proceeded from *duf-en*,—a British word in the opinion of the former,—a Saxon word in that of the latter, and the past participle of the A. S. verb *duf-ian, mergere, to sink, to plunge, to dive, to dip.* The corruption, he conceives to have proceeded thus, *duf-en, duvn, dun, don, down.* He adds, "in most of the passages in which the preposition or adverb *down* is used in English, the sense of this past participle is clearly expressed, and, without the least straining or twisting, the acknowledged participle may be put instead of the supposed preposition; although there may perhaps be some passages, in which the preposition *down* is used, where the meaning of the participle may not so plainly appear." *Diversions of Purley*, i. 450. *Down*, the noun, he asserts to be the same word, though he does not explain how a word, which, according to himself, means, "sunk, *depressum*, deep, or low," is to be applied to "a hill, a rising ground."

Down is sometimes used as a verb, and is equivalent to, To sink, to depress, to suppress, to subdue.

It is also used with a subaudition of the verb, as in Locke: Bread will *down*; i. e. go *down*. *Down* with them; i. e. pull them, throw them, knock them *down*.

Down, literally, always expresses *descent* either in space or time; metaphorically, from a higher to a lower, better to a worse state or condition.

It is also much used in *Composition*, and gives birth to some words of great force.

For þat me schulde ȝe chauntement ȝse,
He lette hym make wyngon, an hey for to fle.
And þo he was y flowe an hey, & ne cowþe not a ligte,
A *doun* mid so gret eir to þe erþe he fel and pigte,
þat al to peses he to rof, þat beter hym hadde y be,
Haue bi leued þer *doune*, þan y lerned for to fle.

R. Gloucester, p. 29.

But my fadir geueth you verey breed of heauen. For it is verey bred that cometh *down* fro heuene, and gyueth lyf to the world. *Wiclif. Jon*, ch. vi.

Take any thing that heauy be,
As stone or lead or thing of weight,
And bere it neuer so hie on height,
Let go thine hand, it falleth *doune*.

Chaucer. The second Booke of Fame, fol. 278.

þe sketares [shooters] *downward* all nor noȝt vaste slowe to grounde,
So þat Herald þoru þe neye [eye] ȝasotte was deþe's wounde.

R. Gloucester, p. 362.

Right so say I by fire or sowne,
Or smoke, or other things light,
Alway they seke vpward on height,
Light things vp, and *downward* charge. (i. e. weight.)

Chaucer. The second Booke of Fame, fol. 278.

Whan that she fill, so as she might,
Her clothes with hir honde she right,
That no man *downewarde* fro the knee,
Should any thynge of hir see.

Gower. Conf. Am. book vii. fol. 172.

Furthermore I hearing the voyce of his wordis, as I had bene oppressed with sleape, was casten *doune* groueling vpon the erthe.

Joye. Exposicion of Daniel, ch. x.

The mountaynes shall consume vnder him, and the valleyes shal cleue asunder: lyke as waxe consumeth at the fyre, and as the waters runne *downeward*.

Bible, Anno 1551. *Micheas*, ch. i.

The hidden beauties seem'd in wait to lie,
To *down* proud hearts that would not willing die.

Sir Philip Sidney. Arcadia, book i.

A stranger knight, said he, vnknown by name,
But known by fame, and by an Hebene speare,
With which, he all that met him, *doune* did beare.

Spenser. Faerie Queene, book iv. can. 6.

And you may know by my size, that I have a kind of alacrity in sinking: if the bottom were as deep as hell, I should *down*.

Shakspeare. Merry Wives of Windsor, fol. 52.

For it appeares by manifest proceeding,
That indirectly, and directly too,
Thou hast contriu'd against the very life
Of the defendant; and thou hast incur'd
The danger formerly by me rehearst.
Downe therefore, and beg mercy of the Duke.

Id. Merchant of Venice, fol. 181.

Whom universal nature did lament,
When by the rout that made the hideous roar
His goary visage *down* the stream was sent,
Down the swift Hebrus to the Lesbian shore?

Milton. Lycidas.

Or lid the soul of Orpheus sing,
Such notes, as warbled to the string,
Drew iron tears *down* Pluto's cheek,
And made hell grant what love did seek.

Id. Il Penseroso.

Whose presence, as along she went,
The pretty flowers did greet,
As though their heads they *downward* bent,
With homage to her feet.

Drayton. Pastorals, Eclogue 9.

Michael, the warlike prince, does *downwards* fly,
Swift as the journies of the sight,
Swift as the race of light,
And with his winged will cuts through the yielding sky.

Cowley. The Plagues of Egypt.

If he at any time calls for victuals between meals use him to nothing but dry bread. If he be hungry more than wanton, bread alone will *down*; if he be not hungry it is not fit he should eat. *Locke. On Education*, sec. 14.

This said, with nectar she her son anoints:
Infusing vigour through his mortal joints;
Down from his head the liquid odour ran,
He breath'd of heav'n and look'd above a man.

Dryden. Virgil. Georgics, book iv. fol. 494.

Lord Argyll, who was then in Holland, asked at first twenty thousand pounds for buying a stock of arms and ammunition, which he afterwards brought *down* to eight thousand pounds and a thousand horses to be sent into Scotland.

Burnet. Own Times. Charles II. Anno 1683.

The monks in those houses abounding in wealth and living at ease and in idleness did so degenerate, that, from the twelfth century *downward*, their reputation abated much.

Id. History of the Reformation, Anno 1535.

Ever in motion; now 'tis Faith ascends,
Now Hope, now Charity, that upward tends
And *downwards* with diffusive good descends.

Dryden. Elegies and Epitaphs. Eleonora.

The disk of Phœbus, when he climbs on high,
Appears at first but as a bloodshot eye;
And when his chariot *downward* drives to bed,
His ball is with the same suffusion red.

Garth. Ovid. Metamorphoses, book xi.

Let no dank Will mislead you to the heath:
Dancing in mirky night, o'er fen and lake
He glows, to draw you *downward* to your death,
In his bewitch'd, low, marshy, willow brake.

Collins. Odes. On the Popular Superstitions of the Highlands of Scotland.

Down, in *Composition.*

His tide felle not well, a tempest on him light,
His schip was *down-born.* *R. Brunne*, p. 158.

Mark, i. 7. And he prechyde sayande, stalworther thanne I schal come eftare me of whom I am not worthe *down-fallende*, or knelande.

From MS. in Benet College. Lewis. History of the English Translations of the Bible, fol. 4.

The worship of this lād which was *downfal* now stāt vpright through grace of thy goodnesse which euery man is hold for to blesse. *Chaucer. A Balade to King Henric IV.* fol. 332.

This geaunt with his rude might,
Part of the banke he shofe *downe-right*,
The whiche euen vpon Acis fille.

Gower. Conf. Am. book ii. fol. 28.

Lucifer was toumbled *down* headelong out of heauen for his pride, & therefore is he a busie provoker of others to sodain ruine, & *downfalling.* *Udall. Luke*, ch. iv.

Neither the people thrusting still too and fro, & bearing forward one on an others neck, could wel finde sure footing to stand quiet in a *down-hill* place. *Id. Ib.* ch. v.

And it was also called Trachonitis, of the roughnes of the mountaines, because the countrey is ful of vphilles and *down-hilles*, & almost no part of it euen or plain chaumpian grounde.

Id. Ib. ch. iii.

There the aire emptied of *down-burnt* turrets, and filled with smoake of fired buildings, assured from their hearts more teares to their eyes, than the benefit of their present escape could promise them comfort.

Warner. An Addition in Prose to the second Book of Albion's England, &c.

Paper and wax, (God wot!) a weake repay
For such deepe debts and *down-cast* sums as they.

Hall. Satire 5. book iv.

And doubtless, whenever the Pope shall fall, if his ruin be not like the sudden *down-come* of a tower, the bishops, when they see him tottering, will leave him, and fall to scrambling, catch who may, he a patriarchdom, and another what comes next hand.

Milton. Of Reformation in England.

——————— I askt her
After my many offers walking with her,
And her as many *down-denyals*, how
If the emperour grown mad with love should force her:
She pointed to a Lucrece.

Beaumont and Fletcher. The Tragedy of Valentinian, act i. sc. 2.

Bv. You will find there
A fitter hand than mine, to reach her frets,
And play *down-diddle* to her.

Id. The Tamer Tam'd.

——————— He [Bacchus] is the wine
That sad *down-drouping* senses wont to rear,
And cheerlesse hearts comfort in ill time.

More. On the Soul, part i. book i. st. 58.

How their high favours like as fig-trees are,
That grow upon the sides of rocks; where they
Who reach their fruit, adventure must so far,
As t' hazard their deep *downfall* and decay.

Daniel. History of the Civil Wars, book viii.

But Godfrey would this while bring forth his powre
To giue assault against that fort in vaine,
Till he had builded new his dreadful towre
And reared high his *downe-faine* rams again.

Fairfax. Godfrey of Boulogne, book xiii. st. 17.

Henry Gould, Bachelour of Diuinity, with John Fisher, the reuerend father of Rochester, imployd their paines to daube those *down-falling* walles, with their vntempered morter.

Speed. Henrie VIII. book ix. ch. xxi. sec. 83.

Lord Hamlet with his doublet all vnbrac'd
No hat vpon his head, his stockings foul'd,
Vngarter'd, and *downe-gyued* to his ancle.

Shakspeare. Hamlet, fol. 259.

As some strict *down-look'd* men pretend to fast,
Who yet in closets eat;
So lovers who profess thy spirits taste,
Feed yet on grosser meat.

Cartwright. On Platonique Love.

Hear. I hope he's run away with some large trust; I never lik'd such demure *down-look'd* fellows.

Brome. The Merry Beggars, act ii.

How many woful widows left to bow
To sad disgrace! what perish'd families!
What heirs of high rich hopes their thoughts must frame
To base *down-looking* poverty and shame.

Daniel. History of the Civil Wars, book iii.

At Oxford they met, where the presence of the one, *downe-prized* the absence of the other, so that their voices went onely with Harold, and presently proclaimed and consecrated him king.

Speed. Harold, Anno 1036. book viii. ch. iv. sec. 2.

——— Who then so blind but plainly sees
How far our safety nature well contrives,
Binding all close with *down-propensities.*

More. On the Soul, part ii. book iii. can. 3. st. 31.

——————— The earth's not heavy bound,
But from the strong *down-pulling* centrall sway,
Which hinders not but that it may turn round,
Sith that it moves not a contrary way.

Id. Ib. st. 36.

The like also did the French, after they once saw that their ambush and traine were detected, that they must of necessitie fight a sette pitched battaile, where *down-right* blowes, cleane strength, and pure valour, was to carry away the victory.

Holland. Livie, book xxxv.

Tiberius, fightinge with Armenius and Inquiomerus, princes of Germayne, had one winge of archers on horseback, an other of archers on foote, by whose might the Germaynes were slaine *downright*, and so scattered and beate out of the field, that the chase lasted ten miles.

Ascham. Works, p. 103. *Toxophilus.*

——————— And their poore jades
Lob *down* their heads, dropping their hides and hips:
The gumme *downe-roping* from their pale-dead eyes.

Shakspeare. Henry V. fol. 86.

His industry is vpstairs and *down-staires*, his eloquence the parcell of a reckoning.

Id. Henry IV. First Part, fol. 56.

O Lord, thou hast searched me, and known me.
2. Thou knowest my *down-sitting*, and mine up-rising; thou understandest my thought afar off.

Bible. Modern Version. Psalm 139. v. 1 and 2.

And his old mother, call'd Hypomene,
Did ease her back from that *down-swaying* weight,
That leaden quadrate, which did miserably
Annoy her crazy corse.
More. On the Soul, part i. book iii. st. 51.

No more I am enemy to their church, because I would have them reform their errors, not wishing the *down-throwing* of the temple, but that it might be purged and cleansed from corruption.
Stow. James, Anno 1603.

For this *downe-treden* equity, we tread,
In warlike march, these greenes before your towne.
Shakspeare. John, fol. 5.

——————— When he is ascended,
One careless slip *down-tumbles* him again
Into the bottom, whence he first began.
Ford. The Lover's Melancholy, act iii. sc. 1.

On the bare earth expos'd he lies,
With not a friend to close his eyes.
With *down-cast* looks the joyless victor sate,
Revolving in his alter'd soul
The various turns of Chance below.
Dryden. Alexander's Feast. Ode 14.

How near in this dark juncture Israel's fate,
Whose peace one sole expedient could create,
Which yet th' extremest virtue did require,
Even of that prince whose *downfall* they conspire.
Id. Absalom and Achitophel.

Thus much, I think may safely be affirmed, that the providence of God doth sometimes without plain and *down-right* miracles, so visibly shew it self, that we cannot without great stupidity and obstinacy refuse to acknowledge it.
Tillotson. Sermon 41.

Or with *down-bending* eye, seem wrought
Into a labyrinth of thought.
Churchill. The Ghost, book iv.

His Majesty [Henry VII.] is a trist, lean, ungracious figure, with a *down-cast* look, very expressive of his mean temper, and of the little satisfaction he had in the match.
Walpole. Anecdotes of Painting, vol. i. p. 86.

He [the king of Babylon] himself is at length brought upon the stage, boasting in the most pompous terms of his own power, which furnishes the poet with an excellent opportunity of displaying the unparalleled misery of his *downfal*.
Lowth. Lectures by Gregory, vol. i. lect. 18.

But it is remarkable, that no sinner ever avows directly to himself, that he has been guilty of gross and *downright* iniquity.
Blair. Sermon 12. vol. ii.

Situation, boundaries, extent, and population.

Down, a maritime County in the north-east of Ireland, encompassed on the north, east, and south by the sea, and on the other parts by the Counties of Armagh and Antrim. Its shape is oval, having its greatest extent from north-east to south-west, about 50 miles, while its medium breadth is not more than 30. It forms a part of the Province of Ulster, and, according to the Parliamentary returns of the population of Ireland, includes an area of 570 square miles, with a population of 329,348, in 1821. When the previous estimate was made in 1813, the number of inhabitants was only 287,290; and consequently an increase of 42,058, which is about 15 per cent., had taken place in the short space of eight years. It is divided into eight Baronies, besides the Lordship of Newry, and contains 43 whole Parishes, with parts of 25 others.

General surface.

The surface of Down presents great variety; being interspersed with hills and various detached elevations, as well as more continued ridges of mountains. The plains are chiefly restricted to the banks of the principal rivers; but the upland and mountainous districts occupy the greater part of the surface. The highest summits are grouped together in the southern part of the County, which is intersected by the Mourne mountains, the second in point of height in the Island. Slieve Donard rises to the height of 2800 feet above the level of the sea. On the north of these elevations, and more particularly towards the western side of the County, the land is principally in the possession of a middle class of manufacturers, and is generally in a good state of cultivation. In some districts it is adorned with plantations, and spotted with neat white-washed cottages.

Belfast Lough.

Belfast Lough washes the shores on the north, and, with its thriving and busy town, presents one of the most interesting prospects in the County.

Lough Strangford.

Lough Strangford occupies a considerable portion near its eastern borders. It gives name to the town of Strangford, situated near its outlet on the south-east. It extends about 17 miles from north to south, and varies in breadth from three to five miles. The channel which connects it with the sea is less than one. It contains a great number of small islands, and has several creeks, which serve as harbours for fishing, and other purposes.

Rivers.

The principal rivers in the County of Down are the Bann, the Laggan, the Newry, and the Ballynahinch.

Bann.

The Bann rises in the mountains of Mourne, whence it flows towards the north-west, intersects the north-eastern part of the County of Armagh, and subsequently falls into Lough Neagh. Where it passes out of Down, it is joined by the Newry Canal, forming part of the western boundary of the County, and, by means of this, connects Lough Neagh with Carlingford Bay, on the south of Down.

Laggan.

The Laggan originates in the north of the Mourne range, and at first flows in a northern direction, till it nearly reaches the confines of the County, and there winding to the east, separates it from Antrim, till it terminates in the Lough of Belfast.

Newry.

The Newry rises towards the west, and pursues a short and irregular course to the sea at Carlingford Bay. Vessels of 50 or 60 tons ascend this stream as far as the Newry Canal, which connects it with the Bann, and thus opens a navigable communication through the central parts of the Province of Ulster.

Ballynahinch.

The Ballynahinch originates in several small loughs, the streams issuing from which, afterwards unite and form the river, which flows into Strangford Lough; but adds little to the internal commerce or navigation of the County.

Climate and soil.

The climate of Down varies in different parts. The position of the County precludes it from being subject either to great heat or intense cold; and a long continuance of dry weather in summer, or of frost in winter, is seldom experienced. Cold winds from the east generally prevail in Spring, and seldom give place to the more genial breezes from the south till the middle or close of May. The heaviest rains, and the highest winds, are generally from the west. The County presents almost every kind of soil to be found in Ireland. In some places a light sand prevails, in others a strong clay. All the intermediate degrees of tenacity are also met with; but the most predominant is loam; not of great depth, but of a fertile quality, and in many places intermixed with stones, which appear to increase its fertility. Though not generally, yet in some districts on the north-west of the County, particularly in the vicinity of Moira, and another place or two, this soil is incumbent upon lime stone. The cultivation is better than that of several other

Counties in Ireland. The farms are either in possession of those who are considered as farmers only, or of small tradesmen and manufacturers, who depend partly upon other pursuits for subsistence. In this latter case, the quantity of land held by each occupier is generally small; and even those occupied by the professed farmers seldom exceed 60 or 70 acres. Several improvements in agriculture have been introduced within the last twenty years; but still the small size of the farms is, in general, such as to preclude many of the most beneficial. A regular rotation of crops is seldom followed; and fallow, clover, and turnips, are not generally met with. Oats is the principal grain. These are sown on all kinds of soil, and a succession of crops is frequently taken, partially interrupted by potatoes, peas, or flax. Barley is sometimes sown after potatoes, and a little rye is occasionally introduced. Flax is often sown; and the average crop is about 50 stones per acre. The fences, in the lower districts, are often nothing more than banks and ditches, with sometimes a few pieces of furze stuck into the face of the bank. In the upland tracts, where stone is more plentiful, dry stone walls frequently supply the place of the earthen banks. Lime, marl, shelly sand, and sea-weed, are used as manures. Paring and burning is seldom resorted to, except on the sides of the mountains. The banks of the Bann, the Laggan, and some other low tracts present considerable meadows, but in general the soil is considered as being better adapted to tillage than to pasturage. A few cattle are fed in some places, but the prevailing stock are cows kept for the dairy. Sheep also are kept in small numbers in the lower districts, and in larger flocks on the mountains. These last are of the small hardy breed, resembling those in the mountainous tracts of the north of England; which frequently do not weigh more than seven or eight pounds a quarter. As these hills are often covered with heath and odoriferous herbs the mutton is well flavoured. Bees were formerly an object of attention, but these seem lately to have decreased in number.

Cultivation and products.

Down has never been noted for its mineral products. Copper and lead have both been found, but neither iron nor coal has yet been met with. Several quarries of good stone of various colours are worked in different parts. Slates are obtained near Bangor, in the north of the County; limestone abounds near Moira; and granite in the Barony of Mourne, and the Lordship of Newry. Clays of several kinds, and marl, are found in various places. Mineral waters, both sulphureous and chalybeate, are common, and some of them strongly impregnated. The waters of a chalybeate spring at Granshaw, in the Barony of Ardes, are said to be twice as strong as those at Tunbridge Wells.

Minerals and mineral waters.

Linen is the principal manufacture of the County. Much of this is made from native flax; as a few years ago the number of acres set apart for this crop in one year was estimated at 2700. The average number of pieces of linen bleached on the greens near the Bann is about 160,000, and their value near half a million sterling; but some of these are brought from other Counties. The art of spinning has here been carried to a great perfection, and a woman has been known to produce a thread of more than 200 miles in length out of single pound of flax. The next branch of industry, in point of importance, is the manufacture of cotton, which is only of recent introduction. Many of the linen weavers turned to this new branch, as the wages were higher, and others learned cotton weaving exclusively. This manufacture usually includes the different kinds of calicoes, muslins, &c. Blankets and paper have long been manufactured in this County; and considerable quantities of kelp are made, particularly on the shores of Lough Strangford. The other manufactures are either designed for home consumption or are of far less importance. The fisheries are not very closely attended to, although considerable quantities of turbot, cod, soles, plaice, haddocks, and herrings are caught off some parts of the coast. Herrings are also sometimes taken in large quantities in Strangford Lough; but they are inferior to those caught in the sea. The native products and manufactures constitute the chief articles of commerce. Linens, cambrics, calicoes, butter, pork, grain, hides, and cattle are the principal exports. These are sent from the ports of Belfast, (a small part of which is in this County,) Newry, and Donaghadee. The internal trade is greatly facilitated by means of good roads, which have lately been much improved. For the protection of the shipping sailing along the coast, a light-house has been erected on Cross Island, off the north-east coast, which is said to be sometimes distinctly seen from Port Patrick.

Manufactures, fisheries, and commerce.

The chief Town of this County is *Down* or *Downpatrick*, situated near the southern extremity of Lough Strangford, and partly encompassed with hills. It consists chiefly of four principal streets. It has a good linen market, and a considerable export of potatoes and malt. It contains between five and six thousand inhabitants, and sends one Member to the Imperial Parliament. It is celebrated in Ireland as the place of interment of St. Patrick, who, according to the tradition of the country, died in 493. A Well in the neighbourhood is dedicated to that Saint, and is highly venerated for its imaginary virtues. Distant 20 miles from Belfast, and 74 from Dublin. *Newry* is the chief commercial port; Newry water on which it stands falls into Carlingford Bay. The town spreads along the side of a steep hill surrounded by mountains except on the north and north-west, where the prospect opens upon a fine country. Newry was formerly considered as a pass into the interior, and was therefore regarded as a military post of importance. A noted Abbey, with large possessions, was founded there in 1175. The Town suffered greatly in the rebellion of 1641, and was burnt by the Duke of Berwick in 1689. It subsequently recovered from these disasters; and the canal which connects Lough Neagh with the sea, contributed much towards its commercial prosperity and increase of population. The great road from Dublin to the north of Ireland passes through Newry. There is a good market, and a considerable export of linen, butter, beef, pork, and grain. The butter is frequently brought from the adjoining Counties, which are supplied in return with flax seed, coals, and some other articles of consumption, by the inland navigation connected with this Town. Newry contains some flourishing manufactures, distant 50 miles north of Dublin, and 30 nearly south-west of Belfast. *Donaghadee* is on the north-east part of the coast, where it approaches nearest to Scotland, and is the port to which the regular packets sail from Port Patrick in the latter country. The distance between these parts is about twenty miles. The Town consists

Principal towns.

Newry.

Donaghadee.

DOWN. — DOXOLOGY.

of two principal streets, with a few narrow lanes; and its chief trade is the exportation of live stock to Scotland. *Bangor* is a small port on the northern shore, where there is a considerable fishery carried on for soles, plaice, and turbot, and in the winter for cod and oysters. Its distance from Dublin is 90 miles. *Dromore*, which is situated on the River Laggan, in the north-western part of this County, is a Bishop's See, said to be erected as early as the VIth century. The Cathedral is small, but the Bishop's Palace is handsome and commodious. Distant 15 miles from Belfast. *Hillsborough* is a neat modern Town, on an eminence 20 miles south-west of Belfast. It has a noble Church with a lofty spire; and before the Union sent three Members to the Irish Parliament.

Bangor. Dromore. Hillsborough.

In addition to the several Works referred to at the end of Donegal, see the *Ancient and Present State of the County of Down*, 8vo, Dublin, 1774; and Dubourdieu's *Statistical Survey of the County of Down*, 1802.

DOWNTON, Donkton, or Dunkton, a Borough in Wiltshire on the eastern bank of the Avon, which returned two Members to Parliament from the 23 Edward I. to 38 Edward III. The representation was then interrupted, (saving in the 1 Henry V.) until the 20 Henry VI. Tradition says this Town was the residence of the chivalrous Bogo or Beirs, better known as Sir Beauvois of Southampton. Extensive earth-works of a castle are still to be traced, and King John is said to have had a palace here. The Church is a Vicarage in the gift of the Bishop of Salisbury. Population in 1821, 3114. Lace-making and malting are the principal manufactures. Distant six miles south from Salisbury, 88 west from London.

DOWSE: Skinner says, from the Dutch, *douse*n, to strike with the fist on the back. A *douce* in the face is used in vulgar speech for a *blow* in the face. To *douce* is used (met. by Hammond) as equivalent to:—to plunge, to immerse.

I have wash'd my feet in mire or ink, *douse'd* my carnal affections in all the vileness of the world, and how shall I defile them with grace, pollute them with chastity, defame or profane them with any thoughts of holiness.

Hammond. Works, vol. iv. *Sermon 7.*

For anointed hee was very often and used to sweate before a light fire: and then upon it to be *dowsed* {perfundebatur} in water luke warme, or else heated with long standing in the sunne.

Holland. Suetonius. Octavius Cæsar Augustus, fol. 75.

Clow. My master means him there that's cast down.
Lap. How sweetly does this fellow take his *dowse*.

Beaumont and Fletcher. The Nice Valour, act iv. sc. 1.

It is no jesting, trivial matter,
To swing i'th' air, or *douce* in water.

Butler. Hudibras, part ii. can. 1.

DOWSETT. *Douced*, Mr. Tyrwhit says, may be a corruption of *doucete*, which is the name of a musical instrument, in a poem of Lydgate's MS. Bodl.

There were trumpes and trumpetes
Lowde shallys and *doucetes*.

Dousett of a deer; Fr. *doucet*, sweet, from Lat. *dulcis cibus gratissimus et suavissimus.*

And many an other pipe
That craftely began to pipe
Both in *douced* and in rede.

Chaucer. The third Booke of Fame, fol. 280.

Fresh cheese, and *dowsets*, curds and clouted creame
Spic'd syllibubs, and cyder of the best.

Drayton. Pastorals. The ninth Eclogue.

As for my father's anger, now thou dar'st fight, ne'er fear it, for I've the *dowsets* of his gravity fast in a string.

Beaumont and Fletcher. The Elder Brother, act iv. sc. 1.

DOXOLOGY: Mid. Lat. *doxologia*; Gr. δόξη, glory, and λόγος, a word or saying. See the Examples, which explain the usage.

The ancient Greek copies have not those words of *doxology*; and there is reason to think that they came in out of the liturgies of the Greek Church, where (as now in many places) the custom was, when the Lord's prayer had been recited by the Presbyter, for the people to answer, by way of *doxology*, (as after the reading of every Psalm a [Glory be to the Father,] &c.) For thine is the kingdom, the power, and the glory, for ever and ever. Amen.

Hammond. Works, vol. i. fol. 76. *A Practical Catechism.*

I now come to the third, And that is the *doxology* or praise, for praise is a necessary part of prayer; this praise now is here ascribed unto God, by ascribing unto him his attributes, Thine is the Kingdom, and the Power, and the Glory, for ever.

Hopkins. Works, fol. 296.

We do I say hereby partly acknowledge, and praise the supereminent perfections of God above all things in all kinds of excellency, joining in that seraphical *doxology* (which to utter is the continual employment of the blessed Spirits above) who incessantly day and night cry out Holy, Holy, Holy.

Barrow. On the Lord's Prayer, vol. i. fol. 497.

It being more probable that our Lord delivering this prayer twice did add this *doxology* at the first time, which is recorded in St. Matthew, and leave it out the second, which is set down in St. Luke.

Comber. Companion to the Temple. Of the Lord's Prayer, part i. sec. 5.

Doxology, in the above Examples, is applied to the concluding paragraph of the Lord's Prayer. In the Vulgate and in the Latin Fathers this does not appear, and it has been a difficult subject of dispute, whether it has been negligently omitted in the Latin copies of the New Testament, or interpolated by the Greeks. Mill (*Prol.* 888—1098) has considered the objections to it, and with Grotius deems it spurious; Beza is doubtful; Whitby, Drusius, and Lightfoot contend for its authenticity; and on the whole it seems to be established by the Greek MSS. and Eastern Versions.

But Doxology is also used for the short Hymn, *Gloria Patri*, Glory be to the Father, &c. the repetition of which at the close of each Psalm Remigius thinks was introduced into the Romish Church by St. Jerome. During the rage of Arianism, those heretics introduced a Pseudo Doxology, Σοὶ τῷ Πατρὶ ἡ τιμὴ καὶ ἡ δόξα, διὰ τοῦ μονογενοῦς σου Υἱοῦ, ἐν τῷ ἁγίῳ Πνεύματι. Glory be to thee the Father, *through* thy only begotten Son *in* the Holy Ghost. (Basil. *de Spir. Sanct.* 25.) The Greek Church uses two Doxologies, the μεγάλη, the hymn of the Angels, *Gloria in excelsis*; and the μικρὰ, which we have here noticed.

DOXY: Skinner says, I know not whether from the Dutch *docken*, to give quickly.

Moll. Sirrah, where's your *doxy*? halt not with me.
Omnes. *Doxy*! Moll, what's that?
Moll. His wench.

Middleton. The Roaring Girl, act i. sc. 1.

Hear. Rogue enough, tho', to offer us his what-d'calls, his *doxies*.

Brome. The Merry Beggars, act ii.

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Whilst you, my dainty *doxies*, take possession of her privileges and enter the territories with colours flying.
Otway. Friendship in Fashion, act v. sc. 1.

DOZE, Do'ziness, Do'zy. } D. *duyselen*; to stupify, to be stupid. Skinner. And see Daze. To be or cause to be stupid, dull, heavy, sleepy.

Doz'd with his fumes, and heavy with his load,
They found him snoring in his dark abode;
And seiz'd with youthful arms the drunken god.
Dryden. Virgil. Pastoral 6.

A man who by a violent fit of the gout in his limbs finds a *doziness* in his head, or a want of appetite in his stomach remov'd, desires to be eased too of the pain of his feet or hands (for wherever there is pain, there is a desire to get rid of it.)
Locke. On Human Understanding, book ii. ch. xxi.

The yawning youth, scarce half awake, essays
His lazy limbs and *dozy* head to raise.
Dryden. Persius. Satire 3.

The one side resembles Cerberus barking for a sop; the other resembles him, when, after he has received it, he wraps himself up in his own warm skin, and enjoys a comfortable *doze*.
Knox. Essays, No. 9.

DO'ZEN, Do'ze-peers. } Fr. *douzaine*; It. *dozzina, dozzena. Duodecim, duo et decem*, two and ten. *Douse, doce, doze-peers*, i. e. dozen-peers.

Of Peyto, and of oþer tuo, and *dozze* pers of France.
R. Gloucester, p. 200.

þe *duze* pers of France were þat tyme at Parys.
R. Brunne, p. 81.

Of which ther was a *dozein* in that house,
Worthy to ben stewardes of rent and lond
Of any lord that is in Englelond,
To maken him live by his propre good,
In honour detteles. *Chaucer. The Prologue*, v. 590.

And tho that beare bowes in their hond
Of the precious laurer so notable
Be such as were I woll ye vnderstond
Noble knights of the round table,
And eke the *douze-peris* honourable.
Id. The Flowre and the Leafe, fol. 368.

And this conclusion hath he halfe a *dozé* tymes in his boke, that the will may compell the witte and captiuate it, to beleue what a mã lusteth.
Tindall. Workes, fol. 338. *Answer to Sir Thomas More's Dialogues.*

The third article of the charge, viz. In the case between Hody and Hody, he received a *dozen* of buttons of the value of £50. about a fortnight after the cause was ended.
State Trials. James I. Anno 1620. *Proceedings against Lord Bacon.*

And whan the realme of Fraunce was fallen to him, he was crowned by the assent of the twelve *douze-piers* of Fraunce.
Lord Berners. Froissart. Cronycle, vol. i. ch. xxi.

For to brynge this warre to the more effectuall ende, he chase, xii. perys, which after some wryters, are callyd *dose-perys*, or kynge, of ye which vi. were bisshopys, and vi temporall lords.
Fabyan. Works, vol. i. ch. 155.

Fops in the town more easily will pass;
One story makes a statutable ass:
But such in plays must be much thicker sown,
Like yolks of eggs, a *dozen* beat in one.
Dryden. Prologue to Sir Martin Mar-all.

The trades which employ but a small number of hands, run most easily into such combinations. Half a *dozen* wool combers, perhaps, are necessary to keep a thousand spinners and weavers at work. *Smith. Wealth of Nations*, vol. i. book i. ch. x.

DRAB, *v.* Drab, *n.* Dra'bber, Dra'bbing, Dra'bbling. } *Scortum, prostibulum, elegans vocabulum*, (says Skinner,) from the A. S. *drabbe*; D. *drabbe*; Ger. *dræber, fæces*, (dregs, lees) q. d. *Fæx populi*, the dregs of the people; perhaps from A. S. *dræf-an, drif-an, expellere, ejicere*, to drive out, cast out: applied to

Dirty, vulgar, and depraved women.

To *drab*, to associate with, keep the company of *drabs*; follow their habits or manners. *Drabbling* is the diminutive.

Now then louest not thou thy husband, because he is coupled vnto thee by God's lawes, & God's commaundment, but because thou art vsed vnto his loue before? so doe *drabbes* and harloes, whiche for like cause loue their louers: and thou art not far vnlike vnto those *drabbes*.
Vives. Instruction of a Christian Woman, book i. ch. xvi.

And as the flame did grow in bulke,
and gan for to increase:
So did the waxen image (lo)
by smale and smale decrease.
I markte the *drabbishe* sorcerers,
and harde their dismall spell.
Drant. Horace. Satyre 8.

And if the consequent of this objection bee now admitted: then men might by the self-same reason run to brothels, dice-houses, tavernes, alehouses, to whore, to *drab*, to drink themselves drunke, and cast away all their estates at one desperate throw. *Prynne. Histrio-Mastix*, part ii. act iv. sc. 2.

The miserable rogue must steal no more,
Nor drink, nor *drab*.
Massinger. The Renegado, act iii. sc. 2.

And to what do'st thou addict thy time now, more than to those antique painted *drabs* that are still affected of young courtiers. *Marston. The Malcontent*, act i. sc. 3.

——————— I well know him
For a most insatiate *drabber*.
Massinger. The City Madam, act iv. sc. 2.

——————— Which of all the virtues
(But drunkenness, and *drabbing*, thy two morals)
Have not I reach'd to.
Beaumont and Fletcher. Four Plays, or Moral Representations in One.

They have whole streets of nothing but drinking-rooms, and *drabbing-chambers* jumbled together.
Massinger. The Virgin-Martyr, act ii. sc. 1.

He loves a nasty, foul-fed, fulsome *drab*.
Otway. The Atheist, act iii. sc. 2.

And who should all this rabble meet,
But Gnossy, *drabbling* in the street.
King. Art of Love, part iv.

A lord his youth in ev'ry vice
Indulged, but chief in *drabs* and dice,
Till worn by age, disease and gout:
Then nature modestly gave out.
Cambridge. A Dialogue between a Member of Parliament and his Servant.

Drab-colour, i. e. *Drape-colour*; the colour of Fuller's earth. See Drape.

The man was about fifty-two, had a small cane under his arm, —was dress'd in a dark *drab*-coloured coat, waistcoat and breeches, which seem'd to have seen some years service.
Sterne. Works, vol. ii. 374. *Sentimental Journey, The Mystery.*

DRABA, in *Botany*, a genus of the class *Tetradynamia*, order *Siliculosa*, natural order *Cruciferæ*. Generic character: calyx four-leaved; corolla, petals oblong, claws minute; germen ovate; style short, summit a flat knob; seed-vessel oval, oblong, compressed, two-celled; seeds many.

Nineteen species, natives of the northern hemisphere. *D. verna* and *D. stellata*, are natives of England.

DRACÆNA, in *Botany*, a genus of the class *Hexandria*, order *Monogynia*, natural order *Asphodeleæ*. Generic character: corolla, six-parted, erect; filaments thick in the middle; berry, three-celled, one-seeded.

Sixteen species, natives of both hemispheres; the

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most remarkable is *D. draco*, the Dragon Tree; the great size and singular appearance of this plant renders it one of the most wonderful productions of the vegetable kingdom, although a monocotyledonous plant, with a stem of a succulent substance resembling the stem of an Aloe, the trunk grows to a size in favourable situations that would be considered incredible to those who have not seen it; at the town of Oratava, in the Island of Teneriffe, is a plant the stem of which measures forty-eight feet in circumference. The amazing duration of these plants is worthy of notice, that at Oratava is considered to be not much larger at present than at the time of the conquest of the Island by the Spaniards in 1493; it is only at the extremity of the young branches that there are any leaves; these are in a dense bunch resembling the plants of the genus *Yucca*; on the outside of the trunk is produced a resinous gum, known in commerce by the name of *Dragon's-blood*, used in dyeing.

DRACHM, DRA'CHMÆ. } Lat. *drachma*; Gr. δράχμη, from δραττόσθαι, that is, to contain; because it comprised as many small coins (called κέρματα) as any one could hold, or *contain*, or shut up in the hand. See the Example from Plutarch. Applied to

A small portion or quantity. See DRAM.

> I've but a *drachm* of learning, and less wit,
> Yet that's enough to fright my wealth from it,
> As if those two seldom or never meet,
> But like two generals that with bullets greet.
>
> *Brome. To his Friend, Mr. J. B.*

> And it seemeth they did use of old time, certain little iron money, and in some places copper money, called *obeliscl*, from whence the small pieces of money now extant are called *oboli*, whereof six made a *drachma*, so tearmed for that it was as much as the hand could gripe.
>
> *Sir Thomas North. Plutarch. Lysander*, fol. 378.

> He brought presently in ready gold and silver, and in plate and jewels, to put into the common treasurie, the value of twentie thousand talents, besides that which had been distributed already among the souldiers: of the which, he that had least for his share, had fifteen hundred *drachmes*.
>
> *Id. Ib. Pompeius*, fol. 543.

> What a deal of hypocrisy is everywhere to be met with, men making a mighty noise with religion, and being zealous, even to bigotry, for that mode of it which they have taken up, and yet not having one *drachm* of inward sense of that which it obligeth them to. *Sharpe. Works*, vol. vi. *Sermon* 5.

> This basket, says he, cost me at the wholesale merchant's an hundred *drachmes*, which is all I have in the world. I shall quickly make two hundred of it, by selling it in retail.
>
> *Spectator*, No. 535.

> Demosthenes and Æschines, with eight more, were sent ambassadors to Philip of Macedon, and their appointments for above four months were a thousand *drachmes*, which is less than a *drachma* a-day for each ambassador.
>
> *Hume. Essay* 21. *Of Populousness of Ancient Nations.*

DRACO, from the Greek δράκων, a Dragon. Linnæus, *Dragon*. In *Zoology*, a genus of animals belonging to the family *Iguania*, order *Sauria*, class *Reptilia*.

Generic character. Body covered with small scales, and furnished with two membranous wings, attached to the sides of the body, but unconnected with the front extremities; head rounded, the muzzle rather obtuse; each jaw provided with four small incisive teeth, and one long pointed cuspid, and a dozen tricuspid molar teeth on each side; a pendulous inflatable portion of skin immediately under the throat, and a smaller one on each side of the neck; tail as long as the body, thin and very flexible, covered obliquely with carinated scales, like the meshes of a net.

The three species composing this genus, are remarkable for the pair of wings or membranous expansions attached to the sides of the body, which are produced by the six upper false ribs being extended laterally instead of encircling the body, and covered with membrane; although not unfrequently so figured, the wings are never attached to the anterior extremities, but are quite distinct from them; they are movable like a fan, upwards and downwards, at the will of the animal, but when at rest they remain in the horizontal position. They are said, by some authors, to be capable of fluttering in the air like Butterflies; whilst others, on the contrary, state that they have only sufficient power to fly from tree to tree, or from branch to branch, where they generally live, as they are bad walkers. They are only found in the hottest regions of Africa and India, but never, hitherto, in South America. The species are,

D. viridis, Daudin; *D. volans*, Linnæus.
D. lineatus, Daudin.
D. fuscus, Daudin.

See Daudin, *Histoire des Reptiles*; Cuvier, *Règne Animal*.

DRACOCEPHALUM, in *Botany*, a genus of the class *Didynamia*, order *Gymnospermia*, natural order *Labiatæ*. Generic character: corolla, the throat inflated, superior lip concave.

Nineteen species, natives of the northern hemisphere. Willd.

DRACONTIUM, in *Botany*, a genus of the class *Monoecia*, order *Polyandria*, (*Heptandria Monogynia*, Willd.) natural order *Aroideæ*. Generic character: spathe boat-shaped, spadix closely covered with the flower; calyx, none; corolla of five petals; berry, many-seeded.

A genus allied to *Calla*, containing eight species, natives of both hemispheres. Willd.

DRAD, *i. e.* Dread, q. v. *infra*.

> And he sei wel, þat he moste nede for honger dye
> Or gelde hym to þe emperour, as al yn men seye,
> And þe emperoure's prison he *dradde* oke ful sore.
>
> *R. Gloucester*, p. 57.

> Þe kynge's brebren, Aurele and Ambrose,
> *Dradde*, for here eritage, ymorþred for to be.
>
> *Id.* p. 110.

> In all nedes for the touns werre
> He was and sie the first in armes dight
> And certainly, but if that bokes erre
> Saue Hector, most *ydradde* of any wight.
>
> *Chaucer. The fourth Booke of Troilus*, fol. 176.

> This lorde a worthie ladie had
> Unto his wife, which also *drad*
> Her lordes death.
>
> *Gower. Conf. Am.* book i. fol. 20.

> He could not more effectuallye teache thē, that nothing is to be *drad* of those that stedfastly beleue in hym.
>
> *Udall. Marke*, ch. iv.

> So from immortall race he does proceed,
> That mortal hands may not withstand his might;
> *Drad* for his derring doe, and bloudy deede,
> For, all in bloud and spoile is his delight.
>
> *Spenser. Faerie Queene*, book ii. can. 4.

> Lyster the lewde captayne of this rout, thought that this man was meete to be a captaine among them, to the intent they might be the more *dradde* and *feared* of the people.
>
> *Grafton. Richard II. The fourth Yere.*

DRAFF, DRA'FFY, DRA'FLY. } Dutch and Swed. *draf*. Skinner says, from *drabbe*, dregs, lees. (See DRAB.) Wachter thinks from the A. S. *drif-an*,

also written *dræf-an, expellere, dræf-ed, dræft, expulsus*, expelled, cast out, cast away, winnowed away. Ihre thinks that this etymology does not account for the *draff* or *dregs* of beer; because they remain till the beer is drawn off; he might have recollected that they are then *expelled* or *cast out*. Applied, metaphorically, to

Any thing vile, and worthless.

——————— *Draf* were hem levere
Þan al þe precious perreye. þat eny þŏce weldeþ.
Piers Ploukman. Vision, p. 183.

Why shuld I sowen *draf* out of my fist,
Whan I may sowen whete if that me list.
Chaucer. The Persones Prologue, v. 17346.

Mine eres aken of thy *drafty* speche.
Id. Prologue to Melibeus, v. 13851.

He suntred him, and hath his nedes spedde,
And I lie as a *draf-sak* in my bedde.
Id. The Reves Tale, v. 4204.

For these commaundementes are but the verye lawe of Moses (the *draffe* of the Phareseis glosses clensed out) interpreted according to the pure word of God.
Tindall. Workes, fol. 200. *Exposition upon the fifth Chapter of Matthew.*

The all maner Monkes and Fryers and like *draffe* took dispensations of hym for the ordinaunces of theyr old foūders.
Id. Ib. fol. 359. *The Practice of Popish Prelates.*

No, give them grains their fill,
Husks *draff* to drink and swill.
If they love lees, and leave the lusty wine,
Envy them not their palates with the swine.
Johnson. The Just Indignation of the Author.

Not feeding the people with husks and *draffe*, with colocynths and gourds, with gay tulips and useless daffodills, but with the bread of life, and medicinal plants springing from the margin of the fountains of salvation.
Taylor. Sermon 10. part iii.

The dregs and *drafty* part, disgrace and jealousie,
I scorn thee, and contemn thee.
Beaumont and Fletcher. The Island Princess, act iv. sc. 1.

Which all within is *drafty* sluttish geere,
Fit for the oven, or the kitchen fire.
Hall. Satire 2. book v.

DRAFT, *draw* or *draugh*, *drawed* or *draughed*, *draugh'd*, *draught*, *draft*. See DRAUGHT, and DRAW. Literally,

Any thing *drawn*; as sea-charts, plans, &c.

Kyng Richard arose (for this communicacion had he sittyng on a *drafte*, a conuenient carpet for suche a counsail.)
Hall. Richard III. The first Yere.

So great a mistresse of her art shee was,
And perfectly practiz'd in woman's craft,
That though therein himselfe he thought to pass,
And by his false allurements wylie *draft*,
Had thousand women of their loue beraft,
Yet now he was surpriz'd.
Spenser. Faerie Queene, book iv. can. 2.

These thoughts, I say, put our men on thinking where to go, and the *drafts* or sea-plats being first consulted, it was concluded to go to certain islands lying in lat. 23° north, called Piscadores.
Dampier. Voyages, Anno 1687.

DRAG, *v.*
DRAG, *n.*
DRAG-HOOK,
DRAG-MAN,
DRAG-NET,
DRA'GGLE,
DRA'GGLE-TAIL.

Written by Chaucer *Drugge*. A. S. *drag-an, trahere, vehere*, to draw, to carry; Dutch and Ger. *trecken*; Swe. *drag-a*. *Draggle* is the diminutive.
To *draw*, pull, hale along.

And at the gate he proffer'd his service,
To *drugge* and draw, what so men would devise.
Chaucer. The Knightes Tale, v. 1418.

Nor ye set not a *drugge-net* for an hare;
And yet the thing, that most is your desire
You do miseke, with more travell and care.
Wyat. Of the Meane and Sure Estate.

Yet doth frere Barns as farre outrunne him in reyling, as he *draggeth* behinde him in reasoning.
Sir Thomas More. Workes, fol. 735. *Confutation of Doctour Barnes Church.*

Others are *dragg'd* away, or must be driven,
She only saw her time and stept to heaven.
Cartwright. On a Virtuous young Gentlewoman that dyed suddenly.

Therefore they sacrifice unto their net, and burn incence unto their *drag*; because by them their portion is fat, and their meat plenteous. *Bible. Modern Version. Habakkuk*, ch. i. 16.

Howbeit their bodies were afterwards drawne foorth of the loch with *drags*.
Holinshed. History of Scotland. Malcolme. Anno 1034.

The saide liege people of the king may haue and enioy their free passage in the said riuer (that is to say, of the Seuerne,) with flotes and *dragges*, and all maner of marchandises, and other goods and chattels at their will, without disturbance of any.
Rastall. Old Statutes, fol. 321.

To which may be added the great riots, committed by the Foresters and Welsh on the *dragnets* of Severn, hewing all their boats to pieces. *Hale. H. P. C.* ch. xiv. sec. 7.

These nets, though woven by their hearts, yet were to catch his heart, which when framed once, they used as *draggs* to draw him into such sins as otherwise were against his heart ever to have committed.
Goodwin. Works, vol. iii. part i. fol. 446.

But as their quarrell was trayterous, so their hearts were soone quelled, each one sauing himselfe by flight, wherein about twenty of those bemired souldiers were slaine, and no other cry heard, but down with the *draggle-tailes*.
Speed. Queen Marie, book ix. ch. xxii. sec. 43.

Then, take it up with a *drag-hook*, or otherwise.
Walton. Angler, part i. ch. xiii.

Whatsoever time, or the heedless hand of blind chance, hath drawn down of old to this present in her huge *drag-net*, whether fish or sea weed, shells or shrubs, unpick'd, unchosen, those are the fathers.
Milton. Works, vol. i. fol. 30. *Of Prelatical Episcopacy.*

While Arcite lives in bliss, the story turns
Where hopeless Palamon in prison mourns.
For six long years immured, the captive knight
Had *dragg'd* his chains, and scarcely seen the light.
Dryden. Palamon and Arcite, book ii.

His *draggling* tail hung in the dirt,
Which on his rider he would flirt,
Still as his tender side he prickt
With arm'd heel, or with unarm'd kickt.
Butler. Hudibras, part i. can. 1.

Your holding conversation with a *draggle-tailed* mask in the church-cloysters on Sunday.
Otway. The Atheist, act ii. sec. 1.

They take a great deal of fish this way; and sometimes they use *drag-nets*, which go right across and sweep the river.
Dampier. Voyages, Anno 1688.

——————— And now had Menelaus won
Immortal fame, his rival *dragg'd* away,
But Venus mark'd the moment, snapp'd the brace,
Though stubborn, by a slaughtered ox supplied,
And the void helmet follow'd as he pull'd.
Cowper. Homer. Iliad, book iii.

DRAGOMAN, a corruption of the Arabic word *Terjumán*, is used by the Europeans established in Turkey to signify any Interpeter, (which is the proper meaning of the word,) but more particularly one officially attached to an Ambassador or Consul. It may be thought singular that the term adopted by the Europeans should differ so much from that used by

DRAGOMAN.

the Turks, who always say Terjumán or Terjimán. That word which an Italian would spell *tergimano*, might almost pass for one derived from his own language, while *Dragomano* and the French *drogueman*, whence our forefathers got their *drugger-men*, (Smith's *Rem. on Turk.* p. 175,) are more foreign to European ears; but both approach very nearly to the words *tarkman* and *trokman*, derived from the Chaldee and Syriac verb *targem*, (he translated) and existing in the Armenian language long before the Turks had crossed the Euphrates. It is not improbable, therefore, that the first interpreters employed by the Turkish Court were Armenians; and to that nation some of the ablest of those now attached to our Agents in the Levant belong. Of their diligence and ability, the *Tableau Général de l'Empire Ottoman* by Murádjah, afterwards called the Chevalier D'Ohsson, is an honourable evidence; but the intrigues, by which he supplanted the Swedish Minister, whose indulgence enabled him to visit Paris in order to print his book, do little credit to his moral character, and are but too much in concordance with the ordinary habits of the corps to which he belonged. So little reliance, indeed, can be placed on those who have been brought up among the Rajàs, that the Courts of France and Austria have long since had persons born on their own soil, instructed expressly so as to qualify them for acting as interpreters in the Levant; and our own Government, a few years ago sent Mr. T. Hamilton to Constantinople, with some young men under his direction, in order that they might prepare themselves for similar functions. The Dragomans enjoy great privileges; such as an entire immunity from the jurisdiction of the Turkish Courts, and a complete personal security, except in the time of war; and many years have elapsed since in that case they have suffered any evil worse than banishment or imprisonment. Each Ambassador and Consul has a fixed number, both of interpreters and clerks, according to the extent of his business with the Porte and its subjects. The younger class are employed in the Consular Office, and are considered as being in a course of education to prepare them for the higher posts. They are termed, in the Levantine phrase, *giovani di lingua* or *jeunes-de-langue*, and their places are no less an object of competition than those of their seniors, to whom they succeed on vacancies; so much so, that they were, till within a few years, openly sold to the highest bidder; a species of traffic very little conducive to the integrity of the purchasers, or advantageous to the Government, of whose secrets they must sometimes be the depositaries. The regulations respecting dress, established by Soleïmán the Magnificent, (A. H. 991 = A. D. 1583,) and very rigidly enforced, as it said, by the reigning Sultán, prohibit the Dragomans from appearing in the Díván in any but the national dress, with the distinctive cap of ceremony, (*calpác*,) which is a cylinder of sable fur, just disclosing a lining of scarlet cloth. (It is well represented in Niebuhr's *Travels*, i. tab. xix. fig. 3.) The Dragomans are usually too much occupied by their official business to have leisure for private study, and, with few exceptions, are singularly ignorant of every thing but the Court etiquette and technical style of the Díván.

See D'Ohsson, *Tableau Général de l'Empire Ottoman*, iii. folio, Paris, 1820.

DRAGON.

DRA'GON, DRA'GONESSE, DRA'GONED, DRA'GONISH, DRA'GON-BORN, DRA'GON-LIKE, DRA'GON-FLY, DRA'GON-SON, DRA'GON-TAIL, DRA'GON-WATCH. } *Fr. dragon*; Sp. *dragon*; It. *dragone, dracone*; Lat. *draco*; Gr. δράκων, from δέρκον, by transposition for δαρκον, from δέρκειν, that is, βλέπειν, to see: *quod* dracones *acutè* vident, *immo et insomnes sunt*; because they are *keen-sighted*, and ever awake. Vossius.

Dragon, the plant, so called because spotted like the *Dragon*. Skinner.

Out of þe *dragond's* mouþ twei leomes þer stode þere.
R. Gloucester, p. 151.

In an isle, that called was Colcos
Beyond Troie eastward in the see
That there was a ram, that men might see
That had a flees of gold, that shone so brizt
That no where was there such an other sight
But it was kept alway with a *dragoun*.
Chaucer. Of Hypsiphile and Medea.

Behold from Tenedos aloof in calm seas through the deepe
(I quake to tell) two serpents great with foldyngs great do sweepe.
And syde by side in *dragons* wise, to shore their way they make.
Phaer. Æneidos. The second Booke.

This beastes *dragonishe* speache maye well be esteemed, and taken for none other but for ye bloudye, murtheringe, suspendynge, excommunicatinge and banysshinge of the good Emperor of the Grecians, because he dyd take al images out of the churches.
Udall. Revelacion, ch. xiii.

Whom when they had taken knowledge of, by the purple ensigne of a *dragon* fitted to the top of a very high launce, as if it had been the pendant slough of a serpent, a certaine tribune of one troupe stood still, &c.
Holland. Ammianus, book xvi. ch. xi. *Constantius.*

And the remarkable disposure of those yellow fringes about the purple pestill of Aaron, and elegant clusters of *dragons*, so peculiarly secured by nature, with an umbrella or skreening leaf about them. *Sir Thomas Brown. Cyrus Garden*, ch. iii.

Eftsoones that dreadfull *dragon* they espide
Where stretcht he lay upon the sunny side
Of a great hill, himselfe like a great hill,
But all so soone, as he from farre descride
Those glistering armes, that heauen with light did fill,
He rous'd himselfe full blythe, and hast'ned them vntill.
Spenser. Faerie Queene, book i. can. 11.

One that would wiser seeme then all the rest,
Warn'd him not touch; for, yet perhaps remain'd
Some ling'ring life within his hollowe brest,
Or in his wombe might lurke some hidden nest
Of many *dragonets*, his fruitfull seed.
Id. Ib. book i. can. 12.

——— Instantly she gaue command
(Ill to ill adding,) that the *dragoneese*
Should bring it vp.
Chapman. A Hymn to Apollo.

And it may be, that the delicate-coloured *dragon-flies* may have likewise some corrosive quality.
Bacon. Natural History, Cent. viii. sec. 729.

ANT. Sometime we see a clow'd that's *dragonish*,
A vapour sometime, like a beare, or lyon.
Shakspeare. Antony and Cleopatra, fol. 362.

——— He beares all things fairely:
And shews good husbandry for the Volcian state,
Fights *dragon-like*, and does atchieve as soone
As draw his sword.
Id. Coriolanus, fol. 25.

But beauty, like the fair Hesperian tree
Laden with blooming gold, had need the guard
Of *dragon-watch* with unimchanted eye,
To save her blossoms, and defend her fruit
From the rash hand of bold incontinence.
Milton. Comus, v. 395.

Come we now to this sad catastrophe. Indeed, the curious had observed, that, in the scheme of his nativity, not onely the *dra-*

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gon's-tail was ready to promote abusive aspersions against him (to which living and dead he hath been subject;) but also something malignant appears posited in Aquarius, which hath influence on the legs, which accordingly came to pass.

Fuller. Worthies. Worcestershire.

Thus particularly, the *dragon-fly* [Libella] the greatest part of whose head is possessed by its eyes; which are of excellent use to that predacious insect, for the ready seeing and darting at small flies all round it, on which it preys.

Derham. Physico-Theology, book viii. ch. iii. (note.)

——— Aglauros needs must peep,
And saw the monstrous infant, in a fright,
And call'd her sisters to the hideous sight;
A boy's soft shape did to the waist prevail,
But the boy ended in a *dragon's-tail.*

Addison. Ovid. Metamorphoses, book ii.

On a rising ground above the tents is St. George on a brown steed striking with his sword at the *dragon*, which is flying in the air, and already pierced through the forehead with a spear, on which is a flag with the cross of Saint George.

Walpole. Anecdotes of Painting, vol. i. p. 55.

So when great Cox, at his mechanic call,
Bids orient pearls from golden *dragons* fall,
Each little *dragonet*, with brazen grin,
Gapes for the precious prize and gulps it in.

Mason. An Epistle to Dr. Shebbeare.

Whilst, above thy head,
Exulting liberty should smile,
Then, bidding *dragon-horn* contention cease,
Should knit the dance with meek-ey'd peace,
And by thy voice impell'd should spread
An universal joy around her cherish'd isle.

Jones. Ode on the Nuptials of Lord Viscount Althorp and Miss Bingham.

Dauntless on his native sands
The *dragon-son* of Mona stands;
In glittering arms and glory drest,
High he rears his ruby crest.

Gray. The Triumphs of Owen.

——— The vast Chimæra, monstrous form!
Terrible miscreation! lion-face'd,
With *dragon-tail*, shag-bodied as the goat,
And from her jaws ejecting streams of fire.

Cowper. Homer. Iliad, book vi.

Aldrovandus, a Professor of Bologna, by far the most zealous and laborious Naturalist of the XVIth century, has left the fullest account of Dragons which has ever been agglomerated, in his copious and elaborate *Serpentum et Draconum Historiæ;* a work which well deserves the eulogy passed by Buffon upon the compilations of this author in general, *a l'occasion de l'Histoire du Coq ou du Bœuf, Aldrovande vous raconte tout ce qui a jamais été dit des Coqs et des Bœufs.* Aldrovandus classes Dragons in three grand leading divisions: 1. without wings or feet; 2. bipeds; 3. winged bipeds. All others, he maintains, are false or fabulous. Such as that *monstrosus Draco septiceps*, which in January of the year 1530 was brought from Turkey to Venice, and afterwards presented to the King of France; and that which himself had seen in the same city, seven-headed, two-legged, six-clawed and scaly, which he detected at a glance to be *animal prorsus commentitium et fictitium.* Of two Dragons of this kind which he supposes to have been put together from the skin of a Skate, he presents us with figures. Nevertheless he admits that his classification is by no means complete, though Zoologists must be content with it, such as it is; since *infiniti prorsus negocii foret cunctas Draconum species exponere et explicare.* We are indeed far better satisfied with this arrangement of Aldrovandus, than with that much less scientific distribution which is to be found in the *Athenian Oracle.* "Dragons are of divers sorts, scaled and unscaled; of divers colours, grey, reddish, and variegated; and of natures poysonous and not poysonous; terrene and marine." i. 290.

As to their size, continues Aldrovandus, Avicenna and Ætius fix the limits between five cubits and thirty. Doubtless, however, some have occasionally existed of larger dimensions than these. Strabo, (xvi.) on the authority of Posidonius, makes mention of one which was seen in Macra near Jordan, the marvellous properties of which must not be recounted in other words than his own: ἐν τούτῳ δὲ Ποσειδώνιον ἱστορεῖ τὸν δράκοντα πεπτωκότα ὁρασθῆναι νεκρὸν, μῆκος σχεδόν τι καὶ πλεθριαῖον, πάχος δ' ὥσθ' ἱππέας ἑκατέρωθεν παραστάντας ἀλλήλους μὴ καθορᾶν, χάσμα δὲ ὥστ' ἔφιππον δέξασθαι· τῆς δὲ φολίδος λεπίδα ἑκαστὴν ὑπεράιρουσαν θυρεοῦ. Egnatius also states, that in the reign of the Emperor Basiliscus (an excellent name for the purpose) there was to be seen, in the library at Constantinople, the gut of a Dragon 120 feet long, on which were written, in letters of gold, the entire Iliad and Odyssey. With truth, therefore, might St. Augustin (in *Psalm* cxlviii. 7) pronounce a Dragon to be one of the largest animals on the face of the earth.

The Dragons which Philostratus (iii. 6, 7, 8) has described, however fearful in themselves, may, after all, for ought we learn from him to the contrary, be no better than Serpents; for they come under the first division of Aldrovandus, (which, in spite of his great authority, we can scarcely admit to be legitimate Dragons,) being without wings or legs. So fond were these monsters of gold, that (like their kinsfolk the Griffins) wherever they found grains of this precious metal they slept upon them. They can be caught, observes the same author, (on whose assertion be it remembered the juggling tricks of Apollonius of Tyana have been placed in competition with the miracles of our Saviour,) by spreading a crimson cloak, embroidered with magic letters in gold, before their caves. This compels them to come out and sleep upon it.

It is somewhat doubtful whether any Dragons now exist (*Serpentes Draconcopedes*) like that under the form of which Satan has been believed by some to have addressed Eve; namely, with the face of a beautiful girl. Pliny (xi. 188) vouches for some with the feet of Geese. As to the genealogy of Dragons in general, Grevinus hesitates regarding that common account which ascribes their parentage to an Eagle and a she Wolf; but there is no doubt that the crest distinguishes the male from the female. On the number of their teeth, Virotonus, Claudius Minos, and Nicander are quite at variance with each other; but it is agreed on all hands that their principal strength resides in their tails. Their favourite haunts are the neighbourhood of Mount Pelion, in the mountains between Arabia and Egypt, in the desert round Babel, in Æthiopia, Mount Atlas, and India. They have the power of enduring hunger for a great length of time; and after this, very naturally, they can eat any given quantity of any kind of food; although their taste plainly directs them to poisonous substances in preference to others. Whenever they have eaten too much they nibble lettuces as an emetic. There is much doubt as to the size of their mouths. They fascinate birds; are the only animals which do not like Panthers; and have a mortal antipathy against Elephants, (which they attack in the eyes,) Eagles, and, as some writers continue, Vultures. In return they are hated by Griffins, *nisi*

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sint isti fabulosi, as Aldrovandus adds with most inopportune scepticism. When tired they refresh themselves with the liver of a bird called *Caprilus*, which therefore dislikes them, and avoids their company. Their flesh is a wonderful refrigerative, and the Ethiopians are particularly fond of it. The head of a Dragon put under the threshold of a house brings good fortune; the eyes pounded with honey are a specific against the nightmare; and the heart and liver make men wise. That they are poisonous is by no means clearly ascertained.

Leonicenus (*Var. Hist.* i. 15) recounts the history of one Menestratus, who deluded a Dragon by the same stratagem which was afterwards successfully adopted by More of More Hall against that of Wantley; and it is well authenticated that Cracus King of Poland destroyed one at Cracow, which the inhabitants had been used to propitiate with no less than three bullocks daily, by stuffing the skin of a fresh-killed calf with nitre, pitch, and brimstone. The Dragon swallowed the bait whole, and afterwards, feeling it lie hot and heavy at his stomach, drank of the Vistula till he burst. Sometimes they have been tamed and kept as pets. Ælian (*Hist. Anim.* vi. 63, viii. 11) speaks of two which were remarkably fond, faithful, and affectionate. That Author, indeed, abounds in particulars of much interest concerning Dragons, and the same may be said of Pliny; but we are by no means certain whether δράκων and *Draco* in their respective pages are to be understood otherwise than as an old Serpent. Paulus Leonensis and Heracleides each amused themselves with a Dragon as a household companion; and Americus Vespusius found a people beyond the Fortunate Islands to the west, who were in the habit, after they had caught Dragons, of clipping their wings, muzzling, and fatting them. To all these relations Aldrovandus adds an accompanying clause, which is very consolatory to a tender belief; *liceat tamen unicuique homini quod placet admittere, et quod non arridet repudiare.*

Of the Dragons which Aldrovandus has not seen with his own eyes, he particularly describes two only. 1. The Pythian, which was of enormous size, had three rows of teeth, large and sharp eyes, great red dewlaps, and hard glittering, bristling scales. It was somewhat green in colour, and neither legged nor winged; therefore, as we have before advanced, we pronounce it not to have been a true Dragon. 2. The Basilisk, which is of three kinds: the *Heliochrysos*, or golden coloured, *quod videt, accendit, et inflammat*; the *Chrysocephalos*, or golden headed, *quod videt, perterrefacit, et occidit*; and the *Hæmatitis*, or blood coloured, *cujus ictu percussum animal confestim carnibus nudatur.* All of these have eight legs and a little crown on their heads, and live in the African deserts. Some say they have wings, but so small that they are useless for flying. The Weasel, fortified by the herb rue, defies the Basilisk; the crowing of a Cock puts it to flight and kills it: but besides these two, no other animal will approach even its dead body. (Plin. vi. *ult.*) Yet it may be securely hunted by any one who carries the herb basil (*ocymum*) with him. Spectacles are a very useful defence against its killing by a look, and so also are the ashes of its enemy the Weasel, or a drachm of musk mixed with poppy juice.

We come in the end to the two most veritable Dragons of all. The first was given to Aldrovandus by his friend Franciscus Centeris, in the year 1551. It had five humps on its back, feet armed with claws, and ears, but not so large as those of a Dragon caught in Swisserland in 1492, which had particularly long ears; wings adapted to flight; a long and winding tail; sharp teeth, and no nostrils. The other is the most remarkable Dragon on Zoological record, and well deserves the minute description with which this great Naturalist has transmitted its memory. In May 1572, under the Pontificate of Gregory XIII., a Dragon which had for some time infested the farm of Malavolta belonging to Petronius de Dosiis, was caught by a cowherd, named Baptista de Camaldulo. It was on the day after Ascension Day that he was passing, about 17 o'clock, on a public road, by a hedge of this farm, within a mile of Bologna. His oxen suddenly stopped short, and when he flogged them on, they trembled and knelt down. Then he heard a great hissing, and, though frightened at the monster that appeared, he succeeded in killing it, and having cut off its fore leg he left its carcase on the spot for two whole days. Dominus Horatius Fontana saw it as it lay, and with great kindness immediately ordered it to be carried to his friend Aldrovandus. Aldrovandus had it painted and dried, and placed it in his Museum; and a young poetical friend, *juvenis exquisitissimæ Doctrinæ*, wrote upon it the following quatrain, very dexterously allusive to the arms of the reigning Pontiff, in which Dragons were blazoned, and also to the rising of the constellation Draco, on the day on which it was killed.

Lustris tercentum et bis septem dum abditur annus
Bis, Draco Felsineo sibilat ortus agro.
Sibilat Eoo quoque Cœli cardine, eodem
Tempore, Romanâ sceptriger Urbe Draco.

This Dragon measured two cubits from head to tail; it had a white circle round the posterior part of the neck; green and dark red scales on the back; four toes with short nails; by these nails and by the teeth it was adjudged to be a young Dragon. The feet were placed diagonally, one six inches before the other; and this arrangement facilitated its motion, since the fore part walked, while the hinder part crept like a Serpent; at the extremity of the tail was placed a sharp curved sting. The tongue was forked, but as the jaws had not the anterior teeth of a Viper, it was by no means considered to be a very poisonous Dragon. It had no ears, but large eyes. Concerning its genus many doubts were entertained; but it was most generally believed to be a *Draco bipes Basiliscus*, or very nearly allied to this. How it got to Italy was also much disputed, and the following were the four principal opinions which the learned hazarded; and each of which Aldrovandus esteemed to be highly probable. 1st, That it came from somewhere else, although plainly it was not a common migratory animal; 2dly, that it was rained from the skies; 3dly, that it was of hybrid generation, as from a Tortoise and a Viper, a green Lizard and a Viper, or a Frog and a Viper; although it must be admitted that every one of these animals has an antipathy to the Viper; therefore that notion is more to be received which believed it to be a Toad, which having been swallowed by a Viper worked its legs through the Viper's belly; 4thly, that it was engendered by some putrid matter; and to this last hypothesis Aldrovandus himself, together with his friends Johannes Augustinus Cucchius, a distinguished Chirurgical Professor in the Academy of Bologna,

and Sebastianus Regulus, forty years Professor of Philosophy in the same learned body, manifestly inclined, when they affirmed their belief that the aforesaid Dragon was the monstrous production of a very large egg superfœted with seminal matter.

DRAGO'ON, *v.* DRAGO'ON, *n.* DRAGO'ONADE, DRAGO'ONER, DRAGO'ONING. In the decline of the Empire, certain standard bearers were called *Draconarii*, i. e. bearers of the Standard of the *Dragon*. See the quotation from Holland's *Ammianus*, under the word DRAGON. And hence the name appears to have been perpetuated, after the cause had ceased. Skinner thinks that, in modern times, *Dragoons* are so called, because they are as destructive as *dragons*, and like them seen to vomit fire.

Reports and judgments will not do't,
But 'tis *dragoons*, and horse and foot:
Words are but wind, but blows come home;
A stout tongu'd lawyer's but a mome,
Compar'd to a stout file-leader.
Brome. On Sir G. B. his Defeat.

Sir Nicholas Slanning with three hundred musqueteers, had fallen upon, and beaten their reserve of *dragooners*.
Clarendon. History of Civil War, vol. ii. part i. p. 283.

I do not doubt but you will easily imagine that if in Italy, Spain, Portugal, &c. the inquisition, and in France their *dragooning*, and in other parts those severities that are used to force men to the national religion, were taken away; and instead thereof the toleration proposed by the author were set up, the true religion would be a gainer by it.
Locke. Works, vol. ii. fol. 260. *A second Letter concerning Toleration.*

She by degrees began to look upon me as a very silly fellow and being resolved to regard merit more than any thing else in the persons who made their applications to her, she married a captain of *dragoons*, who happ[illegible] to be beating up for recruits in those parts. *Spectator*, No. 261.

To which such clear answers were writ, that what effect soever that artifice might have, where it was supported by the authority of a great king, and the terror of ill usage, and a *dragoonade* in conclusion, yet it succeeded ill in England.
Burnet. Own Times. James II. Anno 1686.

The mode of inquisition and *dragooning* is going out of fashion in the old world; and I should not confide much to their efficacy in the new. *Burke. On Conciliation with America.*

Persecution is not more virtuous in a Protestant than a Papist, and while we blame Lewis the Fourteenth, for his *dragoons* and his galleys, we ought, when power comes into our hands, to use it with greater equity. *Johnson. The Patriot*, (1774.)

DRAIL. Corrupted from *draggle*, the diminutive of *drag*, q. v.

The old man, whose tongue wags faster than his teeth
(For old age by nature doth drivell and *draile*)
Will stir and will fling like a dog in a string,
If he warm his cold blood with a pot of good ale.
F. Beaumont. The Ex-ale-tation of Ale.

The footemen which are a chosen number out of the youth, and placed before the battell, neither going too hastily before the horsemen, nor *drailing* after, but marching in proportionable measure with them. *Savile. Tacitus*, fol. 259.

If we would keep our garment clean, it is not sufficient to wash it only, unless we have also a continual care to keep it from *drailing* in the dirt. *South. Sermons*, vol. vi. p. 413.

DRAIN, *v.* DRAIN, *n.* DRA'INER, DRA'INING. Skinner and Junius from Fr. *trainer*; Lat. *trahere*, to draw: Tooke from A. S. *dryg-an*, *exutere*, *expellere*, and, therefore, *siccare*. *Drag*, (*y* in *dryg-an*, being changed into *a* broad) is the regular past tense of *dryg-an*; by adding to it the participial termination *en*, we have *drag-en*, *drag-n*, *dran* or *draen*; applied to that by which any fluid (or other thing) is *excussum* or *expulsum*, shaken off or expelled See Tooke, ii. 225.

To draw off, to cause to run or flow off, to exhaust, to empty, to dry.

Get the palme, and beare away the prize
Touching this thing, set atwene vs tweine
Of life or death, which we shall *dreane*.
Chaucer. The Story of Thebes. The first Part, fol. 374.

I would wring out from my *drained* eyes as much blood as in beraying my dryery-tragedy should lament my fall, and somewhat, no doubt moue you to compassion.
State Trials. Proceedings against Anthony Babington.

Hence all land *drained* from the sea belongs, by the common law, to the crown (as Stanford says) *de jure gentium*.
State Trials. James I. Anno 1606. *The great Case of Impositions.*

He himself through terrour permitted those of Rome to exhaust and *drain* the wealth of England.
Camden. Queen Elizabeth, Anno 1596.

Here also it receiueth the Baston *dreane*, Longtoft *dreane*, Deeping *dreane*, and thence goeth by Wickham into the sea, taking withall on the right hand sundry other *dreanes*.
Holinshed. Description of Britaine, ch. xv.

But I am informed that the *drayners* of the fens have of late, with incredible care, cost, art, and industry, wrested the mace out of this bayliff's hand, and have secured this county against his power for the future.
Fuller. Worthies. Bedfordshire.

No marvell, if the *drayning* of water by descent doth make it fresh. *Bacon. Natural History, Cent.* i. sec. 2.

Who [the Phoenix] not by corn or hearbs his life sustains
But the sweet essence of amomum *drains*:
And watches the rich gums Arabia bears,
While yet in tender dew they drop their tears.
Dryden. Ovid. Metamorphoses, book xv.

It [the meat] was then laid in such a position as to permit the juices to *drain* from it, till the next morning, when it was again salted, packed into a cask, and covered with pickle.
Cooke. Voyage, vol. vi. book iii. ch. viii.

DRAKE. 1. Sea *Drake*, Draco *marinus*, *quia mare et fluvios ut* Draco *terram populatur*. 2. An engine of war, q. d. *draco*: because like a *dragon* it vomits forth fire. Skinner.

The common bird, perhaps from the Ger. and Dutch *dreck* (*dreg*) mud; because it delights in mud.

And for to speaken ouer this,
In this parte of the aire it is,
That men full ofte sene by night
The fire in sondrie forme alight:
Somtyme the fire *drake* it seemeth.
Gower. Conf. Am. book vii. fol. 143

And as bee wolde awei fle
His thoughte ther stode Diveles thre,
Al brennyng as a *drake*.
Ritson. The Kyng of Tars, v. 408.

ALON. You have scap'd by miracle, there is not in all Spain, a spirit of more fury than this fire *drake*.
Beaumont and Fletcher. Rule a Wife and have a Wife.

Play at duck and *drake* with my mony.
Id. The Chances, act iv. sc. 2.

The twelfth is the dark *drake-fly*, good in August, the body made with black wool, lapt about with black silk; his wings are made with the male of a black *drake*, with a black head.
Walton. Angler, part i. ch. v.

But finding many to fall, and there was no probability of doing any good, they retreated, leaving two *drakes* behind them.
Ludlow. Memoirs, vol. i. p. 113.

DRAM, *n.* DRAM-CUPS, DRAM-DRINKING. See DRACHM, *supra*. Applied, literally and metaphorically, to A very small portion or quantity.

DRAM. — DRAMA.

Duke. I am sory for thee, thou art come to answere
A stonie aduersary, an inhuman wretch,
Vncapable of pitty, voyd, and empty
From any *dram* of mercie.
Shakspeare. Merchant of Venice, fol. 178.

Thy face is no true table of thy mind:
And thou woldst neuer show thyselfe so kind,
Wert not thy thoughts are hatching some deceit:
Whilst with vaine hopes thou go'st about to fill me,
I wot whereto those *drams* of fauour tend,
Lest by my death thy cruelties should end,
Thou think'st by giving life again to kill me.
Stirling. Aurora. Sonnet 43.

A lady in China, who indulges a passion for gaming, often becomes a drunkard; and by flourishing a dice box in one hand, she generally comes to brandish a *dram-cup* in the other.
Goldsmith. Citizen of the World. Letter 101.

Let but fond parents humour their little offspring, and indulge their children to sip wine frequently, and they will generally grow up to the love of it long before nature needs it; and by this means they will imagine *drams* are daily necessary for their support, by that time they are arrived at the age of man or woman.
Watts. Works, vol. v. p. 367. *Self Government*, sec. 3.

I am convinced that habitual *dram-drinking* is not more pernicious to our animal nature, than habitual scepticism to our rational. *Beattie. On Truth*, part ii. ch. ii. iii.

DRA'MA, DRAMA'TICK, DRAMA'TICAL, DRAMA'TICALLY, DRA'MATIST. — Lat. *drama*; Gr. δρᾶμα, from the Doric δρᾶν, i. e. *agere*, to act, wherefore also the parts or divisions of the *drama* are called *acts*. Vossius.

The Scripture also affords us a divine pastoral *drama* in the Song of Solomon, consisting of two persons, and a double chorus, as Origen rightly judges.
Milton. The Reason of Church Government, &c

Who [Jonson] in opinion made our learn'dst to stick,
Whether in poems rightly *dramatic*,
Strong Seneca or Plautus, he or they,
Should bear the buskin or the sock away.
Drayton. Elegies. To Henry Reynolds, Esq.

Dramaticall, or representative (poesy) is as it were, a visible history; for it sets out the image of things, as if they were present; and history, as if they were past.
Bacon. On Learning, by G. Wats, book ii.

But God Almighty is that skilful *dramatist*, who always connecteth that of ours which went before, with what of his follows after, into good coherent sense; and will at last make it appear, that the thred of exact justice did run through all, and that rewards and punishments are measured out in geometrical proportion. *Cudworth. Intellectual System*, fol. 879.

It helps to adorn the great *drama* and contrivance of God's providence, and ministers to excellent ends, tho' we, poor creatures, do little apprehend how it makes for them; as indeed it is impossible we should, unless we had the whole comprehension of things in our minds, and saw the entire scheme of God's government from the beginning to the end.
Sharpe. Works, vol. i. *Sermon* 13.

From hence, in my judgment, it proceeds, that as the Iliad was written while his spirit was in its greatest vigour, the whole structure of that work is *dramatick* and full of action.
Pope. On Homer. Postscript.

They are chiefly collected from his favourite author Cicero, who is known to have been an intimate friend of Roscius the actor, and a good judge of *dramatical* performances, as well as the most eloquent pleader of the time in which he liv'd.
Spectator, No. 141.

This plea, though it might save me *dramatically*, will damn me biographically, rendering my book from this very moment, a professed romance. *Sterne. Tristram Shandy*, ch. viii.

But the only poet, modern or ancient, who in the variety of his characters can vie with Homer, is our great English *dramatist*.
Beattie. Moral Science, part iv. ch. i. sec. 5.

DRAPE, DRA'PER, DRA'PERY, DRA'PING. — *Draper*, Skinner says, from the Fr. *drapier*; It. *drappiere*, *panni mercator*, (Sp. *trapere*; D. *drapiere*,) from the Fr. *drap*, *pannus*, (It. *drappo*; Sp. *trapo*; Mid. Lat. *drappa*, *drappus*. See Du Cange, and Spelman. Dutch *drapieren*, *exercere lanificam*,) either, Skinner adds from the verb, *draper*, to polish or fine wool by the art of the fuller; or from *trampeten*, to trample upon, tread upon; or from the Latin, *trapetum*: *trapetum* itself is from τρίβ-ειν, to tread. DRAPE.

"Fr. *draper*; to make or work cloath; to dress or *full* cloath; (Fr. *fouler*, to tread,) to beat or thicken, as cloath in the fulling.—Of *draperie*, Cotgrave says, also, a flourishing with leaves, and flowers in wood, or stone, used especially in the heads of pillers, and tearmed by our workmen *drapery* or cilery." In statuary or painting it is applied generally, to the dress, the fall or flow of the dress.

Ich have mad meny knyght. bothe mercer and *draper*.
Piers Ploukman, p. 99.

For Spanish wooll in Flaunders *draped* is,
And euer hath bee.
Hakluyt. Voyage, &c. The Politie of keeping the Sea, vol. i. fol. 188.

By *drapering* of our wooll in substance
Liuen her commons, this is her gouernance,
Without wich they may not liue at ease.
Id. Ib. fol. 189.

Cornehyll warde was sessyd at ccc. xv. li. wherof John Colynge & Robert Manhale, *drapers*, bare that one c. li. and ye laste. c. marke, & the rest was leuyed of xx. persones of ye sayd warde.
Fabyan, vol. ii. *Anno* 1339.

And so they repayred ye towne in certaine places, and determined to abyde the Heynowes, [Hainaulters] and to defende the towne, the which was a gret towne and full of *drapery*.
Lord Berners. Froissart. Cronycle, vol. i. ch. xlv.

——— ——— When they come
Begin you first, and let the rest subscribe
Hard by your side; give 'em as little light
As *drapers* do their wares.
Beaumont and Fletcher. The Woman's Prize, act iv. sc. 1.

Complaint was made in all humble manner, of many disorders, outrages, and oppressions committed upon occasion of letters patents granted to the Duke of Lenox, for searching and sealing of stuffs and manufactures, called by the name of new *draperies*.
State Trials. James I. Anno 1606. *The great Case of Impositions.*

Such the use thereof [Fuller's earth] in *drapery*, that good cloth can hardly be made without it, foreign parts affording neither so much, nor so good of this kind.
Fuller. Worthies. Bedfordshire.

Thence she them brought into a stately hall,
Wherein were many tables faire dispred,
And ready dight with *dropets* feastiuall,
Against the viands should be ministred.
Spenser. Faerie Queene, book ii. can. 9.

They had, however, outward distinctions amongst themselves, the merchant's wife made a better appearance than the *draper's*, the *draper's* than the cheesemonger's, and the cheesemonger's beyond the handy-craft tradesman's.
Female Tatler, No. 24.

Dick Serge was a *draper* in Cornhill, and passed eight years in prosperous diligence, without any care but to keep his books, or any ambition but to be in time an alderman.
Johnson. The Adventurer, No 53.

It requires the nicest judgment to dispose the *drapery*, so that the folds shall have an easy communication, and gracefully follow each other, with such natural negligence as to look like the effect of chance, and at the same time show the figure under it to the utmost advantage.
Sir Joshua Reynolds. The fourth Discourse.

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He op'd his gates, the naked exile led
Beneath his roof; a decent *drapet* throws
O'er her cold limbs, and sooths her undeserved woes.
Fitzsborne. The Transformation of Lycon and Euphormius.

DRAPETES, in *Botany*, a genus of the class *Tetrandria*, order *Monogynia*. Generic character: calyx wanting; corolla funnel-shaped, border four-cleft; receptacle on a foot-stalk, bearded, seed one.

One species, *D. muscoides*. Persoon.

DRASSUS, in *Zoology*, a genus of *Spiders*, belonging to the family *Araneidæ*, established by Walcknaer, and adopted by Latreille.

Generic character. The four external spinners nearly equal, jaws arched on the outer side, forming a collar round the lip; lip long, nearly oval; eyes eight, very near the front edge of the thorax, placed four by four, in two cross lines; the fourth pair of legs longest, next to these the first; the third shortest. Latreille indicated this genus a long time ago, under the name of *Gnaphosa*.

These insects form a kind of house of very white silk, placed in the inside of leaves under stones, and in holes in walls. The genus has been separated into two subgenera by Walcknaer.

1. *Lithophilæ;* eyes on two curves, with their convex sides opposite to one another; jaws dilated in the middle. These Spiders live under stones and cavities of walls.

D. lucifugus, Walcknaer; the *D. melanogaster*, Latreille. Figured by Schœffer, *Icon. Ins.* pl. ci. fig. 7. Common in the south of Europe.

2. Eyes in two curved parallel lines, jaws slightly dilated in the middle. These Spiders live in the leaves of plants.

D. ater, Latreille. The female constructs a reddish orbicular, very flat cocoon, which opens with two papery valves for the passage of the young. This is common in England.

3. Eyes on two curved parallel lines, the sides of which approach each other; jaws rather dilated in the middle. These insects form a fine white transparent web, of a very fine tissue, on the surface of leaves, under which the Spiders live.

D. viridissimus, Walcknaer, *Faun. Par.* ii. 212.

DRASTICK, Gr. δραστικός, able to act, efficacious. Applied to medicines *acting* strongly upon the intestines.

Within three or four days after this single taking of the *drastick* medicine had done working, he began to recover some degree of sight, and within a fortnight attained to such a one, that he himself assured the relater, he never was so sharp-sighted before his blindness.
Boyle. The Usefulness of Natural Philosophy, part ii. ess. 5.

DRAUGHT, n.
DRAUGHT, v.
DRAU'GHT-BEAST,
DRAU'GHT-HORSE,
DRAU'GHT-HOUSE,
DRAU'GHT-NET,
DRAU'GHT-OXEN,
DRAU'GHT-TREE.

The past participle of *drag-an*, to *draugh*, (now written, to *draw*.) *Draughed, draugh'd, draught.* See DRAFT, and to DRAW. Any thing *drawn*.

Upon this past participle the verb to *draught* has been formed; which is almost entirely restricted to men, or bodies of men, *drawn off*, with-*drawn* from any place; or to horses, cattle, &c.

Brittrick hir lord, þat scho nouht wiste,
Unwarned drank þerof a *draught* als him list.
R. Brunne, p. 13.

Ich counte conscience no more, by so ich catche selver
That ich do to drynke, a *drawt* of good ale.
Piers Ploukman. Vision, p. 403.

And doune on knees he gan to fall
And forth his necke and heed out straught
To drinke of that well a *draught*.
Chaucer. The Romaunt of the Rose, fol. 123.

At the chesse with me he gan to play
With her false *draughts* ful diuers
She stale on me.
The Dreame of Chaucer, fol. 241.

——————— He was wroth
And bent his bow, and forth he goth
Apace or two, and euen there
A large *draught*, vp to his eare
He *drew*, and with an arrow ground
Sharpe and new, the queene a wound
He gave. *Id.* fol. 359.

And tho' she [Media] yafe hym drinke a *draught*,
Of whiche his youth agayne he caught
His head, his herte, and his visage
Liche vnto twenty wynter age.
Gower. Conf. Am. book v. fol. 106.

As for Democritus, he raised a great name of Apollonices Captidenes, and Dardanus of Phœnicia, as well by the books of Dardanus, his master, (which he fetched from out of his sepulchre, where they were bestowed,) as also by publishing commentaries of his owne, which were extracts and *draughts* out of those authors and their writings. *Holland. Plinie*, vol. ii. fol. 373.

Which Plato doth lively represent unto us by a proper similitude, saying, that there be two *draught-beasts* which drew the chariot of our soules, whereof the worst doth both winse and strive against the other fellow in the same yoke, and also troubleth the coachman or charioter, who hath the conduct of them.
Id. Plutarch, fol. 58.

The covetous man is a downright servant, a *draught-horse* without bells or feathers. *Cowley. Essays.*

And [they] brake down the house of Baal, and made it a *draught-house* unto this day. *Bible. 2 Kings*, ch. x. v. 27.

And with my *draught-net* then, I sweep the streaming flood.
Drayton. The Muses' Elysium. Nymphal 6.

We see also that *draught-oxen*, put into fresh pasture, gather new and tender flesh.
Bacon. Natural History, Cent. v. sec. 436.

The chariot in the *draught-tree* brake, the horse brake loose, and ron
The same way others fled, contending all to towne.
Chapman. Homer. Iliad, book vi. fol. 84.

And thus poetry and the writer's art, as in many respects it resembles the statuary's and the painter's, so in this more particularly, that it has its orignal *draughts* and models for study and practice; not for ostentation, to be shown abroad, or copy'd for publick view.
Shaftesbury. Advice to an Author, part i. sec. 3.

Such are thy pictures; Kneller, such thy skill,
That nature seems obedient to thy will;
Comes out, and meets thy pencil in the *draught*;
Lives there, and wants but words to speak her thought.
Dryden. Epistle 14. *To Sir Godfrey Kneller.*

After some resistance, the enemy delivered it upon the articles, whereby they were permitted to carry off whatsoever belonged properly to them, the tents and *draught oxen* remaining in our possession. *Ludlow. Memoirs*, vol. i. p. 303.

No less than forty thousand Negroes are annually imported on the king's account, to dig the mines; and we were credibly informed, that the last year but one before we arrived here, this number fell so short, probably from some epidemic disease, that twenty thousand more were *draughted* from the town of Rio.
Cook. Voyages, vol. i. book i. ch. ii.

As this plan was taken from the Spaniards, I cannot answer for its accuracy, but having seen two or three other Spanish *draughts* of the place, I conceive, by comparing them together, that this I have here inserted is not very distant from the truth.
Anson. Voyage round the World, book ii. ch. x.

When they had got about two-thirds over this woody swamp, Mr. Buchan, one of Mr. Banks's *draughts-men*, was unhappily seized with a fit. *Cook. Voyages*, vol. i. book i. ch. iv.

DRAW.

DRAW, v. } A. S. *drag-an*; (see DRAG and
DRA'WER, } DRAUGHT, *supra*,) to *draw*, pull or
DRA'WEE, } hale.
DRA'WING. } To *draw* away from; to abstract: (met. to detract,) to abduce.

To *draw* to or towards; to attract, to induce, to allure, to entice.

To *draw* in, to inhale; to *draw* out, to exhale.

To *draw* out of; to extract, to educe, to exhaust.

To *draw* out; to protract; to produce; to deduce or derive, and also to prolong, to delay.

To *draw*, *sc.* a line or superficies; to delineate, to describe, to sketch, to depicture, to pourtray.

To *draw* out, *sc.* in writing; to write, to set or put down; to sketch, *sc.* certain thoughts or notions; to take them from books or writings; and thus, also, to describe or delineate; to compose.

To *draw*, *draw* off or *withdraw*, to retire, to retreat.

Drawing-room, a room to which the company or part of the company *withdraw*, or retire from another room or department.

Tuelf ger he bỳleuede þo here wyth nobleye y nou;
And heuxte [higheste] men of mony londes aboute'hỳm vaste *drou*.
R. Gloucester, p. 180.

Alle þe north ende was in his kepỳng,
& alle þe southe ende tille Edmunde þei *drouh*.
R. Brunne, p. 32.

These lolleres latche *drawerez*, [*drawers* of latches] lewede eremỳtes
Coveỳten þe contrarie.
Piers Ploughman. Vision, p. 157.

And he wente and *drough* him to oon of the cyteseynes of that cuntre, and he sente him into his toun, to feed swyn.
Wiclif. Luk, ch. xv.

And sith thend is euery tales strength
And this mater is so behouely,
What should I paint or *drawen* it on length
To you that ben my frend so faithfully.
Chaucer. The seconde Booke of Troilus, fol. 159.

The euen *draught* of the wyer *drawer*, maketh the wyer to ben euen, & supply werching, & if he stinted in his *draught* the wyer breaketh asonder. *Id. The Testament of Loue*, fol. 312.

But of vertu, whiche therof cam
Jason the dragon ouercam:
And he anone the tethe out *drough*,
And set his oxen in his plough.
Gower. Conf. Am. book v. fol. 104.

——————— Slouth,
The fourth *drawer* and the norice
To man of many a dreadfull vice
Hath yet another last of all, [*sc. desperatio*]
Whiche many a man hath made to fall.
Id. Ib. book iv. fol. 82.

And Chrisostome sayth very well, God *draweth* vnto him, but he *draweth* the willing. For God will haue our good will, to be ioyned with his calling.
Wilson. The Arte of Logike, fol. 76.

And there shall not cease to bee of you, bondemen and hewers of woode, and *drawers* of waters vnto the house of my God.
Bible, Anno 1551. *Joshua*, ch. ix.

They haue their wynes, spyces, and good breed, and we haue the *drawyng* out of the chaff, and drinke water.
Lord Berners. Froissart. Cronycle, vol. i. ch. 381.

He cast him downe to ground, and all along
Drew him through durt and mire without remorse
And fouly battered his comly corse.
Spenser. Faerie Queene, book ii. can. 5.

The finest *drawn-work* cuff that ever was worn.
Tourneur. The Revenger's Tragedy, act ii. sc. 1.

——————— Tis not botargo,
Fried frogs, potatoes marrow'd, caveat,
Carps tongues, the pith of an English chine of beef,
Nor our Italian delicate, oil'd mushrooms,
And yet a *drawer-on* too.
Massinger. The Guardian, act ii. sc. 3.

So that this victorie chanced to King Henrie, without the *drawing* foorth of his sword and in such wise, that he could not haue wished for better or more speedie successe therein.
Holinshed. Henrie II. Anno 1171.

Of this nature are the spirit of obsignation, belief of particular salvation, special influences, and comforts coming from a sense of the spirit of adoption, actual fervours, and great complacencies in devotion, spiritual joyes, which are little *drawings* aside of the curtains of peace and eternity, and antepasts of immortality.
J. Taylor. Polemical Discourses, fol. 970. *Liberty of Prophesying*, sec. 3.

——————— Or thick as insects play,
The wandering nation of a summer's day,
That, *drawn* by milky steams, at evening hours,
In gather'd swarms surround the rural bowers.
Pope. Homer. Iliad, book ii.

The joiners in this country may not compare their work with that which the Europeans make; and in laying on the lack upon good and fine joined work, they frequently spoil the joynts, edges, or corners of *drawers* or cabinets.
Dampier. Voyages, Anno 1688.

These are the ancient busts; the trunks of statues; the pieces of anatomy; the masterly rough *drawings* which are kept within; as the secret learning, the mystery, and fundamental knowledge of the art.
Shaftesbury. Advice to an Author, part i. sec. 3.

In common speech, such bill is frequently called a *draft*, but a bill of exchange is the more legal as well as mercantile expression. The person, however, who writes this letter, is called in law the *drawer*, and he to whom it is written the *drawee*.
Blackstone. Commentaries, vol. ii. book ii. ch. xxx.

Since we shall meet with persons every now and then who will be *drawing* us aside from the plain road of common sense into the wilds of abstraction, it is expedient for us to get acquainted with the country beforehand, to examine the windings and turnings of the labyrinth, or else they will mislead and perplex us strangely.
Search. Light of Nature. Introduction.

His palace is besieged; the lines of circumvallation are *drawing* round him; and, unless he finds a resource in his own activity, or in the attachment of the real friends of his family, the best of princes must submit to the confinement of a state-prisoner, untill your grace's death, or some less fortunate event, shall raise the siege. *Junius. Letter* 23.

The bill is protested, and returns upon the *drawer*, who, if he does not immediately pay it, becomes likewise a bankrupt.
Smith. Wealth of Nations, book ii. ch. ii. *Of Money.*

When they conceived a subject, they made a variety of sketches; then a finished *drawing* of the whole; after that a more correct *drawing* of every separate part,—heads, hands, feet, and pieces of drapery; they then painted the picture, and after all retouched it from the life.
Sir Joshua Reynolds. The first Discourse.

DRAW, in *Composition*.

Was þer non entre, þat to þe castelle gan ligge
Bot streit kauce, at þe end a *draught-brigge*.
R. Brunne, p. 183.

Then the mayre kept the gate of the brydge shyt, and watched it dayly with a certayne of armyd men, and, every nyght caused the *drawe-brydge* to be drawen, and the waters syde dayly and nyghtly to be watched. *Fabyan, Anno* 1268.

Having gathered great store of them [the green Drake fly] into a long *draw-box*, with holes in the cover to give them air; where also they will continue fresh and vigorous, a night or more; we take them out thence, by the wings.
Walton. Angler, part ii. ch. vii.

But shift was made to let down the elephants by a kind of bridges, like unto falling *draw-bridges*, whereof the one end was joined to the edge of the cliff, the other sustained by two long posts fastened in the ground below.

Raleigh. History of the World, book v. ch. vi. sec. 7.

Now no right nor virtue in itself can be seen but *quasi facies*; as Plato says; yea, verity, equity, and utility, are lain hid in the *draw-well* of Democritus.

State Trials. Charles I. Anno 1634. *The Trial of Lord Balmerino.*

Another notorious fraud was designed by some in England; who, because of the great *draw-back* that was allowed for tobacco and other plantation commodities, when exported, were sending great quantities to Scotland, on design to bring them back after the first of May, that so they might sell them free of duty: so a bill was offered to the House of Commons for preventing this.

Burnet. Own Times. Queen Anne, Anno 1707.

About 100 paces from the sea there is a *draw-bridge*, which leads from the midst of the town to a strong fort, built on the east side of the river. *Dampier. Voyages, Anno* 1688.

A play-house, a *drawing-room*, a ball, a visiting-day, or a ring at Hyde Park, are the few notes they are masters of, which they touch upon in all conversations. *Tatler*, No. 153.

Draw-backs were given upon two different occasions. When the home manufacturers were subject to any duty or excise, either the whole or part of it was frequently *drawn back* upon their exportation; and when foreign goods, liable to a duty, were imported, in order to be exported again, either the whole or a part of this duty was sometimes *given back* upon such exportation.

Smith. Wealth of Nations, book iv. ch. i.

In 1642 he [Lord Brook] fortified it with a foss and ramparts; converted the bridges into *draw-bridges*; and brought several pieces of cannon here to defend it in case of attack.

Pennant. Journey from Chester.

On the left hand of this hall, somewhat farther from the sea, lies a large *drawing-room*, [*cubiculum*] and beyond that, a second of a smaller size, which has one window to the rising and another to the setting sun.

Melmoth. Pliny, to Gallus, book ii. let. 17.

But now that both have been so much luckier than men generally are after a *drawn-battle*, one would imagine they should have been glad to give the poor remainder of their lives a little rest.

Warburton. Remarks on several Occasions, part ii. rem. 1.

Brown's plates in that piece are chiefly copied from Bloemart's *drawing book*.

Walpole. Catalogue of Engravers, vol. v. p. 173.

Solomon de Caus, a Gascon, was Prince Henry's *drawing-master*. *Id. Anecdotes of Painting*, vol. ii. p. 33.

One of the principal bastions is scooped out into a cistern capable of containing seventy thousand cubic feet of water, of which only a small quantity is let off at a time into a *draw-well*, to prevent any traitor from poisoning the stock of water.

Swinburn. Spain. Letter 7.

DRAWING INSTRUMENTS.

It is not our intention under this head to describe very minutely the minor Instruments connected with the Art of Drawing, because they are so common and so well known that such description would be useless; under this head may be included Drawing-pens, Parallel Rulers, Scales, Dividers, Compasses, &c. We shall, however, briefly enumerate them, and refer, when necessary, to the figures in the plates for a view of their particular construction.

Parallel rulers.

The Drawing of parallel lines is of great importance in many cases, and rulers, called Parallel Rulers, on different principles, have been contrived for this purpose, but the more common, and perhaps the best, are shown in fig. 1 and 2, Plate 35., *Miscellanies*; the former opening by means of the intermediate and connecting bars, which preserve the parallelism of the two edges; and the second acting by means of two rollers represented in the figure, which cause the edge to descend constantly parallel to itself. Fig. 1 and 2.

Compasses.

The next most simple, and at the same time an indispensable Drawing Instrument is a pair of compasses: of these we have several varieties, the most useful of which are briefly described below. The common pair of compasses consists of two branches or legs of iron, brass, or other metal pointed at the bottom, and joined at top by a rivet, on which they move as a centre. The joints and points are of hardened steel, and one leg is generally removable; in place of which is fitted a pen, pencil or dotting leg, for describing arcs or circles in ink or pencil. See fig. (1—*a*.)

Hair compasses or dividers resemble the common pair of compasses, except that one leg is so adjustable by a screw, that the division may be made to a hair's breadth, (whence the denomination.) The external appearance, as we have said, is nearly the same as in the plain form of fig. (1—*a*,) the peculiarity consisting in one of the legs A being attached to the brass by a spring B, whose action throws the leg inwards, and is counteracted by a small screw D, by turning which the leg can be moved a small distance, and set to the greatest accuracy and precision.

In the pocket compasses, fig. 3, the legs *a*, *b*, are hollow, and contain, the one a pencil *c*, and the other a pen *d*, at the opposite end of each point *g*, *f*; these are very convenient, and are in great use. A similar Instrument is shown in fig. (3—*a*;) the difference is, the legs turn on joints, thereby avoiding the trouble of fixing and refixing; but they are not so portable. Fig 3.

Triangular.

Three-legged or triangular Compasses. The structure of this Instrument is like that of the common compass, except the additional leg, which has a motion every way. Their use is to take three points at once, which is often required in the copying of maps, charts, &c. Two of the legs A, B, fig. 4, are jointed together like a common pair; but the pin *a* which connects them has another leg D jointed to it: then the legs A, B, being first set to two points, the leg D is moved further from or nearer to the other legs by bending its joint, or it is turned round the pin *a* of the other legs as a centre, as occasion requires, till its point coincides with some third point; then the Instrument being removed, and the extremities of the legs A and B made to coincide with the two corresponding points in the copy, the third point will show immediately the true position of the point required, which but for this contrivance could only be found by intersections. Fig. 4.

Fig. 5 is another construction of the triangular compasses. A, B, C, are three arms, at the extremity of which are jointed the arms *a*, *b*, *c*, carrying steel points; they are of such length that, when closed, they may nearly meet in one point; but by opening them, as in the figure, they can be made to Fig. 5.

DRAWING INSTRUMENTS.

coincide with any three points within the reach of their arms.

Bow. Fig. 6.

Bow Compasses are a small sort of compasses, that shut up in a hoop which serves for a handle. Their use is for describing arcs or circumferences of circles of very small radii. Fig. 6 is a small pair of compasses, with a screw for measuring small distances very accurately, and describing small circles: *a* is one of the points fastened to a socket, in which the screw *b* works; *d* is a steel bar attached to the same socket; *e* is a piece sliding on the bar *d*, and carrying the other point, having a projection above it, in which the screw works; *f* and *g* are two pieces jointed to the points at one end, and to a small handle *h* at the other, which is used to hold them by: the head *l* of the screw is divided into equal parts, which divisions are read against a projecting part of the pieces, holding the point *a*, and by turning it round one of the divisions, the points are moved some fractional parts of an inch, as $\frac{1}{100}$, $\frac{1}{200}$, &c. according to the number of threads in an inch on the screw, and the number of divisions on its head.

Proportional. Fig. 7.

Proportional Compasses. The purpose of these is for reducing or increasing drawings in any assigned proportion. These consist of two branches (fig. 7,) Plate 36. pointed at each end with steel. The length of the branches is cut through for a cursor to slide up and down, in the middle of which is a screw, serving to joint the branches, and to fix them at any point required.

On one leg are divisions, serving to divide lines into any number of equal parts, &c.; and on the other are numbers for inscribing any regular polygon in a proposed circle. The latter of these lines are convenient in some cases, but the former are those which constitute the principal utility of the Instrument. Suppose, for example, we wish to divide a line into three equal parts, or to reduce a drawing, map or plan in that proportion, we must move the cursor till the screw is just opposite the number 3, where it must be fixed; then any length comprehended between the two longer branches will be exactly trisected by the points of the shorter branches; in the same way a line may be divided, or a drawing reduced in any other proposed proportion.

The lines for inscribing polygons in a circle are employed in nearly the same way: for example, if it were required to inscribe a heptagon in a given circle, set the cursor opposite to the number 7 on the polygon lines, then open the shorter legs or distances to the extent of the semidiameter of the circle, and the opening between the other pair of points will be the side of the heptagon required.

Fig. 8.

Fig. 8 is another form of this Instrument, and shows a method of adapting a quick and slow motion to the branches: *a* is a brass bar, with an oblong opening cut in it to receive a screw, *b*, fastened to one leg of the compasses; the other end of the bar *a* is cut into a screw, with a fine thread, and has a nut *f* on it, turning in a collar jointed to the other leg of the compasses. When the screw *b* is loose, the compasses can be set to any opening; but when it is fast, it can only be moved by turning the nut *f*. The screw *b* is put in a hole in one of the legs of the compasses, so that it can easily be removed and inserted into a hole made in the movable centre *g*, to give it a slow motion if required.

Beam. Fig. 9.

Beam Compasses are intended for measuring very long distances, and for drawing portions of very large circles: they are usually made with a wooden beam, as shown in fig. 9, and two brass sliders, A and B, fitted upon it. These have screws through the upper part of them, by which they can be fixed fast upon any part of the bar; and on the lower part are sockets for the reception of the different points *a*, *b*. These consist of two plain steel points, a steel pen, and a port crayon. The screw *d* is mounted in a socket or frame screwed to the end of the slider B, and this screw is tapped into a piece of brass, which is fixed at the end of the wooden bar; therefore, by turning the screw round by its head *d*, it acts upon the slider B, and slowly advances it upon the beam to the exact distance required.

In the best Instruments the head of the screw has a circle fixed upon it, which is divided, and thus the quantity that the point is moved by the screw is ascertained with great precision. The same compasses have generally beams of different length, as it is inconvenient to have a beam of much greater length than the distance between the points. This sort of Instrument, however, is not well calculated for radii of more than three feet; when arches of greater extent than this are required, the following will be found more applicable:

For large circles. Fig. 10.

Instrument for Drawing Arcs of large Circles. This consists of two rulers A, B, fig. 10, united by a joint C, which admits the rulers to be placed at any required angle with each other. They have each a circular part behind the centre, and in the upper one is cut a curved groove for the reception of a screw *d*, which screws into the lower one: therefore, by setting this tight, the two are immovably fastened together at any angle at which they may be set. The centre pin of the joint C is perforated, forming a tube to admit a cylindrical pin, on the lower end of which the Drawing point or pin is fixed, and in such position that its point is in the intersection of the edges of the two rulers A, B. When this Instrument is used, two weights E, F, are laid upon the table, and they have sharp edges, against which the rulers are applied, as in the figure, and when it is slid along against them, the centre point C will describe an arc of a circle. The edges of the weights E, F, are only necessary to present a stationary support, against which the rulers can be applied; and therefore two pins or needles stuck in the table would answer the same purpose. When the weights are used, these also must have each three points in the under side, which are pressed into the board or table to keep them steady. By altering the angle of the two rulers, the Instrument will draw a segment of a circle of any required radius within the limits of its length. The principle of the operation is obvious, being founded on the well known proposition in Geometry, that all angles in the same segment are equal to each other; consequently, the angle and its points of application being determined, the *locus* of the angular point will be a circle.

In applying the Instrument, mark on the paper two points, which are to be the extremities of the arc, and in these let the fixed pins or edges of the weights coincide: determine now any third point in the arc, loosen the screw *d*, and open or close the legs till the point at the angle coincide with the third point, while the legs themselves are in contact with the pins or

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DRAWING INSTRUMENTS.

edges of the weights; then fasten the screw *d*, and the Instrument is fit for use; the only operation being to slide it gently between the pins.

In a rougher form, this Instrument is used by bricklayers, carpenters, &c. for describing the centering for arches over windows, doors, &c.

Instrument for converging lines. This Instrument may be considered as the converse of the last, its object being to draw radii to a very distant point. It is of frequent use in perspective Drawings, where the vanishing point is frequently at a considerable distance beyond the board or table. We have two Instruments of this kind, by Nicholson and Farey; the first is denominated the *Centrolinead*, and is thus described by the inventor in the *Transactions of the Society of Arts*, vol. xxxii. This Instrument consists of a joint rule, each leg of which is in length similar to a carpenter's rule, see fig. 11. The knuckle is pierced with a small hole through the centre of the rivet to admit of a blade being fitted to it, in order to draw the line as required. Each edge of the blade is made quite straight, and may either be parallel to each other, or be made to taper, so as to render it light. In constructing the Instrument, the broad end of the blade (should there be any difference,) must be placed next to the joint of the legs to those which fold or shut together, and one of the edges must tend to the axis of the cylindric rivet. This edge is called the Drawing or fiducial edge; and thus the blade is fixed upon the side of the legs next to the external angle, and the whole is clamped or fastened together by means of a semicircular plate of brass, which has a circular slit or groove next to each edge. One edge of the brass plate is straight, and forms a diameter to the semicircle; from this diameter another small semicircle projects, equal to or less in diameter than that of the knuckle; so that each of these semicircles may have the same common centre, viz. the axis of the rivet. The brass plate is extended beyond the circumference of the greater semicircle, in order to attach the blade, and is pierced with a small hole in the direction of the axis of the rivet, and a steady pin is inserted, and made to project outwards from each face of the brass plate, so as to fit the hole exactly, in order to keep the two legs together, so that either side of the brass plate may adjoin the faces of the legs, which are always in the same plane, whatever angle they make with each other.

Nicholson's Centrolinead.

Fig. 11.

Each edge of the legs which shut together is in the same plane with the axis of the rivet; and these two edges are called the Sliding edges. Each of the slits next to the larger semicircular part of the plate, is the arc of a circle, concentric with both semicircles. The brass plate is fastened to the legs by a screw inserted through each slit, and tapped into each leg. The extended part of the brass plate on the convex circumference of the greater semicircle is also pierced, and a screw inserted through the hole, and tapped into another rectangular plate; and to keep the Drawing or central edge of the blade so as not to be moved: when the Instrument is clamped by the screws, two metal steady pins are made fast to the lower plate, and the upper plate with the two semicircles, and the projecting part is pierced to receive them. The two steady pins are placed in a straight line, passing longitudinally along the faces of the blade, and dividing it into two equal and similar parts. Two of the sides of the legs must be in the same plane with one of the sides of the blade. The blade is made to fix upon either side of the plate; and either side of the plate, as before mentioned, to the same side of the legs, so that the Drawing edge may be reversed, as the vanishing point may be to the right or left hand. The Drawing edge of the blade must be made to form any given angle with the sliding edges of the legs; and either of the angles must be made movable, while the other is made stationary, and may be made to fix at pleasure.

The centrolinead may be provided with blades of several lengths, in order to accommodate Drawings of various sizes. The two edges of each of the legs should be parallel; so that either of the opposite edges of the same leg and the Drawing edge may form the same angle, for the convenience of setting the Instrument to any given angles required.

To use the Centrolinead. Let two converging lines be given; draw a straight line so as to be intercepted by the converging lines; let the two angles which are made by the Drawing edge and the two sliding edges be called the *angles of the Instrument*, as the angle formed by the two sliding edges is regulated by them; and let the edges of the legs opposite the sliding edges be called the *outer edges*. Unscrew one of the angles of the Instrument, and set that angle to one of the angles formed by the transverse line, and one of the converging lines, then clamp the angle thus set; unscrew the other angle, and set the angle now unscrewed to the remaining angle formed by the transverse line and the other given line, and clamp the angle of the instrument now set. Put a pin in each of the angles formed by the two converging and intersecting lines; place each of the sliding edges upon each respective pin, and suppose any given and convenient point between the two converging lines; put each edge upon each pin until the Drawing edge fall upon the given point, then keep the instrument stationary, draw a line along the Drawing edge, and the line thus drawn will tend to the same point with the two given lines. A different Instrument designed for the same purpose by Mr. Farey, is also described in the *Transactions* of the same Society, and in the same volume.

Farey's.

Dividing Instrument, by Mr. Farey. This very useful Instrument for dividing circles is represented in fig. 12. It consists of a light brass or silver circle A A, having a cross bar *a*, with a centre screw fixed in it; the point of the screw is made very delicate, that it may enter the paper without disfiguring the drawing; upon this centre the circle revolves, and its circumference has several circles upon it, which are divided in an engine, and holes drilled through the plate at every division, in the same manner as the divided plates of the engines used by watchmakers for cutting cog wheels. There are six, seven, or eight of these circles, each containing a different number of holes or divisions; for example, the outer one may be 360, the next 100, 96, 90, 84, 72, or any other number at pleasure, but the above are found sufficient for general purposes. These divisions are transferred to the paper at any radius by means of the index *c d*. This is a piece of steel attached to an axis *e f* by means of a thumb-screw *g*, which passes through a slit in the index, and screws into the axis beneath so as to bind the index fast, and attach it firmly to the axis *e f*; but when the screw is

Farey's Dividing Instrument. Fig. 12.

loose the index will slide, so as to bring the screw at C nearer or further from the centre, to adjust it to the radius of the circle it is intended to divide; for it is the point of the screw which pricks into the paper to mark the divisions, and it is for that reason made very sharp. The axis *e f* is supported upon the points of two centre screws fixed through corks projecting from the central bar *a*; and there is a small spiral spring consisting of a slender piece of music-wire twisted round the axis, being secured to it at one end by passing through a hole in the axis, and the other end is turned up to rest on the central bar *a*, by this means it constantly tends to throw the pricking point of the index upwards from the paper. The divisions of the circle A are united by a steel point at the end of the detent *l*, in which it moves on a centre, and has a spring under it at the end *m*, to throw the opposite end down, and cause its point to enter the holes as they pass in succession beneath it, when the circle turns round. The centre of the detent is supported in a piece of metal *n*, which has three very small points in the under side of it, that it may fix itself firmly upon the paper when held down by the pressure of the finger placed upon it. The manner of using the Instrument is as follows: Place its centre upon the prick which has been previously made in the paper, as the centre of the circle intended to be divided, and which may, if it be thought proper, be drawn in pencil; then loosen the screw *g*, and slide out the index till its point *e* reaches the circle, and there fasten it to the axis by the thumb-screw. Now take the detent, and choosing the circle containing the numbers intended to be divided, put its point into one of the divisions of the circle, and placing the piece *n* at any convenient part of the circle, press its three points into the paper to keep it steady, and hold it down by placing the second finger of the left hand upon it. The thumb of the same is to be placed on the rim of the circle near the point A, for the purpose of moving the circle round upon its centre, and the forefinger is reserved to press down the tail *m* of the detent, and thus raise its points out of the divisions. Having with the thumb moved the circle round, till by the point of the detent dropping into one of the divisions it becomes fast and will turn no farther, you press with the forefinger of the right hand upon the head of the screw *c*, and cause its point to prick into the paper making the first division; then permit the spiral spring to lift up the index and take its point out of the paper, and at the same time press down the tail *m* of the detent to relieve the circle from its points, and then with the thumb move the circle till the point of the detent falling into another hole stops it at the second division; mark again, and so on, till the whole number are divided, which may be done very quickly, and with as great accuracy as it is possible to obtain upon paper. The stud which supports the centre of the detent turns round in a socket in the point *n*, by which means it can be turned to reach any one of the circles of divisions at pleasure. If a circle is to be divided into one-half, one-third, or one-fourth of any of the numbers divided on the plate, it can be done by permitting the circle to move over 1, 2, 3, 4, &c. divisions every time before the prick is made instead of 1.

The number divided on the plate may also be doubled in the following way. Having divided one circle as above, bisect one of the divisions; then loosen the screw *g* and move the index sideways the quantity of half a division, till on trial the point will exactly enter the bisecting point, at the time when the point of the index is holding the circle by one of its divisions; now fasten the screw, and proceed to divide the circle again as at first; then the divisions made the second time will fall exactly between those made in the first division, and thus fill up the circle with double the number first set out.

It is obvious that, in the same way, three times the number may also be made by three operations. It will, therefore, give a greater range to the instrument, all other things being the same, to have the divided circles multiplied of different prime numbers, as 7, 11, 13, &c. Another dividing instrument by the same ingenious artist is shown in fig. 13; this having the advantage of drawing lines as well as marking points. The circle of this is exactly the same as the former, except the radial bar has an arm behind it. The instrument is divided by a similar detent to count the divisions; but instead of the index pricking, a brass frame, *a b c*, is fixed upon it by a screw at *c*, it supports the end of a steel wire *a b*, upon which is fitted a sliding socket *d* adapted to receiving the leg of a pair of compasses L, the leg fixes fast in the socket, which may therefore be considered as one piece with the leg; the opposite leg of the compass then stands in a proper direction to draw the lines on the paper, when motion is given to it by sliding the socket upon the wire. This must be very accurately fitted to be without any shake, and it will then draw a straight line parallel to the wire. The length of this is limited to what is required by adjustable stops 1 and 2, which fit upon the wire, and by means of a small screw can be fastened at any point; one of these stops the motion of the socket each way. It is evident that by opening the compasses out, the lines may be drawn at any required distance from the centre, or by twisting them round on the joints which fix in the legs, they may be drawn at any part of an area of a circle, and their length is determined by the stops. Fig. 13.

Pentagraph. A very useful instrument, when well made, for copying, reducing, or enlarging plans, maps, prints, &c. An improved pentagraph is represented in fig. 14; it consists of four brass or wooden rulers, two of them from fifteen to eighteen inches long, the other two half that length. At the ends, and in the middle of the long rulers, as also at the ends of the shorter, are joints, upon the exact fixing of which the perfection of the instrument chiefly depends. Those in the middle of the long rulers are to be at the same distance from those at the end of the long ones; and those of the short ones, so that when put together they may always make a parallelogram. Pentagraph. Fig. 14.

The instrument opens and shuts freely on its joints, and at every one of these is a small castor or wheel, (fig. *a*,) to support the weight of the instrument as it traverses on the table; A, G, C are three points upon the rulers, where tubes are fixed to receive the Drawing points, and these must be situated in the same right line, and such that the distance C G may divide the distance C A, in the proportion required to copy or reduce the Drawing at A, upon the paper at G, by means of a pencil inserted in the tube G, that at A being a blunt tracing point, fitted into the tube, and the third kept stationary by means of a circular leaden weight C; this, therefore, becomes the fulcrum or centre on which the whole instrument moves.

The point A is always used for the tracer, which is applied to the original map or Drawing; and the proportion in which the instrument reduces, is as the distance between the tracer and the fulcrum to the distance between the pencil and fulcrum. The tubes are fitted upon the rulers by means of sliders, (fig. *b*,) which have a screw to fasten them at any point. The tube has a port crayon accurately fitted to it, and this has a cup or box on the top, by which it is loaded with shot, or other small weights, till a sufficient pressure is obtained to make it draw a clear line. That part of the tube which is beneath the ruler is made of a proper size to fit into a socket which is formed in the lead weight, (fig. *c*.) The socket is very near the edge of the weight, that it may be so placed as to admit the motion of the castor, which is under the joint E, (fig. 14.) The accurate fitting of the points is very important towards copying correctly; and the pentagraph must be used on a very flat table, or the points will, by the flexure of the instrument, be thrown out of the perpendicular. To avoid this as much as possible, all the joints are made with short axes, as shown in fig. *d*, where *f* is the end of one of the rulers, having a short steel axis screwed to it; the pivot at the lower end of this is received into a tube *g*, which is fixed to the other ruler, and the other pivot is sustained by a cock or bridge *k*, screwed to the same ruler; the tube *g* also receives the spindle *h* of the castor or wheel on which the instrument travels. This has at the lower end a piece of brass, into which the wheel is fitted so as to turn upon its own centre; and by the spindle *h* turning within the socket, the plane of the wheel always accommodates itself to the direction of the motion of the instrument; the spindle *h* being retained in its place by the point of a small screw.

Wallace's Copying Instrument. Fig. 15.

Wallace's Copying Instrument. A much improved Instrument of this kind has been lately invented by Professor Wallace of Edinburgh. This is represented in fig. 15. Plate 37. It consists of one long triangular or square bar, either of wood or metal, (in the latter case hollow.) This bar is about three feet in length, and at each end it is surmounted with a light brass wheel, over the axis of each of which slides a thin light ruler graduated into inches and tenths, as is the principal bar above referred to. The long bar traverses in a sort of metal case or socket, as shown in the figure, and this is attached to a circular base, in which it turns freely. The two wheels are connected by an endless chain of the kind used in spring clocks, so that every motion of one wheel is immediately and equally communicated to the other. At one of the extremities of one of the light sliding rulers is a tracer, which is to be carried by hand over the lines of the drawing to be copied or reduced, and at the opposite end of the other ruler is a pencil or pen, weighted by means of small shot placed in a cup above it, so as just to bring the pencil sufficiently strongly on the paper; and a string from the lower part of this pencil case is brought by means of small guides to the hand of the operator, who can thereby at any time lift the pencil from the paper, and replace it again with great facility.

It is now obvious, that when the central bar is slid to such a position in its case as to be exactly bisected, and the centre of the other two sliding rulers brought exactly over the centre of their respective wheels, and the two placed parallel to each other, the chain being then clamped to each wheel, that whatever motion be given to the tracer, a corresponding and equal motion will be communicated by the chain to the other wheels, and thence to the pencil point, and consequently an exact copy of the original drawing will be produced. And when it is required to reduce a drawing in any proportion, it is only necessary to slide the bar in its case till it is divided in the same proportion. The tracer and pencil ends of the sliding rulers having also the same proportions. In the figure the Instrument is represented as reducing a drawing in the proportion of 1 to 2.

Trammel for drawing Ellipses. Ellipses are curves so frequently required by all artists who draw in perspective, that Instruments for drawing them to any size or proportion, are almost indispensable to produce correct representations of circular objects. The *trammel, or elliptic compasses*, fig. 16 and 17, are most generally used. This Instrument consists of a brass cross, A A, B B, having two dove-tailed grooves crossing each other at right angles. In these grooves sliders are fitted to move freely, and without looseness. The sliders are perforated with holes for the admission of small pins, which project downwards from the sockets C D of a small beam compass, at the extremity of which a tube E is fixed, and in this a Drawing pen is received. The cross is supported upon points, which act as legs, and at the same time point out the direction of the two diameters of the ellipses, which the pen will trace when the beam is turned round. In doing this, the sliders, being united together by the beam, compel each other to advance and retreat in their respective grooves, and thus, by a constant alteration of the centre, produce an ellipse instead of the circle, which would be drawn if the centre was immovable. Elliptic compasses. Fig. 16 and 17.

The rule for setting the trammel is to make E D equal to half the conjugate diameter of the intended ellipse, and E C equal to half the transverse diameter; therefore the distance D C will be equal to the difference of the two semi-diameters; fig. 17 will explain this more clearly. This instrument is very defective, because it will not draw narrow ellipses, nor small ones, without interruption to the curve, by the arms of the cross, as shown in fig. 17. For a very small one it cannot be used at all, neither will it draw ellipses which approach very near to circles, because the sliders cannot be brought sufficiently near together. Another inconvenience is, that when the cross is once placed, it must remain, and cannot be adjusted till it come to the exact position required upon the paper. For these reasons the Instrument is not applicable to perspective drawings, as the greater portion of those ellipses which occur could not be drawn by it.

Elliptograph is the name given by Mr. Farey to an Instrument of his invention for describing ellipses, and is thus described by him in vol. xxxi. of the *Transactions of the Society of Arts*. This instrument is completely general in its properties, being capable of describing ellipses of any given dimensions or proportions of diameter, within the limits of its size. It consists of two circles, A B, (fig. 18,) of equal dimensions, so fitted together that they will slide one upon the other, by means of the pinion K, to separate their centres to any required distance within the extent of their radii; the circles have no central bar, but instead thereof have two bars, *a a*, parallel to each other, and at some distance from the centre, leaving an open Farey's Elliptograph. Fig. 18.

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space between them, in which the Drawing pen or tracing point is situated; there are also crooked arms, *b b*, proceeding from the bars *a a* to the circular rim, to give them sufficient strength, and these being all the bars across the circle, leaves them sufficiently open to see the curve as it is traced beneath by the Drawing pen.

The circles are united by screws at *c c*, screwed into the lower circle, and the two bars *a a* of the upper circle are included between them; this keeps the two together, but at the same time admits of sliding them one upon the other in the manner shown in the figure; at *e e* are two other screws tapped into the other circle, and retaining the bars of the lower one in the same manner. The centre pin for the pinion K is fixed on one of the arms of the lower circle, and acts upon a rack *d*, screwed to the upper circle, so that it separates the two when turned round by the finger and thumb, applied to the middle head K upon it; but the circles are fitted together so tight by the screws, that they will not separate from each other except by the power of the pinion, and may, in the motion of the instrument, be considered as firmly united together, but capable of having any degree of eccentricity given to them by means of the pinion K.

The circles are turned round in their square frames, by means of six small handles, *ffffff*, fixed in the upper circle; to any two of these the thumb and finger of the right hand are applied.

The frame or fixed part of the Instrument consists of four straight rules, D E and F G, the latter are screwed down upon the former, and are therefore in a plane above them, as is shown by fig. 19; plates of brass being interposed between them at the angles, to separate them to a proper distance.

The lower circle, 4, is fitted in between the two lower rulers, D E, and slides freely in the direction of their length, but has no shake sideways; in like manner the upper circle B is included between the edges of the rulers F G, and therefore moves in a right line, in a direction perpendicular to the former; thus the frame forms two grooves at right angles to each other, in which the circles revolve with an eccentric motion; the upper circle sometimes hanging over the lower rulers, and the lower circle passing under the lower rulers, as is shown in the figure.

The result of this motion is, that a tracer placed on any part of the circles when they are rendered eccentric, will describe an ellipsis on the surface beneath; but the only tracer which is used for drawing is situated between the bars *a a*, into this space a small carriage or frame *g* is fitted to slide freely from one end of the opening to the other, by means of a rack *h* screwed on one side of it, with a milled head and a pinion L turning on a centre pin fixed in the upper circle B B; the frame has a brass socket, H, moving on a centre pin fixed across it, and having a hole in it for the reception of the legs of a pair of common Drawing compasses, M, which stand as in fig. 19, when in use, the pen tracing the curve upon the paper; but they admit of being lifted up on the centre pin of the socket H, and then, for the convenience of setting the instrument, the circles can be turned about without making any marks.

Fig. 19.

The transverse section, fig. 20, shows the frame *g g*, and the manner in which it is fitted into the bars *a a* of the circles, also the socket H, moving on its centre pin, and the two pair of racks K *d* and L *h*, the former for the purpose of separating the circles, and the latter for moving the frame *g* along between them; the frame *g* is so fitted that it continues at the same point, with respect to the upper circle B, when the centre of the two are separated from each other by the motion of the pinion K, and may therefore be considered as immovable when the lower circle only is moved.

Fig. 20.

To keep the frame of the Instrument stationary upon the paper whilst it is used, two sharp pins are fixed in the ruler P, which penetrate the paper, and make it quite fast, when they are held down by the finger and thumb of the left hand applied upon the heads of the nuts N O; these are introduced to unite the ruler P with the ends of the two upper rulers F G, but the screws of these nuts passing through grooves in the ruler P, admit the whole Instrument to be moved on the paper, a small quantity parallel to itself, in the direction of the ruler P, though the friction of the fitting is such, that it will not move unless some force is applied for that purpose; the same screws, where they pass through the ends of the rulers F G, are also received in grooves; so that by unscrewing the nuts, the whole Instrument can be moved sideways, a small quantity nearer or farther from the ruler P, but by screwing these nuts fast, the screws become fixed to F G, though they still admit of moving in the grooves of the ruler P.

The reader will now comprehend the structure of the Instrument; the circles are capable of revolving in the frame set with any required degree of eccentricity, and the tracing point or pen can be removed to any required distance from the centre of the upper circle B, the compasses M being opened to the extent of a mark made upon one of the bars of the frame, and then being fixed in the Instrument, by pushing them into their socket H, it is ready for use.

In this state, suppose the two circles set by the pinion K exactly concentric with each other, and the pinion L turned till the end of the frame *g* comes in contact with the rim of the Instrument; then the point of the pen M will come exactly in the centre of both circles, and the circles being turned round in the frame by their handles, the pen will only mark a small point on the paper, which will be the centre of any curve the Instrument may be afterwards made to describe.

By turning the pinion L, the point of the pen may be removed to any distance from the centre, within the radius of the Instrument; and it will, when turned round, describe a circle, which may be made of any radius, from the smallest point to the size of the circles; this is the simplest case of the Instrument, and may be considered as an ellipse when the difference of its diameter is infinitely small; when the circles are rendered eccentric it draws an ellipsis, and by turning the pinion L the breadth of the ellipsis will be determined, and by the other (K) the difference between its breadth and length is regulated.

Suppose the pinion K turned to render the circles eccentric without moving the other pinion, the pen therefore remains in the centre of the upper circle; in this case the pen will describe a straight line, equal in length to twice the eccentricity of the circles; this is evident, because the circumference of the upper circle B B moving against the straight edge F and G, its centre must describe a line parallel thereto; this case may be considered as an ellipsis without breadth, for if the pen is set the smallest quantity out of the centre

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of the upper circle, it will draw a very narrow ellipsis, and by setting it at different distances from the centre, any required proportion of ellipses may be described.

The conjugate diameter will in all cases be equal to double the distance from the point of the pen to the centre of the upper circle, and the difference of the conjugate and transverse diameters will be always equal to twice the eccentricity of the two circles.

The principle on which this Instrument operates, is the same as the trammel, employed by carpenters, and other artificers, for striking ovals, by means of a board with two cross grooves in it, and a beam or radial bar, which has two pins to operate in the grooves, and a third to draw the curve; to prove this, suppose P P and Q Q, fig. 21, to be the two diameters of the intended ellipsis, then if the three points *d*, *e*, and *f* are marked upon an inflexible bar, and the points *d* and *e* constantly applied to the two diameters P, Q, and a tracing point situated at *f* is carried round by the bar, it will describe an ellipsis R R; this is the principle of the trammel, but its defects, as at present constructed, are well known.

Fig. 21.

First, it will not draw any ellipsis which is less in either of its dimensions than the size of the board or frame containing the cross grooves, representing the two diameters P P and Q Q; nor can it draw much larger, unless the diameters are nearly equal.

Secondly, it is difficult to fix the cross firmly on the paper, or to bring it to the exact point required for the centre of the ellipsis; and thirdly, when this is done, the most perfect workmanship in the grooves and sliders can scarce ensure that it shall move freely without shake or improper motions, so as to make an accurate and fair curve.

All these defects are obviated in the present Instrument, by extending the two points *d* and *e* to become the largest circles, A B, fig. 18, and then the rulers D E and F G, represent the sides of the grooves in which the points move; the point of the pen of the compasses M, now represents the point *f* in all its properties of moving along the bar, to enlarge or diminish the ellipsis, but with the advantage that it can be actually brought to coincide with one of the points *d* or *e*, when of course it will draw a straight line, and if brought to agree with both of them, it will describe only a point; therefore this Instrument will describe any possible variety of ellipsis within the limits of its radius, either as to size or proportion of its diameter.

Directions for using the Instrument. When any ellipsis of given dimensions is to be drawn, the paper is prepared by drawing the two diameters, about four inches long, upon each of these, set off with the compasses the four points where the intended curve is to intersect the lines. This preparation is not essential, but it assists in setting the Instrument in its true place; first, fill the Drawing pen of the compasses with Indian ink from a camel-hair pencil, (for common ink soon destroys the steel points of the pen;) then adjust the screw, that the pen will draw a proper line; and fix the compasses into the brass socket H, so that they have no shake or looseness in the fitting; turn the circles about in their frame, so that the pen is towards the side marked G; now place the whole Instrument in such a position, that the centre of the four rulers coincides with the centre of the intended ellipsis. This may be estimated; or, by previously producing the two diameters, the frame may be set very nearly, taking care to place the upper rulers F G parallel to the greatest diameter. Here fix the Instrument, by pressing the two pins or points of the ruler P into the paper, and hold it fast by placing the thumb and forefinger of the left hand upon the nuts N O, leaving the other hand at liberty to turn the circles about, by applying the finger and thumb to any opposite two of the small handles *g*. Now, by turning the pinion L, remove the Drawing pen to the extent of the shortest diameter of the ellipsis; then turn the circles one-half round by the handles, and examine if the point of the pen come exactly to the opposite end of the shortest diameter: if it does not, adjust the error one half, by moving the pen by turning the pinion L; and the other half, by moving the whole frame on the paper. The screws of the nut N O, will admit this motion, being fitted into grooves in the ruler P, (which should not be disturbed,) but the nuts should not be screwed so tight as to prevent the motion; then, by returning the circles back again, its accuracy will be ascertained; for if it meets the former mark, it proves that the circles are in the right centre, and the compasses are set to the proper diameter for the conjugate axis; now turn the pen towards the length of the ellipsis, and without altering the compasses or pinion L, slide the circles one upon the other by the pinion K, till the point of the pen arrives at the mark made for the length of the ellipsis; turn the circles half round to the opposite end, and if they match the mark made there, the adjustment is correct; if not, one half the error must be corrected by moving the circles with their pinion K, and the other by moving the whole frame on the paper. To do this, the nuts N O must be made slack, and then the frame will be at liberty to move, as before described; but the ruler P must never be removed after the first fixing, and the side D of the frame will of course be a greater or less distance from it.

The adjustments being made in this manner, the pen may be suffered to rest upon the paper, and trace round the curve. The precautions of turning the circles to the opposite sides will be unnecessary, except where great accuracy is required. In turning the circles about, a habit will be easily acquired of pressing with equal force on the two opposite sides of the circles, and then they will turn round pleasantly.

It will save much trouble in adjusting the place of the Instrument upon the paper, if the compasses before being put into the socket H, are opened to the extent of the arch struck upon the ruler G; then, when the compasses are put into their socket, and the pinion L turned back as far as it will go, the point of the pen will come exactly into the centre of the ellipsis which it is intended to describe; if, therefore, the centre of the ellipsis is marked upon the paper, and the point of the pen (when opened to the above extent, and the pinion L turned till the end of the frame *g* touches the rim of the circle,) being brought by moving the whole Instrument on the paper, to this mark the Instrument is adjusted at once, as to its position on the paper, and the other adjustments for the dimensions of the ellipsis required to be drawn, must be made as before directed.

After having drawn an ellipsis, if it is required to

draw another parallel to it, to show the thickness of a circular plate, set the pen opposite G, fig. 18, and by the screws of the nut N O, as before mentioned, being fitted in grooves, the frame and the circles may be moved with the longer axis parallel to itself, so as to describe another ellipsis parallel to the former.

Clements' Elliptograph.

Since the above Instrument was received, and its inventor rewarded by the Society of Arts, a still more complete Elliptograph has been produced by Mr. Clements; it is described in vol. xxxvi. of the *Transactions of the Society of Arts.*

Turrell's Perspective Instrument.

Perspective Instrument. Amongst the other Instruments for Drawing, those intended for the representation of objects in perspective must be included; and of these one of the best is that invented by Mr. Turrell, a very eminent engraver, particularly in mechanical and architectural subjects. This Instrument is described by him in vol. xxxii. of the *Transactions of the Society of Arts,* as follows:

Fig. 22.

The foundation of this Instrument is a brass clamp, see fig. 22, having a screw at A to fix to a table, Drawing-board, &c.; to the lower part of this clamp two loops are attached, in which the bar B slides, and may be kept at any distance within its range by the binding screw *c*; the bar B has a loop fixed on one end, as shown at *d*, to receive a rod E, at the end of which is placed the sight-piece F; this rod may be retained at any height by the screw G.

To the upper part of the clamp two ears are attached, one of which is seen at *h*; between these the block *g* moves on an axis or taper pin, the end of which is seen coming through the ear at *h*; the block *g* has an axis passing through it a little above, and exactly at a right angle to the taper pin before mentioned; the one end is seen at *i*, fig. 24, and from the other projects the piece *k* to receive the bar *l*; this bar may be turned from the right hand to the left, and *vice versa*, retaining its position at any angle by the friction on the axis, which may be increased at pleasure, as the block which receives it is divided in two, the upper part being pressed upon the axis by a tightening screw, shown at *m*, fig. 24, which represents an end elevation of the upper part of the clamp.

Fig. 24.

The slider N moves freely up or down, the bar *l* retaining itself in any situation by the pressure of two small springs enclosed within it, pressing against the bar.

The bar *l*, which is attached to the block by its axis, is kept in a perpendicular position by a spring pressing under the block, exactly in the same manner as the spring of a clasp knife presses upon the square tongue or shoulder of the blade. The position and action of this is best seen by dotted lines at *o*, in the side elevation of part of the clamp at fig. 25; *s*, in the same figure, shows the under half of the divided brass block.

The slider N has a projecting piece formed into a point, as shown at fig. 23, the end P being used to make a coincidence with any part of the object to be drawn, and the point *q*, which stands at right angles to it, is for the purpose of making the perspective representation of that point upon the drawing, when the bar and slider are laid down upon the paper, and the point pressed upon by the finger, so as to make a small puncture.

Fig. 23.

The handle *r*, is for the purpose of elevating or depressing the bar and slider when they have been brought to any position desired, and prevent the accidental shifting of the bar, which might occur if the hand of the operator was to touch it in laying it down.

Fig. 26 is a plan of the clamp, the letters the same as referred to in the other figures.

Fig. 26.

When the Instrument is to be prepared for use, the brass block or joint *g* is to be fixed in the ears of the clamp by the axis or pin *h*, upon which it turns. This part of the apparatus is then ready to be screwed to a table, Drawing board, &c. by the thumb-screw A. The paper upon which the drawing is to be made, may be fastened to the Drawing board on one side, by passing it under the clamp before it is screwed to the board or table, and the other sides may be confined by a few wafers, sealing-wax, &c.

The bar *l*, by the pressure of the spring under the brass block or joint, will stand perpendicular to the Drawing board, and may be turned either to the right or left, generating by such motion an imaginary plane, which is to be considered as the plane of the picture.

The slider N may be moved up or down upon the bar *e*, when it will be seen that by the union of the two motions, namely of the bar upon its axis *i*, and of the slider N upon the bar *l*, the small point fixed to the slider may be placed any where in the supposed plane of the picture.

The rod B is to be placed in the loops on the side of the clamp; the eye-piece F fixed in it at any height or distance that may be considered most convenient for viewing the object to be drawn, and the Instrument is ready for use. We have only to observe, that the whole Instrument can be packed up in a case twelve inches long, three inches wide, and two and a half inches deep.

DRAWL: diminutive of *draw*; Ger. *draelen*, to *draw* along slowly, tediously, idly; to *draw* out the words (to speak,) in a slow, lingering tone.

He enters into such a tedious and *drawling* tale of burning and burning, and lust and burning, that the dull argument itself burns too for want of stirring; and yet all this burning is not able to expel the frigidity of his brain.
Milton. Doctrine, &c. of Divorce.

We should endeavour to go off with a good grace; not to end with a languishing and *drawling* sentence; but to close with dignity and spirit, that we may leave the minds of the hearers warm; and dismiss them with a favourable impression of the subject and of the speaker. *Blair. Lecture* 23. vol. ii.

He, who in earnest studies o'er his part,
Will find true nature cling about his heart.
The modes of grief are not included all
In the white hankerchief and mournful *drawl.*
Lloyd. The Actor.

DRAY, **Dray-cart,** **Dray-horse,** **Dray-load,** **Dray-man,** **Dray-plough.** A. S. *drag-an*, to *draw*, q. v. Barrett has, "A *dray* or sledde, which goeth without wheels." Also applied to carriages with low, heavy wheels, *dragged* heavily along, as a brewer's *dray*.

Then his *dray-horse* and he, in the streets we did see,
With his hanger, his sling, and his jacket.
Brome. Ballads. The New Knight Errant.

We had proved there were 1400 weight of match, besides a *dray-load* more of match in the castle itself, when surrendered.
State Trials. Charles I. Anno 1643. *Trial of Colonel Fiennes.*

The Earl of Warwick himself, though he ventured to marry his grandson to one of Cromwel's daughters, would not be persuaded to sit with Col. Hewson and Col. Pride, whereof the one had been a shoemaker, and the other a *dray-man*: and had they driven no worse trade, I know not why any good man should refuse to act with them. *Ludlow. Memoirs*, vol. ii. p. 139.

To descend lower, are not our streets filled with sagacious *draymen*, and politicians in liveries. *Spectator*, No. 307.

The morning came, when neighbour Hodge,
Who long had mark'd her airy lodge,
And destin'd all the treasure there
A gift to his expecting fair,
Climb'd like a squirrel to his *dray*,
And bore the worthless prize away.
Cowper. A Fable.

They [prizes] serve as whips to the *dray-horse*, though the racer will run with sufficient speed without them; and, in the generosity of his nature, would indignantly spurn at their application to his side.
Anon. Works, vol. ii. p. 70. *Winter Evening*, even. 17.

I doubt not I shall be told they claim only an equal right; for I know it is very usual when a carter or *dray-man* is civilly desired to make a little room by moving out of the middle of the road either to the right or left to hear the following answer.
Fielding. Works, vol. xiv. p. 99. *The Covent Garden Journal.*

DRA'ZEL, or Dro'ssell. A dirty slut. South.—Grose and Ray.

Now dwels ech *drossell* in her glass
When I was yong, I wot
On holly-dayes (for sildome els
Such ydell times we got)
A tubb or paile of water cleere
Stood vs insteede of glas.
Warner. Albion's England, book ix. ch. xlvii.

Who takes it for a special grace
To be their cully for a space,
That when the time's expir'd, the *drossels*
For ever may become his vassels.
Butler. Hudibras, part iii. can. 1.

DREAD, *v.* **Dread,** *adj.* **Dread,** *n.* **Dre'ader, Dre'adingly, Dre'adful, Dre'adfully, Dre'adfulness, Dre'adless, Dre'adlessness, Dre'ad-bolted, Dre'ad-darting, Dre'ad-sounding.** "A. S. *adread-an, timere*, to fear, to be afraid, to dread or stand in fear of." Somner. *Ic hit eom, nellen ge eoþ on-drædan. Y am nyle ye drede.* Wiclif, Mark, vi.

Dread-ful; full of *dread* or fear, fearful, timorous: also, causing *dread*, awe, fear, frightful, terrible, awful.

Dread-less; without *dread*, fear or doubt. Out of *drede*,—out of doubt. See Doubt.

Syre noble erl, he sede, & ye noble knyȝtes also,
Myd God wylle ic þanky you, as ic wel aute do,
Þat ye me so muche loue shewyþ & kun dede,
And sywe þ me in such pereyl, & in deþe's *drede*.
R. Gloucester, p. 452.

And an *dreadful* dragon from þe west come myd hym to fyȝte.
Id. p. 202.

Edward told William of Alfred all þe case,
And praied him of help, for he *dred* harder pase.
R. Brunne, p. 52.

Mercy suld non haue Symon on his sonnes,
No raunson suld þam saue for doute of *drede* eftsones.
Id. p. 220.

Þe stones were of Rynes, þe noyse *dredfulle* & grete.
It affraied þe Saraxins. *Id.* p. 174.

Thei count nat of cursyng, ne holy churche *dreden*.
Piers Ploukman. Vision, p. 136.

——————— ȝe sholde raþ deye
Than eny dedliche synne do, for *drede* oþ for pyere.
Id. Ib. p. 121.

——————— Asyde he gan drawe
And *dreadfulliche* with drow hym, and dorst go no nerre.
Id. Ib. p. 324

Lo the Aungel of the Lord apperid in slep to him and seide Joseph the sone of David nyle thou *drede* to take Marie thy wyf, for that thing that is born in hir is of the Hooly Goost.
Wiclif. Matthew, ch. i.

And thei gheden out and fledden fro the sepulcre for *dredde* and quaking hadde assylid hem, and to no man thei seiden ony thing for thei *dredden*. *Id. Mark*, ch. xvi.

For whi sum abyding of doom is *dredeful* and the suyng of fier which schal waaste aduersaries. *Id. Ebrewis*, ch. x.

Thei *dreden* shame, and vices they resigne.
Chaucer. The third Booke of Troilus, fol. 167.

The effect is this, that Alla out of *drede*
His moder slew, that moun men plainly rede,
For that she traitour was to hire ligeance.
Id. The Man of Lawes Tale, v. 5313.

O Golias, unmesurable of length,
How mighte David maken thee so mate?
So yonge, and of armure so desolate,
How dorst he loke upon thy *dredful* face?
Wel may men seen it was but Goddes grace.
Id. Ib. v. 5357.

And whan he saw his time, anon right he
With *dredful* herte and with ful humble chere
Salued hath his soveraine lady dere.
Id. The Franklelines Tale, v. 11621.

Ful tenderly beginneth she to wepe
She rist her vp, and *dreadfully* she quaketh
As doeth the branche that Zephirus shaketh.
Id. Of Hypermnestre, fol. 210.

For *dredelesse* me were leuer die
Than she of me aught els vnderstood
But that, that might sownen into good.
Id. The second Booke of Troilus, fol. 157.

For *dredelesse* it is nat worth the while.
Id. The fifthe Booke of Troilus, fol. 189.

The poet of Thrace Orpheus, maked the hartes and hyndes to ioynen *dreadlesse* her sydes to cruel lions.
Id. The third Booke of Boecius, fol. 229.

Wherof thei *dreden* hym the more,
And brought nothynge to his ere,
But if it trouthe and reason were.
Gower. Conf. Am. book vii. fol. 166.

The kynge therof was full wo,
And for he molde hym fayne withdraw,
He told him many a *dredefull* sawe.
Id. Ib. book v. fol. 104.

My minde earnestly bent to the knowledge of navigation and hydrographie from my youth (most excellent my *dread* soueraigne) hath eftsoones beene moued by diligent studie to search out the chiefest points to them belonging.
Hakluyt. Voyage, &c. M. Will. Burrough, vol. i. fol. 417.

These considerations may helpe to suppresse all *dreads* rising of hard euents in attempts made this way by other nations.
Id. Ib. Sir Humphry Gilbert.

DREAD.

Oh . membre of false Babylon !
The shop of craft, the denne of ire !
Thy *dredful* dome drawes fast uppon :
Thy martyres blood by sword and fyre
In heaven and earth for justice call.
Surrey. Against London.

If ye shal vpō the *dreading* of man, grow cleane out of kinde from the sinceritee of preaching the ghospel : while ye labour to eschew light & transitorie misaduentures, ye shall fall into harmes for euer to endure. *Udall. Luke*, ch. xii.

The residue [of the Bible] (with the New Testament) is to be reuerently touched, as a celestiall iewel or relyke, hauynge the chiefe interpretour of those bokes, trewe and constant faith, and *dreadfully* to set hands thereon, remembrynge Oza.
Sir Thomas Elyot. Gouernour, book i. ch. xi.

Sometymes makynge them afrayed with *dreadfulnes* of the great judgement that was to come, eftsones appeasyng them.
Udall. The Actes, ch. iv.

That *dreadlesse* hart which durst attempt the thought
To win thy will with mine for to consent,
Maintaines that vow which loue in me first wrought
I loue thee still, and neuer shall repent.
Gascoigne. Flowers, the Constancie of a Louer.

And thou away, the very birds are mute ;
Or if they sing, 't is with so dull a cheer,
That leaves look pale, *dreading* the winter's near.
Shakspeare. Sonnet 97.

——————— And let be seene
That *dreaded* night in brightest day hath place,
And can the children of faire light deface.
Spenser. Faerie Queene, book i. can. 5.

[Dr. Hammond] chearfully went ; telling the person that happen'd to be present, whose *dreads* in his behalf were not so easily deposited, that he should be as much in God's hands in the sick man's chamber as in his own. *Fell. Life of Dr. Hammond.*

Be we well aware, quoth then that ladie milde,
Least suddaine mischiefe yee too rash prouoke .
The danger hid, the place vnknowne and wilde
Breeds *dreadful* doubts.
Spenser. Faerie Queene, book i. can. 1.

Who rising vp at last in ghastly wise,
Like troubled ghost did *dreadfully* appeare
As one that had no life him lift through former feare.
Id. Ib. book vi. can. 7.

He that never repents till a violent fear be upon him, till he apprehend himself to be in the jaws of death, ready to give up his unready and unprepared accounts, till he sees the judge sitting in all the addresses of *dreadfulness* and majesty, just now (as he believes) ready to pronounce that fearful and intolerable sentence of [go ye cursed into everlasting fire ;] this man does nothing for the love of God, nothing for the love of virtue.
Taylor. Sermon 6. part ii.

Mistrustfully he trusteth, and
He *dreadingly* did dare,
And fortie passions in a trice
In him consort and square.
Warner. Albion's England, book vi. ch. xxxiii.

A mightie lyon lord of all the wood,
Hauing his hunger throughly satisfide,
With pray of beasts, and spoile of liuing blood
Safe in his *dreadless* den him thought to bide.
Spenser. The Visions of the World's Vanity, 10.

But the lion, seeing Philoclea run away, bent his race to her ward, and was ready to seize himself on his prey, when Zelmane (to whom danger then was a cause of *dreadlessness*, all the composition of her elements being nothing but fiery) with swiftnesse of desire crossed him, and with force of affection struck him such a blow upon his chine, that she opened all his body.
Sidney. Arcadia, book i.

——————— Was this a face
To be expos'd against the warring winds ?
To stand against the deep *dread-bolted* thunder.
Shakspeare. King Lear, act iv. sc. 7.

The smiles, dark frowns ; the youth and blooming cheeks,
Dread-darting wrinkles, and stern vultures beaks.
Beaumont. Psyche, can. 6. st. 96.

DREAD DREAM.

If we desired his favour, and *dreaded* his displeasure above all things, we should overcome almost all temptations.
Comber. Companion to the Temple, part ii. sec. 3.

A threatning rod did his *dread* right hand poize,
A badge of rule and terrour o'er the boys.
Otway. Windsor Castle.

——————— And when
We shall our shining blades agen
Brandish in terrour o'er our heads,
They'll straight resume their wonted *dreads*.
Butler. Hudibras, part i. can. 3.

Whom, in her wrath to heav'n, the teeming earth
Produc'd the last of her gigantic birth ;
A monster huge, and *dreadful* to the eye,
With rapid feet to run, or wings to fly.
Pitt. Virgil. Æneid, book iv.

For this reason (that man may repent) it is that he hath annexed so many *dreadful* threatnings against the breakers of his law, and so many gracious promises to them that keep it.
Bishop Beveridge. Sermon 87.

Meantime, from every region of the sky
Red burning bolts in forky vengeance fly ;
Dreadfully bright o'er seas and earth they glare,
And bursts of thunder rend th' encumber'd air.
Broome. Ecclesiasticus, ch. xlii.

By thine agony and bloody sweat. This was the first scene of his dolourous passion, and is a great demonstration of the *dreadfulness* of his sufferings.
Comber. A Companion to the Temple, part ii. sec. 2.

Back on his son the father looks,
Praising his swift and even strokes,
Now *dreadless*, with bold art supplied,
He does on airy billows ride
And soar with an ambitious pride.
King. Art of Love, part vi.

Why does thy providence these signs ordain,
And give the prescience to increase our pain ?
Doubly we bear the *dread-inflicting* doom
And feel our miseries before they come.
Rowe. Lucan, book i.

And now as we are strangely apt to apply every thing wrong, too many, instead of the extreme of despondency, run into that profane boldness : and are very near looking upon sin, as nothing to be *dreaded*. *Secker. Sermon* 26. vol. i.

" His blood, said they, be on us, and on our children," a most fatal imprecation, and most *dreadfully* fulfilled upon them at the siege of Jerusalem, when the vengeance of heaven undertook them with a fury unexampled in the history of the world ; when they were exposed at once to the horrors of famine, of sedition, of assassination, and the sword of the Romans.
Porteus. Lecture 22. vol. ii.

——————— Clang'd the cord
Dread-sounding, bounding on the silver bow.
Cowper. Homer. Iliad, book i.

DREAM, *v.*
DREAM, *n.*
DRE'AMER,
DRE'AMING,
DRE'AMINGLY,
DRE'AMFULL,
DRE'AMLESS,
DRE'AM-DESIGNER,
DRE'AM-TREE.

D. *droomen* ; A. S. *traumen*. *Somniare*, by metathesis from Lat. *dormire*, to sleep. Skinner. Ihre thinks from the Celtic, *drem*, *visio*, q. d. a nocturnal vision. The A. Saxon equivalent term is " swefen—a vision in one's sleep." Somner.

To think during sleep ; to think as if asleep ; vainly, lazily, drowsily, sluggishly.

——————— Long tyme ich slepte
Of gurles and of gliū laus [glory and praise] gretliche me *dremede*.
Piers Ploughman. Vision, p. 339.

How Daniel dymnede. and undude þe *dremeles*
Of King Nabugodonosor. *Id.* p. 163

Let who so list a fole me call
For this trow I, and say for me
That *dremes* signifiaunce be
Of good and harme to many wights,
That *dremen* in her slepe a nights
Ful many things couertly
That fallen after all openly.
Chaucer. The Romant of the Rose, fol. 116.

No *dreme*, quod he, may so my herte agaste,
That I wol leten for to do my thinges.
I sette not a straw by thy *dreminges*,
For swevens ben but vanitees and japes.
Id. The Nonnes Preestes Tale, v. 15095.

And other while I *dreme*, and mete,
That I alone with hir mete,
And that daunger is lefte behynde.
Gower. Conf. Am. book iv. fol. 79.

And he awoke out of his sweuen,
And clepeth, and men come anone,
And told his *dreme*. *Id. Ib.* book ii. fol. 46.

Moreouer Joseph *dreamed* a *dreame*, and tolde it vnto his bretheren: wherfore they hated them yet the more, and he sayde vnto them: heare, I pray you, this *dreame* which I haue *dreamed*.
Bible, Anno 1551. *Genesis*, ch. xxxvii.

And when they sawe him afarre of before he came at them, they toke concel against him, for to sley him, and sayde one to another; Beholde this *dreamer* cõmeth. *Id. Ib.*

They rather preferre their owne fancies before others experience, and deeme their owne reason to be cõmon welth, and other mens wisedome to be but *dreamings*.
Sir John Cheke. The Hurt of Sedition, L. 1.

There bene ordanit for *dremys* zettis twane,
Quharof, thay say of horne forgit is ane,
At quham the soithfast swevynnys by and by
Depertis alwayis and isches furth lichtly.
Douglas. Æneados, book vi.

Two gates of sleepe there be, the one men say is made of horne,
Wherthrough by passage soft do sprites ascende with senses right
That other gate doth shine, and is compact of yuery bright.
But false deceitful *dreames* that way the soules are woont to send.
Phaer. Æneidos, book vi.

Ah, silly man who *dream'st* that honour stands
In ruling others, not thyself! thy slaves
Serve thee, and thou thy slaves:—in iron bands
Thy servile spirit with wild passions raves.
P. Fletcher. The Purple Island, can. 8.

Thoughts are but *dreams* till their effects be tried.
Shakspeare. The Rape of Lucrece.

Diviners, *dreamers*, schoolmen, deep magicians,
All have I try'd and all gave several meaning.
Beaumont and Fletcher. Women Pleased, act iv. sc. 1.

And when we look upon this, we *dreamingly* affirm, that every thing that is, must of necessity be in some place and possess a certain room and space, and that whatsoever is not somewhere, either in earth or in heaven, is nothing.
Cudworth. Intellectual System, fol. 771.

Likewise all other nations except the savages of Mount Atlas in Barbary, which were reported to be both nameless and *dreamlesse*.
Camden. Remaines, p. 45. *Names.*

That *dream-diviner* by two tribes call'd Syre,
(Though by them lost) who did his brothers save,
His dust from Goshen quickly shall retire,
And with the rest a second hymen have.
Stirling. Doomes-day. The fourth Houre.

When choler overflows, then *dreams* are bred
Of flames, and all the family of red;
Red dragons, and red beasts in sleep we view,
For humours are distinguish'd by their hue.
Dryden. The Cock and the Fox.

I grant that the soul of a waking man is never without thought, because it is the condition of being awake: but whether sleeping without *dreaming* be not an affection of the whole man, mind as well as body, may be worth a waking man's consideration; it being hard to conceive, that any thing should think, and not be conscious of it.
Locke. On Human Understanding, book ii ch. i.

The *dreams* of sleeping men are as I take it, all made up of the waking man's ideas, though for the most part oddly put together.
Locke. On Human Understanding, book ii. ch. i.

The vision said: and vanish'd from his sight.
The *dreamer* waken'd in a mortal fright:
Then pull'd his drowsy neighbour, and declar'd
What in his slumber he had seen and heard.
Dryden. The Cock and the Fox.

He [Virgil] then gives us a list of imaginary persons, who very naturally lie within the shadow of the *dream tree*, as being of the same kind of make in themselves, and the materials (to use Shakspeare's phrase) the stuff of which *dreams* are made.
Tatler, No. 154.

But Christ himself neither saw a vision or *dreamed* a *dream*, but had intimate and immediate communication with the Father; he was in the Father's bosom; he and no man else, had seen the Father. *Sherlock. Works*, vol. iv. *Discourse* 6.

While Reason sleeps, bending the vigour
Of manly actions down, through mournful shades
Of listless pleasing woe, she [Melancholy] impious leads
The *dreamful* fancy.
Michel. The Siege of Marseilles, act v. sc. 1.

Even the remembrance of our *dreamings* will teach us some truths, and lay a foundation for a better acquaintance with human nature, both in the powers and in the frailties of it.
Watts. The Improvement of the Mind, part i. ch. ii.

"Tell me no more of fancy's gleam,
"No, father, no, 'twas not a *dream*;
"Alas! the *dreamer* first must sleep,
"I only watch'd, and wished to weep;
"But could not, for my burning brow
"Throbb'd to the very brain as now."
Lord Byron. The Giaour.

DREAR, *adj.* **Drear**, *n.* **Dre'ary**, **Dre'arily**, **Dre'ariment**, **Dre'ariness**, **Dre'aryhead.** A. S. *dreori*, *dreorig*. *Mæstus*, *dolens*, *tristis*, *lugubris*. Sad, sorrowful, pensive, *dreery*. *Dreorignysse*: sadness, pensiveness, sorrowfulnesse, *dreerinesse*. Somner. Ger. *trawren*; D. *treuren*, *marrere*, *dolere*, *tristari*, to mourn, to grieve, to be sad or sorrowful.

Mournful, sorrowful, sad, full of sorrow, sadness or grief, melancholy, gloomy, dismal, distressful.

Þo seyde ych mýd *drery* mode, zýf hii wolleþ turne her þogt,
An sorý be, & bete her sýnne, wolle vr Louerd vorgyue him ogt.
R. Gloucester, p. 351.

Ther is *dreorneste* and drede. & þe devel maister.
Piers Ploukman. Vision, p. 310.

Thus chiding with her *drerie* distinie
Weping, she woke the night fro end to end.
Chaucer. The Complaint of Creseide, fol. 197.

And hertis heaule for to recomfort
From *dreriheed*, of heule nightes sorowe
Nature bad hem rise, and hem disport
Ayen the goodly glad grey morowe.
Id. The Black Knight, fol. 270.

For vnto wo accordeth complaining
And doleful chere vnto heauinesse
To sorow also, sighing and weping
And pitous mourning vnto *drerinesse*.
Id. Ib. fol. 271.

And then he rose with *drery* chere
And goeth hym forth.
Gower. Conf. Am. book vii. fol 160.

And since the storye is both new and trew,
A *dreary* tale much like these lottes of myne
I will assaye my muze for to renewe,
By ryming out his frowarde fatall fine.
Gascoigne. Weedes. The Fruit of Fetters.

Or wherefore telles my toung, this *dreary* doleful tale
That euery eare might heare my grieefe and so bemone my bale.
Id. Ib. The Complaint of the Greene Knight.

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DREAR. — DREDGING.

So that we were faine to cut our cables and hang ouer boord for fenders, somewhat to ease the ship's sides from the great and *driry* strokes of the yce.
Hakluyt. Voyage, &c. M. Frobisher, vol. iii. fol. 41.

He at the length was slaine, and lay'd on ground:
Yet holding fast 'twixt both his arms extended
Faire Pastorell, who with the self-same wound
Lanc't through the arme, fell downe with him in *dreery* swound.
Spenser. Faerie Queene, book vi. can. 11.

Ah my deare daughter, ah my dearest dread,
What vncouth hit, said she, what cuill plight
Hath thee oppreat and with sad *drearyhead*
Changed thy liuely cheare, and liuing made thee dead?
Id. Ib. book iii. can. 2.

Onely what next to strifefull Hyle borders,
Particular visables deaths *drearyhood*
Can seize upon.
More. On the Soul, part ii. book i. can. 4. st. 9.

With folded hands and knees full lowly bent
All night she watch't, ne once adowne would lay
Her dainty limbs in her sad *dreriment*,
But praying still did wake, and waking did lament.
Spenser. Faerie Queene, book i. can. 11.

There an huge heaps of singultu did oppresse
His struggling soule, and swelling throbs impeach
His foltring tongue with pangs of *dreariness*,
Choaking the remnant of his plaintife speach,
As if his dayes were come to their last reach.
Id. Ib. book iii. can. 11.

His heart was *drear*, his hope was cross'd,
'Twas late, 'twas far the path was lost
That reach'd the neighbour-town.
Parnell. A Fairy Tale, in the Ancient English Style.

Alecto's breast with rage and envy glows,
To see the world possess'd of sweet repose.
Down to the *dreary* realms below she bends,
There summons a cabal of sister fiends.
King. Rufinus, or the Favourite.

Ye think, I doubt not, of a homeward course;
But Circe points me to the *drear* abode
Of Proserpine and Pluto, to consult
The spirit of Tiresias, Theban seer.
Cowper. Homer. Odyssey, book x.

I see, where late the verdant meadow smil'd,
A joyless desert, and a *dreary* wild.
Sir William Jones. Laura. An Elegy from Petrarch.

Passing on through the *dreariness* of solitude, we found a party of soldiers from the fort working on the road, under the superintendence of a sergeant.
Johnson. A Journey to the Western Islands.

DREDGE, v. DREDGE, s. DRE'DGING, or DRE'DGING-BOX. — *Dredge* (Mr. Grose says) is a mixture of oats and barley, now little sown. Used met. by Holland and Brende, for a mixture or medley. By the latter, perhaps, for *dreg*.

DREDGE. — DREDGING.

To *dredge* or *drudge* is to scatter flour

Onely the Atheniãs, which euer defended obstinately the lyberties of their cõmon wealth, & which had not been accustomed to liue vnder the obedience of any, but vnder the lawes & customes of their country, would not agree, y' suche *dredge* of men [*colluvionem hominum*] should liue amongst thē.
Brende. Quintus Curtius, book x. fol. 293.

Your husband in an age was rising by burnt figs *dreg'd* [*dredg'd*] with meal and powdered sugar.
Beaumont and Fletcher. The Scornful Lady, act ii. sc. 1.

Dredge you a dish of plovers, there's the art on't.
Id. The Bloody Brother, act ii. sc. 1.

And verily like as our naturall seed (as Zeno said) is a certain mixture and composition, derived and extracted from all the powers and faculties of soul; even so, in mine opinion, a man may say that choiar is a miscellane seed (as it were) (ωσπερμία) and a *dredge*, made of all the passions of the mind.
Holland. Plutarch, fol. 108.

He shall be published, with all his comments, useful glosses, and indexes, of a vast copiousness, with cuts of the basting-ladles, dripping-pans and *drudging-boxes*, &c. lately dug up at Rome, out of an old subterranean scullery.
King. Art of Cookery. Letter 5.

DREDGE, v. DREDGE, DRE'DGER. — A *dredge*, or *dredge-net*, is a drag or drag-net. D. *dregh-net*. To *dredge*, is to drag.

In the houses we refreshed ourselues, and were all imbarked to come away, and then had sight of a brigandine or a *dredger*, which the general tooke within one houres chase with his two barges.
Hakluyt. Voyage, &c. The last Voyage of Sir Francis Drake, vol. iii. fol. 586.

For oysters they have a peculiar *dredge*; a thick strong net, fastened to three spills of iron, and drawn at the boat's stern, gathering whatsoever it meeteth lying at the bottom.
Carew.

In the month of May the oysters cast their spawn, (which the *dredgers* call their spats,) it is like to a drop of candle, and about the bigness of a halfpenny.
Sprat. History of the Royal Society, in Pennant.

In the month of May, the *dredgers* (by the law of the Admiralty court) have liberty to catch all manner of oysters, of what size soever.
Id. Ib.

Britain still keeps its superiority in oysters over other countries. Most of our coasts produce them naturally, and in such places they are taken by *dredging*, and are become an article of commerce, both raw and pickled.
Pennant. British Zoology. The Oyster.

DREDGING.

DREDGING is commonly applied to the operation of removing mud, silt, and other depositions, from the bottom of Harbours, Canals, Rivers, Docks, &c.

The process of *silting* may be readily conceived, when it is considered that every rill of water carries with it a quantity, however minute, of earthy particles, and that these rills are so many tributaries to the brooks and rivulets falling into the great streams, which form the drainage of the vast valleys through which they flow, finally carrying their waters to the sea.

The beds of all large rivers, more particularly those which pass along comparatively flat or alluvial soils, are much incumbered in their channels by banks of sand and small gravel, while on their margins are found the finer or more minute depositions of silt and mud.

Effects of silting rivers.

Large streams, from the great body of water which they bring, and from the greater strength of their currents, will be always able to make a passage; but narrow and winding rivers, with slowly flowing waters, are often materially injured by the depositions. To such a degree has this been experienced at Sandwich, in Kent, that that ancient sea-port is left almost in the state of an inland town; and

Sandwich.

DREDGING.

Little Hampton.

the port of Little Hampton, on the coast of Sussex, which was a harbour for the largest vessels two centuries since, at present admits only small colliers and even those with difficulty, at high spring tides.

The rivers of Holland, and those flowing through the plains of Italy, are likewise thus affected; and according to the impurity of the waters, the entrances of docks and harbours, canals, basins, &c. are more or less *silted* up, and require to be cleansed or *dredged*.

The late Mr. Rennie reported that 400,000 tons of mud were annually discharged into the Thames from the sewers of London. The innumerable shoals between the Nore and the Downs, amply prove that this calculation is not exaggerated.

The most simple mode of Dredging, and probably the one originally adopted for removing the inequalities from the bottom of rivers and harbours, is the Spoon Dredging-boat.

Spoon Dredging-boat.

An apparatus of this description was used for Dredging the harbour of Leghorn so far back as 1690; the expense of which was fifteen *paoli*, (about seven shillings and sixpence sterling,) the boat-load, of the size of a small river barge. But Cornelius Meyer, a Dutch engineer, in the employ of Cosmo III., Grand Duke of Tuscany, built at Leghorn a Dredging-boat, after the fashion of those in common use in Holland at that period; the expense of the construction of this boat is stated to have been 105 dollars, and the cost of Dredging a boat-load five *paoli*, being only one-third of the Italian apparatus. In Plate XXXIX., fig. 1, is given a perspective view of this machine, which we have obtained from Meyer's scarce work in the library of Mr. Rennie. It appears from Meyer's work, that he had given considerable attention to the mode in which harbours and rivers silted up, and also to the mode of effectually removing the depositions by Dredging: in one place he recommends that the mud thus excavated should be placed on the adjoining low lands, to redeem them from their marshy state: at this day, the mud Dredged from the London Docks is carried by barges to the Osier Forelands, on the banks of the River Lea, whence a valuable frontage for building, and various other purposes, has been obtained, by raising there, above the level of the highest spring tides, pieces of ground heretofore flooded at high water. From the mud in its desiccated state, bricks have been made in large quantities, which have been named Sir Robert Wigram's bricks, having first been made on his forelands.

Meyer's Dredging-boat.

Plate XXXIX.

Removal of mud.

The Spoon Dredging-boat has been long, and is, indeed, still used in Holland and Flanders, in deepening the extensive tracts of canals: the excavated matters are generally of a mossy description, which, being compressed in moulds, and dried, are used as *turf fuel*. On the Thames this operation is conducted on a large scale, under the immediate direction of the Trinity Board; and the stuff Dredged from the bottom, consisting chiefly of gravel, is sold at the rate of about one shilling a ton for ballast, particularly to the colliers; and to such an extent is this process carried on, that the *Ballast Hills* of Shields and Newcastle, which are curious from their vast extent, have been chiefly raised by the discharge from the vessels, which have brought gravel in ballast from the Thames.

Ballast Hills at Newcastle.

Spoon Dredging apparatus.

The Spoon apparatus consists of a strong ring or hoop of malleable iron, about six or seven feet in circumference, properly formed for making an impression upon the soft and muddy ground. To this ring is strongly attached a large bag of bullock's hide or tanned leather, perforated with a number of small holes, with a capacity of four or five cubic feet. A long pole or handle is attached to the spoon, and a rope to the bottom of the bag, for directing their position at the commencement of each operation. The pole or handle varies in length and thickness, according to the depth of water, from fifteen to thirty feet. This apparatus is generally worked with a wheel and pinion or winch; and the chain or rope is brought from the spoon to the winch, through a block suspended from a small crane, for bearing the spoon and its contents to the side of the boat. The purchase rope is led upon deck by a snatch block, in the proper direction for the barrel of the winch. Fig. 2, Plate XXXIX., shows an elevation of the boat with the Spoon apparatus. It is moored head and stern with *guy ropes* for shifting their birth at pleasure. A very great similarity will be evident on a comparison between Meyer's machine of 1690 and that of the present day. The air-tight compartments at each end of Meyer's boat are precisely similar to those now used on the Humber.

Fig. 2.

Similarity to Meyer's boat.

Great accuracy is attainable in the use of the Spoon apparatus. In excavating the foundations for the piers of Vauxhall Bridge, by Mr. James Walker, an extent of eighty feet by thirty was excavated five or six feet deep, through a depth of fifteen feet of water, with such exactness, that the bottom was levelled perfectly horizontal to within a very inches; as was found on sinking the caissoons.

Apparatus for foundations of Vauxhall Bridge.

In situations where the command of head water is considerable, it is retained in a scouring basin, which is a water-tight compartment of a harbour furnished with sluices, to run off the water as required. All harbours left dry every tide at low water, wherein the deposition of mud is most apt to take place, ought, if possible, to be furnished with a scouring basin. For clearing the bottom and bar of a harbour, in conjunction with that mode of Dredging which simply loosens the stuff, the use of the scouring basin is most effectual. The Harbour of Montrose is a striking instance in point, where the great natural basin connected with that port is covered every tide, by which it has been computed about fifty-five millions of cubic yards of back water are obtained; which produce so great a current, that the shifting sand-bank off the coast, called the *Annet*, is prevented from being thrown across the mouth or entrance of that harbour, in gales of wind from the eastward; and the navigation is kept open and preserved of considerable depth, even at the lowest ebbs.

Scouring basins.

Montrose Harbour.

The same remarks are applicable to the entrance of all great rivers, in which the navigation can only be preserved by a strong current of water. The most eminent engineers of Europe, in accordance with this idea, have introduced scouring basins into their designs of *tide harbours*. Of these, the sluices at Ostend and Ramsgate harbours are particular examples, where the silt in the outer harbours is Dredged and loosened, and raked into the tracks or courses of the water issuing from the scouring basins. To effect this, the Dredging harrow, consisting of a frame of timber and plate iron, is used; the common harrow, the ordinary

Ostend and Ramsgate harbours.

Dredge harrows, &c.

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DREDGING.

plough, and even large rakes have been employed with good effect in many places, particularly in Holland, upon the extensive flats at the entrance of some of the large rivers.

In wet docks connected with each other, much use may be made of this mode of scouring or floating away mud, by opening numerous sluices from one dock into another. This has been done at Liverpool, Leith, and Bristol, with good effect.

Liverpool, Leith, and Bristol docks.

But in the improvement of navigable rivers, many of these modes of Dredging and scouring have been laid aside, and the operation of narrowing the channel and confining the current has been adopted. By this system the bed of the River Clyde has been deepened from five to nine feet, to the great advantage of the trade and commerce of Glasgow. In like manner, the opening of the Eau Brink Cut a little above Lynn-Regis has produced the most salutary effects in clearing away the obstructions in the River Ouze below Ely; and the depositions in front of the town of Lynn will be scoured away, so soon as a proper direction has been given to the current.

Scouring the River Clyde.

Eau Brink Cut, above Lynn-Regis.

Meyer's improved Dredging apparatus or Cavafango.

Fig. 3, Plate XXXIX., is a perspective view of another Dredging machine invented by Meyer. He calls it a *Cavafango* or *Mestolino;* and after alluding to other forms less perfect, he says, "And should it be advisable to Dredge on a greater scale with such an apparatus, I here exhibit a new Dredging machine (*Cavafango*) of my own invention. This, as may be seen by the plate, would work by two racks, (*tenaglie,*) one on each side, so that while one rack was drawn up, the other would be brought down; whence it follows, that the weight of the rack which is drawn up becomes greatly assisted by the counterpoise of the other rack which descends, the two racks thus acting like a balance; and consequently there would be required to work such a machine the labour of four men only."* The author then goes on to state, that a kind of floating battery might be constructed to sustain the machine, and at the same time to defend the harbour, dwelling at some length on its advantages. He does not append any explanation of the mode by which he proposed to work the buckets, which in the figure are attached to a wheel with arms like the paddles of a steam-boat. The machine and the wheel are curious, but they become more particularly so, when compared with the figure of a cumbrous machine given by Hachette.† He calls it the Venetian Dredging machine; the description of it is too long for insertion, but the outline given of it in fig. 4, Plate XXXIX., will exhibit its similarity to Meyer's apparatus, and show how little advancement has been made in simplifying or extending the effect of the Dredging machine in Italy, for the last century and a half. It is described by Prony, as being in common use in the Gulf of Venice. The mode of working will be perceived by tracing the parts of the machinery. Meyer, in another chapter of his book, speaks particularly of introducing the use of iron buckets.

Fig. 4.

Meyer's iron buckets.

The Bucket Dredging machine has been generally supposed to be of British origin; and it was certainly first used in England by the late Mr. Rennie, at Hull. It is probable that steam was not applied to the Bucket Dredging apparatus prior to the commencement of the present century, nor brought into general use sooner than ten or twelve years after that period. At the present day, whenever a continued necessity exists for Dredging, the steam apparatus is always employed.

First application of steam.

A very large Steam Dredge was constructed for the Dutch Government, to be employed in the new Grand Canal, near Amsterdam; others have been sent to Liverpool, Calcutta, Lynn, &c.; and arrangements are making for introducing them in the harbours on the coast of the United States of America. The machine lately used at the new London Bridge has been purchased by the Chamber of Commerce for Dredging the sand in the Harbour of Malaga, whither it has been lately sent. Several have also been used on the River Seine and at Rouen. A large one is employed on the River Thames, besides the spoon apparatus worked by the convicts in the Trinity lighters. The River Witham, in Lincolnshire, has been deepened four feet for a distance of nearly thirty miles from the Grand Sluice at Boston. In short, advantages hitherto unthought of are almost daily obtained by the application of this effective machine; and it has been stated that an invention is about to be exhibited to the Society of Arts, by which the Bucket Dredging apparatus is proposed to be applied by manual labour or horse power to the excavation of solid ground, when required to be removed for the formation of roads, canals, railways, and other purposes.

Steam Dredging in Holland.

Malaga Harbour.

On the River Seine

For deepening the River Witham.

Dredging machine for land excavating.

By permission of the Trinity Board, we are enabled to give in Plate XXXVIII. the drawings of the Steam Dredging apparatus and vessel now building under the direction of Mr. James Walker, Civil Engineer, of Limehouse.

Trinity new Steam Dredging machine.

Fig. 1, is the plan; fig. 2, the elevation; and fig. 3, 4, 5, and 6, exhibit, on a larger scale, the plans and sections of the buckets, tumbler, endless chain, &c. as marked in the Plate.

Plate XXXVIII.

We have considered it would be more intelligible to the general reader, to give a description of the mode of working the machine, than to confuse by an alphabetical reference: the effect will be evident on inspection, and the detail is clear to the scientific man, who can readily trace the connection of the different parts of the machinery.

The vessel being brought to the place where she is intended to work, is moored by the head and stern, and provided with the necessary crane-work and ropes for shifting her birth. The bucket frame, which consists of two beams of timber, is supported on a rod of iron with shores of wood; on these beams the full buckets move upon iron rollers fixed to the timber, while the empty buckets and endless chain form a curve in descending to the bottom; this is essential to the manner in which the buckets are respectively intended to touch the ground. The bucket frame, so constructed, is then lowered with proper precaution, until the empty buckets come in contact with the mud; and according to the tenacity of the stuff, a greater or less impression is made by the buckets on the ground.

Mode of working it.

The operation of lowering and raising the frame, is performed by a power taken from the steam engine. The mode of filling and emptying the buckets will

Working the bucket frame.

* See *Nuovi Ritrovamenti, &c. dall' Ingegniero* Cornelius Meyer, Olandese, fol. Roma, 1696, part i. sec. 10.

† See *Traité Elémentaire des Machines par* M. Hachette, quarto, Paris, 1811, p. 249, and Plate 6. ch. iii.

DREDGING. — DREG.

be readily perceived by inspecting the figure in Plate XXXIX. The *crown* or upper wheel of the train of machinery connected with the engine, is placed on the *same axle* with the *upper tumbler* of the bucket frame, with which the train of buckets is made to revolve by means of an *endless chain*. The buckets at the lower end of the frame are continually filling, while those at the upper extremity are at the same time emptied. The tumbler, buckets, and endless chain, form very important parts of this apparatus; and we have given separate plans of them on a larger scale. Instead of a cylindrical barrel, the tumbler is necessarily formed into a polygonal figure by bars of iron, to which the links of the endless chain are exactly fitted; and in revolving upon its axis it takes round the chain and buckets, and so produces the complete effect of filling and discharging the Dredging buckets into the receiving barge or boat, moored alongside for this purpose.

Polygonal tumbler.

The vessel containing the machine above described, is probably the first ever purposely constructed for receiving a steam Dredging apparatus; it is building at Blackwall, by Messrs. Hunter and English: the burthen is about 300 tons; and the framing has been put together with such a degree of strength, as not only to withstand the tremulous motion of the machinery and engine, but to resist the shocks and strains to which a vessel so employed must be constantly liable.

The machine, as shown by the Plate, has a bucket frame or ladder on each side. The engine, built by Bolton and Watt, has a twenty-horse-power; and the whole arrangement combines the result of all the preceding experience, and the adaptation of all improvements hitherto suggested.

Receiving boats.

When the matter excavated is not required as ballast, or for any purpose connected with the works, the receiving boat is generally made with two holds, sloping towards the keel or bottom, (for the purpose of lessening the width of the discharging apertures,) which are shut with hatches or rather with *hinged doors*; as will be observed by the dotted lines delineated in the view of the receiving boat, fig. 5, Plate XXXIX., these hatches or doors open outwards, and therefore as the boat receives the cargo, the increasing pressure of the water acting in a contrary direction, prevents the door from being forced open by the weight of the stuff: when arrived at the place of deposition, chains fixed to ring bolts on these doors, are loosened by turning a windlass or crane-work on deck, when the whole contents instantly escape by the aperture. Much use is made on the Continent of this description of boat.

Fig. 5.

Toothed buckets for excavating chalk.

The Dredging machine employed by Mr. Rennie in deepening Ramsgate Harbour, had steel teeth or points rivetted on the lips of the buckets; a double and single tooth being placed alternately on the buckets: with these, a powerful engine, regulated by an adjusting brake on the bucket frame, actually excavated the chalky bottom of the harbour to some depth; the brake being so managed as to prevent the force of the engine tearing off the bucket when the resistance from the chalk was too great, and the alternate teeth in the lips of the buckets more effectually breaking up the solid mass.

Expense of Steam Dredging apparatus.

With the machine on the Caledonian Canal, the Dredging apparatus required the attendance of eight men; and 400 tons of rough gravel were daily raised in deepening Loch Doughfour, at an expense of about ninepence per cubic yard, including the removal by barges, but independent of the value of the apparatus. The cost of a Dredging apparatus complete with an engine of twelve or fifteen horse-power, will somewhat exceed £3000. The expenditure of coals has been computed at two and a half hundred weight per hour; and the daily expense, including the value of the apparatus and men for every purpose, will vary from £3. to £5., raising from 100 to 200 tons per day, with two or more receiving boats, according to the distance of removal, and working in a situation sheltered from the swell of the sea, and in a tide-way not exceeding two or three miles an hour in velocity, the water being no more than twelve or fourteen feet in depth. It may also be computed at thirty or forty tons per hour, and at an expense varying from fourpence to one shilling per cubic yard. In Dredging the navigable streams in the County of Norfolk, a considerable part has been contracted for at fourpence per cubic yard. This is a very moderate charge, and in coal districts and suitable soils may be reduced even below this. It has been found that gravel and small stones are more easily excavated than silt or mud.

Daily expense.

Expense of Dredging per cubic yard.

Convict ballast-heaving.

The work done on the Thames at Woolwich is chiefly by the Spoon Dredging apparatus; the Ballast-heaving, as it is termed, being performed by the convicts, who are condemned to this labour as a punishment. During the last war, when the King's vessels lay in ordinary at Woolwich, an accumulation of mud and silt took place off the Dock-yard at that place to an extent which became alarming, and great fears were entertained that vessels of war would be prevented from docking there: a bank of fifteen or sixteen feet was formed, which would probably have further increased, had not the ships in ordinary been removed in conformity with a report of the late Mr. Rennie on the subject: in the course of a few weeks after their removal, the whole of the larger bank, which had been accumulating for years, was scoured away by the current, and carried probably to augment the shoals at the mouth of the River Thames.

DREG, DRE'GOY, DRE'GOING. } Ger. *dreck* and *druse*; D. *dreck* and *droessem*; Sw. *drägg*; Eng. *dregs*, *dross*; A. S. *dresten*, *fæces*, dreggs, lees, grounds, or thick substance of any thing settled in the bottome.—A. S. *dros*, *sordes*, *fær*, filth, dreggs, lees, drosse. Somner. Wachter thinks from the Goth. *driusan*, (A. S. *dreos-an*) to fall, and applied to that which falls, sinks or settles to the bottom. Applied, consequentially, to

The foulness, or filthiness, the muddiness "of any thing settled in the bottom." Any thing foul, sordid, low, base, mean, worthless.

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——————— For ich coupe selle
Bope *dregges* and draf. and drawe at one hole
Thicke ale and þynne ale.
Piers Ploukman. Vision, p. 387.

And here perceiue yet the false wiliness of the Deuill in vttering of his *dregges* & poisoned draught.
Sir Thomas More. Workes, fol. 374.

Troy. What too curious *dreg* espies my sweete lady in the fountaine of our loue.
Shakspeare. Troylus and Cressida, fol. 90.

And yet we see in her such pow'rs diuine,
As we could gladly think, from God she came:
Fain would we make him author of the wine,
If for the *dregs* we could some other blame.
Davies. The Immortality of the Soul, sec. 6.

So that there is nothinge that stoppeth this matter, save only a few fryers, and such like, which, with the *dregges* of our Englishe papistrie lurkinge amonges them, studye nothing els but to brewe battaile and strife betwixt both the people.
Ascham. Works, p. 111. *Toxophilus.*

As if one should attend only to this earth, which is but the lowest and most *dreggy* part of the universe.
Cudworth. Intellectual System, fol. 880.

And in England, I believe our much use of strong beer, and gross flesh, is a great occasion of *dregging* our spirits, and corrupting them, till they shorten life.
Feltham. Resolves 95.

To give a strong taste to this *dreggish* liquor, they fling in an incredible deal of broom or hops, whereby small beer is rendered equal in mischief to stronge.
Harvey. On Consumptions.

——————— But with timely care
Shave the goat's shaggy beard, lest thou too late
In vain should'st seek a strainer to dispart
The husky, terrene *dregs*, from purer must.
J. Philips. Cider, book ii.

These numerous veins (such is the curious frame!)
Receive the pure insinuating stream;
But no corrupt or *dreggy* parts admit,
To form the blood, or feed the limbs unfit.
Blackmore. The Creation, book vi.

Alreen, a Saracen philosopher and Mahometan in profession, speaks with abhorrence of those *dreggy* low delights, and on the contrary asserts, that the height of happiness is in perfections of the soul united to God.
Bates. The Christian Religion proved by Reason, ch. i.

This manner, however, of drawing off a subject, or a peculiar mode of writing to the *dregs*, effectually precludes a revival of that subject or manner for some time for the future; the sated reader turns from it with a kind of literary nausea.
Goldsmith. Citizen of the World. Letter 96.

DRENCH, *v.* } A. S. *drenc-an, adrencan: mergere, immergere, ingurgitare*, to drown,
Drench, *n.* } plunge or overwhelm, to *drench*. Somner.

Dreint; drenched, drench'd, drencht, drent or *dreint*.

To merge or immerge, to soak or steep, to souse or plunge, to drown, to overwhelm. A *drench*, any thing *drunken*.

Stakes of yrn mony on he pygte in Temese gronde,
Aboue scharpe & kene ynow, bi neþe grete & ronde
þat, zef þer eny schippes come er me y war were,
Heo schulde piche hem þoru out & a *drenche* hem so þere.
R. Gloucester, p. 51.

He zef hym a luþer *drench*, & þo he hadde *drunke* yt so,
He bed hym lygge & slepe wel, þat yt mygte do bet hym do.
Id. p. 151.

And after that the kyng deyde þorgh a *drenche* whiche vnwyt-ynge the quene he *dranke* of hure makyng.
R. Brunne, p. 12. *Note.*

So þat Homber Kyng of Hungri seþþe bigan to fle
Into a gret water þer, & a *dreynt* hym self with schame.
R. Gloucester, p. 24.

As some hongen hem self. and oþr. while *drencheþ*.
Piers Ploukman. Vision, p. 174.

But whoso schaundrith oon of these smale that bileven in me, it spedith to him that a mylne stoone (of assis) be hanged in his necke and he be *drenchid* in the depnesse of the see.
Wiclif. Matthew.

The flok was cast down in the see a tweye thousand, and thei weren *dreynt* in the see. *Id. Mark*, ch. v.

O death, sens with this sorowe I am a fire
Thou either doe me anon in teares *drenche*
Or with thy cold stroke mine harte quench.
Chaucer. The fourth Booke of Troilus, fol. 178.

Wel may men know, it was no wight but he
That kept the peple Ebraike fro *drenching*,
With drye feet thurghout the see passing.
Id. The Man of Lawes Tale, v. 4909.

Min is the *drenching* in the see so wan.
Id. The Knightes Tale, v. 2458.

What helpeth it to wepen full a strete
Or though ye both in salt teares *dreat*
Bet is a tune of cure ale then of pleint.
Id. The fourth Booke of Troilus.

Him thought a man stood by his beddes side,
And hem commanded, that he should abide,
And said him thus; if thou to-morrow wende,
Thou shalt be *dreint*; my tale is at an end.
Id. The Nonnes Preestes Tale, v. 15088.

The stone was worth all other thinge:
He said, whiles he wold it weare,
There might no perill hym dere:
In water maie it not be *dreint*.
Gower. Conf. Am. book v. fol. 103.

The shipmen stoode in suche a fere,
Was none that might himselfe bestere
But euer awaite vpon the lere
When that thei shulden *drenche* at ones.
Id. Ib. book viii. fol. 177.

And this mischieuous membre, the tongue is so farre outrageously wylde, and violent: nether is it vnruly only, but also *drenched* with deadly poyson. *Udall. James*, ch. iii.

We, sayle not now in a still and a quiet sea: but we have bene *drenched* and in a manner *drowned* with some stormes alreadie; and therefore we ought to have exceeding great care, and be wel advised aforehand, whom we have to be the steeres man. *Holland. Livius*, fol. 514.

Some with lettice-caps, some posset-drinks, some pills,
Twenty consulting here about a *drench*.
Beaumont and Fletcher. Thierry and Theodoret, act v. sc. 1.

Pet. But what is't? French trash, made of rotten grapes,
And dregs and lees of Spain, with Welsh metheglin,
A *drench* to kill a horse!
Massinger. The Great Duke of Florence, act ii. sc. 2.

Good shepherds after sheering, *drench* their sheep
And their flocks father (forc'd from high to leap)
Swims down the stream, and plunges in the deep.
Dryden. Virgil. Georgic 3.

A *drench* of wine has with success been us'd;
And through a horn, the gen'rous juice infus'd
Which timely taken op'd his closing jaws;
But, if too late, the patient's death did cause.
Id. Ib.

Which would not only retard my course, but endanger sickness also among my men; especially those who were ill provided with cloths, or were too lazy to shift themselves when they were *drench'd* with the rains.
Dampier. Voyage. Anno 1699.

And now, Mars driven from the dreadful field,
That he had *drench'd* with blood, Jove's awful spouse
And Pallas, reascending, sought the skies.
Cowper Homer. Iliad, book v. (1021.)

Efficient causes may be exciting and disposing, as when hunger excites a horse to eat, or a farrier holds hay to his mouth: but when a farrier constrains him to take a *drench*, this is a compelling and constraining cause.
Watts. Works, vol. v. p. 652. *A brief Scheme of Ontology*, ch. x.

DRESDEN, a distinguished City of Germany, the Capital of the Kingdom of Saxony, and one of the best built cities in Europe. It is beautifully situated, in an oval valley, on both banks of the Elbe, at the confluence of the Weisseritz. The parts of the town on the opposite banks of the river are joined by a handsome bridge. Dresden is approached, on almost every side, through avenues of trees, adorning a rich and fertile tract, bounded by gentle eminences, covered with plantations, or trained into vineyards, while the mountains of Bohemia form a background to the prospect. Art and nature have conspired to render the situation of Dresden truly delightful. Its spires rise amidst walks and gardens laid out in beautiful scenery, and encompassed with a well cultivated country. The streets are in general spacious, and many of the buildings handsome. Among the principal public edifices, are eleven Lutheran churches, two Catholic, and one Calvinistic. One of the Catholic churches was built about the middle of the last century, and is among the most elegant ecclesiastical structures in Germany. It has a flat roof, cased with copper, and a tower of 300 feet in height, adorned with a number of light and elegant columns. But the most interesting of the public buildings is the late Electoral, and the present Royal palace. It is spacious and irregular, evidently the work of different ages, with a tower of 355 feet high, and containing a great number of singular apartments, many of them well stored with curious and valuable articles; particularly what is called the green vault, divided into eight rooms, all paved with marble, and containing statues, works in ivory, silver plate, vases, and precious stones. Prior to the war of 1756, this collection was almost unrivalled; but the pressure of subsequent periods has considerably lessened its extent and value. The House of Assembly also in which the Saxon Diet meets is a handsome building. The Dutch and Japanese palace is a remarkable building, rearing its stately domes amidst groves and thickets, and containing the Royal Library, of about 150,000 volumes, with a valuable collection of porcelain, and some good statues. The Zwinger gardens, situated in the suburbs, form a promenade, and contain a valuable cabinet of natural history. The arsenal is enriched with a curious collection of arms, and among others, several specimens of the first invented fire-arms. The ancient castle, which formerly belonged to the Counts of Bruhl, but now to the King, is the great depot of the celebrated porcelain manufacture.

Dresden was formerly encompassed with walls, but these were demolished in 1810, and the fortifications of Torgau repaired with the materials. Though this City has been several times taken and retaken in the different wars of Germany, it is less distinguished for its military renown than as the centre of the fine arts in the north of Germany. The valuable collections of the works of great masters accumulated at Dresden, under the patronage of the Electoral House of Saxony, have induced artists to resort to it from most parts of Europe. A large building near the palace is appropriated to this collection, which is considered as one of the best on the continent. Dresden is also the centre of German literature as well as of art. It contains several schools, among which is an academy for cadets of noble family. The charitable institutions are well regulated, especially the House of Industry, which affords employment for more than three thousand individuals. Manufactures of mirrors, tapestry, jewellery, fine porcelain, earthenware, and platted straw, are established in this capital. Its easy communication with Hamburg, by means of the Elbe, renders its commerce more than commensurate with the wants of its inhabitants, who are estimated at 60,000. The surrounding districts are principally supplied with colonial produce by the merchants of this City; while many of the products and manufactures of Saxony are exported through the same medium. Dresden was taken by the Prussians in 1745, and again in 1756; the latter of which was a prelude to a series of sufferings, equalled only by those of a recent period. Towards the close of August, 1813, the combined Austrian and Russian armies attacked this City with great force, but were obliged to retire; and it was retained by the French, till the battle of Leipsic caused Buonaparte to evacuate Germany. After this Marshal St. Cyr was blockaded in Dresden, and obliged to surrender in November of that year, and to give up his whole army of nearly forty thousand men. Since that period it has increased in prosperity and improvement, as the metropolis of the Saxon monarchy. It is situated about 100 miles nearly south-west from Berlin; in north latitude 51° 3′ and east longitude 13° 43′ from the first meridian of Great Britain.

DRESS, *v.*
DRESS, *n.*
DRE'SSER,
DRE'SSING,
DRE'SSING-BOX,
DRE'SSING-PLATE,
DRE'SSING-ROOM,
DRE'SSING-TALK.

Fr. *dresser*; It. *drizzare*; Lat. *dirigere*, to direct, to set right or in order. See ADDRESS.

To set or put in order, to direct, to guide, to regulate, to rectify, to adjust; and also, to cook, and further, to prepare, to provide, to furnish, to deck, to adorn; and also, to clothe.

In Chaucer to *dress*, is to *address* or direct oneself, to apply.

Dresser; that which *dresses*; and also, that on which any thing is *dressed* or prepared.

Þe castelle now is golden, þe kyng dos wardeyns wise
To kepe þe lond & *dres*, þe folk for to justise.
R. Brunne, p. 327.

And schrewid thingis schulen be into *dresside* thingis: [And croked thinges shall be made *streighte*. *Bible*, 1551.] and scharpe thingis into pleyn weyes. *Wiclif. Luke*, ch. iii.

And the Lord *dresse* ghoure hertis [gyde your heartes. *Bible*, 1551.] in the charite of God, and in the pacience of Crist.
Id. 2 Thessalonians, ch. iii.

For if a rich man him *dresse*,
To think to moch on richesse,
His hert on that so ferre is sette
That he his Creator doth forysette.
Chaucer. The Romaunt of the Rose, fol. 146.

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No more of this make I now mentioun,
But to Griselde agen I wol me *dresse*,
And tell hire constance, and hire besinesse.
Chaucer. The Clerkes Tale, v. 8883.

At alle times thou shalt blesse God, and preie him to *dresse* thy wayes. *Id. The Tale of Melibeus*, vol. ii. p. 85.

The lampe must be *dressed* and snuffed dayly, and that oyle poured in euery euening and morning, that the light goe not out. *Tyndall. Workes*, fol. 453. *Letter vnto John Frith in the Tower of London.*

Thē said he to the *dresser* of his vyneyarde, beholde, this thre yeare haue I come and sought frute in this fygge tree, & fynde none, cut it down. *Bible, Anno* 1551. *Luke*, ch. xiii.

Syr Kyng, Cryste greetyth the wele, and hys mylde moder Mary, with also John Baptyst & Peter, cōmaunde ye streyghtlye, y^t no markettes nor seruyle warkys be holden vpon ye Sonday, in ye londys of thy lordeshyp—out take that longeth to *dressynge* of mete. *Fabyan. Works*, vol. i. ch. 237.

For the *dressing* of wooll hath beene euer an honest occupation for a good woman.
Vives. Instruction of a Christian Woman, book i. ch. ii.

Women by nature pitiful, have eat
Their children (*dress'd* with their own hand) for meat.
Donne. Divine Poems, ch. iv.

CLAR. Yet women sure, in such a case, are ever
More secret than men are.
SIL. Yea, and talk less.
ROM. That is a truth much fabled, never found.
You secret, when your *dresses* blab your vanities!!
Ford. The Fancies, act iii. sc. 3.

PUL. I am glad of it.
Command my *dresser* to adorn her with
The robes that I gave orders for.
Massinger. The Emperor of the East.

CAR. I will make one myself, and foot it finely;
And summoning your tenants at my *dresser*,
Which is, indeed, my drum, make a rare choice
Of the able youth.
Id. The Guardian, act iii. sc. 3.

The store of every fruitful field,
Ye nymphs at will possessing
From that variety they yield
Get flowers from every *dressing*.
Drayton. The Muses' Elysium, Nymphal 5.

——————— These are my council,
And we were now in serious discourse.
PONT. Of perfume and apparel! can you rise,
And spend five hours in *dressing-talk* with these?
Massinger. The Fatal Dowry, act iv. sc. 1.

And jealousy suffus'd, with jaundice in her eyes,
Discolouring all she view'd in tawny *dress'd*,
Down-look'd, and with a cuckoo on her fist.
Dryden. Palamon and Arcite.

And as hair to quadrupeds, so feathers are as commodious a *dress* to such as fly in the air, to birds, and some insects; not only a good guard against wet and cold, and a comfortable covering to such as hatch and brood their young, but also most commodious for their flight.
Derham. Physico-Theology, book iv. ch. xii.

I had not been there above a month, when, being in the kitchen, I saw some oatmeal on the *dresser*.
Spectator, No. 431.

His old father in the country would have given him but little thank for 't, to see him bring down a fine-bred woman, with a lute, and a *dressing-box*, and a handful of money to her portion.
Dryden. The Wild Gallant, act iii.

Your *dressing-plate* he 'll be content
To take, for interest cent. per cent.
Swift. The Lady's Journal.

Let her who has no hair, or has but some,
Plant centinels before her *dressing-room*.
Congreve. Ovid Imitated. The Art of Love, book iii.

But Christianity does not aim at what it is here falsely said to do: it does not attempt to take place of natural religion; on the contrary, it serves to support it; nay, it is that very religion itself in a better *dress*, and with fences about it for its greater strength and efficacy. *Pearce. Sermon* 15. vol. i.

When the cook brings out her flour, her sewet, her sugar, her raisins, they still are but what they were before, though laid ever so close upon the *dresser*.
Search. Light of Nature, vol. ii. part i. ch. ii.

The shepherd, the sorter of the wool, the wool comber or carder, the dyer, the scribbler, the spinner, the weaver, the fuller, the *dresser*, with many others, must all join their different arts in order to complete even this homely production.
Smith. Wealth of Nations, book i. ch. i

Ever since they have quitted the nursery, they have been indulged in seeing their own company in Miss Harriet's *dressing-room*, which is finished and adorned with great elegance of taste and profusion of expense. *The Adventurer*, No. 33.

DRETCH, DRE'TCHING. In Chaucer, Junius says, is, to prolong time, to linger, to delay. Sw. *droeja, cunctari*, which Ihre derives from *drag-a, trahere, trahere moras*, to draw or prolong time; and see Dr. Jamieson, in v. *Dreich*.

To delay, to linger, to weary, to be tedious or tiresome, wearisome or troublesome, to trouble, to harass.

They don nought after Dominik, but *dreccheth* the puple.
Piers Ploukman. Crede, D. 1

This Chaunteclere gan gronen in his throte,
As man that in his dreme is *dretched* sore.
Chaucer. The Nunnes Preestes Tale, v. 14893

For nece mine, this writen clerkes wise
That peril is with *dretching*.
Id. The third Booke of Troilus, fol. 170.

And euer his [the hypocrite's] chere is sobre and softe,
And where he goth he blesseth ofte,
Wherof the blynde worlde he *dretcheth*.
Gower. Conf. Am. book i. fol. 11.

And for his doughter sende ageyn,
And praid hir fayre, and gan to sayn
That she no lenger wolde *dretche*,
But that she wolde anone forth fetche
Hir harpe, and don al that she can
To glad with that sory man.
Id. Ib. book viii. fol. 178.

And if it so bytide this nyght,
That the in slepe *dreche* ani wight,
Or any dremis mak the rad,
Turn ogayn, and say i bad.
Ritson. Ywaine and Gawaine, l 480.

DRIB, v. DRIB, n. DRI'BBLE, DRI'BLET, DRI'BLING. To *drip* or *drop*, (*b* for *p*,) to do any thing by *drips* or *drops*; to do any thing by small degrees, to give or take small portions; to do any thing, to act, in a trifling or inefficacious manner.

To *dribble* is the diminutive.

Mr. Steevens, upon the passage below from *Measure for Measure*, says, "A *dribber*, in Archery, was a term of contempt, which cannot be satisfactorily explained." But see the Example from Ascham.

Not at the first sight, nor yet with a *dribbed* shot,
Love gave the wound.
Sir Philip Sidney. Works, vol. iii. p. 54. *Stella and Astrophel.*

So if a man be never so apt to shoote, nor never so well taughte in his youth to shoote, yet if he geue it over, and not use to shoote, truly when he shall be eyther compelled in warre time for his country's sake, or else provoked at home for his pleasure sake, to faule to his bowe; he shall become of a fayre archer, a starke squyrter and *dribber*.

Ascham. Toxophilus.

Duk. No: holy Father, throw away that thought,
Beleeue not that the *dribling* dart of loue
Can pierce a compleat bosome.

Shakspeare. Measure for Measure, fol. 63.

Howbeit, there passed some *dribbling* skirmishes betweene the rereward of the Carthaginians and the forlorne hope and vauntcourriers of the Romanes. *Holland. Livius*, fol. 597.

He charged each of them shake hands together,
And when they met to say, Good morrow brother;
Thus each quit other all old debts and *driblets*,
And set the hare's head against the goose's giblets.

Harrington. Epigram 91. book i.

For small temptations allure but *dribling* offenders! but a great purchase will call such as both are most able of themselves, and will be most enabled hereby to compass dangerous projects.

Milton. An Apology for Smectymnuus.

And out of all's ill-gotten store
He gives a *dribbling* to the poor,
In a hospital or school house.

Brome. Songs. The Reformation,

She keeps her birth-day, you must send the cheer;
And she'll be born a hundred times a year.
With daily lies she *dribs* thee into cost,
That ear-ring dropt a stone, that ring is lost.

Dryden. Ovid. Art of Love, book i.

Do not, I pray thee, the paper stain
With rhymes retail'd in *dribs*.

Swift. On Gibbs's Psalms.

We'll take no blundering verse, no fustian tumor,
No *dribbling* love from this or that presumer;
No dull fat fool shamm'd on the stage for humour.

Dryden. Prologue 29. *To the King and Queen, on the Union of the two Companies*, 1686.

Which receiver, although the corn be put into it by bushels, allows the grain to *dribble* only in small quantities into the central hole in the upper mill stone.

Paley. Natural Theology, ch. xv.

DRIE, Scotch, *dree*. Lye says, "*drie, drien, tolerare, pati*; A. S. *dreog-an, idem notat*," i. e. to endure, to suffer. See *Dree*, in Jamieson, who considers *dreog-an* to be radically the same with *drag-an*, to draw, to drag along. And see Dretch.

Drye, in *Le Bone Florence*, wearisome. Gascoigne writes it *Droy*.

My Pandarus (qd Troilus) the sorow
Which that I *drie*, I may not long endure.

Chaucer. The fifth Booke of Troilus, fol. 186.

Another time he should mightely
Comfort himselfe, and sain it was folie
So causelesse, such drede for to *drie*.

Id. Ib. fol. 185.

That yet never they ne seygh
Man that myghte *dreygh*
To justy wyth Gyffroun.

Ritson. Lybeaus Disconus, l. 950.

A stepull then the lady sye,
Sche thoght the wey thedur full *drye*,
And thereat wolde sche bee.

Id. Le Bone Florence of Rome, l. 1888.

He which can in office drudge, and *droy*,
And crave of all.

Gascoigne. The Steele Glass.

DRIFT, *v.* **Drift**, *n.* **Drift-wind**, **Drift-wood.** See Adrift. Past participle of *drif-an, adrifan*, to *drive*, q. v. *drived, driv'd, drift*.

To *drift*; to move or cause to move along, like any thing *driven*, *&c.* by a stream, by a current of wind or water.

Drift, *n.* met. any thing *driven* or aimed at, or intended; the aim, intention or purpose.

But at the last they found ye meanes to contriue a *drift* to bring their matters to passe.

Tyndall. Workes, fol. 363. *The Practice of Popishe Prelates.*

All his [Cardinal Wolsey] felicitie and inward joy hath euer bene to exercise that aungel's wit of his (as my Lord of Lincolne was wont to praise him,) in driuing of such *driftes* to beguile all men and to binde the whole world withall.

Id. Ib. fol. 373.

At night we found much broken yce, and all this night it blewe very much winde, so that we lay in *drift* with the yce and our *drift* was south, for the wind was at north all this night, and we had great store of snow.

Hakluyt. Voyage, &c. Pet and Jackman, vol. i. fol. 450.

Our barke being moored, I sent some of our men to shore to prouide wood, where they had plenty of *drift-wood*, but none growing. *Id. Ib. Steuen Burrowe*, vol. i. fol. 279.

Thinking ourselves in good securitie, we were greatly endangered with a piece of *drift* yce, which the ebbe brought foorth of the sounds and came thwart vs ere we were aware.

Id. Ib. M. Frobisher, 2. vol. iii. fol. 65.

For that hereby thou might'st win confidence
With those, whom else thy curse might hap distract,
And all suspicion of thy *drift* remove;
Since easily men credit whom they love.

Daniel. History of Civil War, book i.

——————————— It could
No more be hid in him, than fire in flax,
Than humble banks can go to law with waters,
That *drift-winds*, force to raging.

Beaumont and Fletcher. The two Noble Kinsmen, act v. sc. 3.

The proper work of man, the grand *drift* of human life, is to follow reason, (that noble spark kindled in us from heaven; that princely and powerfull faculty, which is able to reach so lofty objects, and to atchieve so mighty works.)

Barrow. Sermon 14. vol. i.

The pieces of ice, both great and small, which broke from the island, I observed, *drifted* fast to the westward; that is, they left the island in that direction, and were in a few hours spread over a large space of sea.

Cook. Voyages, vol. iii. ch. iii. book i.

But so strangely perverse is his commentator, that he will suppose him to mean any thing rather than what the obvious *drift* of his argument requires.

Warburton. Works, vol. ii. p. 88. *On Pope's Essay of Man.*

Seeing no land in that direction, I stood back to the eastward about fifteen leagues, and met with nothing but *drift wood*.

Cook. Voyages, vol. vi. book iv. ch. viii.

DRILL, *v.* **Drill**, *n.* **Dri'lling.** "A. S. *thirl-ian, perforare, tornare, terebrare, penetrare*; to pierce or bore through, to *drill*. Belgis, *drillen, trillen*: And hereof our *drill* for a rivolet or watercourse; as piercing, penetrating through the ground for vent or passage." Somner. Cockeram says, *drile*, to trickle down the face or the like. Hence also a *drill*, for receiving seed; and the now common word *drill-husbandry*. *Drill-bow* and *drill-plate*, are used in Mechanics.

To *drill*, is also to turn about, drive round, as in the act of boring; and hence, Wachter says, *trillen*, Eng. *drill*, is to harass or weary, and hence, further, *trill-meister, drill-master*, who harasses or wearies the soldiers by military exercise; and thus, to bring or lead, to train by practice or exercise.

DRILL. — DRIMIA.

Drill, is also a name given to an ape or baboon; perhaps contracted from *drivel*, q. v.

Pro. I fir'd it; and gave him then three sweats
In the artillery yard three *drilling* daies;
And now he'll shoot a gun, and draw a sword,
And fight with any man in Christendom.
Beaumont and Fletcher. The Martial Maid, act iii. sc. 2.

——— ——— ——— Arcadius
Hath no acquaintance yet with rugged war,
More fit to *drill* a lady, than expose
His body to such dangers.
Id. The Coronation, act i. sc. 1.

So does a thirsty land drink up all the dew of heaven that wets its face, and the greater shower makes no torrent, nor digs so much as a little furrow, that the *drils* of the water might pass into rivers, or refresh their neighbour's weariness.
Taylor. Sermon 6. part i.

He that but saw thy curious captain's *drill*,
Would think no more of Vlushing, or the Brill.
Ben Jonson. A Speech according to Horace.

——— One of the admiral's cast captains
Who swear, there being no war, nor hope of any,
The only *drilling* is to eat devoutly,
And to be ever drinking.
Massinger. The Unnatural Combat, act iii. sc. 1.

There was no water on this island but at one place on the east-side, close by the sea; there it *drills* slowly down from the rocks where it may be received in vessels.
Dampier. Voyages, Anno 1684.

Shall the difference of hair only on the skin, be a mark of a different internal specifick constitution between a changeling and a *drill*, when they agree in shape, and want of reason and speech?
Locke. On Human Understanding, book iii. ch. vi. sec. 22.

DRILUS, in *Zoology*, a genus of *Coleopterous* insects, established by Olivier, who separated it from the *Ptilini* of Geoffroy; belonging to the section *Serricornes*, of the sub-order *Pentamera*, and the family *Melyridæ*.

Generic character. Antennæ of twelve joints, longer than the head, and thorax pectinated on the inner side; maxillary palpi projecting forwards; thorax transverse, rather broader than the head; body depressed, rather long; head truncated; mandibules one-toothed, thin, horny; jaws simple, or at least destitute of any internal appendix, supporting two club-shaped palpi; lower lip rounded, wings membranaceous, plaited; tarsi all five-jointed, the last joint heart-shaped.

These insects fly with facility, and are found on flowers, especially on those of trees.

The larva has only lately been discovered. It was first described as a peculiar genus of insects; but several elaborate papers have been published on the subject, which is now most satisfactorily set at rest; and it is proved, that in their imperfect state these insects are parasitical on the common Snail. See *Bulletin des Sciences*, 1825; and *Ann. Sci. Nat.* 1825. The species of the genus are,

1. *D. flavescens*, of Olivier; figured by Geoffroy, *Hist. Ins.* i. pl. i. fig. 2. Common in England and the south of Europe.

2. *D. flavicornus*, of Dejean. Found in Dalmatia.

3. *D. ater*, named by the same author; from Germany.

DRIMIA, in *Botany*, a genus of the class *Hexandria*, order *Monogynia*. Generic character: corolla inferior, bell-shaped, six-cleft; segments rolled back; stamens inserted into the corolla; stigma capitate.

A genus of bulbous plants, nearly allied to *Hyacinthus*. Natives of the Cape of Good Hope. Persoon.

DRINK. — DRINK, *v.*, DRINK, *n.*, DRI'NKABLE, DRI'NKER, DRI'NKING, DRI'NKLESS, DRI'NK-DROWNED, DRI'NK-OFFERING, DRI'NKING-CLUB, DRI'NKING-CUP, DRI'NKING-GLASS, DRI'NKING-MATCH, DRI'NKING-MUGS, DRI'NKING-ROOM.

Goth. *driggkan*; A. S. *drinkan, drencan*; Dutch, *drincken*; Ger. *trincken*; Sw. *dricka, potare, bibere*. See DRUNK.

To draw in at the mouth and swallow, *sc.* any liquid; to draw in or imbibe, to absorb, to inhale, to receive or take in eagerly, like one thirsty; to receive or take in, *sc.* by the senses of hearing or seeing.

Drinkhayl, quoþ þis kyng agen, & bed hire *drinke* anon.
R. Gloucester, p. 118.

En tempre he was of mete, & *drynke*, and of slep also.
Id. p. 429.

þe Englysse al þe nyȝt byuore vaste bygon to synge
And spende al þe nyȝt in glotonýe & in *drynkynge*.
Id. p. 360.

Soudan so curteys neuer *drank* no wýne.
R. Brunne, p. 188.

Lo Loth in hus lyve yorowe lecherous *dreake*
Wickedliche wroght. ãd wratthede God Al mýghtý
In hus *dronknesse*.
Piers Ploughman. Vision, p. 14.

Than ye schulen bigynne to seye we an etun bifore thee and *drunkun*: and in oure streetis thou hast tauht.
Wiclif. Luk, ch. xiii

As to litle children in Crist I ghaf to ghou mylk *drynk* not mete. *Id.* 1 *Corynthians*, ch. iii.

The sone of man cam etynge and *drynkynge*: and they seyen lo a man a gloutoun and a *drynkere* of wyn, and a frend of publicanes and of synful men. *Id. Matthew*, ch. xi.

The sonne of mã came eatynge and *drynckynge*, and they say, behold a glutton and *drynckar* of wine, and a frende vnto publicans and synners. *Bible, Anno* 1551. *Matthew*, ch. xi.

For the tyme that is passid is ynow to the wille of hethene men to be endid, whiche walkiden in leccheries and lustis, in mych *drynkyng* of wyn, unmesurable etingis and *drynkingis*, and unleeful worschiping of mawmetis. *Wiclif.* 1 *Peter*, ch. iv.

But specially I pray thee, hoste dere
Gar us have mete and *drinke*, and make us chere
And we sal paien trewely at the full.
Chaucer. The Reves Tale, v. 4130.

In euery thing, I wot there lieth measure
For though a man forbid *drunkenesse*,
He nought forbiddeth that euery creature
Be *drunkelesse*.
Id. The second Booke of Troilus, fol. 161.

The more hydropsie *drinketh*,
The more hym thirsteth: for him thynketh,
That he maie neuer *drinke* his fille,
So that there maie no thynge fulfille
The lustes of his appetite.
Gower. Conf. Am. book v.

For Bacchus was a glotton eke,
Hym for the throte thei beseke,
That he it wolde washen ofte
With soote *drinkes* and with softe.
Id. Ib. book v. fol. 92.

And then he saith: O whiche a sorowe
It is for to be *drinkeles*.
Id. Ib. book vi. fol. 128.

For whan he gorged had himself with meates and *drinkyng* drown'd,
He bowed his neck to sleepe, and there he lay along the ground,
An bidious thing to sight.
Phaer. Æneidos. The third Booke.

DRINK.

And Jacob set vp a pyllour of stone, and powred *drink-offrige* theron and powred also oyle thereō, and called the name of the place where God spake wt him Bethel.
Bible, Anno 1551. *Genesis*, ch. xxxv.

Then began both of them to speake vnto them by signes and words, to be quiet, signifying, that they ment them no harme, but only were come to take water; and the frier shewed them a *drinking-cup*.
Hakluyt. Voyages, &c. Francisco de Vollа, vol. iii. fol. 419.

There liues she with the blessed Gods in bliss:
There *drinks* the nectar with ambrosia mixt,
And ioyes enioyes, that mortal man doe miss.
Spenser. Shepheard's Calendar. November.

They sing loud anthems of his endless praise;
And with fix'd eyes *drink* in immortal rays.
Cowley. The Davideis, book i.

At those words the kyng was sturred to such wrath, as hee coulde scarcely haue borne beyng sober: but hauynge then hys senses ouercome with *drynke*, leaped sodainly from the table.
Brende. Quintus Curtius, book viii. fol. 211.

Whoso of it [a fountaine] doth but onely taste
All former memory from him doth waste,
Not changing any other worke of nature,
But doth endowe the *drinker* with a feature
More lovely.
Browne. Britannia's Pastorals, book i. song 2.

Let every one of us keep the Sabbath spiritually; delighting in the meditation of the law, not in the ease of the body, wondering at the works of God, not indulging to delicious banquets, and softer *drinkings* or dancings, that do not better the understanding.
Taylor. Rule of Conscience, book ii. ch. ii.

Then weeneth he his base *drink-drowned* spright,
Rapt to the threefold loft of heaven hight.
Hall. Satire 3. book i.

An oracle had foretold, that one of them should depose all the rest, noting him by this token, that he should make a *drink-offering*, in Vulcan's temple out of a copper goblet.
Raleigh. History of the World, book ii. ch. xxvii.

Touchinge Kinge John of Englande, they that write that he was poisoned in a *drinkinge-cuppe* by monkes, themselve make no better than a fable of it; and whosoeuer write it, referre themselues to hearesaie, and to popular fame.
Jewell. Defence, fol. 408.

They have whole streets of nothing but *drinking-rooms*, and drabbing-chambers jumbled together.
Massinger. The Virgin Martyr, act ii. sc. 1.

On leaves of trees and bitter herbs she fed,
Heaven was her canopy, bare earth her bed;
So hardly lodg'd: and to digest her food,
She *drank* from troubled streams defil'd with mud.
Dryden. Ovid. Metamorphoses, book i.

It is true, whilst we are in the body, there are some things necessary to our being in it, though not our being happy; as meat, and *drink*, and clothing, which are the ordinary means, whereby these houses of clay wherein we dwell, are supported and defended from wind and weather.
Bishop Beveridge. Sermon 112.

By this means the water would become *drinkable* with some coolness, from the beginning of the morning to nine or ten of the clock, after which it would grow distastefully hot.
Boyle. Works, vol. v. p. 698. *The General History of Air.*

Of bottles next succeeds a goodly train,
Full of what cheers the heart, and fires the brain:
Each waited on by a bright virgin glass,
Clean, sound, and shining like its *drinker's* lass.
Otway. Epistle to Mr. Duke.

And yet it is certain, that instead of thought, books, and study, most free-thinkers are the proselytes of a *drinking-club*.
Bishop Berkeley. The Minute Philosopher. Dialogue 2.

To this I answer thus. If the glass be nothing else but an useful *drinking-glass*, and these words fully express what it is, to treat it accordingly is, indeed, to *drink* out of it, when there is occasion, and it is truly useful, and to break it designedly is to do what is wrong.
Wollaston. Religion of Nature p. 30.

To this end the person who wanted to *drink* applied his mouth, and the assistant then taking his hand from the other, and admitting the air above, the cane immediately parted with its contents, which the *drinker* drew off till he was satisfied.
Cook. Voyage, vol. i. book i ch. iii.

Stop it down; and in a few days it will be brisk, and *drinkable*.
Id. Ib. vol. iii. book i. ch. i.

This was not the only instance I have read of persons being burnt by their own phlogiston, natural or acquired. Two Courland noblemen after a *drinking-match* of spirituous liquors died scorched and suffocated.
Pennant. Journey from Chester, p 228.

As to his pots, kettles, dishes, plates, *drinking-mugs*, glasses, and the whole train of our domestick accommodations, hardly any one of his countrymen [Omai's] would so much as look at them. *Cook. Voyage*, vol. vi. book iii. ch. vi.

DRIP, DRI'PPING, DRI'PPING-PAN. } A. S. *driop-an, droppan*; Dutch, *druipen*; Ger. *triefen*; Sw. *drypa*; to drop, to distil.

To fall or descend in very small portions or particles; to come in very small quantities.

Having roasted him enough,—let what was put into his belly, and what *drips*, be his sauce.
Walton. Angler, part i. ch. xiii.

SIR GOD. [At the door.] He *drips* and drops poor man: alas, alas! *Anonymous. The Puritan*, act iv.

Weep, O ye barrels! let your *drippings* fall
In trickling streams; make waste more prodigal
Than when our beer was good, that John may float
To Styx in beer, and lift up Charon's boat
With wholesome waves.
Corbet. On John Dawson, Butler of Christ Church.

I now could be content to have my head
Broke with a rib of beef, or, for a coffin,
Be buried in the *dripping-pan*.
Massinger. The Bondman, act iii. sc. 3.

Who would not take offence to see a face
All daub'd, and *dripping* with the melted grease?
And though your unguents bear th' Athenian name,
The wool's unsavoury scent is still the same.
Congreve. Ovid's Art of Love, book iii.

The saddest cure in the world, were those who took the kitchen-chimney and *dripping-pan* for their delight.
Shaftesbury. Miscellaneous Reflections, misc. 4. ch. ii.

But I do think, that it is better to bask in the sun, and suck a fortuitous sustenance from the scanty *drippings* of the most barren rocks in Switzerland, with freedom for my friend, than to batten as a slave, at the most luxurious table of the greatest despot on the globe. *The Life of Bishop Watson.*

DRIVE, *v.* DRIVE, *n.* DRI'VER, DRI'VING, DROVE, DROVER. } A. S. *drif-an, adrif-an, bedrif-an*; Dutch, *dryven*; Ger. *treiban*; Sw. *drifwa*. "*Adrif-an, repellere, expellere, ejicere, abigere, fugare*, to drive away, repell, expell, cast out. *Bedrif-an, adigere, cogere, impellere*, to compel, to constrain or enforce one to do a thing, to *drive* or thrust in or upon." Somner. See DRIFT, and ADRIFT. Chaucer, in *Romaunt of the Rose*, writes *drife*, and Wiclif and others form the past tense *drof*.

To *drive* or force, into motion, into action; to force to proceed or move along; it is distinguished from *drag* thus;

Any thing *driven* (the *drove*) is followed by the *driver* or *drover*, and does not imply contact: Any thing *dragged* follows that which *drags*, and does imply contact; and there is the same distinction (with respect to place) between *pull* and *push*.

To *drive* or force, to urge or hurry along.

To *drive* or aim at, to intend or purpose.

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DRIVE. To *drive* or force, to compel; to *drive* to or towards, to impel; to *drive* out, to expel; to *drive* back, to repel.

Heo chargede here schippes faste and wel with alle gode,
And wende worþ with god wynd & wel *drynung* flode;
And *driue* euer westward, so that in god pais
Heo come here to Engelonde to hauene of Tottenais.
R. Gloucester, p. 20.

þe oþer bi gan to turne ageyn, and *draf* hym into Walis.
Id. p. 38.

Þorgh out Chestreschire werre gan þei *drijue*.
R. Brunne, p. 1.

Unkýnde and unknowing quaþ Crist. and with a rop smote hem
And overe turnede in þe temple. here tables and here stalles
And *draf* hem out alle. þat here bowten, a (or) solde.
Piers Ploukman. Vision, p. 312

And whanne he hadde maad as it were a scourge of smale cordis, he *droof* out alle of the temple, and oxen and scheep.
Wichf. John, ch. ii.

So nigh I drow to disperaunce
I rought of death, ne of life
Whether that love would me *drife*.
Chaucer. The Romaunt of the Rose, fol. 124.

I rede thee loue away to *driue*,
That maketh thee reck not of thy liue.
Id. Ib. fol. 131.

And tooke him of his arrows fiue,
Full sharp and redy for to *driue*.
Id. Ib. fol. 122.

And in Northumberlonde arriueth,
And happeth than, that she *dryueth*
Under a castell with the floode,
Whiche vpon Humber banke stood.
Gower. Conf. Am. book ii. fol. 32.

Not alwaies ill though so be now,
When cloudes ben *driven*, then rides the racke;
Phœbus the freshe ne shooteth still,
Sometime he harpes his muse to wake.
Vncertaine Auctors. The Meane Estate Best.

The carts with the *driuers*, and with the oxen, camels, asses, and mules, with the whole carriage and victuals he tooke and brought with him.
Hakluyt. Voyage, &c. William Longespe, vol. ii. part i. fol. 84.

As it may be proued true, if ye sink a sayle by a couple of ropes, neere the ground, fastning to the nethermost corners two gunne chambers or other weights; by the *driuing* whereof you shall plainly perceive the course of the water, and current, running with such course in the bottome.
Id. Ib. Northwest Passage, vol. iii. fol. 15.

This king hath 1000 tame elephants, which are kept euen as we keepe *droues* of oxen, or flocks of shepe in pasture.
Id. Ib. Odaricus, vol. ii. part i. fol. 57.

With that he *driues* at them with dreadful might
Both in remembrance of his friend's late harme,
And in reuengement of his owne despight.
Spenser. Faerie Queene, book iv. can. 5.

Thither resorted also the baser sort certaine well knowen to Vitellius by means of vnhonest seruices, which in time past they had done him, as buffons, stage-players, and charet *drivers*; with which kinde of reproachfull acquaintance he was delited wonderfully. *Savile. Tacitus*, fol. 93.

For betwixt the laity and the clergy there is, as it were, a continual *driving* of a bargain, something the clergy would still have us be at, and therefore many things are heard from the preacher with suspicion. *Selden. Table Talk*, p. 98.

It seemeth that Jubal first gathered together, and made familiar those beasts which formerly were untamed, and brought them into herds and *droves*.
Ralegh. History of the World, book i. ch. v. sec. 5.

——————— For then a certain
Drover of the south comes to pay you money.
Davenant. The Wits, act i. sc. 1.

The main thing in it, at which it chiefly *drives*, is, to press the king to finish first a civil league with them, and to leave those particulars concerning religion to be afterwards treated of.
Burnet. History of Reformation, vol. i. p. 664. *Addenda.*

The multitude, or common rout, like a *drove* of sheep, or an heard of oxen, may be managed by any noise, or cry which their *drivers* shall accustom them to. DRIVEL.
South. Sermons, vol. ii. p. 344.

Besides, their pace was formal, grave, and slack;
His nimble wit outran the heavy pack.
Yet still he found his fortune at a stay
Whole *droves* of blockheads choaking up the way.
Dryden. The Medal.

Divers *drovers* from Wales, by his means and procurement, had an allowance by order of the house, for £3000. in satisfaction of losses they had sustained by the enemy.
Parliamentary History. Charles I. Anno 1647.

We were stopped several times by long *droves* of mules carrying corn to Valencia; their conductors, most savage-looking fellows, all clad in leather; their broad belts were fastened behind their waist with seven buckles.
Swinburn. Spain. Letter 14.

Ten cook's shops and twice the number of barbers: and all within three minutes *driving*.
Stern. Tristram Shandy, ch. xvii.

DRI'VEL, v. DRI'VEL, n. DRI'VELLER, DRI'VELLING. Skinner. *Saliva*, from Ger. *trieffen*, *treopffeln*, *stillare*, to drop. A *drivell* or *droile*, (one who is driven about any where,) Junius derives from the Dutch, *drivel*, which Kilian interprets, "*Mediastinus servus*. Ang. *drivill*." Skinner thinks the Dutch, *drevel* is from the verb *drevelen*, *itare*, *frequenter itare*, q. d. one who is constantly running, (i. e. *driven*) about; and this evidently from the Dutch, *drijven*, to *drive*. *Drivel*, *saliva*, is itself, (there can scarcely be a doubt) the diminutive of *drive*, and means *expulsum*, *driven* out, as *saliva* from the mouth.

To *drive* out, *sc.* the saliva or slaver; as infants, *drills*, ideots do; to slaver; and thus

Drivel, or *driveller*, (perhaps, *Drill*,) is a slaverer, and consequently, an ideot, a dotard.

Thus thei *drevelen* atte deyes. þe deyte to knowe.
Piers Ploukman. Vision, p. 185.

Lykest thou not this? No, why? for swine so gronos
In stye, and chaw dung moulded on the ground;
And *drivel* on pearles, with head still in the maunger;
So of the harpe the asse doth heare the sound.
Wyat. How to Vse the Court, &c.

What wilt thou more? what wilt thou craue,
Since she is as thou wouldst her haue?
Then set this *drivel* out of dore
That in thy braines such tales doth poure.
Vncertaine Auctors. The Louer describeth his whole state, &c.

And yet speake I not this either to encourage the husbande to vse his wife as a vile *drevell*, because she is commaunded to obeye, or to discomforte the wife, because she is subject to her husbande.
Udall. Corinthians, ch. xi.

CLARA. Thro' his lean chops a chattering he doth make
Which stirs his staring beastly *drivel'd* beard,
And his sharp horns he seem'd at us to shake:
Canst thou then blame us though we were afraid.
Drayton. The Muses' Elysium. Nymphal 10.

But when he spied her his saint,
He wipte his greasie shoes,
And clear'd the *drivell* from his beard,
And thus the shepheard wooes.
Warner. Albion's England, book iv. ch. xx.

For, said he, kissing Charita, if thou didst know what a life I lead with that *drivel*, it would make thee even of pity, receive me into thy only comfort. *Sidney. Arcadia*, book iii.

Both they vnwise, and wareless of the euill,
That by themselues, vnto themselues is wrought,
Through that false witch and that foule aged *drevil*,
The one a fiend, the other an incarnate Devil.
Spenser. Faerie Queene, book iv. can. 2.

His eyen and mouth faire closed without any staring, gaping, or frowning, also without any *driveling* or spurging in any place of his body.
Fox. Martyrs, fol. 740. *The Verdict of the Inquest on R. Hun.*

No man could spit from him, without it [the tongue;] but would be forced to *drivle*, like some paraliticks or a fool; the tongue being a stop-cock to the air, till upon its suddain removal, the spittle is thereby driven away before it.
Grew. Cosmo Sacra, book i. ch. v.

This *driveling* knight, with pockets full,
And proud as any great Mogul,
For his wise conduct had been made,
Director of the jobbing trade.
Somervile. The Happy Disappointment.

Ye novelists, who mar what you would mend,
Saiv'lling and *driv'lling* folly without end.
Cowper. Progress of Error.

This quaint improvement on an Egyptian blunder, by some *drivelling* Greek mythologist, as rank as it is, is one of the chief circumstances on which our illustrious author hath thought fit to support his chronology.
Warburton. The Divine Legation, book iv. sec. 5.

In life's last scene what prodigies surprise,
Fears of the brave, and follies of the wise!
From Marlb'rough's eyes the streams of dotage flow,
And Swift expires a *driv'ler* and a show.
Johnson. The Vanity of Human Wishes.

DRI'ZZLE, } Dim. from Goth. *drisan*; A. S.
DRI'ZZLING. } *dreos-an*, to fall. (See DROSS.) Ger. *reisen*, to fall. *Riseln, guttatim cadere*, to fall in drops.

To fall in very small drips or drops; to shed, to rain very small drops.

But if some old acquaintaunce cum
who hath been long away,
Or sum good honest neighbour els
through sletie *drizling* day
Do cease from woorke, we mery make.
Drant. Horace. Satire 2.

The draffysh declaratyons of my Lorde Boner, with such other dirty *dryzelings* of Antichrist.
Bale. Yet a Course, &c. fol. 97.

But see the *drizling* south, my mournful strains
Answers, in weeping drops of quick'ning rains.
Browne. Britannia's Pastorals, song 4. book i.

Or that these teares that *drizzel* from mine eyes,
Had power to molify his stony heart,
That, when I had him, we might never part.
Marlow. Edward II.

Sometimes, tho' but seldom, when these winds blow the sky is over-cast with small clouds, which afford much *drizling* small rain.
Dampier. Voyage, vol. ii. part iii. ch. i.

Thus easy rob'd, they to the fountain sped,
That in the middle of the court up threw,
A stream, high-spouting from its liquid bed,
And fall'ing back again in *drizzly* dew.
Thomson. Castle of Indolence, can. 1.

At two in the afternoon the sky became cloudy and hazy, the wind increased to a fresh gale; blew in squals attended with snow, sleet, and *drizzling* rain.
Cook. Voyage, vol. iii. book i. ch. iii.

DROIL, } See DRIVEL, *supra*; and DROILE in
DROIL, v. } Jamieson.

We will not be of any occupation,
Let such vile vassals borne to base vocation
Drudge in the world, and for their living *droyle*,
Which have no wit to live withouten toyle
Spenser. Mother Hubbard's Tale.

Finding the ease she had from her visible and sensuous collegue the body, in performance of religious duties, her pinions now broken, and flagging, shifted off from herself the labour of high soaring any more, [the soul] forgot her heavenly flight, and left the dull and *droyling* carcase to plod on in the old road, and drudging trade of outward conformity.
Milton. Of Reformation in England.

Then I begin to rave at my star's bitterness,
To see how many muckhills plac'd above me;
Peasants and *droyls*, caroches full of dunghills,
Whose very birth stinks in a generous nostril.
Beaumont and Fletcher. Wit at several Weapons, act ii. sc. 1.

DROIT, Fr. *right*. The highest of all real Writs in the old English Law Books, Co. Lit. 158. The *Droits of the Admiralty* are the claims made by the Crown to captures on the seas or in harbours before a declaration of War, or an issue of Letters of Marque and Reprisals, or to such as are made by unlicensed captors.

DROITWICH, a Borough in the County of Worcester, in a low situation on the bank of the river Salwarpe. Its chief celebrity is derived from its salt-works, which are mentioned in *Domes-day Book*. They are believed to have been worked as far back as the commencement of the Xth century. The salt springs are found about 110 feet from the surface; below them is a bed of gypsum 130 feet in breadth, and, beneath, the brine river twenty-two inches in depth; the bed of salt rock below has not been explored. These springs are more strongly impregnated than any others in England, holding in solution about $\frac{1}{4}$th of salt; the strongest in other places not exceeding $\frac{1}{7}$th. A Canal connects these works with the Severn. Droitwich returns Two Members to Parliament. It contains four Parishes: St. Nicholas, a Rectory; St. Peter, a Vicarage; the united Rectories of St. Andrew and St. Mary Witton, all in the Patronage of the King, and the Vicarage of Dodderhill. Population in 1821, 2176. Distant from Worcester 7 miles, from London 126 north-west. T. Rastell, *Account of the Salt Springs and Salt-making at Droitwich*; *Phil. Trans.* 1678; L. Horner, *Account of the Brine Springs at Droitwich*; *Geol. Trans.* ii. 284, 1814.

DROLL, v. } Fr. *drole*, or *draule*. "*Droler*,
DROLL, n. } to play the wag, to pass away the
DROLL, *adj.* } time as a good fellow, merrily or
DRO'LLER, } carelessly." Cotgrave. Kilian and
DRO'LLERY, } some other Etymologists refer to
DRO'LLING, } some northern demons, so called.
DRO'LLINGLY, } The Dutch, *drollen*, *rolvere*; Ger.
DRO'LLISH. } *troll*; Eng. *troll*, to turn, roll or tumble about, seems a more simple and satisfactory Etymology.

To roll or tumble about; to play tumbler's tricks, to make ridiculous gestures, play merry antics, to joke, to jest, to trick.

Shows, called *drolleries*, were in Shakspeare's time performed by puppets. From these our modern *drolls* exhibited at fairs, &c. took their name. Steevens. See the Quotations from Beaumont and Fletcher, and from Watts.

As Killegrew buffons his master, they *droll* on their God, but a much duller way.
Marvell. Works, vol. iii. p. 333.

The old Duke of Main, who was used to play the *droll* with him, coming softly into his bed chamber, thrust his bald head, and long neck in a posture to make the king merry.
Howell. Letter 18. book i. sec. 1.

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DROLL.

——————— So here,
Will I my *drolleries*, and bloody landscapes,
Long past wrapt up, unfold, to make me merry
With shadows, now I want the substance.
Massinger. The Virgin Martyr, act v. sc. 1.

I had rather make a *drollery* till thirty,
While I am able to endure a tempest
And have my fights out bravely.
Beaumont and Fletcher. Valentinian, act ii. sc. 2.

To these the Romish factor hath, in the name of the stationer, pleased to give the stile of *drollery* and piquant sauce; but the author himself, who was fittest to have the naming of his own births, hath in his epistle to the reader, allowed them the plainer titles of rude blows, and twitchings by the beard.
Hammond. Works, vol. ii. part ii. fol. 61. *The Dreamer's Desteritites.*

For having soon wrought himself dexterously into his patron's favour, by short graces and sermons and a mimical way of *drolling* upon the Puritans, which he knew would take both at chappel and table; he gained a great authority likewise among all the domesticks.
Marvell. Works, vol. ii. p. 46. *The Rehearsal Transposed.*

These whifflers, who have neither learning nor good manners, are neither afraid nor ashamed by their rude *drolling* and buffooning to expose to contempt all that which the wisest and best men in the world have always had the greatest veneration for.
Hallywell. Moral Sermons, p. 56.

These idle *drollists* have an utter antipathy to all braver and more generous kinds of knowledge.
Glanville. Reflections on Drollery and Atheism, sec. 3.

The knight, who heard the words explain'd
As meant to him this reprimand,
Because the character did hit,
Point blank upon his case so fit,
Believ'd it was some *drolling* sprite
That staid upon the guard that night.
Butler. Hudibras, part iii. can 1.

In the first place I must observe there is a set of merry *drolls*, whom the common people of all countries admire, and seem to love so well, that they could eat them, according to the old proverb. *Spectator*, No. 47.

No; we have both a lord and a law over us; and our tongues are not so much our own, as to privilege the greatest princes and the most illustrious *drolls* from being responsible for their extravagance. *South. Sermons*, vol. x. p. 319.

Such men as these, are not to be argued with, till they can be persuaded to use arguments instead of *drollery*.
Clarke. On the Attributes, p. 167.

What confusion will one day cover the faces of those that do not only speak slightly and carelessly, but oftentimes contemptuously and perhaps *drollingly* of the supreme and infinitely perfect Being, to whom they owe those very faculties, and that wit, which they so ungratefully, as well as impiously misemploy.
Boyle. Works, vol. v. p. 156. *Of the high Veneration Man's Intellect owes to God, &c.*

When I first received the news of your victory, I could not forbear mimicking a certain worthy friend of ours, and imitating the *droll* figures those gallant youths exhibited, of whose interest he had so confidently boasted.
Melmoth. Cicero, to Marcus Cœlius, let. 9.

I cannot think that a jester or monkey, a *droll* or a puppet, can be proper judges or deciders of controversy.
Watts. Works, vol. v. p. 290. *Of Determining a Question*, part i. ch. xviii.

But to ask for matter of *drollery* in every thing and dress up subjects of the utmost importance in ludicrous disguises, to delight ourselves and others with laughing at them, is the silliest affectation of wit, and the most dangerous kind of folly.
Secker. Sermon 12. vol. i.

This never transported him to any thing which looked like malignancy: yet in the little rubs and vexations of life, 'twas apt to show itself in a *drollish* and witty kind of peevishness.
Sterne. Tristram Shandy, ch. xii.

Should the senate-house where all our law-givers assemble be used for a theatre or *droll-house*, or for idle puppet-shows?
Watts. Works, vol. ii. *The Holiness of Places of Worship Considered*, disc. 3.

DROLL. — DROMEDARY.

DROME, a Department of France, which takes its name from the chief river by which it is watered. It comprehends the south-west part of the late Province of Lower Dauphiny. The Rhone washes its western confines, while the other sides are bounded by the Departments of the Upper and Lower Alps, and Vaucluse. It is a high and mountainous tract, intersected by the rivers Isere and Drome, with several other mountain streams. The river which gives name to the Department (the *Druna* of the Romans) is in many places very rapid in its course. It rises near the entrance of the Val de Drome, and the borders of the Upper Alps, and, flowing towards the west, enters the Rhone between Montelimart and Valence. It is but partially navigable. The soil in many tracts of this Department is unproductive, from its rugged and mountainous character. The climate in these upper regions is also cold; but in the vallies and lower districts, particularly near the banks of the Rhone, most of the productions of southern France are yielded in high abundance, although there is not a sufficient growth of corn for home consumption. The most noted wines of this region are Hermitage, Chateau-neuf-de-Rhone, and Donziere. The stock of native cattle is but small, and the pastures are generally appropriated to herds from Provence. Wood is abundant. In the principal towns a few manufactures are carried on in silks, linens, and woollen cloths, but chiefly for the use of the inhabitants. The exports are wine, oil, silk, and almonds. The population is about 254,000; one-sixth or one-seventh of whom are Protestants. The area comprises 2610 English square miles, with an average of about ninety-seven individuals to each. Drome is divided into four Arrondissements, and sends two Members to the Chamber of Deputies. It is comprised in the Diocese of Valence, the present Capital of the Department, which with the surrounding district constituted the Duchy of Valentinois. Valence is a large Town situated on an eminence near the left bank of the Rhone. It is surrounded by a wall, defended by a strong castle, and contains a population of about 8000 individuals. The Cathedral is an ancient structure; but neither it nor the Bishop's Palace present much elegance of architecture. The façade of the ancient castle is considered as one of the finest specimens of the Gothic style in France. It was in the citadel of this Town that Pope Pius VI. died in 1799. Valence contains a few manufactures of silk, cotton, and leather, with several oil-mills. Distant about 42 miles from Grenoble and 55 from Lyons. Romans, another considerable Town, is pleasantly situated on the Isere. Its population is nearly 7000; its environs are fertile, and produce the wine called Hermitage. Montelimart is situated near the Rhone, south of Valence. The population is about 6000; Die, upon the Drome, has nearly 4000. Nyons is only a small place, but gives its name to the wine produced in the neighbourhood.

Valence. Romans. Montelimart. Die. Nyons.

DROMEDARY, Fr. *dromedaire*; It. and Sp. *dromedario*; Lat. *dromedarius*; Gr. δρομὰς κάμηλος, *Dromas Camelus*, Dromedary Camel. See the Example from

DROME-DARY. Brende. Δρομὰς, from δρέμ-ειν, to run. So called from their swiftness.

DROMIUS The multitude of camels shal couer the, the *dromedaries* of Midiã & Epha. *Bible, Anno* 1551. *Isaye*, ch. ix.

Abulites there mette Alexander with pryncelye and rich gyftes, and presented hym amongst the reste of other thinges *dormedary* camels y^t were wonderful swift.

Brende. Quintus Curtius, book v. fol. 108.

Some one of the ancient kings of Persia that had escaped from the hands of his enemies, flying upon a *dromedary* cammel lodged him in that place.

North. Plutarch. Alexander the Great.

I have often, says he, been present at a show of elephants, camels, *dromedaries*, and other strange creatures; but I never saw so great an assembly of spectators as were met together at the opening of this great piece of wax work. *Tatler*, No. 31.

In the last great battel, Pinkethman is to personate King Porus upon an elephant, and is to be encounter'd by Powel, representing Alexander the Great upon a *dromedary*, which nevertheless Mr. Powel is desired to call by the name of Bucephalus.

Spectator, No. 31.

DROMIA, in *Zoology*, a genus of short-tailed *Crustacea*, belonging to the family *Cancerídæ*, established by Fabricius.

Generic character. Feet formed for prehension, the length of the six first gradually diminishing from the commencement of the series, the four last inserted on the back, and very small; thorax ovoid, short, or nearly globular, convex; eyes small, and close at the front end.

The *Dromiæ* very much resemble the true Crabs in the form of their antennæ, part of their mouth, and formation of their feet, but they are easily separated from them by the dorsal position of the hinder feet.

These Crabs are often covered with a species of *Alcyonium*, the *Alcyonium Domuncula*, and with the valves of certain shells. So that they are hid from their enemies; and this sort of protection is the more required, on account of their indolent habits.

1. *D. Rumphii*, Fabricius; the *Cancer Herocleoticus Alter* of Aldrovandus. Found in the Indian Seas.

2. *D. Clypeata*, Latr.; the *Cancer Caput Mortuum* of Linnæus. Common in the Mediterranean Seas.

3. *D. Sabulosa* of Latr.; the *D. Caput Mortuum* of Bosc; the *Cancer Sabulosa* of Herbst, pl. xlviii. fig. 2 and 3; and the *Cancer Pinnophylax* of Linnæus. Figured by Nicholson in his *History of St. Domingo*, pl. vi. fig. 3 and 4.

DROMIUS, in *Zoology*, a genus of *Carnivorous Pentamerous Coleopterous* insects, belonging to the family *Carabidæ*, section *Truncata*, established by Bonelli, and adopted by Latreille and Dejean.

Generic character. Outer pair of palpi ending in an obconical or cylindrical joint, as thick or a little thicker than the one before it; head narrower than the thorax; tongue horny; antennæ filiform; thorax nearly as long as broad, the last joint of the tarsi divided into two lobes.

These insects are separated from the *Cymindæ*, by the last joint of the palpi not being hatchet-shaped; and from the *Lebiæ* and *Lamprimæ*, by their thorax not being broader than long; and from *Demetrias*, by the head not being as broad as the thorax.

The *Dromii* are found in spring, under the bark of trees and old leaves.

1. *D. agilis*, Fabricius.

2. *D. quadrimaculatus*, Fabricius.

Both of which are found in Great Britain.

DRONE, v. Drone, n. Dro'ning, Dro'nish, Drone-bee, Drone-like, Drone-pipe. } Skinner thinks contracted from *droven*, past participle of the verb, to *drive*. Tooke from the A. S. *drygan, excutere, expellere*, to shake off, to drive away. "*Drone, excussus, expulsus* (*subaud.* Bee) is written in the A. S. *dran, drane, dræn*. *Drag* (*y* in *dryg-an* being changed into *a* broad) is the regular past tense of *drygan*; by adding to it the participial termination *en*, we have *dragen, drag'n, dran* (the *a* broad) pronounced by us in the south, *drone*." Tooke, ii. 225. DRONE.

To *drone*, the verb, is formed upon the noun; to do as the *drone* does; to live upon the labours of others, sluggishly, lazily; to make the humming noise of the *drone*.

And right as *dranes* doth nought but drynketh vp the huny,
Whan *ben* [bees] with her busynes haus brought it to hepe.

Piers Ploughman. Crede, E. 2.

Some time thei loine and all at ones do from their manger fet
The sloothful *drones* that would cõsume, and nought will do to get.

Phaer. Æneidos, book i. p. 32.

All, with united force, combine to drive
The lazy *drones* from the laborious hive.

Dryden. Virgil. Æneid, book i.

But (as it seem'd) they thought (as do the swaines,
Which tune their pipes on sack'd Hibernia's plaines)
There should some *droaning* part be, therefore will'd
Some bird to flie into a neighb'ring field,
In embassie unto the king of bees,
To aide his partners on the flowres and trees.

Browne. Britannia's Pastorals, song 3. book i.

Dost thou euer thinke to bring thine eares or stomach to the patience of a dry grace, as long as a table cloth? and *droan'd* out by thy sonne, here, (that might be thy father;) till all the meat o'thy board has forgot it was that day i'the kitchen.

Ben Jonson. Bartholomew Fayre, act i. sc. 3.

For Poesy is follow'd with such spite,
By groveling *drones* that never raught her height.

Drayton. Elegies. To Mr. George Sandys.

Now blind, dishearten'd, asham'd, dishonour'd, quell'd,
To what can I be usefull, wherein serve
My nation, and the work from heaven impos'd,
But to sit idle on the household hearth,
A burdenous *drone*.

Milton. Samson Agonistes, v. 567.

To waste my time thus *drone-like*, in the court,
And lose so many hours, as my studies
Have hoarded up, is to be like a man,
That creeps on both his hands and knees to climb
A mountain's top.

Ford. The Lover's Melancholy, act iii. sc. 1

Turn out their *droning* senate, and possess
That seat of empire which our souls were fram'd for.

Otway. Venice Preserved, act ii. sc. 3.

For it is to be understood, that in the language of the spirit cant and *droning* supply the place of sense and reason in the language of men.

Swift. On the Mechanical Operation of the Spirit.

Who having in them little of ingenuity or willingness freely to doe good; [the Jews] would be apt to waxe not onely *dronish* and lazy but sturdy and insolent: had they not been kept under and inured to something of burthen and toil.

Barrow. Sermon 15. vol. ii.

Born to no possession of your own; but a pair of wings and a *drone-pipe*. *Swift. Tale of a Tub.*

From such a description one would think that a *droning* duke, or a dowager duchess, was not possessed of more just pretension to taste than persons of less quality; and yet whatever the one or the other may write or praise, shall pass for perfection, without farther examination.

Goldsmith. The Citizen of the World. Letter 56.

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——————— Ah, notorious as thou art,
Why hast thou shown this vagabond the way
Into the city? are we not enough
Infested with these whining hungry *drones*.
Cowper. Homer. Odyssey, book xvii.

Adams tells us, that fourteen hundred of these reticulations have been counted in the two eyes of a *drone-bee*.
Paley. Natural Theology, ch. xvi.

The Drone of a Bagpipe is the largest of the three pipes of which that instrument is constructed; and its use is to sound one continued deep note, as the bass accompanying the air played on the smaller pipes.

DRONTHEIM, the most northern of the four grand Bailliages or Dioceses of Norway, situated on the west coast, between Bergen, Aggerhuus, the Swedish frontier and Norrland. In its widest extent it comprises both the last mentioned Province and Finmark. Drontheim Proper includes eighty-six Parishes, with the four Towns of Drontheim, Roraas, Christiansand, and Molde. The population of this District in 1814 was 138,690. Though full of mountains, and little adapted for cultivation, the progress of rural economy has been of late years very considerable, and the culture of the potato has been particularly attended to.

Drontheim, Drontem, or Nidrosia, the Capital of the Province, is a handsome Town, anciently a Royal residence, situated about 240 English miles north-east of Bergen. It is the most northerly city in Europe, except Tornea, being in 63° 26′ of north latitude. It stands on a small gulf on the south side of the river Nid; and being seated at the union of four large vallies, it is favourably situated for commerce; like most other towns in Norway, it is almost wholly built of wood.

The Munkegode is a noble street, running through the whole breadth of the Town to the shores of the Fiord; and the buildings on both sides of it are very respectable. The Island of Munkholm, with its castle, rises in the background in beautiful perspective above the bright and clear Fiord, and the prospect is closed by mountains covered with snow. The remains of the ancient and highly celebrated cathedral prove it to have been a magnificent edifice; it was burned down, with the exception of the choir, in 1530. It contained the tomb of *St. Olaf*, to which the whole population of the north formerly went in pilgrimage.

Commerce is the great support of Drontheim; and the chief exports are copper, iron, timber, and fish. The copper is principally brought from the mines of Roraas. The imports are colonial produce, cloth, corn, and wine; with hardware and a few other manufactured articles, chiefly from Britain. Several hundred small vessels, principally English, Irish, and Dutch, annually enter the port, and exchange their commodities for those of the country. The population is about 10,000. The fort of Christianstein, and the castle of Munkholm, situated on a rock in the harbour protect the Town. The mouth of the harbour is extremely dangerous, from the number of rocks, so that the port is frequented by small vessels only.

DROOP, *v.* Droo′ping, *n.* Droo′pingly. } Skinner thinks from the D. *droef*, sad; and that from the Ger. *treub*, *treuben*, itself from the Lat. *turbare*. But *droop* is evidently no other than *drop*; somewhat differently written and applied. In Dutch it is written *drop* or *droop*.

To fall, to sink, to descend, to depress; and metaphorically, to faint, to be or become feeble or languid, to languish.

He *drouped* þerfore doune. & said þe lond were schent
If he tille acres gede. *R. Brunne*, p. 252.

His eien *drouped* hole sonken in his heed.
Chaucer. The Testament of Creseide, fol. 195.

Wel coude he dresse his takel yemanly:
His arwes *drouped* not with fetheres lowe.
Id. The Prologue, v. 107.

And yet what is he that is so sower of witte, and so *drouping* of braine (I will not say) blockheaded, or insensate, that is not mooued with such pleasure.
Wilson. The Arte of Rhetorique, fol. 56.

By this, the *drooping* day-light 'gan to fade,
And yeeld his roome to sad succeeding night,
Who with her sable mantle 'gan to shade
The face of earth, and waies of liuing wight.
Spenser. Faerie Queene, book i. can. 11.

If he [the historian] be pleasant, he is noted for a lester: if he be graue he is reckoned for a *drooper*.
Holinshed. Works, vol. vi. p. 273. *Epistle to Sir Henry Sidnele.*

Then *droop'd* the fading flowers (their beauty fled)
And clos'd their sickly eyes, and hung the head;
And, rivel'd up with heat, lay dying in their bed.
Dryden. The Flower and the Leaf.

Nay, so far are their duties from being less acceptable to God upon this account, that they are not accompanied with such sprightliness of affections, and overflowings of joy, as they were wont, but are performed *droopingly* and heavily; that on the contrary, I scruple not to say, they are a great deal more.
Sharpe. Works, vol. iii. *Sermon* 3.

Whate'er distinguish'd patriots rise,
The times and manners to revise,
And *drooping* merit raise,
The song of triumph still pursues
Their footsteps; and the moral muse
Dwells sweetly on their praise.
Smart. Ode to the Earl of Northumberland.

Upon her face there was the tint of grief,
The settled shadow of an inward strife,
And an unquiet *drooping* of the eye
As if its lid were charged with unshed tears.
Lord Byron. The Dream.

DROP, *v.* Drop, *n.* Dro′pping, Dro′plet, Drop-meale, Drop-shot, Drop-serene. } See Drip. A. S. *droppan*; Ger. *trieffen*; D. *droppen* or *droop-en*, *stillare*. To fall or cause to fall in *drops*; to still or distil; and generally, to fall or cause to fall, to descend; to let fall, to let go, to dismiss; to quit the hold of; to quit.

In Milton, *dropped* with gold; as if gold had fallen in distinct *drips* or *drops*; and thus, spotted or speckled.

Drop-meal, i. e. *Drihlet*. *Drop*, and A. S. *mæl*, part or portion.

And zut was Wyllam's grace þilke day so gode,
þat he nadde no wounde, war þoru he seedde an *drop* blod.
R. Gloucester, p. 363.

And he was maad in agonye and preiede the lenger, and his swoot was maade as *dropis* of blood rennynge doun into the erthe. *Wiclif. Luke*, ch. xxii.

And he was in an agonye, and praied somewhat longer, and his sweate was lyke *droppes* of bloude, tryckling donne to the grounde. *Bible, Anno* 1551.

For thou *droppedest* every day in mine eares, and in my thought thilke commaundement of Pythagoras, that is to say, Menne shall seruen to God, and not to Goddes.
Chaucer. The first Booke of Boecius, fol. 214.

DROP.

But water that downe runneth aye
But neuer *droppe* retourne maye.
Chaucer. The Romaunt of the Rose, fol. 118.

Men sain that three thinges driven a man out of his hous; that is to say, smoke, *dropping* of raine, and wicked wives.
Id. The Tale of Melibeus, vol. ii. p. 83.

Sende Lazar downe fro thilke sete,
And do, that he his finger wete
In water, so that he maie *droppe*
Upon my tonge, for to stoppe
The great hete, in which I brenne.
Gower. Conf. Am. book vi. fol. 132.

Fro the seconde as bokes seyne;
The moyst *droppes* of the reyne
Descenden in the middle erth,
And tempreth it to sode and erth.
Id. Ib. book vii. fol. 143.

And this would he to thentent that the thyng whiche euer should bee beleued, might by litle and lytle be *stilled*, & as it wer *dropped* into the heartes of men.
Udall. Matthew, ch. iii.

It stoppeth teares or *droppynges* of the eyen.
Sir Thomas Elyot. The Castel of Helth, book iii.

Nay better learne of hem, that learned bee,
And han been watred at the Muses well:
The kindly dewe *drops* from the higher tree,
And wets the little plants that lowly dwell.
Spenser. Shepheard's Calendar. November.

Yet from the wound no *drop* of bloud there fell,
But wond'rous paine, that did the more enhaunce
His hauty courage to avengement fell:
Smart daunts not mightie harts, but makes them more to swell.
Id. Faerie Queene, book iv. can. 3.

——— But thou
Revisit'st not these eyes, that rowle in vain
To find thy piercing ray, and find no dawn;
So thick a *drop-serene* hath quencht their orbes,
Or dim suffusion veil'd.
Milton. Paradise Lost, book iii. l. 25.

Though thou abhorr'dst in vs our humane griefes,
Scorn'dst our braines flow, and those our *droplets*, which
From niggard nature fall; yet rich conceit
Taught thee to make vast Neptune weepe for aye
On thy low grave, on faults forgiuen.
Shakspeare. Timon of Athens, fol. 98.

And observe, that if your *droppers* be larger than, or even as large as, your stretcher, you will not be able to throw a good line; but a beginner should never use more than one fly.
Walton. Angler, part ii. ch. v. note.

——— As a thrifty wench scrapes kitchen stuff,
And barrelling the *droppings*, and the snuff
Of wasting candles, which in thirty year
Relicly kept perchance buys wedding cheer.
Donne. Satire 2.

Saffron will dissolue and expell grauell, and yeeld no small ease to them that make their water by *drop-meales*.
Holinshed. Description of England, ch. viii.

This humor [snow] therefore not falling forcibly all at once to drowne the root, ne yet washing away the earth from it (but distilling *drop-meale* a little at once in that proportion and measure as thirst requireth and calleth for it) nourisheth all things, as from teat or pap. *Holland. Pliny*, fol. 500.

Men. The bullet and *drop-shot* flew most impetuously from the fiery throat of the culverin.
Brewer. Lingua, act iv. sc. 1.

I must take notice here of our archbishop's care for a parish church in his province being in danger of *dropping* down for want of reparation.
Strype. Life of Archbishop Whitgift, Anno 1594.

——— That I grieve, 'tis true:
But 'tis a grief of fury; not despair!
And if a manly *drop* or two fall down,

It scalds along my cheeks, like the green wood
That sputt'ring in the flame works outward into tears.
Dryden. Cleomenes. The Spartan Hero, act i. sc. 1.

That which rises from the bottom of the still is but a vapour, and becomes not a *drop* till it settles upon the upper part of it.
South. Sermons, vol. xi. p. 7.

What crowds of these, impenitently bold,
In sounds and jingling syllables grown old,
Still run on poets, in a raging vein,
Even to the dregs and squeezings of the brain,
Strain out the last dull *droppings* of their sense,
And rhyme with all the rage of impotence.
Pope. Essay on Criticism.

I shall *drop* these subjects of mortality, with pointing out a single monument of inferior note.
Pennant. London, p. 104.

He concluded with a wish, that "whosoever shall attempt to hinder his union with Ajut might be buried without his bow, and that, in the land of souls, his scull might serve for no other use than to catch the *droppings* of the starry lamps."
Johnson. The Rambler, No. 186.

DRO'PSY, n.
DRO'PSIED,
DRO'PSICAL,
DRO'PSY-DROUTH,
DRO'PSY-FOLK,
DRO'PSY-LIPS.

Fr. *hydropsie*; It. *hydropsia*; Sp. *hydropesia*; Lat. *hydrops*; Gr. ὕδρωψ, (*ab aquoso aspectu*,) from ὕδωρ, water, and ὤψ, the aspect, *aspectus, vel etiam oculi.* Vossius.

And lo a man syk in the *dropesye* was bifore him.
Wiclif. Luke, ch. xiv.

The *dropsy* drowth, that Tantale in the flood
Endureth ay, all hopeless of reliefe.
Vncertaine Auctors. Hell Tormenteth, &c.

Of to moche drynkynge procedeth *dropsies*, wherwith the body, & oftē tymes the vysage, is swollen and defaced.
Sir Thomas Elyot. Governour, book iii. ch. xxi.

Like *dropsy-folk* still drink to be athirst.
Sidney. Arcadia, book .. p. 153.

Full of diseases was his carcasse blew,
And a drie *dropsie* through his flesh did flow;
Which by misdiet daily greater grew:
Such one was Gluttony, the second of the crew.
Spenser. Faerie Queene, book i. can. 4.

Those puffing lungs, these teeth, those *dropsy-lips*.
Brewer. Lingua, act i. sc. 1.

Virgil and Horace, if inspir'd by thee
Had writ but lewd and pagan poetry;
Dull *dropsied* lines, or else as dry
And raging as a fever.
Brome. Political Songs against corrupted Sack.

The *dropsy*, by indulgence nurs'd,
Pursues us with increasing thirst,
Till art expels the cause, and drains
The wat'ry langour from our veins.
Francis. Horace. Ode 2. book ii.

Atticus, weary of his life as well as his physicians, by long and cruel pains of *dropsical* gout, and despairing of any cure, resolved by degrees to starve himself to death; and went so far, that the physicians found he had ended his disease instead of his life, and told him, that to be well, there would need nothing but only resolve to live.
Sir William Temple. Of the Cure of the Gout.

Skies such as these let every mortal shun
Who dreads the *dropsy*, palsy, or the gout.
Armstrong. The Art of Preserving Health, book i.

Laguerre towards his latter end grew *dropsical* and inactive.
Walpole. Anecdotes of Painting, vol. iv. p. 11.

DROSERA, in *Botany*, a genus of the class *Pentandria*, order *Pentagynia*. Generic character: calyx five-cleft corolla, petals five; filaments awl-shaped, as long as the calyx; capsule one-celled, three or five-valved; seeds many, rough.

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Persoon describes twelve species, natives of both hemispheres; they grow in wet bogs. *D. rotundifolia, D. longifolia,* and *D. Anglica,* are natives of England; the plants are known by the name of the Sun-dew. This name is derived from the beautiful appearance of the leaves, which are fringed with hairs supporting small pellucid globules; they seem covered with dew in the hottest sunshine. The leaves of the *Drosera* have the same irritable properties as those of the *Dionæa Muscipula,* closing suddenly on small flies. Withering, *Br. Pl.*

DROSS, DRO'SSY, DRO'SSINESS. } A. S. *dross. Sordes, fæx,* filth, dregs, lees, dross. Somner. The past participle of Goth. *drius-an;* A. S. *dreosan, dejicere, precipitare,* to cast down, to precipitate. Tooke.

That which falls, sinks, precipitates, or is cast down; which falls or separates, *sc.* from purer substances; metaphorically, any foul or worthless refuse; foulness, impurity.

And therfore shal I laye my hande vpon thee, and burne out thy *drosse* frō the finest and purest, and put oute all the leade.
Bible, Anno 1551. *Esay,* ch. i.

The churn milke which remaineth of the butter, they let alone till it be as sowre as possibly it may be, then they boile it and in boyling it, it is turned all into curdes, which curds they drie in the sun, making them as hard as the *drosse* of iron.
Hakluyt. Voyages, &c. The Tartars, vol. i. fol. 91.

Some scum'd the *drosse* that from the metall came;
Some stir'd the molton owre with ladles great;
And euery one did swink, and euery one did sweat.
Spenser. Faerie Queene, book ii. can. 7.

And all that pompe to which proud minds aspire
By name of honour, and so much desire,
Seems to them basenesse, and all riches *drosse,*
And all mirth sadnes, and all lucre losse.
Id. An Hymne of Heauenlie Beautie.

So doth the fire the *drossy* gold refine.
Davies. The Immortality of the Soul.

What doth the naturalist, but only busie himself in digging a little *drossy* knowledge, out of the entrails of the earth?
Hopkins. Sermons, fol. 716.

This raging fire which through the mass does move,
Shall purge my *dross,* and shall refine my love.
Dryden. The Conquest of Granada, act iii.

"I know, O Lord [says the Psalmist] that thy judgments are right, and that thou in faithfulness hast afflicted me;" the furnace of affliction being meant but to refine us from our earthly *drossiness,* and soften us for the impression of God's own stamp and image. *Boyle. Seraphic Love.*

Great skill have they in palmistry, and more
To conjure clean away the gold they touch,
Conveying worthless *dross* into its place;
Loud when they beg, dumb only when they steal.
Cowper. The Task, book i.

The supreme authority gives a fictitious and arbitrary value to coin, which is therefore not current alike in all times and in all places; but the real value remains invariable, and the provident man who gets rid as fast as he can of this *drossy* piece, hoards up the good silver.
Bolingbroke. Works, vol. i. p. 160. *Reflections upon Exile.*

DROSSELL, see DRAZEL.

DROVE, see DRIVE.

DROUGTH, DROU'GHTY. } A. S. *drug-oth.* It was formerly written, *dryeth, dryth,* and *drith.* See under DRY. *Drought* is that which *drieth,* the third person singular of *dryg-an, drug-an, arescere.* Tooke, ii. 413. Wallis says, Dry, *siccus, drowth, droughth, dry'th, siccitas.*—It is improperly written *drought.*

That which *drieth* or parcheth; dryness; thirst.

Right as fishes in flod. wenne hem faileb water
Deyen for *dreuthe.*
Piers Ploukman. Vision, p. 83.

After great *drought,* there commeth a raine.
Chaucer. Certain Balades, fol. 341.

Whanne that April with his shoures soto
The *droughte* of March hath perced to the rote.
Id. The Prologue, vol. ii.

All the whole armie laye in an open plaine ground, without coverture very nere the citee by reason whereof, thei wer sore cūbered with bete and *drought.*
Hall. Henry VIII. The nineteenth Yere.

At which thing one of hys chambrelaynes meruaylynge, requyred the cause of hys *drouth.* To whome he answered merely saiyng, I haue thys nyght bene in the middest of Spayne, which is a hote region, & that iourney maketh me so *drie,* & if thou haddest bene vnder that hote clymate, thou wouldest haue bene *dryer* then I. *Id. Henry VII. The seventeenth Yere.*

Let streaming floods their hasty courses stay,
And parching *drouth dry* vp the crystall wells.
Spenser. Daphnaida.

Another ill accident is, *drouth,* at the spindling of the corn; which with us is rare; but in hotter countries common.
Bacon. Natural History, Cent. vii. sec. 669.

——————— Till, lo! at last,
Nature, whose power he had so long surpass'd,
Would yield no more, but to him stronger foes,
Drought, faintness, and fierce hunger, did oppose.
Cowley. On the Government of Oliver Cromwell.

Oh! can the clouds weep over thy decay,
Yet not one drop fall from thy *droughty* eyes?
Drayton. The Barons' Wars, book ii.

So in a *drought* the thirsty creatures cry,
And gape upon the gather'd clouds for rain,
And first the martlet meets it in the sky,
And, with wet wings, joys all the feather'd train.
Dryden. Annus Mirabilis, v. 110.

"Madam," says he, "an't please your grace
I'm going to a *droughty* place;
And if I an't too bold, pray charge her,
The *drought* I have be somewhat larger."
King. Orpheus and Eurydice.

This vine growing on dry hills, in the woods where no water is to be met with, its trunk if cut into pieces two or three yards long, and held by the other end to the mouth, affords so plentifully a limpid, innocent, and refreshing water, or sap, as gives new life to the *droughty* traveller or hunter.
Dr. Sloane, in Derham. Physico-Theology, book x. note 27.

Then comes the feverish fiend, with fiery eyes,
Whom *drowth,* convulsions, and whom death surround,
Fatal attendants! if some subtle slave
(Such, Obia-men are styl'd) do not engage
To save the wretch by antidote or spell.
Granger. The Sugar Cane, book iv. l. 377.

He turneth the wilderness into a lake of water,
And the land of *drought* into springs of waters.
Bishop Horsley. Translation. Psalm 107. vol. ii. p. 121.

DROVY, in Chaucer, says Lye, is filthy, muddy. A. S. *drof, drofi,* from *dræf-an,* to disturb.

He is like to an hors that seketh rather to drink *drovy* or troubled water, than to drink of the cleare well.
Chaucer. The Persones Tale, vol. ii. p. 358.

DROWN, DRO'WNER, DRO'WNING. } See DRENCH. A. S. *drenc-ian; drunenian, mergere.* To sink, plunge or depress; to merge, to immerge; to overflow, to deluge, to overwhelm; and more generally, to overpower.

Emphatically, to *drown*, is to sink or remain sunk under water till dead. Met.

To sink or remain sunk, immersed, plunged, overwhelmed, *sc.* in any pursuit or occupation.

But whosoeuer offend one of these lytel ons, whiche beleue in me, it were better for hym that a mylstone were hanged about his necke, and that he were *drowned* [Wiclif, *drenchid*] in the depth of the sea. *Bible, Anno* 1551. *Matthew*, ch. xviii.

Who is he, that shall plucke and withdraw vs awaye from louing them [God and Christ] againe, which so tenderly loue vs? Shall any storm of worldly aduersitie do it? Shall iooparly of *drowneyng*, or any like peril chauneyng after lyke sort?
Udall. Romaines, ch. viii.

The nourse of dyse and cardes, is werisome idlenesse, enemy of virtue, *drowner* of youthe. *Ascham. Toxophilus.*

And makes a covenant never to destroy
The earth again by flood, nor let the sea
Surpass his bounds, nor rain to *drown* the world
With man therein or beast.
Milton. Paradise Lost, book xi. l. 894.

——That wilde rout that tore the Thracian bard
In Rhodope, where woods and rocks had eares
To rapture, till the savage clamor *drown'd*
Both harp and voice; nor could the Muse defend
Her son. *Id. Ib.* book vii. l. 36.

He hath promised us those weapons whereby we may withstand the torrent of wickedness in the world, with far greater success than the old Gauls were wont to do in the inundations of their country, whose custom was to be *drowned* with their arms in their hands. *Stillingfleet. Sermon* 2. vol. i.

Every draught to him that has quencht his thirst is but a farther quenching of nature; a provision for rheum and diseases, a *drowning* of the quickness and activity of the spirits.
South. Sermon 1. vol. i.

——————— Eager he catches hold
Of what comes next to hand, and grasps it hard,
Just like a creature *drowning*.
Blair. The Grave.

DROWSE, *v.* Dro'wsy, Dro'wsihead, Dro'wsy-headed, Dro'wsily, Dro'wsiness. } Dutch, *droosen, dormitare*; perhaps from the Gothic, *driusan*; A. S. *dreosan*, to fall, to drop or droop, *sc.* the head. Thus, in the description of Morpheus:

"He rais'd his tardy head, which sunk again,
And sinking, on his bosom, knocked his chin."
Dryden. Ovid. Metamorphoses, book xi.

To nod in slumber; to slumber, to lull to slumber, to yield or give way to sleepiness, to heavy slumber; to be or cause to be sluggish, heavy, lazy, dull, lethargic.

The dreadfull night with darkesomenesse,
Had ouerspread the light,
And sluggish sleepe with *drowsynesse*
Had ouerprest our might.
Gascoigne. Good Morrow.

Their enemies had no harte to set vpon the, whiles they were drowned in this excesse of banqueting, dronkenship, and *drowsinesse*, but were as muche afraid of their dronken noise, as if they had hard theire crie encountering with them in battaile.
Brende. Quintus Curtius, book viii. fol. 236.

For albeit his comming vnto his Apostles at that point, dyd not so thoroughly awake them, but that eyther they were stil so heavy, so *drowsy*, so amased, that scantly could they holde vppe theyr heades and loke on him.
Sir Thomas More. Workes, fol. 1365. *A Treatyce vppon the Passion of Christ.*

This deuise was then accounted a fantasticall imagination, and a *drowsy* dreame.
Hakluyt. Voyage, &c. Western Planting, vol. iii. fol. 167.

We sleep and *drowse*, and suffer our precious minutes to run and waste away doing nothing to any good purpose, till the night is shutting in, till the night of darkness come upon us.
Hopkins. Sermons, fol. 605.

——————— All thir shape
Spangl'd with eyes more numerous than those
Of Argus, and more wake than to *drowse*,
Charm'd with Arcadian pipe, the pastoral reed
Of Hermes, or his opiate rod.
Milton. Paradise Lost, book xi. l. 131.

——————— There gentle sleep
First found me, and with soft oppression seis'd
My *drowsed* sense. *Id. Ib.* book viii. l. 289.

Sir Guyon, mindfull of his vow yplight,
Vprose from *drowsie* couch, and him addrest
Vnto the journey which he had behight.
Spenser. Faerie Queene, book ii. can. 3.

Now when the rosy-fing'red Morning faire,
Weary of aged Tithon's saffron bed,
Had spred her purple robe through deawy aire,
And the high hills Titan discouered,
The royall virgin shooke off *drowsy-hed*.
Id. Ib. book i. can. 2.

The appetite of sleeping is as unsatiable as any of the rest, if a man do give himself unto it; as Solomon also observeth: who so elegantly characterizeth the *drowsy-headed* sluggards that no character in Theophrastus is more graphically described.
Fotherby. Atheism, p. 200.

——————— The sun to day rides *drowsily*,
To-morrow 'twill put on a look more fair;
Laughter and groaning do alternately
Return, and tears sport's nearest neighbours are.
Cowley. Ode 6. *On the Uncertainty of Fortune.*

Wake, our mirth begins to die:
Quicken it with tunes and wine:
Rise your notes, you're out: fie, fie,
This *drowsinesse* is an ill signe.
Ben Jonson. From the Poetaster, song 5.

A pleasing land of *drowsy-head* it was,
Of dreams that wave before the half-shut eye;
And of gay castles in the clouds that pass,
For ever flushing round a summer sky.
Thomson. The Castle of Indolence, can. 1.

Which expressions import a most constant and careful attendance upon this duty: that we do not make it a παρέργον, or by-business in our life, (a matter of small consideration or indifference, of curiosity, of chaunce,) to be transacted *drowsily* or faintly, with a desultorious and slight endeavour, by fits, as the humour taketh us. *Barrow. Sermon* 6. vol. i.

What reason is there to make us watchful, both against our spiritual enemies, and our own *drowsiness*, lest security steal upon us without observation? for our hearts are as ready to sin as Satan is to tempt.
Bates. Works, vol. ii. p. 123. *The Sure Trial of Uprightness.*

Near the Cimmerians, in his dark abode
Deep in a cavern dwells the *drowsy* God;
Whose gloomy mansion nor the rising sun,
Nor setting, visits, nor the lightsome moon.
Dryden. Ovid. Metamorphoses, book xi. *The House of Sleep.*

Above is perpetual gloom; the sun is not seen, nor the breeze felt; the air stagnates, and pestilential vapours diffuse *drowsiness*, lassitude, and anxiety. *The Adventurer*, No. 61.

DRUB, *v.* Drub, *n.* Dru'bbing. } Swe. *drubba, ferire, confligere*, to beat, to strike or dash against. Ger. *treff-en*, which Wachter thinks may be from the A. S. *torf-ian*, to throw, *sc. feriendi causa*, for the sake or purpose of *striking*.

To beat, to give a good beating or flogging; to give or inflict blows.

Drubbing, the *n.* is common in vulgar speech.

He that is valiant, and dares fight,
Though *drubb'd*, can lose no honour by't.
Butler. Hudibras, part i. can. 3.

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The blows and *drubs* I have receiv'd
Have bruis'd my body, and bereav'd
My limbs of strength.
Butler. Hudibras, part i. can. 2.

And one of those he'ad seen, and felt
The *drubs* he had so freely dealt.
Id. Ib. part iii. can. 2.

Calish, being a passionate man, gave Alcheic one day a sound *drubbing*. *Hume. Essays*, vol. ii. p. 362. *A Dialogue.*

Their case seems now like that of some poor wretch under the correction of a merciless bully, who, after having been kicked and despised by all the world besides, is sure to return with interest the *drubbings* he receives, upon that unhappy creature whom he has had the luck to get the better of.
Middleton. A true Account of the present State of Trinity College.

DRUDGE, *v.*
DRUDGE, *n.*
DRU'DGERY,
DRUDGE-LIKE,
DRU'DGERY-WORK,
DRU'DGING, *n.*
DRU'DGINGLY.

Drudge, (*droog*, *druge*,) the past tense and past participle of *dreogan*, *ge-dreog-an*, *agere*, *tolerare*, *pati*, *sufferre*, (Tooke,) to act, to labour, to be patient, to suffer or undergo.

The first folio of Shakspeare, (*Timon of Athens*,) has *drugges*, which the Commentators think an error for *drudges*; Junius considers *drugge*, quoted from Chaucer, under the word *drag*, (q. v.) and *drudge*, to be closely allied. Baret says, "A *drudge* or *drivell*; a seruaunt that serveth in vile offices or things, a kitchen slave." The verb is formed upon the noun;

To do as a *drudge* does; to labour hardly, to work laboriously in mean or servile offices; to suffer or undergo or endure continued labour or employment, constant weariness or fatigue.

I toke in hide to trāslate thē at such seldome leasures as I possiblie could frō mine other prophane trauailes incidēt to my *drudging* vocaciō spare, and now at last haue finished thē.
Udall. Prologue to Ephesians.

They added besides, that suche mariners as caried ye merchauntes, and the *drudges* of tharmye, through couetousnes of the gold, which had been reported vnto them, landed in the ilande, and were neuer seene after.
Brende. Quintus Curtius, book x. fol. 287.

Nature is not master of that consummate art and wisdom according to which it acts, but only a servant to it, and a *drudging* executioner of the dictates of it.
Cudworth. Intellectual System, fol. 156.

Hadst thou like vs, from our first swath, proceeded
The sweet degrees that this briefe world affords,
To such as may the passive *drugges* [drudges] of it
Freely commandst; [command] thou would'st have plung'd thyself
In generall riot.
Shakspeare. Timon of Athens, fol. 92.

And though she be some dunghill *drudge* at home,
Yet can he her resign some refuse room
Amidst the well known stars: or if not there,
Sure will he saint her in his Kalendere.
Hall. Satire 7. book i.

In black Egyptian slavery we lie;
And sweat and toil in the vile *drudgery*,
Of tyrant sin.
Cowley. The Plagues of Egypt.

There is no life happy but that which is spent in continuall *drudging* for edification.
Hall. Cont. vol. ii. fol. 94. *The Faithful Canaanite.*

In the judgment of the writer *De Mundo*, it is not so decorous in respect of God neither, that he should αὐτουργεῖν ἅπαντα, set his own hand, as it were, to every work, and immediately do all the meanest and triflingest things himself *drudgingly*, without making use of any inferior or subordinate instruments.
Cudworth. Intellectual System, fol. 149.

They that govern most make least noise. You see when they row in a barge, they that do *drudgery-work*, flash, and puff, and sweat; but he that governs, sits quietly at the stern, and scarce is seen to stir.
Selden. Table Talk, p. 91. *Power, State.*

Hence worldlings so much studie wealth
That they forget the vse,
And, *drudges-like*, press out the grapes,
Not drinking of the iuse.
Warner. Albion's England, book ix. ch. xlvi.

To follow nature is by rule to write,
She led the way, and taught the Stagirite.
From her the critic's taste, the poet's fire,
Both *drudge* in vain till she from heaven inspire.
Somervile. To Allan Ramsay.

The godlike Theseus never was thy parent.
No, 'twas some monthly Cappadocian *drudge*
Obedient to the scourge, and beaten to her arms,
Begot thee, traitor, on the chaste Camilla.
Smith. Phædra and Hippolitus, act iii.

——————— So all the vain
And weak productions of man's wit,
That aim at purposes unfit,
Require more *drudgery*, and worse
Than those of strong and lively force.
Butler. Satire on the Weakness and Misery of Man.

All that I gain is but a threadbare coat,
And that with utmost pains and *drudging* got.
Dryden. Juvenal. Satire 9.

But now I can mount in the sun-beams I play,
While you must, for ever, *drudge* on in your way.
Cunningham. Pomona. A Pastoral.

A creative imagination disdains the mean offices of digging for a foundation, of removing rubbish, carrying materials: leaving these servile employments to the *drudges* in science, it plans a design, and raises a fabric.
Reid. Inquiry, ch. i. sec. 2.

Nor is it less likely that our vices may debase us to the servile condition of inferior animals, in whose forms we may be severely punished for the injuries we have done to mankind when amongst them, and be obliged in some measure to repair them, by performing the *drudgeries* tyrannically imposed upon us for their service. *Jenyns. Origin of Evil*, let. 4.

DRUERIE, "Fr. *druerie*, that is to say, amitie." Menage. With the Italians, says Du Cange, *druderia* is *jocus amatorius*. The Low Lat. *drudaria*, *amicitia*. *Drudi*, *amici*; from the Ger. *treue*, *fides*; Dutch, *drut*, *drugt*, *fidelis*. Mr. Tyrwhit interprets it, "courtship gallantry." Ritson adds, illicit love.

Wymmen ne kepte of no knygt as in *drurye*,
Bote he were in armys wel yprowed, & atte teste þrye.
R. Gloucester, p. 191.

Hit is as der worth a *drurye*, as dere God himselve.
Piers Ploughman. Vision, p. 17.

And saith, that for no *druerie*
He woll not leue his sluggardie.
Gower. Conf. Am. book iv. fol. 78.

That sommc men clepen sorcerie,
Whiche for to winne his *drewrie*,
With many a circumstance he veeth,
There is no point, whiche he refuseth.
Id. Ib. book vi. fol. 135.

Of battaile and of chevalrie,
Of ladies love and *druerie*
Anon I wol you tell.
Chaucer. The Rime of Sire Thopas, v. 13823

Syr, hydyr I com for swych a thyng,
To skere Launfal the knyght,
That he never, yn no folye
Besofte the quene of no *drurye*,
By dayes ne be nyght.
Ritson. Launfal, l. 995.

DRUG, *v.*
DRUG, *n.*
DRU'GGER,
DRU'GGIST,
DRU'GSTER,
DRUG-DAMNED,
DRUG-SELLER,
DRUG-TONGUE.

Fr. *drogue*; It. and Sp. *droga*; D. *droog-berrie*; D. *drogen, siccare. Drug*, the noun, Tooke says, is the past participle of the A. S. verb, *dryg-an, drug-an*, to dry. A name, he adds, common to all Europe, and which means *dryed*, (*subaud.* herbs, roots, plants, &c.) When we say any thing is a mere *drug*, we mean *dryed up*; that is worthless. Tooke, ii. 414. To *drug*, the verb, is formed upon the noun;

To give or supply *drugs*; any thing having qualities or producing effects similar to those of *drugs*.

Chaucer once writes *Dragg*.

> Lyf leyvede [believed] þat leche craft. lette sholde elde,
> And to dryve away deþ. with dayes [diets and] *dragges*.
> *Piers Ploughman. Vision*, p. 401.

> Full redy hadde he his apothecaries
> To send him *dragges*, and his lettuaries,
> For eche of hem made other for to winne.
> *Chaucer. The Prologue*, v. 428.

Withoute blame to be gioen to the physytians, sauynge onely, that some of them [he] not diligent inough in beholdynge their *drouges* or ingredience at all tymes dispensid and tried.
Sir Thomas Elyot. The Castel of Helth. Preface.

> ——— I haue *drugg'd* their possets,
> That death and nature doe contend about them
> Whether they liue or dye.
> *Shakspeare. Macbeth*, fol. 136.

> ——— Oft they assayd,
> Hunger and thirst constraining, *drug'd* as oft,
> With hatefullest disrealish writh'd thir jaws
> With soot and cinders fill'd.
> *Milton. Paradise Lost*, book x. l. 568.

> ——— Others take
> *Drugs* to procure a heavy sleep, that so
> They may insensibly receive the means
> That casts them on an everlasting slumber.
> *Massinger. The Renegado*, act v. sc. 3.

Fraternities and companies, I approve of as merchants' bursces, colledges of *druggers*, physicians, musicians, &c.
Burton. Democritus to the Reader, fol. 63.

> ——— He was once a creature
> It may be, of God's making, but long since
> He is turn'd to a *druggist's* shop, the spring and fall
> Hold all the year with him: that he lives, he owes
> To art, not nature; she has given him o'er.
> *Massinger. The Picture*, act iv. sc. 2.

> ——— My husband's hand?
> That *drug-damn'd* Italy hath out-craftied him,
> And hee's at some hard point.
> *Shakspeare. Cymbeline*, fol. 382.

The church, saith he, [St. Chrysostome] is no barber's or *drug-seller's* shop, nor any other crafts-man's or merchant's work-house or warehouse in the market-place; but the place of angels, the place of archangels, the palace of God, heaven itself.
Mede. Works. On Texts of Scripture, book ii. fol. 439.

> But Pedant's motley tongue, souldiers bombast,
> Mountebank's *drug-tongue*, nor the terms of law,
> Are strong enough preparatives to draw
> Me to hear this. *Donne. Satire* 4.

> Then I could rest as still as those
> Whom he has *drugg'd* to sure repose.
> *Fenton. A Letter to the Knight of the Sable Shield.*

> Fletcher's despis'd, your Jonson's out of fashion,
> And wit the only *drug* in all the nation.
> *Dryden. Epilogue* 23. *Spoken at the acting of the Silent Woman.*

As a man never pleads better than where his own personal interest is concerned, he exhibited to the court with great eloquence, that this new corporation of *druggists* had inflamed the bills of mortality and puzzled the College of Physicians with diseases for which they neither knew a name or cure.
Tatler, No. 131.

In the other place stating the several orders of their citizens, they place their ministers after their apothecaries; that is, the physician of the soul after the *drugster* of the body; a fit practice for those, who, if they were to rank things as well as persons, would place their religion after their trade.
South. Sermon 4. vol. i.

> But O th' important budget! usher'd in
> With such heart-shaking music, who can say
> What are its tidings? have our troops awak'd?
> Or do they still, as if with opium *drugg'd*,
> Snore to the murmurs of th' Atlantic wave?
> *Cowper. The Task*, book iv.

Mouffell adds, that Bucklersbury being replete with physic, *drugs*, and spicery, and being perfumed, in the time of the plague with the pounding of spices, melting of gum, and making perfumes for others, escaped that great plague whereof such multitudes died, that scarcely any house was left unvisited.
Pennant. London, p. 576.

In the time of Queen Elizabeth this street was inhabited by chemists, *druggists*, and apothecaries. *Id. Ib.*

DRUGGET, a slight stuff sometimes made of wool, sometimes half of wool and half of thread, corded or plain, generally the last.

DRUID,
DRU'IDICAL,
DRU'IDISM,
DRU'IVSH.

Lye, and others, think is the British *Deruidhon*, q. d. *persapientes*, very wise men; Wachter,—(who states copiously the various etymologies that have been proposed) from British *Derw*, an oak, and *udd*, a lord or master; Skinner,—that the *Druids* were not so called by themselves, but that the name was given to them by the Greek settlers at Marseilles, *propter* quercuum *cultum*, from the Gr. δρῦς, an oak. See the Quotation from Pliny; the word *dry* in Somner; Selden's *Illustrations of Drayton*, song 9; and HISTORY, ch. xxii. Du Cange (in v. *Arbor*) remarks, that long after the introduction of the Christian Religion, the worship of trees and groves so flourished in Africa, Germany, Italy, Gaul, and other provinces, that it cost Kings and Popes much trouble to root it out.

The *Druidæ* (for so they call their divinours, wise men, and the state of their clergie) esteeme nothing more sacred in the world than misselto, and the tree whereupon it breedeth, so it be on oke. Now this you must take by the way, these priests or clergie men chose of purpose such groves for their divine service, as stood only upon okes; nay they solemnize no sacrifice, nor perform any sacred ceremonies without branches and leaves thereof, so as they may seem well enough to be named thereupon *Dryidæ* in Greeke, which signifieth as much as the *oke-priests*. [*Ut inde appellati quoque interpretatione Græca possint* Druides *videri.*]
Holland. Plinie, vol. i. fol. 497.

The *Druides* are occupied about holy things: they haue the dooing of publicke and priuate sacrifices, and do interprete and discusse matters of religion. *Goldinge. Cæsar*, book vi.

In all places, where the *Druiysh* religion was frequented, such was the estimation of the preests of this profession, that there was little or nothing doone without their skillful aduise.
Holinshed. Description of Britaine, ch. ix.

> You, of your ancient princes, have retriev'd
> More than the ages know in which they liv'd;
> Explain'd their customs and their rights anew,
> Better than all their *Druids* ever knew.
> *Waller. To a Person of Honour.*

> In yonder grave a *Druid* lies
> Where slowly winds the stealing wave
> The year's best sweets shall duteous rise,
> To deck its poet's sylvan grave.
> *Collins. On the Death of Mr. Thomson.*

There was a class of the *Druids*, whom they called Bards, who delivered in songs (their only history) the exploits of their heroes; and who composed those verses, which contained the secrets of *druidical* discipline, their principles of natural and moral philosophy, their astronomy, and the mystical rites of their religion. *Burke. An Abridgement of English History.*

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But still the great and capital objects of their [the Saxons] worship were taken from *Druidism;* trees, stones, the elements, and the heavenly bodies.
Burke. An Abridgement of English History, book ii. ch. i.

DRUM, *v.*
DRUM, *n.*
DRU'MMER,
DRU'MMING,
DRU'MBLE,
DRU'MBLER,
DRUM-HEAD,
DRUM-HOLE,
DRUM-MAJOR,
DRUM-STICK,
DRUM-WINE.

Dutch and Ger. *trommelen, pulsare tympanum*; Ger. *trommen, sonare, susurrare.* In A. S. *dryminga,* is a soft or murmuring noise. Skinner thinks *a sono fictum.* Wachter allows *trommen,* to be formed from the sound; but *trommel* he derives from the Gr. δέρμα, *pellis,* a skin or hide, because made of calf's *skin.* Skinner is probably right.

To beat a *drum;* to have or cause the action or sound of a *drum;* to emit a humming, droning, sullen, murmuring sound or noise.

For particular applications of the word, see the Examples from Ray, and Paley, and Smollet.

Drum-wine, in the citation below from Massinger, Mr. Gifford says, may be such bad wine as is disposed of by sutlers at the *drum*-head; or such as was found at auctions or *outcries,* to which people at that time were summoned by beat of *drum,*—unless, indeed, (which he considers to be more probable) Dodsley's reading, "*stum* wine," be correct.

Drumble appears to be merely the diminutive; and in Shakspeare, to be applied not to a *droning* noise, but to a *droning,* loitering action; in Scotch, *drumby* is droning, dull, sullen, lowering, gloomy; and thus also dark, thick, and muddy.

The *drummes* crie dub a dub, the braying trumpets blow,
The whistling fifes are seldom herd, these sounds do drowne thē so.
Gascoigne. Flowers.

Which came running to hinder my passage, supposing that we had bene other people, for we caried with vs a fifer, & a *drummer,* and I was clad in other apparell then I went in before, when they saw me first of all.
Hakluyt. Voyages, &c. Ferdinando Alarchon, vol. iii. fol. 437.

That for hys dyntis wox hys fais agast,
As for the ferefull *drumly* thunderis blast.
G. Douglas. Eneados, book x.

She was immediatly assaulted by diuers English pinasses, boyes, and *drumblers.*
Hakluyt. Voyages, &c. The Spanish Armada, vol. i. fol. 601.

His *drumming* heart cheers up his burning eye.
Shakspeare. The Rape of Lucrece.

At the end of this hole is a membrane, fastened to a round bony limb, and stretched like the head of a *drum,* and, therefore, by anatomists called also tympanum, to receive the impulse of the sound, and to vibrate or quaver according to its reciprocal motions or vibrations. *Ray. On the Creation*, part ii.

In *drums,* the closeness round about, that preserveth the sound from dispersing, maketh the noise come forth at the *drum-hole,* far more loud, and strong, than if you should strike upon the like skin, extended in the open air.
Bacon. Natural History, Cent. ii. sec. 142.

A parley was concluded, and a *drummer* dispatched twice to the enemy before they would take notice of it.
State Trials. Charles I. Anno 1643. *Trial of Colonel Fiennes.*

Hark, hark; what *drummings* yonder! I'll lay my life they are come to present the show I spake of.
Brewer. Lingua, act ii. sc. 4.

CLORIS. Violins, strike up aloud,
Ply the gittern, scour the crowd,
Let the nimble hand belabour
The whistling pipe, and *drumbling* tabor.
Drayton. The Muses' Elysium, Nymphal 8.

M. FORD. What, John, Robert, John; go, take vp these clothes heere, quickly: wher's the cowle-staffe? Looke how you *drumble?* *Shakspeare. Merry Wives of Windsor*, fol. 50.

He was slaine and all his companie, there being but one man the *drumslager* le t aline, who by swiftnesse of his foote escaped.
Holinshed. Ireland, vol. vi. p. 447. *Anno* 1580.

Item, a collar of good large fat brawn
Serv'd for a *drum,* waited upon by two
Fair long black-puddings, lying by for *drumsticks.*
Cartwright. The Ordinary, act ii. sc. 1.

Gape round about me, and yet not find a chapman
That in courtesy will bid a chop of mutton,
Or a pint of *drum-wine* for me.
Massinger. The City Madam, act iii. sc. 1.

So strains of a peculiar nature being expected from him [Vane] to prevent that, *drummers* were placed under the scaffold, who as soon as he began to speak of the public, upon a sign given, struck up with their *drums.*
Burnet. Own Times, Anno 1661.

The *drum-stick* falling upon the *drum* makes a percussion of the air, and puts that flim body into an undulating motion.
Boyle. Works, vol. iii. p. 25. *An Excursion on Physical Qualities.*

He would invite me to the garden by *drumming* upon my knee, and by a look of such expression as it was not possible to misinterpret. *Cowper. Treatment of his Hares.*

This is a riotous assembly of fashionable people of both sexes, at a private house, consisting of some hundreds; not unaptly styled a *drum,* from the noise and emptiness of the entertainment.
Smollet. Advice, a Satyr, note 7.

It bears an obvious resemblance to the pelt or head of a *drum,* from which it takes its name.
Paley. Natural Theology, ch. iii.

It resembles also a *drum-head* in this principal property, that its use depends upon its tension. *Id. Ib.*

There are also *drum-major,* rout, tempest, and hurricane, differing only in degrees of multitude and uproar, as the significant name of each declares. *Smollet. Advice, a Satyr*, note 7.

When a tune is accompanied with the *drum* or with a dance, we hear the rhythm in the sound of the feet, or of the *drumsticks.* *Beattie. Moral Science*, part i. ch. i. sec. 9.

The Hebrew תֹּף, which the Septuagint Translators of the Bible have rendered τύμπανον, and which in our English version is interpreted by *timbrel,* is more probably the *tambourine* than the DRUM, of which instrument, however, it may be considered the parent. In most of the passages in which the sex of the performers can be determined, it is played by women, to whom the Drum would seem but ill accommodated. Thus, it is Miriam who "takes it in her hand" after the destruction of the host of Pharaoh, "and all the women went out with her with *timbrels* and with dances." (*Exod.* xv. 20.) In like manner, the daughter of Jephtah meets her unhappy father after his ill-omened victory. (*Judges,* xi. 34.) In the LXVIIIth *Psalm* they are "the damsels who are playing upon the *timbrels:*" and even in two other places (2 *Sam.* vi. 5, and 1 *Chron.* xiii. 8) wherein the *timbrels* are mentioned among the instruments, first on which "David and all the house of Israel played before the Lord," and secondly, on which "David and all Israel played before God with all their might," there is no ground for disbelieving that women formed part of the musical band. Kircher, in his *Musurgia Universalis,* describes the *Toph,* (of which he gives an engraving,) as beaten by a rod, and resembling a kettle Drum.

The βυρσότονον κύκλωμα, the invention of which Euripides attributes to the Corybantes (*Bacchæ,* 124,) may also be considered as a tambourine; for the Drum would be but an unbecoming instrument, whether borne by the Graces or the Muses, to whom, in another place, the Tragedian assigns the τύμπανα in company with the cymbals.

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βᾶτε σεμναὶ Χάριτες,
ἵνα τὰν περὶ παρθένῳ
Δηοῦς θυμωσαμένᾳ
λύπαν ἀλλάξαιτ' ἀλαλᾷ,
Μοῦσαί θ' ὕμνοισι χορῶν
χαλκοῦ δ' ἀνδὰν χθονίαν
τύμπανα λάβετε βυρσοτενῆ.
Helena, 1346.

The Romans derived these instruments, *Syri gentilia tympana*, from the East. Burney, (*Hist. of Music*, i. 116,) is inclined to think that the Drum was entirely unknown to the Ancients, although he admits that the absence of any representation of it in sculpture is scarcely conclusive of its non-existence, since the artists might reject it on account of the inconvenience of its form. The kettle Drum evidently was used in the time of Pliny, who describes hemispherical pearls as resembling those instruments, *quibus una tantum facies, ut ab eâ rotunditas, aversis planities ob id* Tympania *nominantur*, (ix. 54;) and Isidorus, who flourished in the Vth century, as plainly mentions the long Drum: Symphonia *vulgo appellatur lignum cavum, ex utrâque parte pelle extensâ; quam virgulis hinc et inde musici feriunt. Fitque in eâ gravis et acuti suavissimus cantus*, (ii. 12.)

European Drums were most probably introduced from the East during the Crusades.

The Eastern Drums, says Niebuhr, (*Reisebeschreibung*, i. 180,) are of various forms and sizes. 1. The first is the large Turkish Drum, called *Tabbel*, (*Tabl*, pronounced *davul* by the illiterate Turks, is an Arabic term; and probably Niebuhr calls the Drum Turkish because he saw it used by the Turkish troops at Cairo.) It is held in a horizontal position, and beaten on one end with a stick properly cut for that purpose, on the other with a small bundle of loose switches. It is not merely an instrument of military music, but is used at Cáhirah (Caïro) in marriage processions. 2. The next is the *Deff*, which is a broad wooden hoop, covered on one side with a stretched skin. In the rim there are generally thin discs of metal, which make a little rattle when the Drum is held up in the air with one hand, and struck with the fingers of the other. Scarcely any musical instrument is used in Turkey so much as this; for when the women dance or sing in the Harem, they always beat time on this Drum. (This is evidently our tambourine, sometimes called *Tablah*, (i. e. dish,) by the Arabs, and *deff* or *dáyireh* by the Persians.) (See Sir William Ouseley's *Travels*, iii. 552.) 3. Another small Drum, (in the shape of a basin,) made of wood or copper, (and marked Q in Niebuhr's Pl. 26.) 4. A larger Drum of the same shape, attached to the end of a cylindrical handle, by which it is held under one arm, while it is struck with the other. It is usually made of earthenware, and called *durbekké* (*turbeleh?*) 5. The most singular of the Asiatic Drums, however, is a small one used by the beggars in Yemen, (Arabia Felix,) which may be called a self-drumming Drum. It is held by a handle fixed in the middle, (see Niebuhr's fig. Pl. 26, S,) and when whirled round is struck by two balls attached by strings to the opposite sides of the cylinder. 6. *D'hól*, the name of a large Drum in the Indian languages, seems to have been adopted by the Persians; but their *Dohl* is a Drum or cylinder of wood, covered with parchment at the ends, one of which is so braced as to yield a sound higher by an octave than the other. (Sir William Ouseley's *Travels*, i. 243, and Pl. 14.) The Persians also use the *Nacáreh* or kettle Drum, "a small brazen-bodied Drum," (*Id.* i. 184,) and the *Tablek*, vulgarly called *Dumbelek*, formed by two small Drums or basins of metal, having covers of parchment, and beat with short sticks. (*Id.* ii. 203.) These Drums are mentioned as part of the Royal Insigna, but not described in the *Ayeen Akbery*, i. 54.

The Oriental kettle Drum is formed like our own (though generally larger) of a deep brass basin, with a smaller opening at the lower than at the upper end; it is called *Kús* by the Arabs and Persians, and is covered with a net-work, to deaden its sound; but the *Nacareh*, mentioned above, (vulgarly pronounced *Nagáreh*,) which seems to be the favourite in the East, is a very diminutive instrument of the same kind. It consists of a pair of kettle Drums, small enough to be fastened to the girdle of the Drummer, who strikes them with two sticks bent round at one end. They are well represented in Kæmpfer, (*Amœnit. Exot.* p. 743, *Tab. Inst. Mus.* fig. 9, 10.) Many pairs of these *Nacárehs* are introduced into every royal band, the orchestra of which is called *Nacáreh-khánah*, as well as *Naúbet-khánah*. They are enumerated by Abú'l Fazl among the insignia of royalty; and there should always be twenty pair, more or less, he says, (*Ay. Akb.* i. 54,) in the *Naubet*, when the beat of the *Nacáreh* at the peep of dawn warns the people that they ought instantly to offer up prayers for the Emperor's prosperity. The performance of the band of the *Náubet* or watch, at certain intervals of the day and night, when the guard is relieved, is said to have been introduced into Persia by Tímúr, but is probably much more ancient, for it seems to correspond with the royal band of the Kings of Babylon, (*Dan.* iii. 5,) which played at stated periods, and served as a notice that the people were to offer up prayers to the God whose image the King had set up. The imperial orchestra at Dehlí in the most brilliant period of the Mogbul Empire, is described by Bernier, (*Voyages*, ii. 38.) Over the great gate, which is in the middle of the side of this square, (the *Aáon-khás*,) there is a large *díván*, entirely open towards the court; it is called the *Nagar-kanay*, (*Nacáreh-khánah*,) because it is the place where the trumpets, or rather hautboys, and tymbals form a concert at certain hours of the day and night; but it is a very strange concert to the ears of an European newly arrived and unaccustomed to it. At a distance, he afterwards observes, it has a fine and solemn effect.

In the early French Romances, as Warton remarks (*Hist. of Eng. Poetry*, i. 167,) *tabour*, not *tambour*, is always written. He cites instances from *Richard Cœur de Lion*, from the more authentic History of St. Louis, by Joinville, and from a still older Chronicle of the life of Louis, Duke of Bourbon, in which Jean d'Orroville, its author, relates that the Kings of France, of Thrasimene and Bugie landed in Africa according to their custom, with cymbals, kettle Drums (*naccaires*) and whistles, (76.) In a Book of Household expenses of 19 Henry VII., preserved in the Remembrancer's Office in the Exchequer, is an entry, "item, to on that played upon the Droome six shillings and eightpence." In a Diary of the siege of Boulogne, by Henry VIII. in 1544, published by

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Rymer, "Drummers and viffleurs" are said to march at the head of the army. In the household account of the 34th of the same King by Brian Tuke, "Drumslades" and fifers are charged: nevertheless, viffleurs and fifers could not be the same, for at St. Quintin a Drum and fife are said to be allowed to each company of 100 foot; and the Captain General of Infantry had attached to him six wyfflers, one Drummer, and one fifer. (Grose, *Military Ant.* ii. 45.)

Ralph Smith, in his *Military Collections*, as quoted by Grose, (*ibid.*) appears to have estimated the qualification of Drummers very highly. "All captains must have Dromes and phiphes, and men to use the same, who should be faithfull, secret, yngenious, of able personages to use their instruments and office, of sundrie languages, for oftentimes they are sent to parlie with their enemies, to summon their forts and towns, to redeme and conducte prisoners, and diverse other messages, which of necessitie require languages; if such Dromes or phiphers should fortune to fall into the hands of their enemies, no gifte or force should cause them to disclose any secrete that they know; they must often practice their instruments, teache the company their sound of the march, allarme, approche, assalte, battell, retreat, skirmish, or any other calling that of necessity should be known."

Fifes were laid aside in the English army for a great length of time, but their use was reintroduced by the Duke of Cumberland, in 1745, in his regiment of Guards.

Barisse, in his *Militarie Discipline*, 1643, has the following passage on the chief beats of the Drum: "By a *Call*, you must understand to prepare, to heare present proclamation, or else to repaire to your ensigne: by a *Troop*, understand to shoulder your muskets, to advance your pikes, to close your rankes and files to their order, and to troop along with, or follow your officer to the place of rendezvous or elsewhere: by a *March*, you are to understand to take your open order in rank, to shoulder both muskets and pikes, and to direct your march, either quicker or slower, according to the beat of the Drum: by a *Preparative*, you are to understand to close to your due distance for skirmish, both in ranke and file, and to make ready, that you may execute upon the first command: by the *Battaile* or *Charge*, understand the continuation or pressing forward in order of battaile, without laggin behinde, rather boldly stepping forward in the place of him that falls dead or wounded before thee: by a *Retreat*, understand an orderly retiring backward, either for relief, for advantage ground, or for some other politicall end, as to draw the enemy into some ambushment or such like."

The present general beats for infantry are as follows:

The *General*, instead of the *Réveille*, when the whole is to march.

The *Réveille*, at daybreak, after which the sentinels cease challenging.

The *Assemblée*, or *Troop*, to fall in, call roll, and lade baggage.

The *Foot March*, to march: it was probably of this that Marshal Biron once observed to Sir Roger Winstanley, a gallant Low Country soldier in Queen Elizabeth's time, that the English march, as beaten by the Drum, was slow, heavy, and sluggish. "That may be true," was the memorable answer of the incensed Knight, "but such as it is, it has traversed your master's country from one end to the other." A warrant of Charles I. for the revival of the march, together with its musical notes, is given by Grose, (*ibid.*)

The *Grenadier March*, for that company.

The *Retreat*, at sunset or gunfiring, pickets are then formed, and in fortified places the gates are shut.

The *Taptoo*, soldiers retire to their quarters, sutlers to close their *taps*.

To Arms, an alarm.

The *Church Call*, or *Beating the Bank*.

The *Pioneer's Call*, or *Roundheads and Cuckolds come diz*.

The *Serjeant's Call*.

The *Drummer's Call*.

The *Preparative*, make ready for firing.

The *Chamade*, a parley with the enemy, often previous to capitulation.

The *Rogue's* or *Whore's March*, on Drumming a soldier out of the regiment, or a prostitute from quarters.

There formerly was an officer in the King's Household styled the *Drum Major General of England*, without whose licence no one, except the King's troops, was permitted to beat a Drum.

DRUNK, DRU'NKARD, DRU'NKEN, DRU'NKENLY, DRU'NKEN-LEW, DRU'NKENNESS, DRU'NKENHEAD, DRU'NKENSHIP, DRU'NKSHIP, DRU'NK-BLIND, DRU'NKEN-BOUT. } Past participle of *drink*. Dutch, *droncken*; Ger. *truncken*; Sw. *drucken*; A. S. *drunce*, *druncen*, *ebrius*, *inebriatus*, *temulentus*, drunke, drunken, overtaken with *drink*. *Druncennysse*, drunkenness. Somner. See DRINK.

Drenched or soaked with liquid; having *drunk* or swallowed, *sc.* too much strong, intoxicating or inebriating liquor; tipsy, fuddled, intoxicated, inebriated. "*Dronkelew, adj.* Saxon Given to *drink*." Tyrwhit.

> Lo Loth in hus lyue. yorowe lecherous *dronke*
> Wickedliche wroghte. and wratthede God Al mygtye
> In hus *dronknesse*.
>
> *Piers Ploukman. Vision*, p. 14.

> For let a *dronken* daffe. in a diche falle
> Leet hym lyg. *Id. Ib.* p. 227.

For thei that slepen, slepen in the nyght, and thei that ben *drunkun*, ben *drunkun* in the nyght.
Wiclif. 1 *Thessalonians*, ch. iv.

But take ye heede to yourself: leste peraunenture youre hertis be greuid with glotenye and *drunkenesse*, and bisynesses of this lyf: and thilke day come sodeyn on you. *Id. Luk*, ch. xxi.

> Lordings, right thus, as ye han understond,
> Bare I stifly min old hausbondes on bond,
> That thus thei saiden in hir *dronkennesse*.
>
> *Chaucer. The Wif of Bathes Prologue*, v. 5963.

> Lo howe he can the hertis trouble,
> And maketh men *dronke* al vpon chance,
> Withoute lawe of gouernance.
>
> *Gower. Conf. Am.* book vi. fol. 129.

> There is no lym wyll we serue,
> But as a *dronken* man I swerue.
>
> *Id. Ib.* book vi. fol. 128.

> For thei two through her *dronkenhede*,
> Of witles excitacion
> Oppressed all the nacion
> Of Spayne. *Id. Ib.* fol. 131.

> Per chance in suche a *dronkenship*
> I may be dead, er I beware.
>
> *Id. Ib.* fol. 129.

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For *dronkeship* in euery place,
To whether side that it turne
Doth harme and maketh a man to spurne,
And ofte faile in suche a wise
Where he percas maie nouht arise.
Gower. Conf. Am. fol. 130.

Wake vp ye *dronckardes*, and wepe: mourne all ye winesuppers, because of youre swete wyne, for it shall be taken away from your mouth. *Bible, Anno* 1551. *Joel*, ch. i.

Ye shall be *droncken*, but not with wyne. Ye shall fall, but not thorowe *dronckennesse*. *Id. Ib. Esaye*, ch. xxix.

Then *drinke* they all round both men and women: and sometimes they carowse for the victory very filthily and *drunkenly*.
Hakluyt. Voyage, &c. The Tartars, vol. i. fol. 96.

And it shal be requisite for such as take that busines in hand to bee sobre. For *dronnkenship* is hartlesse, and vncircumspecte, and not onelye harteles, but also rashe and temerarious.
Udall. Ephesians, ch. v.

He that killeth a man when he is *drunke* shall be hanged when he is sober.
Camden. Remaines fol. 307. *Proverbs.*

Where, in his cups o'ercome with foul excess,
Straightways he plays a swaggering ruffin's part,
And at the banquet in his *drunkenness*,
Slew his dear friend, my kind and truest heart:
A gentle warning friends, thus may you see,
What 'tis to keep a *drunkard* company.
Drayton. Ideas, 7.

Here it must not be omitted, That the English (who of all the dwellers in the northern part of the world, were hitherto the least *drinkers*, and deserved praise for their sobriety,) in these Dutch wars learned to be *drunkards*; and brought the vice so far to overspread the kingdom, that laws were fain to be enacted for repressing it. *Baker. Elizabeth, Anno* 1580.

Still as he rode, he somewhat still did eate,
And in his hande did bear a bouzing can,
Of which he supt so oft, that on his seat
His *drunken* corse he scarce vpholden can,
In shape and life, more like a monster then a man.
Spenser. Faerie Queene, book i. can. 4.

Our stomachs bee neuer cloyed with *dronkenship* or surfeiting, as is commanded by our Saviour in Luke.
Fox. Martyrs, fol. 1014. *How to Fast truly after the Scripture.*

——————— Your reward is
To be *drunk-blind* like moles, in the wine-cellar.
Massinger. The Guardian, act iv. sc. 1.

Then I told him, that I met lately with one Mr. Courtney; who said he was his relation, and having *drunk* too much at the inn, where I lay in my way to London, boasted that his cousin Monk would do great things for the king.
Ludlow. Memoirs, vol. ii. p. 332.

The king received the Duke of Richmond and Lord Tarbot very coldly. When they delivered the act of incapacity to him, he assured them it should never be opened by him; and said, their last actings were like madmen, or like men that were perpetually *drunk*.
Burnet. Own Times, Anno 1662.

An old *drunkard* loves a tavern, though he cannot go to it, but as he is supported, and led by another, just as some are observed to come from thence. *South. Sermons*, vol. ii. p. 182.

The dissolution and *drunkenness* of that night was so great and scandalous, in a nation which had not been acquainted with such disorders for many years past, that the king, who still stood in need of the Presbyterian party, which had betrayed all into his hands, for their satisfaction, caused a proclamation to be published, forbidding the *drinking* of healths.
Ludlow. Memoirs, p. 17.

That pestilent herd of libertine scribblers, I would hunt down as good King Edgar did his wolves, from the mighty Author of "Christianity as old as the Creation," to the *drunken* blaspheming colier, who wrote against Jesus and the resurrection.
Warburton. Rem. On several occasional Reflections.

If the object of belief be single, the belief can scarce be double; unless by a *drunkenness* of the understanding, like that which doubles the objects of sense.
Id. Rem. On Hume's Natural History of Religion.

This person, madam, (call him so
And then the child will never know,)
From house to house would ramble out,
And every night a *drunken-bout*.
Lloyd. Chit Chat.

DRUPATRIS, in *Botany*, a genus of the class *Icosandria*, order *Monogynia*. Generic character: calyx bell-shaped, superior, border five-cleft; corolla, petals four; stamens shorter than the corolla; filaments thickened, anthers two-lobed; seed-vessel an oval drupe, nut three-celled.

One species, *D. Cochin-Chinensis*, a large tree. Loureiro, *Fl. Coch.*

DRUSE.

DRUSE, or rather *Duruz*, the name of a Mohammedan Sect established in Syria, is the plural of the Arabic word *derz*, which signifies the possession of the conveniences and comforts of life. This term, which had originally no relation to any but corporeal enjoyments, is applied to the fruition of spiritual privileges by one of those strong metaphors, in the use of which all fanatics delight, and more especially those of the East. "We are they who have obtained the fruition of blessings and enjoyments (*indarazná*) through the Faith," says the compiler of a summary of the doctrines of these Heretics, (for such they are in the estimation of every genuine Musulmán;) and by this expression he explains the term *Durzí*, which he had just before used as the distinctive appellation of his sect. The doctrine itself is called *El Durziyyah*; but the *Durzies*, (those who are gifted with the *durz* or possession of every thing most desirable,) though they exult in the use of that name, are still more attached to the title of *El Muahhidun*, the Unitarians; this may be considered as the esoteric, and that as the exoteric denomination which they assume. As they conform without scruple to the religious observances of their neighbours, and are rigidly silent respecting their own, their doctrines were long involved in mystery. But now, by a more diligent inquiry into the heresies which have corrupted Mohammedanism, and a careful examination of several tracts drawn up for the guidance of unlearned brethren in the faith, the doctrine and origin of the Druses have been so far ascertained, that the tendency and general character of their religion, as well as the rise of their sect, can hardly be any longer considered as doubtful points. Their theological system is probably derived from that of the Magi.

It appears that in the early part of the IIId century of the Mohammedan era, (A. D. 840,) some converts from the religion of Zoroaster grafted a new system

of metaphysical divinity on the doctrine of the Corán; but as some free-thinking and heretical sects had not long before excited the jealousy and drawn down the fury of the Khalifs, every motive urged these Persian innovators to communicate their dogmas under engagements of secresy; and the fidelity of their adherents was secured by a cautious and gradual developement of the new doctrine, which was imparted more or less rapidly, according to the character and capacity of the convert. By this method the fidelity of the novice was continually put to the test; his curiosity was constantly excited, and his spiritual director had leisure to study his character, and ascertain whether he could be safely intrusted with secrets the revelation of which would be dangerous. The most active propagator, if not the founder of this secret and mystic school of philosophy, was Abdu'llah of Ahwáz, whose father Maïmún-caddah, and grandfather Daïsán, were deeply versed in the doctrines of the Manichæans and the Magi, and, it may be conjectured, were no sincere believers in those of the Corán. Abdu'llah, prepared by their instructions, and gifted with a mind capable of executing his bold designs, established himself for a time at Basrah, and subsequently at Sálimiyyah, in Syria, where he duly initiated his son Ahmed into the secrets of his pretended revelation, and propagated his new doctrine by means of Missionaries (*dáïís*) sent into the neighbouring countries, and especially into Egypt. One of these emissaries initiated Ahmed, of Kúfah, surnamed Carmat, in the mysterious doctrines taught by Abdu'llah; and that bold apostle of this reformed, or rather perverted faith, throwing aside the veil of secresy assumed by his less daring predecessors, openly proclaimed opinions subversive of all morality and religion, and soon bade defiance to the Khalif, at the head of a troop of armed followers. For a whole century was the empire deluged with blood by these fanatics, as will more fully appear in the history of the Ismâïlís or Ismaelians, for thus were they named from Mohammed, son of Ismâïl, and grandson of the Imám Jâfer, whom they claimed as the ancestor of their leader. The ruin of the Carmaties did not obliterate the remembrance of their doctrine; it was, as before, propagated by secret emissaries, (*dáïís*,) one of whom, named Obeïdu'llah, el Mehdí, contrived, after escaping from the prison of Sijilmásah in Africa, to raise himself to the throne in that country. He pretended to trace his pedigree to Ismâïl, son of Jâfer-as-sádik, and through him to Fátimah, daughter of the Prophet. Hence his descendants, who sat for some generations on the throne of Egypt, are called the Fátimí or Fatimite Khalifs. Their enemies, however, the Khalifs of Baghdád, assigned to them a different origin, and affirmed that they sprung from a son-in-law of Ahmed, the grandson of Maïmún-caddah; an allegation which is strongly corroborated by the fact, that the doctrine of that reformer was encouraged from the first by the Fatimite dynasty, under which the members of his sect held their meetings in Caïro, and initiated new converts into their mysteries, with the full support and countenance of the Government. The forms and technical phraseology of these sectaries bore the strongest resemblance to those of the Free-Masons, whose institutions, confessedly derived from Syria, have in later times been again rendered subservient to the propagation of similar antisocial and impious doctrines. That the tenets held by the sages, who had attained the highest degree in the *Dáru'l hikmet*, at Caïro, were the same as those professed by the Accáls of the Druses at the present day, can scarcely be doubted; for that sect acknowledges as its founder Mohammed ibn Ismâïl, Al Durzí,* a Persian *Dáïí*, who visited Egypt A. H. 408, (A. D. 1017,) entered the service of Al Hákim bi-amri'llah, and publicly taught that the Deity was incarnate in that wild and capricious tyrant. (Elmacini *Hist. Saracen.* p. 264.) Mohammed fell a victim to the fury of a Turk, who was indignant at this daring impiety; but after his death another Persian *Dáïí*, says Al Makín, (p. 265,) named Hamzah ibn Ahmed, and surnamed Al Hádí (the Director,) made his appearance, settled in the neighbourhood of Al Cábirah, (Cairo,) appointed a body of *Dáïís*, stationed them in the Egyptian and Syrian Provinces, and through them disseminated his doctrines, full of the grossest licentiousness and impiety. The vanity of Hákim was flattered by the adoration procured for him by these artful impostors, while they, taking advantage of his madness and presumption, made him the instrument of their ambitious views, and, aided by his countenance and authority, established their new faith in Syria, as well as in Egypt. "Thus," says the same historian, (*ibid.*) "at first arose the sect of the Druses, (*El Durziyyah*,) which hath since been so well known among men; but most of its adherents are to be found in the valley of El-nemr, Sûr, (*Tyre*,) Saïdà, the mountains of Baïrút, and the neighbouring Provinces of Syria."

In that country also were the *Durziyyah* or Druzes found by Benjamin of Tudela, in the middle of the XIIth century. (*Itinerar.* p. 34.) Kesrawán, that part of the western declivity of Mount Libanus which is comprehended between 33° 30′ and 34° 20′ North Latitude, is almost exclusively inhabited by the Druses and their subjects the Maronites. Small bodies of them are also dispersed over the whole of Libanus and Anti-Libanus, as well as the narrow strip of plain country included between Kesrawán and the sea, from Jebáïl, the ancient Byblus, (in 34° 7′ N.) to Saïdà, (Sidon in 33° 3′ N.) Beïrut (Berytus, in 33° 42′ N.) may be considered as their Capital, though Deïr-el-camar, in the Mountains, is the residence of their Chief. They themselves divide their territory into the following *catás* or sections: 1. Matneh, (the rocky hills,) the most northern, and rich in iron ore; 2. Gharb, (the west,) on the declivity of the first, covered with pine-forests; 3. Shúf, on a lower level, and south of Kesrawán, producing much silk; (this is the district to which Deïr-el-camar belongs;) 4. Jurd, (the naked land,) the highest, coldest region of the mountains; 5. Sáhil, (the shore,) the flat maritime belt abounding in mulberries and vines; 6. Shakíf,† a little more elevated than the last, furnishing the best

* Reiske has justly remarked, (*Abulfedæ Ann. Muslem*, v. 413,) that the want of a diacritical point in the text of Al Makín has misled D'Herbelot, and occasioned his creation of the sect of Dararioun, which never existed. For *Darari* and *Dararíyyet*, we should read *Durzí* and *Durziyyet*, (a Druse and the Druzes.) In Arabic the short vowels are omitted, and *r* is distinguished from *z* by a dot over the letter; hence the resemblance of *Drry* and *Drzy*.

† Shakíf, which probably signifies a fort built of bricks, forms a part of the name of several castles in Syria: Volney, therefore, seems to have been misinformed or mistaken in assigning it as the name of a district. (*Voyage en Syrie*, ii. 81.)

tobacco; and 7. Tuffáh, the most southern district, celebrated for the excellent apples, from which its name is derived The province of Kesrawán, says Burckhardt, (p. 132,) is separated from Fetúh by the little stream of the Wádímûámeleteïn, (River of the two Districts,) which also forms the boundary of the Páshálics of Saïdà and Tripoli. The country of Kesrawán presents a most interesting aspect; on the one hand are steep and lofty mountains, full of villages and convents, built on their rocky sides; and on the other a fine bay and a plain of about a mile in breadth, extending from the mountains to the sea, (the *Sáhil.*) There is hardly any place in Syria less fit for culture than Kesrawán, yet it has become the most populous part of the country. The extortions of the Druses have reduced the peasant to the most miserable state of poverty, more miserable even than that on the eastern plains of Syria; nothing, therefore, but religious freedom induces the Christians to submit to these extortions. The plain between the mountain and the sea is a sandy soil, sown with wheat and barley, and irrigated by water drawn from wells by water-wheels. The mountainous parts of Kesrawán are extremely rugged; they have no levels, but a continued succession of ascents and descents. Near El-sharfeh, on the road to Antúrah, the rock is a red and grey quartzose sandstone. The district of Kesrawán, properly so called, lies between the higher ridges of hills and the sea; is not above nine or ten miles in length, by eight or nine in breadth, and is exclusively inhabited by Christians; it is, however, subject to the Druses. Silk is its principal and almost only produce. The extortions of their rulers on one hand, and of their priests on the other, have reduced this Christian commonwealth to a very unenviable condition, far more wretched, says the same traveller, (p. 188,) than that of their brethren who live under the Turkish yoke. Kesrawán extends a little to the south of El-melláhah, at the extremity of the Bay which bears the same name as that district. The traveller then enters El-shúf, a Province entirely inhabited by Druses. Deïr-el-camar, (the Convent of the Moon, from a picture of the Virgin standing on the moon, as Queen of Heaven,) the Capital of the Druses, "is situated," he adds, (p. 193,) "on the declivity of a mountain, at the head of a narrow valley descending towards the sea. It is inhabited by about 900 Maronite, 300 Druse, and fifteen or twenty Turkish families, who cultivate mulberry and vine plantations, and manufacture all the articles of dress of the mountaineers. They are particularly skilful in working the rich *dbás* or gowns of silk interwoven with gold and silver, which are worn by the great Sheïkhs of the Druses, and are sold as high as 800 piastres a piece, (from £40. to £50.) The Emír Beshír has a palace in this town, and which is tolerably well built, and has large bazars. Every Christian family has a mausoleum, built of stone, and about forty feet square." Has not this arisen from an imitation of the ancient custom of using caverns for sepulchres? Burckhardt thinks it has been occasioned by the difficulty of excavating graves in so rocky a soil. On the opposite side of the valley, at the distance of about two miles, stands Beteddeïn, (probably from Beït-tedeïn, signifying in Syriac the House of the two Paps,) a name derived from two adjoining hills, on one of which the village is built. It has been for some time the principal residence of the Emír Beshír, who has erected a splendid palace there, forming three sides of a large quadrangle, and commanding a fine view of the neighbouring country, with a distant prospect of the sea. Water is brought into the quadrangle from a spring in the adjoining hills; but the Emír intended, when Burckhardt visited him in 1812, to obtain a larger supply by making a canal from the Nahr-el-cádí or Damur, (*Tamyras,*) nine or ten miles distant.

The Emír Beshír is master of the whole country from Bilád Accár, the northern declivity of Mount Libanus, to the neighbourhood of Akkà (Acri) including the valley of Bicâ, part of Anti-Libanus and the Jebel-el-sheïkh. The regular tribute by him is 130 purses to the Páshà of Tripoli, and 400 to the Páshà of Saïdà, in lieu of the *mírí* (revenue) which he collects, and at least 300 more on account of extraordinary demands (*avanías*); so that the whole amounts to 830 purses (=415,000 piastres =£20,750.) He is a Musulmán of a distinguished Arabian family, named Shihâb, which emigrated from Hijáz about the time of the Crusades, and settled at a village in Haúrán, called from them El-shobhá. To one of this family the government of the Druses has long been confided by the Porte, in order to guard against the danger of internal feuds, which would be greatly augmented, were any one of their Chiefs made more powerful than his rivals, and also to preserve the balance between the Druses and the Christians, who would either of them be too strong for the Porte were they not kept in check by each other. The Druses, indeed, would probably have long since shaken off the Ottomán yoke, and reduced their Christian neighbours to servitude, had they been united among themselves: but the hereditary animosities of most half-civilized tribes, and especially of the Arabs, prevail in all their force among the Druses. A century ago the red-bannered Caïsies and the white-bannered Yemenies divided the whole mountain between them; and when the former had almost obliterated the name of the latter, they themselves split into three hostile bands, who still continue this sort of internal warfare, to the advantage of their natural enemies and the injury of themselves. They are the Jonbelát or Junbulád, Yezbekí or Uzbekí, and Neked families; the first of whom are now the most powerful. The second, also, called Emàd, are settled principally about Bárúk to the east of Deïr-el-camar. The others are much reduced, seven of their Chiefs having in 1799, or 1800, been put to death in the palace of the Emír Beshír, much in the same way as the Mamlûk Begs were massacred by the Páshà of Egypt, Mohammed Alí, in the citadel of Caïro, and the Dzoází by Ahmed Berat Bengází, in September 1817. The chief of the Jonbelát, El-sheïkh Beshír, may be considered as the real sovereign of the Druses. "He is," says Burckhardt, (196,) "the richest and the shrewdest man in the mountain," master of Shúf, and of almost the whole of Jesn, with an income of about £50,000. a year, in a country where a man is rich with £500.; he had acquired such an influence among his countrymen, as made it necessary for the Emír Beshír, their ostensible governor, to take no step of importance without his concurrence, and to allow the Sheïkh to participate in all his extortions. Contented with shielding those of his own sect from any heavy contribution, and conscious that the Christians, from

whom, by the aid of the Turks, he has the power of squeezing the last farthing, would not submit, without a severe struggle, to the direct controul of the Druses, the Sheïkh finds his interests most effectually secured by an apparent submission to the Emír. The income of the latter is estimated by the same traveller, at no more than £10,000. per annum, and he incurs great expenses from his alliance with the Páshà of Akkà, (Acri,) whose friendship must be secured by large and frequent presents. The declivities of Mount Libanus are so rugged and precipitous, that were the Emír a man of enterprise, he might easily shake off the Ottomán yoke, and by balancing between the contending parties of the Druses and the Christians, maintain his authority without any apprehension from foreign or domestic enemies. With respect to their religion, "none but a learned Druse," says Burckhardt, (200,) "can satisfy the inquirer's curiosity:" and though they all profess themselves Mohammedans, and publicly join in the rites of that faith, they violate them without scruple in private, curse Mohammed, drink wine, and feast upon swine's flesh. "They bear," he adds, "an inveterate hatred to all religions except their own, but more particularly to that of the Franks, chiefly in consequence of a tradition current among them, that the Europeans will one day overthrow their commonwealth: this hatred has been increased since the invasion of the French, and the most unpardonable insult which one Druse can offer to another, is to say to him, May God put a hat on you! *Allah yelebbes-ak bórneïtah!* To avenge a public insult is a most imperious duty in the estimation of this people. Abuse and ill-usage, when their interests are promoted by it, they will bear patiently, so long as there are no witnesses present, but the least offence given in public is revenged with implacable fury. The opinion of the world in which he moves, seems to be the only standard by which the Druse regulates his moral conduct. The most sacred ties have no power over him when he has reason to think he shall escape detection." "A father never allows a grown up son to remain alone with any of the females of his family." Marriage between brothers and sisters they consider as legitimate; and if the husband says "Go," when his wife asks his leave to go out, without adding, "But come back again," she is, *ipso facto*, divorced; so easily are their marriages dissolved. In cases of adultery, the woman is divorced, but her paramour is rarely punished; as the law of retaliation is most rigidly observed by the Druses, and the husband's life would be the forfeit, were he to kill his wife's seducer. Under the influence of such pernicious habits, and such a total want of moral principle, it will be readily believed, that the odious vices so common in most Mohammedan countries are practised, with scarcely any exception, by the Druses. They do not circumcise their children, and have many peculiar customs, not sanctioned by the Mohammedan law, which they profess to follow: but the Cádí, resident at Deïr-el-camar is only appealed to in minor cases; all questions of importance are decided by the Emír, or the Sheïkh Beshír. The best trait in their character is their inviolable regard for the security of those who have taken refuge among them. Not even the dread of Jezzár, (the Butcher,) in the hands of whose creatures the command of the Druses was placed, could induce them to betray a single individual who had fled to their mountains for refuge. "Hospitality, a regard for their honour, courage approaching to fool-hardiness, and avarice," are also, according to Niebuhr, (*Reise*, ii. 429,) "their leading characteristics. To know how to read and write, is all the learning to which a Druse of rank aspires; but to be a good rider, a skilful swordsman, and expert in the use of fire-arms, are accomplishments in which he is most ambitious of excelling. To hardships and privations he is accustomed from his earliest years; and he would be the scorn of all his brethren, were he observed to shed a tear even on the most trying occasion. An utter disregard of life, when his honour has been wounded, is the feeling inculcated with the greatest care, and hence arise the assassinations and domestic feuds so frequent and so fatal among this people. The nice sense of honour, and an apprehension of the fatal consequences of a breach of it, have had a singular effect on the manners even of the peasantry among the Druses. They cautiously avoid every offensive term, and make great demonstrations of friendship even to their enemies. When one who has killed his adversary finds that his party is too weak to resist, he goes with a halter round his neck to the nearest relation of the deceased; assures him that he could not, as a man of honour, avoid giving the fatal blow, and requests him, with many compliments, to take his life if he thinks proper, as the penalty due for the offence which has been so unhappily but unavoidably committed. This acknowledgment of guilt generally disarms the avenger; and the worst penalty usually inflicted in such cases is the sending for a barber, and shaving the culprit's head." The fool-hardiness of this people is strongly exemplified by a transaction related by Niebuhr. (ii. 432.) One of them resolved to acquire for himself a name, by plundering in open day the populous and well-guarded city of Damascus. He set out with a few hundred men expressly engaged for that purpose, and having left all except a few of them at the gates or in the suburbs and surrounding gardens, proceeded with his small band of about fifty disguised as traders to the Great Bázár, where opening a sudden fire upon the crowd it was instantly dispersed; so that the marauders had time to plunder the shops and make good their retreat before the Páshá's troops could assemble and come up. In the outskirts of the city the plunderers found their companions with their horses, so that before the panic had been dispelled the plunderers were beyond the reach of their adversaries.

Though this and similar exploits are sufficient to show the peculiar characteristics of the Druses, some of their most remarkable customs may also be noticed. As the life of a warrior is that which they most esteem, the funerals of their Chiefs are celebrated with military honours. All the friends of the deceased accompany the corpse to the grave on horseback; a bundle of straw, or a log of wood, is dressed up in his clothes and carried about for seven days in procession: and at such meetings, as well as at weddings, the visitors must be entertained with great hospitality, so that the death or marriage of one of his family costs an enormous sum of money to a Druse of distinction.

The origin of their religion has been already noticed. It appears to be a strange jumble of Christianity, Mohammedanism, and the tenets of Zoroaster;

but, like most other forms of mysticism, it resolves itself into a system of metaphysical and pantheistical materialism. This, however, is carefully concealed from all except those who have passed through every stage of initiation. The leading doctrines of the popular creed have been extracted by Niebuhr from a Tract, called by Europeans the Catechism of the Druses. (*Reisebeschreibung*, ii. 435—439.)

The most striking peculiarity in their doctrine is the injunction to curse Mohammed, from whom so large a portion of it is derived. "We are they who have been put in possession of [*indaraznà*] the Faith, after the religion of Mohammed, son of Abdu'llah; may the curse of our Lord be upon him!" says their Patriarch Hamzah, (De Sacy, *Chrest.* ii. 335,) and, in conformity with this, they assign the hardest lot to the Musulmáns, at the time of their Millennium, when their Faith shall be finally triumphant. But with the same inconsistency as so often appears in the writings of fanatics, the Corán is continually quoted as Scripture in the Charter, or Testament, of El Hákim, (De Sacy, *ibid.*) which they consider as the foundation of their Faith. In that rhapsody of high-flown mysticism, the laws of *islám* and *imán* (i. e. the exoteric and esoteric interpretation of the doctrines of Mohammed) are said to have been revived by El Hákim; while the Jews and Christians are called Idolaters: it may therefore be inferred that the preference now given by the Druses to the latter, is of modern date, and has arisen from the persecuting spirit of their Mohammedan neighbours. The ten incarnations of the Deity, the doctrine of the Metempsychosis, the mystical senses assigned to words and phrases borrowed from the theology of the Musulmáns and Christians, the difference between their public and secret doctrines, together with the various degrees of initiation, may all be traced to one or other of the theological systems prevalent in India, Persia, or Arabia; and show the real origin of these heresies, which have more than once threatened the entire subversion not of Mohammedanism alone, but in fact of every principle of natural or revealed religion; for it scarcely admits of a doubt, as we have before observed, that the secret or esoteric doctrine of the Druses is the very same as that taught in the *Dáru 'l hikmah* (House of Wisdom) at Caïro, (Von Hammer's *Geschichte der Assassinen*, 42—56,) under the patronage of the Fátimì Princes, the first of whom, Obeïdu'llah El Mehdí, was a zealous propagator of the Ismâíliyyah tenets. In that institution, which was greatly enlarged and richly endowed by El Hákim bi-amri'llah, the God of the Druses, the candidate for initiation was gradually admitted by eight preparatory degrees to a knowledge of the secret doctrine, which would have been embraced by few, had it been at once unfolded in all its nakedness. For a long period, every artifice was used to impress the novice with a profound veneration for his spiritual directors, and to convince him that they alone possessed the kernel, while the rest of mankind had only the husk, of knowledge. He was perplexed by captious questions, and a display of the contradictions between the dictates of Reason and the Laws of the Corán; but it was now and then hinted to him that all these difficulties would be removed by a knowledge of the esoteric or secret sense, which was attainable only by such as had passed through every stage of initiation. During this trial he was in the *first* class. The more eagerness he showed to penetrate into these mysteries, the more reserved did his instructor appear, till the disciple at length consented to bind himself by a solemn oath to secrecy, upon which he was admitted into the *second* class. In it he was brought to admit, that there were Imáms appointed and inspired by God, and that from them all knowledge is derived. In the *third*, he learned that as the Most High had created seven Heavens, seven Earths, seven Seas, seven Planets, seven Colours, seven musical notes and seven Metals, so the most excellent of created beings, appointed as public Imáms (Leaders) are also seven only in number; viz. Alí, Hasan, Hoseïn, Alí Zeïnu'l-âábidín, Mohammed-al-bákir, Jâfer-as-sádik, and his son Ismâíl. The admission of this at once separated the convert from the Imámiyyah sect, which acknowledged twelve inspired Imáms, and prepared him for entering into the *fourth* class. During his continuance in it, he learned that seven divine Legislators, or *speaking* Ambassadors from God, had been successively sent into the world, and had each made some alteration in the doctrine taught by his predecessor. Each of these had seven assistants, who followed each other in the interval between every *speaking* Legislator and his successor: and as these assistants did not preach their doctrines publicly, they were called (*sámit*) silent. The first of these was named the Seat or the Minister (*El-dátì*) of the speaking Prophet. These Prophets with their seven Ministers are Adam, Noah, Abraham, Moses, Jesus, Mohammed, and Ismâíl, the son of Jâfer, the last *Sáhibu'z-zamán*, (Lord of the Age.) Their Ministers were Seth, Shem, Ishmael, Aaron, Simeon, Alí, and Mohammed, son of Ismâíl. In the *fifth* class, the novices learnt that each of the silent Prophets had appointed twelve Apostles for the propagation of the true doctrine; for next to seven, twelve is the most excellent number; whence the twelve signs of the Zodiac, twelve months, twelve tribes of Israel, twelve joints in the fingers of each hand, &c. After these five degrees had been attained, the precepts of Islamism were for the first time discussed; and in the *sixth* class, the novice was taught that all positive tenets of religion are to be considered as inferior and subordinate to the universal precepts of philosophy. The doctrines of Plato, Aristotle, and Pythagoras, were cited as evidences furnishing a complete proof of the truth of this proposition. The candidate was detained a long time in this class, and could not be admitted into the next till he had acquired a thorough knowledge of the wisdom of the philosophers. He then entered the *seventh* class, in which he passed from Philosophy to Mysticism, and was instructed in the theory of spiritual union with the Deity, as it is completely developed in the writings of the Súffies. In the *eighth* class, all the positive tenets of religion were entirely set aside, a conclusion for which the previous instructions were designed to prepare the candidate, and he was thus easily convinced of the needlessness of Prophets and Apostles; the nothingness of Heaven and Hell; and the indifference of all actions which will be hereafter the objects neither of reward nor punishment. Thus armed he was fit for admission into the *ninth* and last class, which qualified him to become the devoted tool of those who were more crafty and more ambitious than himself. "*To believe nothing, and to*

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dare every thing," were, in a few words, the fundamental tenets of this profound philosophy; the great secrets, so cautiously concealed, and so gradually imparted; the whole design of which was in reality to sap the foundations of society, and destroy every principle which renders men useful and estimable to each other, by training the most gifted to the abuse of their extraordinary powers for the purpose of making the rest of mankind the instruments of their selfish gratifications.

The doctrines, theoretical and practical, of the Druses, will be most completely developed in a series of Dissertations, which the Baron Silvestre de Sacy has already begun to publish in the *Memoirs of the Academy of Inscriptions and Belles Lettres.* To them, and to the other works cited at the close of this article, the reader must be referred for all the details which those who wish to enter fully into the subject may desire. It will not, however, be useless or inexpedient to add, in this place, some documents which will show what the tenets of the unlearned Druses are, and the engagements by which they consider themselves as bound. The first are contained in *The Catechism of the Druses,* a tract of some value, though not deserving of comparison with more profound works; the second may be learned from the *Solemn League and Covenant* with the Viceroy of the Age, which may be called the Druse's oath of Allegiance, and will form a proper conclusion for this summary of their Faith and Practice.

I.

Here beginneth a writing in question and answer, which noteth the boundaries within which the Durúz walk, and which they bind themselves to observe, [*i. e. a summary of the doctrines which they profess to believe.*]

Druse Catechism.

Art thou a Durzí? Yea; by the grace [or power] of our Lord El Hákim, (unto him be glory!) Who is a Durzí? He who hath written the engagement [or covenant *el-mîthác*] and worshipped [or served] El Hákim, the Creator. What [are] the duties which thou must perform [*el-fard*]? Truth of tongue, the worship of El Hákim and the rest of the seven conditions. What are the grievous things which thy Lord El Hákim hath removed from thee, for he hath abolished them; and how knowest thou that thou art a Durzí, an Unitarian?* By departing from forbidden things [*el-harám*] and eating that which is allowed, [*el-halál*]. What are lawful and what are forbidden things? Lawful things are the possessions of the Occál [or *acál*, i. e. the superior] and the husbandmen, [*felláhín*, i. e. the inferior rank of Druses.] Unlawful things are the possessions of princes† [*hukkám*], and apostates, [*murteddín*]. How and where was the manifestation of our Lord El Hákim? It was in the year 400 of the Flight of Mohammed, [A. D. 1010.] How was he manifested? He appeared, and said he was of the race of Mohammed, that he might conceal his Divinity. Why did he conceal his Divinity? Because they who could interpret* [his oracles] were few, and they who were worthy of him not many. When did he appear and make known his Divinity? After the eighth year after four hundred, [A. D. 1017.] For how many years was his Divinity openly made known? In the whole of the eighth, [i. e. during the whole of A. H. 408,] but it was hidden in the ninth, for that was a year of affliction and concealment. It was manifested [again] in the beginning of the tenth, and in the eleventh; but in the beginning of the twelfth it was hidden, and it will not be manifested again till the day of judgment. What is the day of judgment? The day in which he will appear in his human form, and shall judge the world with the sword and with wrath. When shall that be? That is a matter unknown, but the signs of it will be manifested. What are those signs? When ye see the kings turned back [in flight] and the Christians mightier than the Moslims. In what month shall this come to pass? In Jumád or in Rejéb, [the sixth or seventh month] according to the reckoning of those who are [followers] of him who took flight, [*Al Hájirúyín*, i. e. Mohammed.] How will he [El Hákim] judge the [various] sects and religions? He will appear against them with the sword and with wrath, and will slay them all. And after they are slain what will come to pass? They will return [into the world] by a second birth, at the command of him who is exalted, [*El Shámukh;*] then maketh he the distinction between them according to his good pleasure. How doth he make distinction between them? They are [divided into] four divisions, Christians, Jews, Apostates [*Murteddín*], and Unitarians. Into how many portions is each of these sects divided? The Christians into the Nosairies and the Mutáwilahs; the Jews into the Moslims and Apostates. These are they who have apostatized from the faith of our Lord El Hákim, (to whom be glory!) How will he deal with the Unitarians? He will give them the command, the kingdom, the empire, the possessions [*mál*], the gold, and the silver; and they shall ever be in this world, Princes [*Umerà*], and Viceroys [*Básháwát*], and Kings [*Saldtín*]. How will he deal with the Apostates? Their punishment will be the worst of punishments! That is, whatsoever they shall eat will turn to bitterness, and whatsoever they shall drink will turn to bitterness; and they will ever be in servitude and affliction under the Unitarians. He will clothe them with caps† [*turtúr*] made of the skin of swine, a cubit in length; and [put] in the ear of every one of them a ring of black glass, which in summer will burn him like fire, and in winter chill him like snow. The punishment of the Jews and Christians will be like to this, but lighter than it. How many times hath our Lord El Hákim appeared in a corporeal form? He hath appeared ten times, called Incarnations,‡ [*macámát;*] and they are, 1. *El-Alí;* 2. *El Bár;* 3. *Iliyà;* 4. *El Modlià;* 5. *El Cáyim;*

* Adler's *Museum Cuficum Borgianum*, i. 117.

† After *hukkám, wa'l rukbán*, and of Monks, should be added as in Adler's *Mus. C. B.* 127. These words have been omitted in the MSS. here used, probably through the same dread of allowing any such heresy to be uttered, as made the Censors of the Roman press turn Adler's sense into nonsense, by substituting in his version *Hákám Rukbán* for *principum et monacherum.* (*Bibliischkritische Reise nach Rom.* p. 226-7.) *Rukbán*, it may be added, corresponds with *acál* in the preceding member of the sentence.

* *Ibaretaru-hu*, with three points over it, to indicate the three principal ministers of the faith. See De Sacy's *Chrest. Arab.* ii. 380, *n.* (70.)

† Official distinctions are marked among the Asiatics principally by the different form of the cap or turban. The *turtúr* is a high-pointed cap. Ear-rings are also a mark of servitude.

‡ *Macámát* properly means "sessions, stations," but is here used metaphorically, to express the Incarnations of the Deity. See De Sacy, *Chrest. Arab.* ii. 371.

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6. *El Moïzz*; 7. *El Azíz*; 8. *Abú Zakariyà*; 9. *El Mansúr*; and 10. *El Hákim*. Where did El Alí, the first of these Incarnations appear? It appeared in Hind, in a city called Chín-mà-chín. Where did El Bár appear? In Persia, in a city called Isfahán, and on this account thou mayst call Persia the Land of God,* [*Berri Khodáï.*] Iliyà appeared in Yemen; El Moâllà in El Maghreb [*Mauritania*], in the form of a camel-driver, who possessed a thousand camels; El Cáyim appeared in El Maghreb [*Cyrenaïca*], in a city called El Mehdiyyah; and from thence he went into Egypt and manifested his divinity, and formed a harbour called El Ráshidah;† Abú Zakariyà and El Mansúr appeared in El Munewwer; the name of El Mansúr was also Ismâíl. How many times hath Hamzah appeared, and how was he named? He appeared in the ages [*Edwár*] between Adam and the eternal Prophet‡ seven times. What was he called each time? In the time of Adam he was called Shatniyel; in the time of Núh [Noah] he was called Fítághúrús [Pythagoras]; in the time of Abraham he was called Dáúd [David]; in the time of Músá [Moses] he was called Shôaïb [Jethro]; in the time of Ísá [Jesus] he was called the true Messiah, and he was Lâzar [Eleazar]; in the time of Mohammed he was called Selmân the Persian; and in the time of Sâíd§ he was called Sálih. Tell me whence is the name of the Durúz derived? Know that the name of the Durúz is derived from their following El Hàkim bï-amr'illah, who is our Lord, Mohammed ibn Ismâíl, who manifested himself in himself, to himself; and he appeared unto us; and when they followed him they bowed themselves down [*indaraja*] under the decisions of his laws, (May his memory be glorified!) therefore were they called El Durúz. The meaning [of this name] appears from the phrase *indaraza, yundarizu, darzán*, i.e. *indaraja, yundariju darján*;‖ [he bowed and he boweth himself down, bowing] just as they say, [of a man] he entered and he entereth, entering, therefore he is the enterer: That is to say, that the manifest truth [*El Hacc, el-wádih*]¶ wrote a covenant [*míthác*] with respect to himself, and made it binding upon himself, and became obedient unto El Hákim, and bowed himself down under his laws and decrees, and was therefore called *Durzí*. Some called him *Dersí*, i.e. he expounded the books of Hamzah and worshipped El Hákim, as was necessary. Why do our women swear by *yákh*, [Ah!] and our men by *wah*, [Oh!]? Know that there is a feminine term for women, and a masculine term for men. The intent of this, therefore, is the rejection of the oath and the abandonment of it; no otherwise than as the meaning of *yákh* is yes or no. Their saying *la-yákh* or *aï yakh*, is the same as if they said *ya ákhí là*, or *yá ákhí naám!* [Oh my brother, no! or Oh! my brother, yes!] and their course is like unto this when they say *dï wah* or *lá wáh*. Know this! What is our intent in praising the Gospel? (See Adler's *Mus. Cuf. Borg.* i. 124.) Know that [our] intent in this, is to exalt the name of El Cáyim-bï-amri'llah, that is Hamzah, for it is he who speaketh in the Gospel. It is likewise necessary for us to approve the belief of every sect, [in the doctrines which they profess;] and the Gospel is moreover the foundation of Divine wisdom, and its inward [i.e. allegorical] sense [*bátin*] is a guide to the Faith in the Unity. Why do we deny all the books except the Corán, to him who asketh us? [concerning them.] Know that where concealment of the Faith in Islám [i.e. Unitarianism] is forced upon us it is necessary for us to acknowledge the book of Mohammed; and at the present time we are not [bound] to deny this [i.e. we may abstain from denying the Corán] or the prayer for the dead over the bier, for the sake of concealment; since the outward sect [*el-záhir*] hath required this. What do we say concerning the martyrs, of whose courage and numbers the Christians boast so much? We say that Hamzah did not think it fitting to acknowledge them; but he denied them, although it is said in all the books of the historians that they assuredly [lived on the earth.] But if they say unto us that the certainty of their faith is established by the means of proofs more powerful and convincing than the word of Hamzah, how do we answer them, and whence do we know the excellence of the Vicegerents of [eternal] truth, [*El Cáyimi'l Hacc*,] Hamzah ibn Alí, may his peace rest upon us! From the witness [which he bare] in himself, to himself, where he saith in the Discourse concerning Law and Admonition, [*El-risálatu 'l-tahdíd wa 'l-tambíh*], "I am the root of [all] the things created by the Lord; and I am his path, and I know his command: I am the boundary [*El-túr*], and the written book, and the built [or peopled] house: I am the author of the rising, [from the dead] and the resurrection, I am he who blew [the breath of life] into the images [of men]; I am the appointed leader [*Imám*]; I am the author of mercies; I am the abolisher of laws, and the annuller of them; I am the destroyer of the worlds, and I am the annihilator of the Testimonies; and I am the kindled fire which ascendeth into the hearts!" What is the Faith in the Unity which [is held] by the Intelligent [*El ócdl*] among the Durúz? It is the denial [*kufr*] of all [other] sects and religions, because they have denied him. We trust [*náminu*] in him according to that which is said in the Discourse on Correction and Exhortation, [*Er risálatu 'l-ighrár wa 'l-indhár.*] If then any man [who is not an Unitarian] acknowledgeth the Faith in our Lord, and he be true to it, and obedient to the Faith in the Unity, and doth according to it, is there salvation [*khalás*] for him? There is no salvation for ever; inasmuch as "the gate is closed, the ordinance is finished, the pen is dry;"* and when he dieth his soul will return to his former faith and religion. When were all the souls in the [different] worlds created? They were created after the creation of Intelligence, [*el-ácl*] that is, Hamzah son of Alí, then were all the

* *Tacúlu'l Fárs barri khodáï* seems to have arisen from the ignorance of transcribers, who wrote *barr* for *bar*; it probably should be *tacúlúhu li'l Fárzi Bár khodáï*, thou mayst call him in Persian God Almighty. See Adler, *Mus. Cuf. Borg.* i. 119.

† The common name of Rosetta, the town here signified, is Rashíd; this alteration in its name is probably connected with some cabalistic interpretation invented by Hamzah.

‡ i.e. Hamzah.

§ Mehdi Sâíd ibn Ahmed, whose minister [*Asas* or *Sás*] was Caddah-táwílí. See De Sacy, *Chrest. Arab.* ii. 382.

‖ *Z* is often substituted for *j*, in Persian words borrowed from the Arabic, and that, no doubt, suggested this curious Etymology. As *durzí*, which signifies a 'tailor,' in Persian, was the surname of Mohammed ibn Ismâíl, the founder of the sect, he was probably either a tailor or the son of a tailor; but that was a circumstance which his converts and coadjutors wished to keep out of sight.

¶ i.e. Mohammed ibn Ismâíl or Hamzah.

* Niebuhr's *Reise*, ii. 438.

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spirits [*erwáh*] created from light. They are [all] numbered; they shall neither increase [in number] nor diminish, through the duration of all times and ages. Is it fitting that the [Doctrine of the] Unity should be delivered unto women? Yes, because our Lord hath written the Testament for women [*el-âhd âla 'l-nisà*], and they have been obedient to the call [*dâwah*] of El Hákim, as is mentioned in the Discourse on the Women's Covenant [*Er risâlatu mîthâc el-nisà*], and in the Discourse on the Daughters [*Risalatu 'l-benât*]. What do we say respecting the remaining sects, who say, "We verily worship the Lord who created the heaven and the earth?" Although they say this, it is not the truth; as they say, "We have worshipped," yet they know not the Lord, that is, El Hákim as he really is [*bi-dhâtihi*, i. e. in his essence,] therefore is their worship false. Which of the Limits [*el-hudúd*, i. e. the ministers of the Faith] made manifest to the apostles the wisdom of the Lord [*El Maúlá*], (be he glorified!) who is the foundation of our Faith? Three of the Limits made it manifest; Hamzah and Ismâíl, and Bohâu'd-dín. Into how many parts is knowledge [*ílm*] divided? Into five parts. Two of them [belong] to Faith, two to Nature, and the fifth, the greatest; that is the true [part] which is the [ultimate] object [*el-murâd*] [of all]. Into how many [parts] are each of these divisions subdivided? They are subdivided into [five] distinct parts: of four of these parts, two comprehend the divisions of all the different religions, and two the divisions of all the natural sciences: but with regard to the fifth part, of the which it hath been said that it hath no divisions; it hath been also said of it, that it is the evidence [*el-burhán*], that it is the true one, that is the knowledge of Faith [*dín*] of the Durúz, and it is the wisdom of Hamzah son of Alí, the servant of our Lord. How do we know our brother an Unitarian when we see him in the way, or he seeks [*khatara*] a place of refuge with us, and saith [that] he [is one] of us? After our meeting with him, [having made] inquiries after any thing new, and the [usual] salutations, we say unto him (Niebuhr, ii. 437; Adler, i. 127,) Do the husbandmen [*el-felláhín*] in your country sow the seed of the *halílej*?* And if he answer, "Yes, it is sown in the hearts of the faithful;" we ask concerning his knowledge of the Limits [*el-hudúd*], and if he anwer, he is one of our brethren, but, if he answer not, he is a stranger. What are the Limits? They are the five prophets of El Hákim: 1. Hamzah; 2. Ismâíl; 3. Mohammed el Kelimah; 4. Abú 'l Khaïr; and, 5. Bohâu'd-dín. Is there for the ignorant [*el-jâhil*] among the Durúz, any salvation or distinction near El Hákim, when they die in the want of understanding [*âcl*] in which they [now] are? There is no salvation for them eternally; but they shall be before our Lord in disgrace and slavery for ever and ever. How did the Nosaïries separate themselves from the Unitarians, and depart from the Faith in the Unity? They separated themselves on the *call* [*dâwet*] of El Nosaïri, when he related that he was the servant of our Lord the Commander of the Faithful, and denied the divinity of our Lord El Hákim, and acknowledged the divinity of Alí, son of Abú Tálib the *asás* [the seat]; and said that the divinity had been manifested in the twelve Imâms of the Family of the House [*âli 'l-beït*]; but disappeared after it had appeared in Mohammed, El Mehdí, El Cáyim, and was hidden in heaven, and clad in a blue garment, and dwelt in the sun. With regard to the Nosaïries,* whenever any one of them hath been purified by the way of translation in the different revolutions, [of time,] he returneth into the world, and is clothed with the garment of the flesh. After his purification he returneth and becometh a star in the heaven; and that is his first abode [*merkez*]. But if he have been guilty of rebellion, and have opposed the command of Alí the Commander of the Faithful, the most high Lord, he returneth to life, a Jew, or a Moslim of the Sunní sect, or a Christian. Then this cometh to pass again until he is purified as silver in the furnace [*el-rúbás*], and he again becometh a star in the heavens. With regard to the unbelievers, they who do not worship Alí, son of Abú Tálib, they all become camels, mules, asses, dogs, lambs for slaughter, and things like unto them. But the time is too short for a larger discourse on them, especially [on] the migration of the souls of men [*bashar*] into brutes and beasts. They [the Nosaïries] have directories [*manâkib*] and many heretical books of the like kind. What is meant by the point of the wanderer [*El-noctahu 'l-bikár*]?† It is Hamzah son of Alí. What is the right path [*El-sirât el-mustakím*]? It is Hamzah son of Alí; and he it is who called the Vicegerent of the Truth [*Cáyimu 'l-hacc*], the Director of the Age [*Imámu 'z-zemán*]; the Intelligence [*el-âcl*]; the Precursor [*El-sábic*]; the illustrious Prophet [*el-nebí el-karím*], and the Cause of Causes [*illahu 'l-ilal*]. What is "his helmet" [*daumasuhu*]?‡ It is Adam of the broken [staff] [*el-juzwi*],§ that is Hermes, Akhnúkh [Enoch], Idris, Yuhannà [John], Ismâíl son of Mohammed El Tímí, the minister [*Eb-dâíl*]; and in the time of Mohammed son of Abdu'llah [i. e. the prophet of the Moslims] he was called El Mocdád. What is the Ancient, the Eternal [one]? The Ancient one is Hamzah, and the Eternal one is his brother, the Soul. What are the Feet of Wisdom? They are the three preachers [*nudhúr*]. What are the three preachers? They are John, Mark, and Matthew. How many years did they preach? They preached twenty and one years; each of them seven years. How was their preaching? They published the glad tidings of the advent of the Messiah. What is "the Mediator of Destiny?" He is Mohammed, son of Weheb the Coreshí, that is the Word [*El Kelimah*], and he is the third brother. How did the forefathers‖ salute El Hákim when they entered in unto him? They said in a whisper, "From thee, O Lord [cometh] salvation [*salám*], and to thee salvation returneth; it is most truly thy right [to grant] salvation, and thy call is the abode of salvation! Blessed and exalted be our Lord most high, [clothed in] glory and majesty! Who is the Acquired [*El Moctanà*]? He is Bohâu'd-dín, and he is called the Acquired; he is also called Alí, son of Mohammed,¶ El-semúkí. What are the five wise

* Erroneously written *hab el haleb* in Niebuhr. It is the Terminalia Chebula; see *As. Res.* xi. 181.

* Niebuhr, ii. 440.

† These words are not pure Arabic, and are probably peculiar to the Druses. If *bicár* be Persian, it may have this meaning; but it is perhaps the Turkish word *bínár*, a spring.

‡ *Daúmas* signifies "an iron helmet;" but it may possibly be here used as a proper name.

§ *El-Asà*, the staff, is understood. See Adler's *Mus. Cufic. Borg.* i. 139.

‖ *Judúd*, perhaps we should read *hudúd*; see above.

¶ Ahmed according to M. de Sacy's authorities; see *Chrest. Arab.* ii. 401.

virgins?* They are the Limits of the Call to Existence [*hudúd dáwati 'l wujúd*]. What are the five foolish virgins? They are the Limits of the Law [of Mohammed]. What are the True Letters? One hundred and sixty and four in number, and they are the Ministers [*dáïís*], the pure, the broken; they are the Prophets which appertained unto our Lord El Hákim. What are the False Letters? They are twenty and six, and they are Iblís the guide, and his wives and children. They are Mohammed and Alí, and his children, the twelve Imáms, whom the Mutáwelahs [called Motwalis by Volney] acknowledge. What are the three Limits which thou canst neither distinguish nor discover, except in the time of Cáyimu'z-zamàn, who is Hamzah? They are the Intention [*irádah*], the Will [*meshyeh*], and the Word [*kelimeh*]; and they were John, Matthew, and Mark, in the age of the Messiah; they were El Mocdád, Madhùn ibn Yásir, and Abú Durr el Afárí;† and in the age of Hamzah, they were Ismáíl, and Mohammed el Kelimeh, and Alí Bohàn'd-dín. How is it said in the Epistle of Khomár ibn Jeïsh es Suleïmání, that he was the brother of our Lord? (to whom be praise!) Our Lord manifested himself, and made himself to appear outwardly to be born of his [supposed] father; when Khomár saw this, he thought that he was his brother, and that [El Hákim] was really born. This was [so] outwardly, till Khomár increased in error, and the sentence against him was passed, and he [El Hákim] caused him to be slain. (See De Sacy, l. c. ii. 359.) What is the meaning of our Lord's having ridden upon an ass without a turban?‡ (De Sacy, *Chrest. Arab.* ii. 84.) His ass was a type [*mithál*] of the speaking [Prophet] [*e'n-nátic*], and his riding upon it, a sign of the destruction and abrogation of the Law [*el-sheriáh*]. Lo! the Corán hath said (xxxi. 19, ed. Maracc.) in attestation of the truth of this, "Verily the most hateful of voices is the voice of asses;" i. e. of the prophets who publish the outward Law, [*esh-sheriátu' z-záhirah*, i. e. the literal interpretation of the Corán See De Sacy, *Chrest. Arab.* ii. 373.] What was the meaning of our Lord's clothing himself in black wool? This was a garment of mourning, in order to show the affliction which fell upon his servants the Unitarians after him. What are those buildings in Egypt which are called pyramids [*ál-ahrámát*]? These pyramids were built by our Lord, (praise be unto him:) he designed them for Wisdom.§ What is the Wisdom in them? On account of the pilgrimage and the covenants which our Lord (praise be unto him!) hath ratified unto all creatures, [lit. *el-dálimein* the two worlds,] when he placed them there, that they might be preserved till the day of his second coming. What was the cause of his manifestation under every law [*sheriáh*, i. e. revealed law.] The cause was that the Unitarians might be strengthened, in order to confirm them in the worship of El Hákim, and make them know that it is he who established the law; but they did not put their trust in him. How do the souls return unto their bodies? Whenever a man dies, a man is born; and the world is thus [maintained.] Who are the Limits [*el-hudúd*]? They are the five Ministers* [*el-wuzerà*]. Who is the Cáyimu'z-zamàn? (the Chief of the Age.†) Hamzah son of Alí. What is the name of the Moslims? El-tenzíl, [i. e. the "Revelation" here used for the literal interpretation of the Law. See De Sacy, *de Tenzil et Tawil in Comment. Soc. Reg. Gœtting.* tom. xv.] What is the name of the Christians? El-táwíl, [i. e. "the Interpretation," here signifying the allegorical sense. See De Sacy, *ubi suprà.*] I mean those who are masters of the word of the Gospel, and of the meaning of the Revelation; I mean that they say the Corán hath been sent down from Heaven. What befalls the intelligent [man (*el-ákil*) i. e. a Durzì of the higher order] when he committeth fornication? If he repent, he passeth seven years in humiliation, and goeth about unto the *ócál* weeping: but if he repent not, he dieth an apostate, an unbeliever. How do we show that the faith in El Hákim is the truth, and every other faith vain [*bátil*]? This discourse is heresy, and want of faith in El Hákim; since all the Unitarians have covenanted [*dáhratú*] for themselves in the writings of the covenant [*mithác*], to deliver up all their possessions, their soul and body, hair, head, and face [*jahr*], into the hand of El Hákim, without any question or debate; for they are his servants; and when a man saith any thing contrary to this, he falleth into abnegation, and apostasy, that is unbelief, as it is said in the Discourse concerning Submission and Resignation‖ [*Risálatu 'l-ridá wa 'l-taslím*], by Hamzah the servant and slave [i. e. the inherited and acquired slave] of our Lord. This is a fixed matter. What [came to pass] after our Lord disappeared? He wrote the Charter§ [*el-sijíll*], and hung it up at the gate of the Mosque, and called it the suspended Charter. What is said concerning Mohammed, who used to say that he was the son of our Lord? This man was the son of whoredom, for he was the son of a female slave, a handmaid; but he [El Hákim] used to say outwardly [i. e. according to the literal meaning of his words] that he was his son. How did he [Mohammed son of El Hákim] act when El Hákim had disappeared? He arose and sat upon his throne, and said [I am‖] the son of El Hákim; worship me as ye worshipped my father. What did they then say unto him? Hamzah (praise be unto him!) said unto him, "our Lord El Hákim neither begot, nor was begotten." [Then] said Mohammed, "of whom then am I the son?" They therefore said unto him, "we know not." Then he said, "I then am the son of whoredom;" wherefore Hamzah said unto him, "thou hast said; and against thine own self hast thou borne witness!" Who was Mohammed, apparently [*záhirán*] the son of El Hákim? He was Mohammed the son of Abdu'llah. How [was it] that he [El Hákim] made him his son outwardly, [i. e. apparently,] and did not slay him? This was done under wisdom, that affliction might arise under his hand, so that the servants of El Hákim might be tried, and that their reward might be increased. But the polytheists

* See Alder, l. c. p. 129.

† "In the age of Mohammed" has evidently been omitted by the transcriber.

‡ *Serpáj*, an Arabic corruption of the Persian word *ser-pósh*.

§ *Li-hikmetin arída*. There is probably some omission here, or *arád* may be a proper name: for the meaning of *hikmah*, see De Sacy's *Chrest. Arab.* ii. 105.

* See De Sacy, *Chrest. Arab.* ii. 376. n. (42.)

† Ibid. l. c. ii. 379.

‡ *Al ridá wa'l taslím* is a phrase which, in their figurative style, signifies the Religion of the Druses. See De Sacy, *Chrest. Arab.* ii. 380.

§ Inserted and translated in De Sacy's *Chrest. Arab.* i. 263, ii. 335.

‖ Or, "the son of El Hákim said;" but most probably *ana*, I has been accidentally omitted.

[*el-mushrikín*,] are those among them who are not firm, and those who have departed [from the Faith.] What is the meaning [*el-murád*] of these [words,] "Genii and Angels" in the Book of the Wisdom of Hamzah [*Kitábu hikmeti Hamzah*]? The meaning is that the Genii, Satans, and Iblíses, [i. e. Devils] are those men who have been disobedient to the call of our Lord, El Hákim. With respect to the Satans, they are souls without a body: but by the Angels are signified the Unitarians who give ear and answer to the call of El Hákim bi-emri-hi.* He is the Lord to whom worship is due in every age. † What are the Ages [*el-adwár*]? They are the Laws [*Sharáyí*] [delivered] by the Prophets, they of whom the outward people [i. e. those who know nothing but the literal interpretation of the Scriptures] say, that they are Prophets; such as Adam, Núh [Noah], Ibráhím [Abraham], Músá [Moses], I'sá [Jesus], Mohammed, and Sáíd. ‡ All these were one single spirit [*ferd rúh*], but it was transferred from body to body. They were likewise the accursed Iblís, and Háris, son of Turmáh, who is Adam the rebel whom God drove out of the garden [*el-jennah*]. I mean [that] our Lord removed him from the knowledge of his unity. What were the rank and wages [*wazífah*] of Iblís in the presence of our Lord? He was exalted [*dzíz*] before him; but he magnified himself and would not obey Hamzah the Chief Minister; he, therefore, cursed him and drove him out from the call § [or preaching] in the garden [of Eden]. Who are the Archangels, the bearers of the throne of the Lord? They are the five Limits [*el-hudúd*]; that is, Jabráyil [Gabriel], who is Hamzah; Míkáyíl [Michael], who is the second brother; Isráfíl, Azráyíl, and Motattarún. Jabráyíl is Hamzah; Míkáyíl, Mohammed son of Weheb; Isráfíl, Salámah son of Abdu'l Wehháb; Azráyíl, Bohán'd-dín; Motattarún, Alí son of Ahmed. These are the five [*Wazíra*] Ministers, who are called the second Forerunner [*El sábic*], the Body, the Gate, the Vision [*el-khayál*]. Who are the four Wives ‖ [*huram*]? They are Ismâíl, Mohammed, Selámah, Alí; they are likewise the Word, the Soul, Bohán'd-dín [and] Abú'l Khaïr. Why are they called the Wives? Because Hamzah [is in] the place of a husband and they are his wives [*niswán*], since they are with respect to him in the place of wives, from their obedience to him. How is the Gospel which the Christians have; what do we say concerning it? The Gospel is true. It came from the mouth of the Lord, the Messiah, that is Selmán the Persian, in the age [*daur*] of Mohammed, he is also Hamzah son of Alí, but the false Messiah, who was born of Meryem [Mary,] he verily was the son of Yúsuf [Joseph.] Where was the true Messiah, when the false one was with the disciples? He was with him in the whole of his disciples; he spake in the Gospel; and he taught the Messiah the son of Yúsuf, saying unto him, "Do this and this;" and he gave ear unto him: but when he opposed the word of the true Messiah, he [*El Hákim*] cast the hatred of him into the heart of the Jews, and they crucified him. What befell him after the crucifixion? They laid him in a grave, and the true Messiah came and stole him from the grave, and deposited [*tamara*] him in the garden, and said unto men that the Messiah was risen from the dead. Why did he do this?* In order to establish the Faith of the Christians, and to confirm them in their knowledge. Why did he deal thus, so that the madness of unbelief was increased? He dealt thus, indeed, that the Unitarians might be hidden in the Faith [i. e. among the followers] of the Messiah, and that not one among them should be known. Who was he who rose from the grave and went in unto his disciples when the doors were closed? The living Messiah who dieth not; that is, Hamzah, the servant and bondsman of our Lord, [properly the inherited and acquired slave.] Who revealed the Gospel and published it? Matthew, Mark, Luke, and John, who are the four Wives [*el-huram*] whom we mentioned before. How [cometh it to pass] that the Christians do not acknowledge the Unity? Because God, that is, El Hákim bi-emri-lli hath so ordained it. How can God be pleased with evil and unbelief? It is the way of our Lord, (glory be unto him!) He leadeth men into error and guideth men [in the right path] as he saith in the Corán (lxvi. 3.): "He made known a part and he withheld a part." If then unbelief and error be from him, (may he be exalted!) why doth he punish them [the Christians, with eternal punishment?] He punisheth them because their disobedience giveth occasion for his deceiving them. How could the man deceived yield obedience when the matter had been made dark unto him; as he hath said in the Córan, "We have made [it] dark unto them, and we have laid a stratagem for them?" No question shall be asked concerning this, for it is the dealing of El Hákim with his servants. No question should be asked concerning it, for he hath said [in the Corán] "Let not a question be asked concerning that which he hath revealed, but they will ask!" What is the meaning of the dances of vain fellows,† the games with whips, the mention of the members of man and of woman [*áhálil wa'l-furij*] in the presence of our Lord El Hákim? (to whom be praise!) This was done according to the Absolute Wisdom [issuing] from him, which will be made manifest after a season. What is this Absolute Wisdom? The dances signify the [divine] Laws and the Prophets; for every one of them abode [on earth] [each] in his time, and leaped, and was mighty‡ in [the fulfilment of] his commands, and [then] rested. What is the game with whips? The game with whips bringeth pain, but doth no injury. It signifieth knowledge [*ilm*] for it neither bringeth evil nor good. What is the mention of the members of man and of woman. What part of wisdom is signified by it? It signified his condition, not his place; for the body of the man is strengthened and

* By his own command, instead of *bi-emri'llah*, (by the command of God,) because he was himself God.

† *El-adwár*, "the ages or revolutions of time," signify the different revelations made by the various Incarnations of El Hákim (see De Sacy, *Chrest. Arab.* ii. 382,) as appears from what follows.

‡ Mehdi Sáíd ibn Ahmed, founder of the Fátimí dynasty; see De Sacy, *Chrest. Arab.* ii. 382. These are the seven *Nátic* or *speaking* Prophets mentioned above, who were attached to the seven *sámit* or silent Prophets.

§ *Dáwah*, the Call, here means the initiation into the Unitarian Sect or Doctrine; see De Sacy, *Chrest. Arab.* ii. 374.

‖ *Huramí 'l-imám*, Wives of the Leader; see De Sacy, *Chrest. Arab.* ii. 384.; Adler, *Mus. Cufic. Borg.* i. 124.

* *Leïsh ámel kéïk. Leïsh* for *li-eyi sheiyin*, "wherefore," is a common phrase in the vulgar Arabic; *keïk* for *kéïnuthá* is rarely met with in books, and not to be found in our Dictionaries.

† *Battálín*, explained by *mushábedín*, "jugglers," in the parallel text quoted by Adler, *Mus. Cufic.* i. 111.

‡ *Batala*, probably a play upon the words; but the whole passage is obscure, and, beyond a doubt, has among the Druses an allegorical sense.

turned towards that of the woman, [*el-ihlil yucawwí wa-yámalu'l hareketa âlà ferju'l meráati.*] and in like manner doth our Lord Hákim (be his majesty glorified!) overcome by his power those who join other Gods unto him, [i. e. polytheists,] as we have seen in the Discourse which is called the Truths concerning jests, [*Hacáyicu'l hezl.*] Why did Hamzah, the son of Alí, command us to hide Wisdom and not to lay it open? Because in it are the secrets of our Lord and his Covenants; and it is not needful for us to lay it open unto any one; for in it is the salvation of souls and the life of spirits. But perchance we are covetous, in that we desire not all men to be saved. This is not through the way of covetousness; but all ground of excuse [*ddwà*] hath been taken away; the door is shut to [see Luke, xiii. 25;] he who hath not believed, hath not believed; he who hath believed, hath believed; and every thing is worthy of praise, and beautiful. He hath abrogated the Fast, because the speaking Prophet [*el-nátic*] hath arisen and fasted; but contrition of spirit and fasting at another time, are profitable [*melih*] because it bringeth us near unto our Lord. What is the meaning of "And the abrogation of them," [i. e. of the Fast, Almsgiving, &c.?] Among us alms [*sadacah*] [should be given] to our brethren the Intelligent among the Unitarians, [*el-óccál*]; but to others they are forbidden, and will not be allowed for ever. What is meant by going to hold Sessions in the Cell, [*el-khalwah*, i. e. the retreat] and Contrition of Spirit? The going [will continue] till El Hákim shall have come to bestow gifts upon us according to that we have done, and to establish us in this world, as Wazírs, Páshás, and Placemen!

II.

The Covenant [made with] the Vicegerent of the Age [Hamzah.]

Druze Covenant.

I put my trust in our Lord El Hákim, the one, single, eternal, void of pair or number.

Such an one, son of such an one, being sound of mind and body, master of his actions, obeying without unwillingness or compulsion, confesseth by the present confession, by which he bindeth himself and beareth witness that he is bound in spirit [as well as in body] to renounce all sects, professions, religions, and faiths, with all their different [doctrines] and not to acknowledge any except obedience to our Lord El Hákim, (be the mention of him glorified!) Obedience is service, [i. e. worship.] He [N N] will not, therefore, worship together with him [El Hákim] any other past, present, or to come. He now verily delivereth up to our Lord El Hákim (be his memory glorified!) his soul and body, possessions, and children, and all that he hath. He approveth of all his commands to him or concerning him, without doubt or denial, in respect to any of his dealings with him, whether they bring unto him pain or pleasure. If he return from the Faith of our Lord El Hákim (be his memory glorified!) to which he hath bound his soul by this writing, and hath borne witness that he is bound in spirit, or if he disclose it to any other [person,] or disobey any of his [El Hákim's] commands, he can have no part in [the mercies of] the Creator who is worshipped, and he is cut off from all the Limits [*el-hudód*, i. e. from all the Ministers of El Hákim, and the benefits derived from them] and hath justly deserved the punishments of [hell] fire from the Most High, (be the mention of him glorified!) Whoever confesseth that he hath not in heaven any God who ought to be worshipped, nor on earth any Director [*Imam*] who existeth, except our Lord El Hákim (be his memory glorified!) is one of the blessed Unitarians!

Written in such and such a month, of such and such a year, of the year of our Lord (be his memory glorified!) and of his slave Hamzah, son of Alí, son of Ahmed, the guide of those who answer when called, and the inflictor of vengeance on those who worship more than one God, and on the apostates, by the sword of our Lord (be his memory glorified!) and by the power of his sole majesty.

These documents afford an indisputable evidence of the real character of the doctrines of Hamzah, and are alone sufficient to prove, that the destructive consequences so powerfully depicted by M. de Hammer in his *History of the Assassins*, (p. 29, 30, 34—41, 45, 52—56, 330—341,) as resulting from them, have not been exaggerated. But it must not be supposed that the subject has been exhausted in this imperfect essay. We have here only a glimpse of the system worked up by these artful men, whose object was the subversion of every moral and religious principle. The catechism here given, is, probably, an extract from a more copious one, destined for the lower classes of candidates, as that just published by Bishop Adler (in the *Museum Cuficum Borgianum*) was calculated for such as had made a greater progress. The latter, therefore, draws aside a larger portion of the veil by which these iniquitous mysteries are concealed from the uninitiated eye, and shows what just ground Burckhardt had for believing the report which he had heard (200, 202,) of the proneness of the younger Druses to the commission of incest. From Dr. Adler's account of their doctrines and religious usages, (*Mus. Cuf. Borg.* 115,) several particulars may be collected either unnoticed, or less satisfactorily authenticated, by preceding writers. Among these we may observe: 1. The division of the Druses, both men and women, into two distinct classes, the *Juhhál*, or ignorant, and the *Occál*, or intelligent. The latter being the initiated, the former those whose principal, if not sole, merit consists in retaining the Belief in El Hákim, and concealing their real faith under the covering of a conformity to the dominant religion. 2. The apparent abstinence, especially from oaths, practised by the *óccál*. *Cultu*, "I have said," is the strongest affirmation they use. Externally, their life is a series of privations; internally, a glut of sensual indulgencies. 3. The blue cassock, and party-coloured jacket of goat's-hair, worn by the first, distinguish them from the second, who are usually clad in white, and never bear arms. 4. Their Cells [*khalwah*] or oratories, placed in high and unfrequented spots, which none but the initiated are allowed to enter. 5. The image of a calf, the emblematical representation of El Hákim, their God, kept concealed in a chest, in the most secret part of the Khalwah. 6. Their religious meetings there on Fridays, which are succeeded by a meal of fine bread and grapes. 7. Their High Priest, or Imám, who is chosen by all the community; and who, when duly elected, appoints their religious services, and is honoured with the most submissive deference. "The origin of these errors," says Bishop Adler at the conclusion of his paper on the Druzes, (p. 148,) "it would not be difficult to investigate, were not such an

undertaking foreign to our present purpose. We shall merely observe, that there is a very great resemblance between the laws of the Druzes and the Mohammedans, and that the opinions of both respecting Christ were derived from the errors of the principal Eastern heretics, Cerinthus, Carpocrates, and the Manichæans." M. de Hammer has entered more largely into the same topics; and it cannot be denied that, after making large abatements for the vague and unsatisfactory nature of some of his arguments, the mass of concurrent facts which he has brought together from different quarters justifies his inference, that the errors of the Gnostics, engrafted upon the mystical philosophy and theology of the Persians and Arabians, were propagated from country to country, and from generation to generation, throughout Asia, by sacred societies zealous of making proselytes; that they thus gave rise to the religion of the Druzes and other branches of the Ismâîlî sect, and were introduced into Europe by the Crusaders and Templars, whose errors he has endeavoured to disclose. When we add, that it is equally probable that the institutions of the Free-Masons might be traced to the same source, we are far from wishing to insinuate that their ark contains any idol like that of the Druzes, or that their secret, if any they have, is too much at variance with every principle of religion or morality to be revealed. Whatever be the origin of that society, its object and influence, for many centuries, has been salutary; nor can it occasion any surprise, if we find that a purer and more rational religion has purged the system from its absurdities and profanations, banished the lawless doctrines once professed by the initiated, given a moral and religious interpretation to its types and allegories, and converted the various steps towards initiation into a source of harmless mirth and pleasantry, rendered more attractive by expectations alternately excited and gratified.

De Sacy's *Chrestomathie Arabe*, Paris, 1806, tom. i. ii.; Niebuhr's *Reisebeschreibung*, Copenhagen, 1778, vol. ii.; *Appendix to Memoirs of Baron de Tott*, London, 1786; *Annales des Voyages*, iv. 325; Mariti, *Viaggi per la Soria, &c.*, Firenze, 1796, ii. p. 29; Mariti, *Viaggi da Gerusalemme*, Livorno, 1787, i. 156, ii. 3; Mariti, *Istoria di Facardino*, Livorno, 1787; Volney, *Voyage en Syrie*, Paris, An. vii. (1799) ii. 80; *Mémoires du* Chev. D' Arvieux, i. 357; Burckhardt's *Travels in Syria*, London, 1822, p. 193; Adler's *Museum Cuficum Borgianum*, Roma, 1782, i. 105; Von Hammer's *Geschichte der Assassinen*, p. 42, seq.; *Mines d'Orient*, vol. vi.; *Journal Asiatique*, v. 3.

DRY, v. **Dry**, *adj.* **Dr'yer**, **Dr'ying**, **Dr'ylv**, **Dr'yness**, **Dryth**, **Dry-foot.** Dutch, *drooghen*; Ger. *trocknen*; Sw. *torka*; A. S. *drig-an*, *adrig-an*, *siccare*, *tergere*, *abstergere*, *exurere*, to dry, to dry up, to wipe off or away, to burn up. It. *marcescere*, to wither up. Somner. Tooke says, the A. S. *drygan*, is *excutere*, *expellere*, and therefore, *siccare*. See Drouoth.

Dry is opposed, literally, to *wet*; as water; any moisture; as juice, sap. Consequentially, to be *dry* is to be thirsty; also, to be barren, unfruitful, unproductive. Metaphorically, barren, unfruitful; as a *dry* style, i. e. barren of ornament, destitute of feeling; consequentially, harsh, rigid, severe, unfeeling. To *dry* is To shake off, drive or drain off, to wipe off; or by any means free from moisture; to parch, to scorch, to wither.

To draw *dry-foot* is when the dog pursues the game by the scent of the *foot*, for which the bloodhound is famed. See Commentators on Shakspeare's *Comedy of Errors*, quoted below, and Gifford's B. Jonson, i. 52.

> Thulke zer was thut somer so *druye* & so hot,
> That zut to this daye of none hattore me not.
> *R. Gloucester*, p. 531.

> And yf hus hous be unhelede, and ryne in hus bedde
> He sekeþ and sekeþ, or be slepe *drye*.
> *Piers Ploukman. Vision*, p. 337.

> And other fel on stoons: and it sprunge up, and *driede*, for it hadde not moisture, (it *widdred* awaye, because it lacked moystures. *Bible*, 1551.) *Wiclif. Luke*, ch. viii.

> And he entride eftsoone into the synagogue & ther was a man havynge a *drie* hond, and they aspieden him if he heelide in the Sabotis to accuse him. *Id. Mark*, ch. iii.

> Wherwith they made hem stately fires great
> To *dry* their clothes yt were wringing weat.
> *Chaucer. The Floure and the Leafe*, fol. 368.

> The brode river sometime waxeth *drey*.
> *Id. The Knightes Tale*, v. 3026.

> Thilke ice, whiche that the horsemen bare
> To brake, so that a great partie
> Was dreint of the chiualrie,
> The rerewarde it toke aweie,
> Came none of hem to londe *drey*.
> *Gower. Conf. Am.* book ii. fol. 38.

> And thus ye see that these three [faith, hope, and charitie] inseperable in this life haue yet seperable and sondry offices and effectes, as heat and *drith* beyng inseparable in the fyer, haue yet their seperable operations.
> *Tyndall. Works*, fol. 188. *Prologue to the fifth Chapter of Matthew.*

> They [distemperatures] whiche be compounde, are in compounde or myxte qualities: as heate and moisture, heate and *drythe*, cold and moyste, colde and *drye*.
> *Sir Thomas Elyot. The Castel of Helth*, book i.

> Thei breken for *dryenesse*, whan men meven hem, to schewen hem to grete Lordes, that comen thidre.
> *Sir John Maundevile. Travaile*, ch. ii.

> Th' one faire and fresh, the other old and *dride*.
> *Spenser. Faerie Queene*, book iii. can 4.

> As one then in a dreame, whose *drier* braine
> Is tost with troubled sights and fancies weake,
> He mumbled soft, but would not all his silence breake.
> *Id. Ib.* book i. can. 1.

> This is another thing likewise to be considered of, that the trees and bushes growing by the streets' sides; doo not a little keepe off the force of the sunne in summer for *driveng* vp the lanes.
> *Holinshed. Description of Britaine*, ch. xix.

> It looks ill, it eats *drily*, marry 'tis a wither'd peare.
> *Shakspeare. All's Well that Ends Well*, fol. 231.

> The soul in all hath one intelligence;
> Though too much moisture in an infant's brain,
> And too much *dryness* in an old man's sense,
> Cannot the prints of outward things retain.
> *Davies. The Immortality of the Soul*, sec. 22.

> Then he would never suffer those sterilities, but himself by a cup of sensible devotion would water and refresh those *drynesses*.
> *Taylor. Polemical Discourses*, fol. 15. *An Apologie for set forms of Liturgy*, sec. 60.

This account is very *dry* in many parts, only mentioning the name of the lover who leaped, the person he leaped for, and relating in short, that he was either cured, or killed, or maimed by the fall.
Spectator. No. 233.

In our methods of surgery, nothing is found of such effect in the case of old ulcers as fire, which is certainly the greatest drawer and *drier*, and thereby the greatest cleanser that can be found.
Sir William Temple. Of the Cure of the Gout.

Some on the leaves of ancient authors prey,
Nor time, nor moths e'er spoil'd so much as they:
Some *drily* plain, without invention's aid,
Write dull receipts how poems may be made.
Pope. Essay on Criticism, l. 116.

One hand sustain'd a helm, and one the shield
Which old Laertes wont in youth to wield,
Cover'd with dust, with *dryness* chapt and worn,
The brass corroded, and the leather torn.
Pope. Homer. Odyssey, book xxii.

The fall of the Angels, by F. Floris, 1554; which has some good parts, but without masses, and *dry*.
Sir Joshua Reynolds. Journey to Flanders and Holland.

The poet either *drily* didactive gives us rules, which might appear abstruse even in a system of ethics, or, trifingly volatile, writes upon the most unworthy subjects.
Goldsmith. An Account of the Augustan Age in England.

Whether it proceed from a mere barrenness of thought, and a native *dryness* of soul, that he is not able to vary his matter, and to amplify beyond the formal topics of an analysis, or whether it arise from affectation of such a way of talking, is hard to say.
Watts. Of Instruction by Preaching, part ii. ch. vi. sec. 2.

Dry, in *Composition*.

At euery low water the enimie might come almost *dry-foot* from the mayne vnto vs.
Hakluyt. Voyage, &c. M. Frobisher, vol. iii. fol. 70.

Ant. Your reason!
S. Dro. Lest it make you chollericke, and purchase me another *drie-basting*. *Shakspeare. Comedy of Errors*, fol. 88.

——— Trust me, you will wish
You had confess'd, and suffer'd me in time,
When you shall come to *dry-burnt* racks of mutton.
Cartwright. The Ordinary, act iv. sc. 4.

Peter. I will *drie-beate* you with an yron wit.
Shakspeare. Romeo and Juliet, fol. 73.

Rosa. Not one word more my maides, breake off, breake off.
Ber. By heauen, all *drie-beaten* with pure scoffe.
Id. Love's Labour's Lost, fol. 139.

I knew two noblemen, of the west of England, wherof the one was given to scoffe, but kept ever royal cheere in his house: the other, would ask of those, that had been at the other's table: Tel truly, was there never a flout or *dry-blow* given; to which the guest would answer, such and such a thing passed; the lord would say, I thought he would marre a good dinner.
Bacon. Essay on Discourse.

Some he *dri-dishes*, some he motes round with broth.
Ben Jonson. The Staple of Newes, act iii. sc. 2.

Sight so deform what heart of roc could long
Drie-ey'd behold? Adam could not but weep
Though not of woman born.
Milton. Paradise Lost, book xi. l. 495.

I'le undertake, and with much ease, to buy his birth of him for a *dry-fat* of new books.
Beaumont and Fletcher. The Elder Brother, act ii. sc. 1.

Of all filthy *dry-fisted* knights, I cannot abide that he should touch me. *Dekker. The Honest Whore*, sc. 6.

A hound that runs counter, and yet draws *dri-foot* well
Shakspeare. Comedy of Errors, fol. 94.

For, Albion, the sonne of Neptune was:
Who for the proofe of his great puissance
Out of his Albion did on *dry-foot* pass
Into old Gall, that now is cleped France,
To fight with Hercules.
Spenser. Faerie Queene, book iv. can. 9.

You do so over-labour 'em when you have em,
And so *dry-founder* 'em, they cannot last.
Beaumont and Fletcher. The Custom of the Country, act iii. sc. 1

Yet we did lift up our hearts and voices to God above who sheweth his wonders in the deep; beseeching him of his mercy, that as in the beginning, he discover'd the face of the deep, and brought forth *drie-land*, so he would now discover land to us, that we might not perish.
Bacon. New Atlantis, fol. 1.

I was *dry-nursed* by a lean butter-wife, and bred up in Mars' fencing-school. *Nabbes. Microcosmus*, act ii.

Dry-shod to passe, she parts the floods in tway
Spenser. Faerie Queene, book i. can. 10.

When erst our *dry-soul'd* sires so lavish were,
To charge whole boots-full to their friends welfare.
Hall. Satire 1. book vi.

——— ——— And frisking lambs
Make wanton salts about their *drie-sweet* dams;
Who to repaire their bags do rob the fields.
Ben Jonson. Masques. The Vision of Delight.

——— ——— Peevish girl!
Was't ever heard that youth could dote on sickness
A gray beard, wrinkled face, a *dried-up* marrow.
Ford. The Fancies, act iv. sc. 1.

For hard *dry-bastings* need to prove
The readiest remedies of love,
Next a *dry-diet*.
Butler. Hudibras, part ii. can. 1.

This is your business good Pug Robin,
And your diversion dull *dry-bobbing*,
T' entice fanatics in the dirt,
And wash them clean in ditches for't.
Id. Ib. part iii. can. 2.

Your poor father, sirrah, must be contented to drink paltry sack, with *dry-boned*, old, battered rogues and be thankful.
Otway. The Atheist, act iii. sc. 1

If like the simple rustick, (who stay'd by the river side waiting till it had done running, that so he might pass *dry-foot* over the channel,) we do conceit, that the sources of sin (bad inclinations within, and strong temptations abroad) will of themselves be spent or fail, we shall find ourselves deluded.
Barrow. Sermon 16. vol. iii.

——— Nor dare they close their eyes,
Void of a bulky charger near their lips
With which, in often interrupted sleep,
Their flying blood compels to irrigate
Their *dry-furr'd* tongues.
J. Philips. Cider, book ii.

Thus the moon hath great appearances of being no less commodiously than the earth divided into hills and valleys, into *dry-lands* and great collections of waters, and to be encompassed with an atmosphere as we are.
Derham. Astro-Theology, book v. ch. iv.

He doubtless is in sport, and does but droll,
Assuming thus a rank unknown before—
Grand caterer and *dry-nurse* of the church.
Cowper. The Task, book ii.

A **Dry-salter** is a wholesale dealer in the substances which are used for dyer's colours, as indigo, cochineal, alum, galls, &c.

Dry rot, a most destructive disease in timber, peculiar to wood put up in warm, close, moist places. Sometimes the surface of the plank remains unchanged, while the disease is ravaging within; but generally the symptoms appear outwardly: the wood swells, changes colour, and emits a mouldy smell. It then splits transversely and pulverises. In some of the stages various *fungi* are found upon it. No charring, painting, tarring or varnishing the surface is able to arrest its progress. Both the cause and cure of this disease have occasioned much discussion of late years, from its prevalence among shipping; and the principal reasonings and hypotheses may be found in the following works: Wade, *Treatise*

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on the Dry Rot in Timber, 1815; Chapman, *On the Prevention of Timber from Premature Decay*, 1817; Bowden, *Treatise*, &c.; Macwilliams, *Essay on the Origin and Operation*, &c. 1818; Dodd, *Practical Observations*, &c.

DRYAD, *Dryades* or Nymphs of the woods; introduced into all European languages; Gr. δρυ-άδες, from δρῦς, an oak.

——— [Eve] like a wood-nymph light
Oread or *Dryad*, or of Delia's traine,
Betook her to the groves, but Delia's self
In gait surpass'd and Goddess-like deport.
Milton. Paradise Lost, book ix. l. 387.

When Cheerfulness, a youth of healthiest hue,
Her bow across her shoulder slung,
Her buskins gemm'd with morning dew,
Blew an inspiring air, that dale and thicket rung,
The hunters call to fawn and *Dryad* known.
Collins. Odes. The Passions. Ode for Music.

When late the trees were stript by winter pale,
Young Health, a *Dryad-maid* in vesture green,
Or like the forests silver-quiver'd queen,
On airy uplands met the piercing gale.
Warton. On Bathing, Sonnet 2.

The Dryades and Hamadryades, although differing from each other in one very essential respect, have not unfrequently been confounded by the classical Poets. Propertius (i. 20) attributes the abduction of Hylas sometimes to one and sometimes to the other; and Ovid in his tale of the Phrygian youth whom Cybele punished for the violation of his vow of chastity, applies to a Naiad the death which mythology usually considers to be the characteristic of a Hamadryad, (*Fasti*, iv. 231.) The Dryades, it seems, were generally Wood Nymphs.

ἐμοὶ θεαὶ εἵπατο Μῶσαι
εἴ ρ' ἐτεὸν ἐγένοντο τότε δρύες ἠνίκα Νύμφαι.
Νύμφαι μὲν χαίρουσιν, ὅτε δρύας ὄμβρον ἀέξει,
Νύμφαι δ' αὖ κλαίουσιν, ὅτε δρυσὶν οὐκ' ἔτι φύλλα.
Callim. *in Delum.*

And the period of their lives, although we cannot call to mind any authority in which it is expressly so asserted, probably depended upon the existence of the entire wood which was their peculiar haunt. The Hamadryades, on the contrary, were attached and linked to individual trees, with the fall of which they also perished. Upon this depends the etymology of their name according to Mnesimachus, whose authority is appealed to by the Scholiast on Apollonius Rhodius, (*Arg.* ii.) διὰ τὸ ἅμα τῆιν δρυσὶ φθείρεσθαι. Of one of these Nymphs this Scholiast relates in the same place a pleasing story from Charon of Lampsacus, an author whose works Suidas never saw, although he catalogues them. Rhœcus, a Gnidian, one day found an oak falling for lack of support, and ordered his labourers to prop it up. The Hamadryad, who was dependent upon the tree, in gratitude for her preservation promised to grant any favour which her benefactor might request; and her love was the natural boon which the gallant Rhœcus required. A bee was to be the messenger of assignation, and the only condition stipulated by the Nymph was inviolable fidelity to herself. The little insect once brought its amatory message while Rhœcus was engaged in playing at tables, (πεσσεύων,) and the Nymph incensed at some hasty words with which he received the interruption, which ought to have been most grateful, inflicted upon him a grievous bodily ill; the precise nature of which we will not hastily determine. (ὥστε πηρωθῆναι αὐτόν.)

Pausanias, who has recorded the names of three of the Dryades, Tithorea, (*Phoc.*) Erato, and Phigalia, (*Arcad.*) relates also a story very similar in part to that of Rhœcus, (and we believe this too is derived from Charon of Lampsacus,) how Arcas, the son of Jupiter and Calysto, having saved an oak which was nearly undermined by a streamlet at its foot, at the request of Prospylœa its tutelary Hamadryad, became by her, in lawful wedlock, the father of two sons.

Apollonius in the same Book mentions that the curse which visited Peribœus and his descendants, arose from the impiety with which his father persisted in cutting down an oak, after he had been repeatedly and urgently supplicated by a Hamadryad, who warned him that her own life must terminate with that of the tree. The horrible fate which Erisichthon encountered, in consequence of a similar crime, is told by Ovid in his best and most graphic manner, (*Met.* viii. 738.) The oak which he cut down was probably inhabited by a Hamadryad, (*hæc verane an falsa fuerint quis pro certo affirmare possit*, observes Natalis Comes, while treating on these semidivine beings,) and certainly, according to the Poet, was a favourite dancing place of the Dryades. Yet after all, from a fragment of Hesiod which Plutarch has preserved, either the Hamadryades outlived the oaks to which they belonged, or the oaks themselves lived longer than they do in modern days; for the term which is assigned to these Nymphs amounts to no less than 933,121 years.

Eurydice, if not herself a Dryad, plainly was educated together with them; the *chorus æqualis Dryadum* made the mountain summits of Thrace reecho with their shrieks, when the fatal snake had bitten their companion. The adventure of Polydorus in the IIId *Æneid* is borrowed from the mythology of the Hamadryades, and bears a very strong resemblance to that of Erisichthon, to which we have already referred. Ariosto, Tasso, and Spenser have adopted this classical machinery in their several enchanted forests; and Shakspeare, in spite of his lack of learning, knew enough of it for his purpose, when he was embodying his "fine apparition," Ariel.

——— She (the damn'd witch Sycorax) did confine thee,
By help of her more potent ministers,
And in her most unmitigable rage,
Within a cloven pine, within which rift
Imprison'd, thou didst painfully remain
A dozen winters.

Or, as Prospero soon after threatens in like manner,

If thou more murmur'st, I will rend an oak,
And peg thee in his knotted entrails, till
Thou hast howl'd away twelve winters.

DRYANDRA, in *Botany*, a genus of the class *Dioecia*, order *Monadelphia*, natural order *Euphorbiæ*. Generic character: male flower, calyx two-leaved; corolla, petals five; filaments nine: female flower, as the male; capsule woody; four or five berries, cells one-seeded.

One species, *D. cordata*, a tree, native of Japan. Thunberg.

DRYAS, in *Botany*, a genus of the class *Icosandria*, order *Polygynia*, natural order *Rosaceæ*. Generic character: calyx inferior, of five to eight segments; petals five to eight; seeds many, plumose; receptacle depressed.

Two species of this elegant Alpine genus are known, *D. octopetala*, is a native of some of the highest moun-

tains in the north of England, and is also found with *D. integrifolia*, in North America. Nuttal.

DRYINUS, in *Zoology*, a genus of *Pupivorous Hymenopterous* insects, belonging to the family *Oxyuridæ*, or the *Oxyures*, or *Proctrotupii* of Latreille, established by Latreille.

Generic character. Fore feet long, ending in two strong and long hooks, of which one is bent back against the tarsi, so as to form a kind of pincers.

The *Dryini* are small insects which have considerable resemblance to the genera *Belyta* and *Omalis*. Their bodies are long, and the sides of the head are considerably broader than the thorax; the antennæ are inserted near the mouth, as in the *Omalis*, but they are not broken; and they are formed of ten joints, of which the last are rather the largest in both sexes; the mandibules are four-toothed; the jaws are furnished with very long filiform palpi, made of five joints; the labial palpi are short, formed of two or three joints, of which the last are broadest; the lower lip is entire; the females are apterous, and their thorax is divided by successive knots; the wings of the males have two cells, opposed at their base, and a radial cell; the thorax is narrowed in front; the feet are very long and the thighs thick; the abdomen is ovoid, and destitute of any exserted ovipositor.

The species of this genus are few, and rare in cabinets:

1. *D. formicarius*, Latreille; figured in his genera, pl. xii. fig. 6. France.

2. *D. ater*, Latreille, France.

3. *D. nodicollis*, Latreille, on which the genus *Gonotropus* of Klegg is formed.

Fabricius established a genus of *Digging Hymenopterous* insects, under the name of *Dryinus*, which is now called *Pronea*.

DRYMOPHILA, in *Botany*, a genus of the class *Hexandria*, order *Monogynia*, natural order *Smilacæ*. Generic character: corolla of six equal spreading petals, deciduous; seed-vessel three-celled, cells many-seeded; style three-parted; stigma revolute.

A genus allied to *Convallaria*; one species known, *D. cyanocarpa*, native of New Holland. R. Brown.

DRYOPS, in *Zoology*, a genus of *Coleopterous* insects, belonging to the sub-order *Pentamera*, family *Heteroceridæ*. This genus was first established by Olivier; but Latreille has since divided his genus into three, under the name of *Dryops*, true *Hydera*, and *Heterocerus*.

Generic character. Antennæ (like *Gyrinus*) lodged in a cavity under the eyes, shorter than the head, composed of nine or ten joints, of which the six or seven first form a small, nearly cylindrical, club, slightly serrated and curved, the second joint broad, prominent on one side, and forming a kind of ear, partly covering the antennæ, especially when it is lodged in its cell; outer lip rounded; mandibules strong, denticulated at the end; palpi nearly equal, ending in a large, nearly oval, joint; jaws two-lobed, inner lobe small hooked; tongue nearly square, not nicked in front; front of the chest dilated, and produced nearly to the mouth.

This exceedingly curious genus differs from *Hydera* in the sternum being produced, and in the form of the antennæ, in which latter point it also differs from the *Heteroceri*. The body of the *Dryopes* is nearly cylindrical, convex edged, and usually downy; the head is nearly hid when retracted; the thighs are furnished with a groove below for the legs when they are bent up.

Nothing is known of the larva of the insect of this genus; the perfect animals walk with difficulty, and are found on banks near water, especially in the spring of the year. The type is

1. *D. auriculata*, Olivier; the *Parvus prolifericornis* of Fabricius; not very uncommon near London.

DRYPIS, in *Botany*, a genus of the class *Pentandria*, order *Trigynia*. Generic character: calyx five-toothed, corolla of five petals, capsule cut round, many-seeded.

One species, *D. spinosa*, native of the south of Europe. Persoon.

DRYPTA, in *Zoology*, a genus of *Carnivorous Pentamerous Coleopterous* insects, belonging to the family *Carabidæ*, established by Latreille.

Generic character. Thorax nearly cylindrical; the four outer palpi ending in a broad, nearly reversed, conical, and compressed joint; mandibules projecting forward, long, very narrow, forming a triangle with the head; tongue linear.

The *Dryptæ* belong to the same group of *Carabida* as the genera *Zuphium*, *Galerita*, and *Odacantha*, which are all characterised by their very distinct head, projecting forward palpi, narrow, long, and sub-cylindrical thorax, truncated elytra, and nick at the top of their fore legs. They differ from each of these latter genera in the form of the head, the shape of the thorax, and in the joints of the palpi. These insects live on animal food, are found in damp places, and mostly inhabit the southern or warmer parts of Europe. Dejean places an Indian, *D. lineolata*, and Schoenherr an American species in this genus. The type is

1. *D. emarginata*, Fabricius, the *Cicindela emarginata* of Olivier, and the *Carabus dentatus* of Rossi, *Fauna Etrusca*, iii. pl. xi. fig. 11; in which the labial palpi are oval-shaped. Found commonly in Spain and Italy, and rarely in France.

2. *D. cylindricollis* of Fabricius, the *Carabus distinctus* of Rossi.

DUAL, DU'ALITY. } It. *duale*; Lat. *dualis*, from *duo*; Gr. δύο, two.

This *dualitie* after determission, is founden in every creature, be it neuer so single of onhed.

Chaucer. The Testament of Love, fol. 307.

And so conjoyned the unity and *duality* of the soul, and made out the three substances so much considered by him [Plato.]

Sir Thomas Brown. Cyrus' Garden, ch. iv.

They absolutely deny, that there can be any more persons in the godhead than only one, and consequently, that a *duality*, or binary number of persons in it, would, in a Socinian's account, pass for no less an absurdity, than even a trinity itself; the grand article controverted between us and them.

South. Sermons, vol. iv. p. 284.

All primitive and uncompounded languages seem to have a *dual* as well as plural, number. This is the case of the Greek, and I am told of the Hebrew, of the Gothic, and of many other languages.

Adam Smith. On the Formation of Languages.

Between (formerly written twene, atwene, bytwene,) is a *dual* preposition, to which the Greek, Latin, Italian, French, &c. have no word correspondent; and is almost peculiar to ourselves, as some languages have a peculiar *dual* number.

Tooke. Diversions of Purley, vol. i. ch. ix. *Of Prepositions.*

Pythagoras talked, it is said, of an immaterial unity, and a material *duality*, by which he pretended to signify, perhaps, the first principles of all things, the efficient and material causes.

Bolingbroke. Essay the Second. Human Reason.

DUB, *v.* And *dubbade* his sonu Henrie to ridere there. And *dubbed* his son Henry a Knight there. *Sax.*

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DUB

Chron. An. 1086. Junius;—from the A. S. *dypp-an*, to dip, *baptizare*, to confer a new name as if by baptism. Hickes thinks the A. S. *dubb-an*, *creare equitem*, to create a Knight, (*Gram. A. S.* p. 151,) is borrowed from the Islandic, *dubba*, (generally) to strike:—but Hire says, that he has nowhere found that word used unless specially, *gladio nudato equitem creandum perstringere*; and agrees in opinion with those who think it sprung from the low Latin, *adobare*, which, with Du Cange, he takes from the Lat. *adoptare*: giving as his reason that the ceremony of *adoption* was performed by a stroke or blow of a sword; that the rank of Knight was afterwards conferred by a similar ceremony; and that the individual himself was called *Miles Adobatus*. The Editor of Menage accords with Hickes, and adds in confirmation, that the old French, *dauber vel dober* signifies, *percutere*, to strike. Hickes remarks that before the introduction by the Normans of creating Knights by *dubbing* (*per dubbationem*) the ceremony was by consecration; *sc.* by absolution after confession, by vigils, masses, &c. To *dubb*, is consequentially,

To confer a new name or title.

& an abbot mo of Scone, þat *dubbid* þe kyng.
R. Brunne, p. 331.

——————— He lokede
As is þe kynde of a knyght. þat comeþ to be *doubed*
To geten hus gilte spores.
Piers Ploughman. Vision, p. 339

Certes, the sword that men yeven first to a knight whan he is newe *dubbed*, signifieth, that he shuld defend holy chirche, and not robbe it no pille it: and who so doth is traitour to Crist.
Chaucer. The Persones Tale, vol. ii. p. 352.

And when any man is made a knight, he kneeling down, is strooken of the prince, with his sword naked, upon the back or shoulder, the prince saying, *sus or soit cheualier au nom de Dieu*, and (in times past) they added St. George, and at his arising the prince saith *Avancez*.

This is the manner of *dubbing* of knights at thys present: and that terme *dubbing*, was the old terme in this point, and not creation.
Smith. Commonwealth, ch. xviii. book i.

There him he caused to kneele, and made to sweare,
Faith to his knight, and truth to ladies all;
And neuer to be recreant, for feare
Of perill, or of ought that might befall;
So he him *dubbed*, and his knight did call.
Spenser. Faerie Queene, book vi. can. 2. sec. 35.

But he that temper'd thee, bad thee stand vp,
Gaue thee no instance why thou shouldst do treason,
Vnlesse to *dub* thee with the name of traitor.
Shakspeare. Henry V. fol. 75.

But are these men (who have thus *dubbed* themselves true Protestants) in good earnest such mortal enemies to popery, and the popish interest, as they pretend themselves to be?
South. Sermons, vol. vi. p. 20

Should he succeed, you'll give him his degree;
If not, within he will receive no fee!
The college you, must his pretensions back,
Pronounce him regular, or *dub* him quack.
Goldsmith. She Stoops to Conquer. Prologue.

DUB, *v.* } See DUB, above.
DUB, *n.* } French *dauber*, *dober*, to strike; to emit or send forth the sound of a stroke or blow.

Wherin I meane to tell what race they ronne,
Who followe drummes before they knowethe *dubbe*,
And bragge of Mars before they feele his clubbe.
Gascoigne. The Fruits of Warre.

But shall I say? this lesson learne of me,
When drums are dumb, and sound not *dub* a *dub*,
Then be thou eke, as mewt as [is] a mayde
(I preach this sermon but to souldiours)
And learn to liue, within thy bravries bounds.
Gascoigne. The Steele Glas.

For as the smith with hammour beats
His forged mettall, so
He *dubs* his club about their pates
And sleas them on a row.
Warner. Albion's England, book ii. ch. vii.

——————— But say Sir Huon,
Now the drums *dubbs*, and the sticks turn'd bed-staves,
All the old foxes hunted to their holes,
The Iron Age return'd to Erebus,
And Honorificabilitudinitatibus
Thrust out o' th' kingdom by the head and shoulders,
What trade do you mean to follow?
Beaumont and Fletcher. The Mad Lover, act i. sc. 1.

As skilful coopers hoop their tubs
With Lydian, and with Phrygian *dubs*.
Butler. Hudibras, part ii. can. i. l. 850.

DU'BIOUS, DU'BIOUSLY, DU'BIOUSNESS, DU'BIOSITY, DU'BITABLE, DU'BITANCY, DUBITA'TION. } Lat. *dubius*, *dubitare*, q. *duitare*, i. *in duo itare*. See to DOUBT. *Dubious* is equivalent to the Fr. *doubteux*.

"Doubtful, uncertain, in suspence; also, variable, inconstant, staggering; also ambiguous, perplexed, subject to cavilling or exception, whereof a question may be made, a controversie raised, or divers senses gathered." Cotgrave.

This saiyng litel or nothyng pleased the Duke of Burgoyne's messengers, for they thought that it had bene much more profitable to Kyng Edward, to haue circumspectly forsene afore, and prouided to stoppe his landyng, then now sodainly to abide the fortune of battaile, which is euer *dubious* and vncertayne.
Hall. Edward IV. The ninth Yere.

And as for the trewe inuocacion of God thorow Cryst, thei haue turned it into a dowtfull *dubitacion*.
Joye. Exposicion of Daniel, the twelfthe Chapter.

These relations leaving unsatisfaction in the hearers, do stir up ingenuous *dubiosities* unto experiment, and by an exploration of all, prevent delusion in any.
Sir Thomas Brown. Vulgar Errors, book vii. ch. xviii.

Since those ordinary means of expounding Scripture, as searching the originals, conference of places, parity of reason, and analogie of faith, are all *dubious*, uncertain, and very fallible, he that is the wisest and by consequence the likeliest to expound truest in all probality of reason, will be very far from confidence.
Taylor. Polemical Discourses, fol. 975. *Of the Liberty of Prophesying*, sec. 4.

For first, Albertus Magnus speaks *dubiously*, confessing he could not confirm the verity hereof; but Aldrovandus plainly affirmeth, there can be such inequality [in the badger's legs] observed.
Sir Thomas Brown. Vulgar Errors, book iii. ch. v.

Whatsoever is not of faith, is sin; and therefore the ground of invocation of saints or angels being at least *dubitable*, their invocation is sin. *More. Antidote against Idolatry*, p. 25.

Only our stupid, undisciplin'd, absurd, illogicall hearts have the skill to avoid it, running headlong and wilfully after the old impurities, even then when they are most fully without all *dubitancy* resolved, that all the joys of heaven are forfeited by this choice.
Hammond. Works, vol. iv. *Sermon* 6.

Whereas the right use of reason is, to make things doubtfull certaine; and not to call things certaine, into doubt. Wherefore I report as deficient a calendar of *dubitations*, or problemes in nature, and approve the undertaking of such a worke, as a profitable paine.
Bacon. On Learning, by G. Wats, book viii. ch. iv.

But another hypothesis there is in Saint Austin, to which without *dubitation* he does peremptorily adhere, which I before intimated, viz. that although he admit of purgatory pains after this life, yet none but such as shall be at the day of judgment.
Taylor. Polemical Discourse, fol. 508. *The second Part of the Dissuasive from Popery*, book ii. part ii.

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Thither to haste, the region to explore,
Was first my thought: but, speeding back to shore,
I deem'd it best to visit first my crew,
And send out spies the *dubious* coast to view.
Pope. Homer. Odyssey, book x.

But this relation having been somewhat *dubiously* delivered to me, I must tell you, that Kelly having an unsettled mind, left Oxon abruptly, without being entered into the matricula, and in his rambles in Lancashire, committing certain foul matters, lost both his ears at Lancaster. *Wood. Athenæ Oxonienses*, vol. i. fol. 279.

Let us therefore at present acquiesce in the *dubiousness* of their antiquity, and think the authority of the past and present times a sufficient plea for your patronizing, and my dedicating, this poem.
Philips. The Splendid Shilling. Dedication.

This is done by the Goddess, [Minerva] that she may be thought to be really a man, as she appears to be; she speaks with the *dubiousness* of a man, not the certainty of a Goddess.
Pope. Homer. Odyssey, book i. l. 257. note.

I very readily admit of your excuse in regard to Sempronius, well knowing that your conduct upon that occasion may justly be imputed to those errors to which we were all equally liable, whilst we trod the dark and *dubious* paths of bondage.
Melmoth. Cicero, to Cornificius, Letter 23. book xiii.

But yet this bright and luminous truth, this judgment of nature, was clouded by such a multitude of superstitious notions that it appeared *dubiously*.
Bolingbroke. Works, vol. vi. p. 256. *Essay the Third, on Monotheism.*

It seems almost a self evident proposition that there must be assurance where there is no *doubt*; but *dubitation* in the nature of it implies an assent to something, if not to the thing *doubted* of, at least to the reasons occurring for and against it: for if you see none on either side, what can you *doubt* about?
Search. Light of Nature, vol. i. part i. ch. ii.

DUBLIN.

Situation and extent.

DUBLIN, a County of Ireland, situated on the eastern coast, between 53° 10′ and 53° 37′ north latitude, and between 6° 4′ and 6° 36′ west longitude, from Greenwich. The eastern limits of this County are formed by the Irish Sea, and the coast is in many places rendered very picturesque by the creeks and bays into which it is broken. The other sides are bounded by the Counties of East Meath, Kildare, and Wicklow. The extreme length of the County is not more than 24 Irish, 30½ English miles, and its breadth 15 Irish, 19 English. The superficial extent, as stated by Dr. Beaufort, is 142,050 acres, which is nearly 222 (371 English) square miles. The population, independently of the City of Dublin, in 1813 was 110,437; in 1821 it had increased to 160,274; so that in eight years the augmentation had been about 45 per cent. Including the City, the population at the former period was 287,047, and at the latter 346,550; so that the increase upon the whole had not been more than 21 per cent. This County is divided into six Baronies and a half, exclusive of the City and Liberties of Dublin; and is intersected from west to east by the River Liffey, sometimes called Anna or Awin, which pours its waters into the Bay of Dublin. The Liffey is navigable for large vessels as far as Carlisle Bridge, where the spring tides rise about thirteen feet, and for boats about four miles above Dublin Castle. The River Dodder, which rises in the northern part, falls into the Bay of Dublin at Ringsend. On the north of the Liffey are the Baronies of Balruddery, Nethercross, Castlock, and Castleknock; on the south those of Newcastle and Half-Rathdown. With the exception of the sea coast, and the attractive varieties produced by the mountainous district bordering on the County of Wicklow, the surface of Dublin possesses less natural diversity than many other parts of Ireland.

Population. Division. Surface.

Soil.

It is stated by Dr. Rutty, in his *Natural History of the County of Dublin*, that the prevailing soils are gravel and loam. Clay, however, is frequently met with, and the ground is sometimes stony; but marshes and bogs are very rare. Mr. Dutton, in his remarks on Archer's *Statistical Survey*, observes, "Though the soil of the greater part of the County of Dublin is inclined to clay, it is not like those deep and tenacious clays so frequent in many parts of England; for scarcely any part of our soil but has a mixture of gravel; and almost everywhere, if farmers will be at the pains to search for it, it will be found that at no very great depth they possess lime-stone, or other beneficial gravel, with the uncommon advantage attending it, that the operation of draining the ground generally raises a sufficient quantity of gravel to manure the whole surface."

Climate.

The climate of this County is more mild and moist than that of England in general. The prevailing wind is the south-west, which blows for nearly two-thirds of the year. The north-west wind is also more frequent there than in England. Storms generally proceed from the west and south-west; and the quantity of rain that has fallen on an average of ten years is 24·345 inches. The range of the barometer is about 2·4, the medium temperature a little more than 50° of Fahrenheit's scale, the greatest height seldom reaching 80°, and the least as seldom being below 15°.

Agriculture and products.

The agriculture and productions of this County do not present any thing peculiar; the same modes of tillage are followed, and the same crops procured as in the adjoining counties. The farms are in general small; and near the city the enclosures are formed by thorn hedges, but in the other parts they are seldom encompassed by any more elaborate fence than a bank or a ditch. The principal manures are lime, lime-stone, gravel, and marl. Very fine sheep are kept in the County, and most of the old Irish breeds of cows have been exchanged for those of England.

Minerals and mineral waters.

Several valuable minerals are found within the limits of the County. Granite, adapted to all the purposes of building, is obtained in the vicinity of Dublin. On the south of that City there are likewise extensive quarries of free-stone; and lime-stone is equally plentiful. Copper, lead, and potter's clay are also found. Several mineral springs have been discovered, the most noted of which is that at Lucan, between six and seven miles from Dublin, near the south bank of the Liffey. These waters were discovered in 1758, and are recommended in cutaneous diseases. They are sulphureous, resembling, except in temperature, which is warm, those at Aix-la-Chapelle and Bruges. During the season, Lucan is much frequented as a watering-place.

Manufactures and fisheries.

The manufactures are of little importance. A few coarse sheetings, some woollens, cottons, stockings, glass, and the commoner kinds of hardware, are made; but none of the works are upon an extensive scale. Most of the rivers abound with salmon, pike, and eels,

and several vessels are employed on the sea in taking cod, ling, haddocks, herrings, and other fish, with which Dublin and the adjacent parts are supplied. On the coast are numerous beds of oysters, some of which are very large. Not only the chief trade of this County, but great part of that of the whole Island, necessarily centres in the Capital; from which two canals afford an easy communication with the interior. The Grand Canal runs from Dublin to the River Shannon at Barragher, a distance of sixty-three miles, while a branch diverges towards the south and meets the River Barrow at Athy, forty-three miles from Dublin. The Royal Canal leaves Dublin north of the former, and joins the Shannon at Tarmonbarry. Great pains have also been taken to improve the Harbour of Dublin; but in consequence of the shifting sands by which it is incommoded, the endeavours have yet been attended with little success. Dublin, however, carries on a considerable commerce with the south of Europe, as well as America, and both the corn and provision trade seem to be increasing in comparison with those of the southern ports.

Commerce.

Representation, &c.

The County of Dublin is situated in the Province of Leinster, and gives title to an Archbishop, whose see was erected in 1152, and whose jurisdiction embraces the Dioceses of Kildare and Ossory, with that of Ferns and Leighlin united. It contains 107 Parishes, twenty of which are in the City. The County, the City of Dublin, and the University, with the Boroughs of Newcastle and Swords, before the Union, returned ten Members to the Irish Parliament. The County now sends two, the City two, and the University one, to the Parliament of the United Kingdom.

Bay of Dublin.

Dublin, the Metropolis of Ireland, stands nearly at the south-eastern extremity of a vast plain stretching more than 100 miles from sea to sea, near the mouth of the River Liffey which falls into an extensive and beautiful bay, about the middle of the eastern coast of the County. Though spacious, the bay is neither commodious nor safe, owing as well to two sandbanks, called the North and South Bulls, as to its great exposure from the east and south-east. To remedy these defects, a very strong wall of stone, thirty feet broad in surface, was begun in 1748, and finished within seven years, extending 8564 yards directly into the bay, and terminated by a circular light-house, three stories in height. Corresponding to this light-house is another on the Little Bailey, a rock at the extremity of Howth-hill, a mountain peninsula of bold and picturesque outline, which forms the north side of the harbour. On the outside, and under the north-west point of this peninsula, a pier and harbour have lately been completed at great expense, as well for the accommodation of the packets sailing daily with the mail and passengers for Holyhead in Anglesea, as for providing additional means of safety in bad weather to the shipping along this dangerous coast. And lately a pier projecting directly out from the land, in a direction from south to north, of great length, has been begun, and is in train of rapid execution, at Dunleary, a village on the south side of the bay, and two miles and a half within its mouth. The southern horn of the bay is formed by the rocky Island of Dalkey; the northern by Bailey Point, on the peninsula of Howth; the distance of these from each other in a straight line is about seven miles, and from this line to the light-house on the south wall about four, to Ringsend more than six. The city occupies rather a low undulating site on both banks of the river, rising gradually as it recedes from its shores, while the country on the north and west swells gently into eminences; and that on the south presents a distant view of the Wicklow mountains.

History of the City.

Dublin, which is now the second City in the British Empire, both in extent and population, and may be considered as the seventh in Europe, is first mentioned by Ptolemy, in the IId century of the Christian era, by the appellation of *Eblana*. Though that geographer appears to have been mistaken as to its relative position, yet various circumstances show that he is describing a collection of building occupying part of the site of the present City. There appears to be little doubt that the Danes gained possession of this chief maritime town of the *Eblani*, at an early period of their encroachments upon the eastern coast of Ireland. It is asserted in Harris's *History of Dublin*, that in the year 498 "The Ostmen, or Danes, entered the Liffey, with a fleet of sixty sail of ships, and possessed themselves of Dublin, Fingal, &c. and soon afterwards environed the City with walls;" but as no ancient authority is cited in corroboration of the assertion, it cannot be received as an established fact, that this City was actually fortified by these rude invaders at this early period of its history. It is stated in Ware's *Antiquities of Ireland*, that in the year 1000, the same people repaired and strengthened the City with new works; and that five years afterwards, when King Melaghlin attacked it, and burnt the suburbs, he was unable to make any impression on the City itself, on account of the strength of the walls. It necessarily shared in all the warfare and devastation attendant on similar conflicts, till Henry II. took possession of it without opposition in 1172. From that date a new and brilliant era commences in the history of Dublin. It first became the Capital of the English pale, and afterwards the metropolis of the whole country. The City was not only enlarged by the English, but soon enriched with public buildings, both civil and ecclesiastical. The invasions and civil wars of subsequent periods were pregnant with fresh disasters; yet amidst all these agitations the splendour of Dublin continued to increase; and there is now scarcely any city which, in proportion to its size, can boast of more magnificent buildings.

Scenery of the Bay.

On advancing toward the City by water, Dublin seems to spread into a cheerless level. From the Pigeon-house fortress, which stands on the margin of the bay, about two miles from Dublin, the spot at which passengers by the Holyhead packets were till lately landed, the approach ran through the miserable village of Ringsend, the Wapping of the Metropolis. Howth, on the northern part of the bay, is the present landing-place, and from this the passage to the town affords better prospects. The bay on the left, the shipping in the river, the wide spreading buildings in front, and on the opposite side the lofty mountains of Wicklow bounding the horizon, form a magnificent view, which has been compared, not unaptly, to the scenery of the Bay of Naples.

Measurements of the City.

Dublin is divided into two unequal parts by the River Liffey. The whole extent of the City is stated to occupy a space of 1264 English acres, of which 785 are on the south, and 479 on the north side of the river. The Royal Hospital near Kilmainham, and

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the Marine School on the south wall, which, at present, seem to mark the extreme points of Dublin to the west and east, are distant from each other about two and a quarter English miles. The breadth of the City from north to south is not less: an imaginary line, touching its extreme points, but including a considerable space occupied by fields and gardens, gives a circumference of nearly seven miles. The City is surrounded by a road, called the "circular road," though it approaches more to an oblong figure. This recedes in some points from the City limits, and is nearly nine miles in extent. The greater number of public edifices, including the Castle and two Cathedrals, are situated on the south side of the river. From the point at Ringsend, where the river enters the bay, it is embanked on both sides by noble walls (the north and south walls) of free-stone, forming ranges of spacious quays stretching for about three miles, uninterrupted by any building approaching nearer the brink of the river than the breadth of a wide street. The river, in its progress through the City, is crossed by six stone bridges, besides an iron one for foot passengers only: five of these are handsome modern structures. Though the southern division is the most extensive, and, in many places, the most crowded and populous, it is on the north side of the river that most of the greatest improvements have lately been made. Several lines of excellent streets stretch towards the north-east. With the exception of the public buildings, and a few mansions belonging to some of the principal Nobility, the houses of Dublin are in general composed of brick, and covered with slate. They are usually four or five stories high. In the old parts of the Town, the streets are often narrow and crooked, and the filth and misery of the north-western portion, termed the *Liberty*, from being without the jurisdiction of the Mayor, cannot be exceeded. Here wretched and ruined huts are let out in separate single apartments to a crowded population; and all varieties of nuisances which belong to large cities are assembled and heaped together.

Quays.

Bridges.

The Liberty

Sackville Street.

In the more modern City, Sackville Street, which is about 700 yards long, and 170 yards broad, is one of the finest streets in Europe, and terminates towards the south in Carlisle Bridge, a handsome stone structure, which affords one of the most attractive architectural views in the City. Several of the other streets are sixty, eighty, and ninety yards wide. Dublin has but four squares, with a fifth in progress towards completion. The first of these in point of dimensions is St. Stephen's Green, which is one of the largest in Europe, and contains an area of more than twenty-one English acres. In the centre stands an equestrian statue of George II., on an elevated pedestal erected in 1758. A paved street of sixty feet wide encompasses this area. Merrion Square, a short distance north-east of St. Stephen's Green, is indisputably the finest, though not the largest square in Dublin. It occupies a space of rather more than twelve English acres, and is about twice as long as it is wide. Three of the sides are lined with large substantial houses, separated from an enclosed space in the centre by a street about sixty feet wide. Much of the western side, however, is open to a spacious lawn, belonging to the late town residence of the Duke of Leinster, and now in possession of the Dublin Society. Rutland Square and Mountjoy Square are both on the north side of the river, and though not of comparatively large dimensions the houses are good, and the areas themselves ornamental to that part of the city. Fitzwilliam Square is laid out on the south side of the Liffey, but is not yet completed.

St. Stephen's Green.

Merrion Square.

Dublin Castle, the vice-regal residence, still retains its original appellation, though it presents scarcely a vestige of its ancient castellated form, having been almost entirely rebuilt at different times, but chiefly within the last century. This large mass of building appears to have been originally commenced about the year 1205, and stands on the south side of the Liffey, occupying an elevated and central part of the City. It consists of two courts or squares, containing suitable offices for the transaction of Government business. In the upper court are the apartments occupied by the Lord Lieutenant and suite; the lower has the Treasury and other offices, besides an establishment belonging to the Ordnance Department, an extensive Armoury, and the Chapel, which is an excellent specimen of Gothic Architecture. Not far from the Castle is the Royal Exchange, justly esteemed one of the principal ornaments of the City. It is a handsome edifice with three fronts of Portland stone, of the Corinthian order. It encloses a square of 100 feet on each side, and was completed in 1778. Its interior decoration corresponds with its external magnificence; but many of the mercantile transactions of the City take place in another handsome pile of building, which has been erected for that purpose, the Commercial Buildings. The Custom-House is likewise a noble structure on the north side of the river, a little east of Carlisle Bridge. It forms a rectangle of 375 feet long, and exhibits four ornamented fronts, the chief of which faces the river. This building was begun in 1781, and, with the adjacent dock and some other contiguous erections, cost nearly £400,000. The late Parliament House, erected in the early part of the reign of George II., is also a fine specimen of architecture, and the portico of the Ionic order is considered as particularly elegant. This superb structure, which covers an acre and a half of ground, has since the Union been converted into the National Bank. The principal front looks to College Green, in the centre of which is the equestrian statue of William III., the decoration of which has so long been a source of annual civil broil. On the east side of College Green is the grand front of Trinity College, which is of Portland stone, of the Corinthian order, from the designs of Sir William Chambers, extending 300 feet. This building consists of three spacious quadrangles. On the north of the front square is the Chapel, beautifully decorated with four Corinthian pillars, supporting a pediment on the south; and opposite to it, and with a front exactly corresponding, is the Theatre, or Examination Hall. On the same side with the Chapel is the Dining Hall, a spacious room, over which is the Historical Society Room, an apartment in which the senior Students formerly held meetings weekly, for the cultivation of Historical Knowledge, Belles Lettres, and Oratory. The buildings in the new square are of stone; but the interior square is of brick, with the exception of the Library, which is a superb pile of stone supported by a piazza. The total length of the Library within is 270 feet, and it contains 68,946 volumes. The Provost's house, the front of which is of free-stone, richly ornamented, is contiguous to the College. The Printing Office, and Anatomy House, are in the College Park; the former being adorned with four Corinthian pillars supporting a pediment. The Park

Castle.

Exchange.

Commercial Buildings.

Custom House.

Parliament House.

Trinity College.

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DUBLIN. itself is in the rear of the College, and contains twenty-five and a half acres, adorned with fine trees. Trinity College is a University founded by Queen Elizabeth, and consisting of a Provost, seven senior and eighteen junior Fellows, and seventy Scholars. Besides these, there are various Professorships in the learned and modern Languages, Belles Lettres, Divinity, Law, and the various studies connected with Surgery and Medicine. According to the account in the College books, the number of Members of the University in 1821 exceeded 1600. Dublin University (viz. its Provost, Fellows, and Scholars arrived at twenty-one years of age) returned two Members to the Parliament of Ireland, and still return one to that of the United Kingdom. Law Courts. The Courts of Justice, and their necessary Public Offices, situate on the Quay extend 433 feet in front, the offices form the wings, occupying ninety feet in length by fifty in depth; the Hall of Public Justice is in the centre, its principal front being adorned with six Corinthian columns supporting a pediment, beneath which is the great entrance in the several Courts, which radiate from a circular area sixty-four feet in diameter, and crowned with a lofty dome, which forms a conspicuous object in almost every view of the City. The Post Office, the Stamp Office, the Linen Hall, with the buildings belonging to the Society of King's Inn, and the Barracks, all deserve notice.

Nelson's Monument. Nelson's Monument stands in the centre of Sackville Street, and consists of a column of the Doric order, on a square pedestal of large proportions, surmounted by a colossal statue. The whole height exceeds 134 feet.

Wellington Testimonial. The Wellington Testimonial stands in the highest part of Phœnix Park, a royal demesne three miles in length and two in breadth, adjoining the west end of the town. This monument is a massy obelisk rising from a pedestal placed on the platform of a lofty flight of steps, the whole being 210 feet high. On each side of the pedestal is a panel ornamented with representations in basso-relievo, of the principal victories obtained by the Duke of Wellington; and on the four faces of the obelisk are inscribed the names of all the battles by which his career has been distinguished. It was erected by public subscription, at the expense of about £20,000.

Churches. Dublin is divided into nineteen Parishes, which contain twenty-one Churches; but one of them, that of St. Nicholas without the walls, is now in ruins. This formerly constituted the north transept of St. Patrick's Cathedral, though used as a parochial church. The St. Patrick's Cathedral of St. Patrick is the principal ecclesiastical edifice, and stands considerably without the ancient walls of the City, in a very unfavourable site. Its architecture is that of the early pointed style; but the ravages of time have dilapidated every part of its exterior. The Chapter consists of a Dean, Precentor, Chancellor, Treasurer, Archdeacon of Dublin, and three Prebendaries. Christ Church. The Cathedral of Christ Church is still less attractive in its external appearance than that of St. Patrick, but is undoubtedly the most ancient ecclesiastical edifice in Dublin. It stands near the south-west of the modern metropolis, but not far from the centre of the ancient City, and is encompassed with mean and discordant objects. None of the parochial churches claim particular notice, either on account of architectural display or antiquity. St. George's alone presents an elegant modern spire. Some of the Catholic Chapels are handsome buildings.

Dublin contains various institutions for the promotion of science, literature, and the arts, as well as hospitals and other charitable foundations, most of which have handsome buildings attached to them. Among these may be enumerated the Dublin Society, the Royal Irish Academy, the Kirwanian Society, the Iberno-Celtic Society, the Royal College of Surgeons, the Public Libraries, the Royal Hospital, Kilmainham Hospital, Hospitals. the Foundling Hospital, the Lying-in Hospital, three different Asylums for the blind, besides other Hospitals of a more local character. Nor is Dublin without various charitable institutions for the promotion of education among the lower classes of society.

As many of the mansions which were occupied by the Nobility prior to the Union have since been converted into hotels for the accommodation of the public, there are few cities in Europe wherein the traveller is better provided for than in this. About two-fifths of Population the population of Dublin consist of opulent and independent people, and of those connected with the various departments of Government, Law, and Justice, or who are either practising or preparing for the learned professions. The remainder are engaged in the various occupations requisite for the support of a great city, and the domestic commerce carried on with the interior of the country. The markets are well supplied with all kinds of provisions; and fish is in greater perfection there than in any other Capital in Europe. The population of Dublin, as stated in the late returns, is as follows:

Houses.		Inhabitants.	
1813	1821	1813	1821
15,104	16,005	176,610	186,276,

being an increase of 9666, or rather more than five per cent. in eight years. Dublin is situated about sixty miles from Holyhead in North Wales, and 330 from London, in latitude 53° 21′ north and longitude 6° 15′ west.

Dublin is a Corporate Town, of which the Chief Magistrate bears the title of Lord Mayor. The freemen and freeholders return two Members to the United Parliament.

Whitelaw, *History of Dublin*, 2 vols. 4to, 1818; Wright, *Ancient and Modern Dublin*, 12mo, 1821.

Very few of the other Towns in this County require a particular description; a mere enumeration of most of them will therefore be sufficient. The principal places are Balbriggan, Black Rock, Chapel-izod, Clontarf, Finglass, Glassnevin, Howth, Leixlip, Mallahide, Rathfarnham, Rush, Skerries, and Tallagh. Swords is a long Swords. irregular built Town, about seven miles from Dublin, without any manufacturing establishment, but abounding in houses of entertainment for travellers. Near it is one of those round towers peculiar to Ireland, seventy-three feet high and fifty-five in circumference. Of these towers there are three others in the County of Clondalkin, at Lusk and at Rathmichael,—a fifth which stood in Ship Street, Dublin, was destroyed about forty years since.

King's Town, which till lately constituted the village King's of Dunleary, situated towards the southern part of Town. Dublin Bay, is at present an object of interest on account of the extensive works carrying on there for the formation of a new harbour, to which we have briefly alluded above. The difficulty, and frequently the impossibility of passing the bar into the Harbour of

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Dublin, rendered a place of safety to which ships could always resort very desirable, and this place was fixed upon for realizing the object. An estimate laid before Parliament states the expense at £505,000. The pier is designed to extend 2800 feet, and to consist of four parts. The first running directly from the shore to the distance of 1500 feet, in a direction north-east; the next running in a direction north 500 feet; the third running north-west 500 feet; and the fourth west 300 feet. The base of the pier will be somewhat more than 200 feet in breadth, terminating in a perpendicular face on the side of the harbour; and an inclined plain towards the sea. A quay, fifty feet wide, will run along the summit, protected by a parapet, eight feet high, on the outside. At the extremity will be a beacon to mark the harbour. Close to the pier head there will be a depth of water of twenty-four feet, at the lowest springs, which will admit a frigate of thirty-six guns, or an Indiaman of 8000 tons; and at two hours flood, a seventy-four may take refuge with safety. The first stone of this great work was laid in 1817, and the whole has ever since been in a state of successful progress. It was at this place George IV. embarked on his return from Ireland in 1821, and from that time the name of King's Town has been substituted for that of Dunleary.

Wakefield's *Statistical Account of Ireland;* and Archer's *Statistical Survey of the County of Dublin.*

DUBOISIA, in *Botany*, a genus of the class *Didynamia*, order *Angiospermia*, natural order *Solaneæ*. Generic character: calyx two-lipped, short, corolla funnel-bell-shaped, border five-parted; stamens inserted into the bottom of the corolla, rudiment of a fifth stamen, berry two-celled, many-seeded, seeds kidney-shaped.

One species, *D. myoporoides*, native of New Holland. Brown.

DUCAT, **DUCA'TOON.** Fr. *ducat. Ducale numisma.* A ducal coin. See DUKE.

> As fine as a *ducket* in Uenise,
> Of which to lite all in my pouche is.
> *Chaucer. The third Booke of Fame*, fol. 281.

There were in the sayd ship fifty-five thousand *ducates* in redy money of the Spanish king's gold, which the souldiers merily shared among themselves.
Hakluyt. Voyage, &c. The Spanish Armada, vol. i. fol. 598.

There was one that was very curious in keeping of his beard, and it was reported that hee bestowed euery moneth two *dukats* vpon the trimming of it. If it be so (said Poole) his beard will shortly be more worth than his head.
Camden. Remaines. Wise Speeches, p. 298.

> T' other day for six *ducatoons* she was willing,
> Which I thought a great deal too dear.
> *Cotton. Epigramme De Monsieur Des Portes.*

A *ducatoon* formerly passed at three guilders, and three stivers, or sixty-three stivers.
Locke. Works, vol. ii. fol. 46. *Of Lowering Interest, &c.*

Upon engaging to pay an annual tribute of twelve thousand *ducats*, and to deliver every year six hundred Christian captives, or in case there being none to release an equal number of Moors, the Moors at last obtained a peace or rather a truce.
Swinburne. Spain, Letter 20.

The DUCAT, δόκατον (Phranzes, iii. 27) was first coined by Longinus *Duke* and Exarch of Revenue, on his revolt from the younger Justin. According to Du Cange, *ad voc.* Roger King of Sicily coined them in 1240. Those of Venice were first struck by John Dandolo in 1280, bearing the following legend;

Sit Tibi, Christe, datus, quem Tu regis iste Ducatus.

The Ducat of gold is worth about nine shillings, that of silver half as much. The Italian silver *Ducatoon* is current for about four and eightpence. The Dutch golden Ducatoon is worth twenty florins, at one shilling and eleven pence halfpenny each.

DUCK, *v.* **DUCK**, *n.* **DU'CKER**, **DU'CKING**, **DU'CKLING**, **DU'CKING-STOOL**, **DUCK-LEGGED.** Dutch, *duyken, ducken;* Ger *ducken;* Sw. *dyka, urinari, immergere;* which Ihre thinks is the frequentative from the A. S. *duf-ian*, to dive.

To dip, dive or sink; to drop, to plunge, to immerse.

Applied by our older writers to the cringing or bowing of hypocrites or sycophants.

To make *ducks* and *drakes* upon the water, is to throw any thing so as to imitate the motion of those birds upon the water; to play at *duck* and *drake* with money, is to throw it away as boys (for such purpose) throw stones or other things upon the water; to squander it, spend it wastefully, uselessly.

> Then shal thou swim as mery, I undertake,
> As doth the white *doke* aftir her drake.
> *Chaucer. The Milleres Tale*, v. 3576.

Master William Antony the master of the ship himselfe (when none else would or durst) ventured with danger of drowning by creeping along upon the maine yarde (which was let downe close to the rails) to gather it vp out of the sea, and to fasten it thereto, being in the mean while oft-times *ducked* ouer head and eares into the sea.
Hakluyt. Voyage, &c. The Hon. Erle of Cumberland, part ii. fol. 164.

He walketh vp & downe all day musing and imagining mischief, a *douking* hypocrite made to dissemble.
Tindall. Works, fol. 374. *The Practice of Popishe Prelates.*

With their countenaunces framed to a gravitie, thei are oftē and much present in the high stretes, & in places of great resort of people, to the intente thei maie there haue much crouching and *douking* made vnto them. *Udall. Luke*, ch. xx.

> The wanton maydens him espying, stood
> Gazing awhile at his vnwonted guise;
> Then th' one herselfe lowe *ducked* in the flood,
> Abasht that her a stranger did avise.
> *Spenser. Faerie Queene*, book ii. can 12.

It is said, that then holding divers books in his hand, he did never let them go, but kept them always upon his head above water, and swam with his other hand, notwithstanding that they shot marvellously at him, and he was driven sometimes to *duck* into the water.
Sir Thomas North. Plutarch, fol. 609. *Julius Cæsar.*

Play at *duck and drake* with my money.
Beaumont and Fletcher. The Chances, act iv. sc. 2.

Pre'thee goe in (my *duck*) I'le but speak to 'em
And return instantly.
Id. The Spanish Curate, act ii. sc. 2.

The *duck* and mallard first, the falconers only sport,
(Of river-flights the chief, so that all other sort,
They only green-fowl term) in every mere abound,
That you would think they sat upon the very ground.
Drayton. Poly-olbion, song 25

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DUCK.

——————— No, dainty *duckers*,
Up with your three pil'd spirits, your wrought valours.
Beaumont and Fletcher. Philaster, act iv. sc. 1.

For my kneeling down at my entrance, to begin with prayer, and after to proceed with reverence, I did but my duty in that; let him scoffingly call it cringing or *ducking*; or what he pleases.
State Trials. Charles I. Anno 1640. *Trial of Archbishop Laud.*

If he be not fain before he dies to eat acorns, let me live with nothing but pollerd, and my mouth be made a *ducking-stool* for every scold to set her tail on.
Wilkins. The Inforced Marriage, act iii.

——————— I must have my capons
And turkeys brought me in, with my green geese
And *ducklings* i'th' season.
Beaumont and Fletcher. The Beggars' Bush, act i. sc. 2.

Yet, ere the armies join'd, that hopeful elf,
Thy dear, thy dainty *duckling*, hold Mathias
Advanced, and stared like Hercules or Goliax.
Massinger. The Picture, act ii. sc. 1.

This was now discovered to have been the blood of a *duck*, which they renewed every week; and the one side of the vial was so thick that there was no seeing through it, but the other was clear and transparent; and it was so placed near the altar, that one in a secret place behind could turn either side of it outward.
Burnet. History of the Reformation, Anno 1538.

So have I seen, within a pen,
Young *ducklings* foster'd by a hen;
But, when let out, they run and muddle,
As instinct leads them, in a puddle.
Swift. The Progress of Marriage.

A giantess she seems; but, look behind,
And then she dwindles to the pigmy kind.
Duck-legg'd, short-waisted.
Dryden. Juvenal. Satire 6.

For were it not that we respect afford
Unto the son of a heroic lord,
Thine in the *ducking-stool* should take her seat,
Drest like herself in a great chair of state.
The Earl of Dorset to Mr. Edward Howard.

At length, on the 18th of September, we crossed the line in the longitude of 8° west; after which the ceremony of *ducking*, &c. generally practised on this occasion was not omitted.
Cook. Voyage, vol. iii. book ii. ch. 1.

The man who can see without pleasure a hen gather her chickens under her wing, or the train of *ducklings* follow their parent into the pond, is like him who has no music in his soul, and who, according to Shakspeare, is fit for treasons, murders, and every thing that can disgrace and degrade humanity. *Knox. Essays*, No. 158.

The noble sport of DUCK AND DRAKE (ἐπιστρακισμος) has been described not only by Julius Pollux, ix. 7, of his *Onomasticon*, but accounts of it may be found in the *Etymologicon Magnum, ad voc.*; in the commentary of Eustathius, (*Il.* Σ.;) and above all in the *Octavius* of Minucius Felix. The words of the last named author deserve transcription: *pueros videmus certatim gestientes, testarum in mare jaculationibus. Is lusus est testam teretem, jactatione fluctuum levigatam, legere de littore: eam testam plano situ digitis comprehensam, inclinem ipsum, atque humilem, quantum potest, super undas inrotare: ut illud jaculum vel dorsum maris raderet, vel enataret, dum leni impetu labitur: vel summis fluctibus tonsis, emicaret, emergeret, dum assiduo saltu sublevatur. Is se in pueris victorem ferebat, cujus testa et procurreret longius et frequentius exiliret.* (p. 24, ed. Lug. Bat. 1672, 8vo.)

It is one of the qualifications of the Conjurer in *Hudibras* to be able to ascertain

What figured slates are best to make
On watery surface Duck and Drake.
Part ii. can. 3. 301.

DUCT.

DUCT, DU'CTIBLE, DU'CTILE, DUCTI'LITY, DU'CTILENESS, DU'CTURE. Fr. *ductile*; Lat. *duc-ere*, to draw; *ductilis*, (contracted from *ductibilis*,) that may be drawn. Consequently Easy to be drawn; easy to be turned or bent, tractable, flexible, pliable; easy to be induced, complying, yielding.

For, (as Mr. Cowper saith) if we consider in this *duct* (the thoracic *duct*, its several divisions and inosculations, its numerous valves looking from below upwards, its advantageous situation between the great artery and vertebræ of the back, together with the *ducts* discharging their refluent lympha from the lungs and other neighbouring parts, we shall find all conduce to demonstrate the utmost art of nature used in furthering the steep and perpendicular ascent of the chyle.
Derham. Physico-Theology, book iv. ch. xi. note (50.)

It [iron] is the most impure of all metals, hardly meltable (but with additaments;) yea malleable and *ductible* with difficulty.
Fuller. Worthies. Shropshire.

She gilded us, but you are gold; and she
Informed us, but transubstantiates you;
Soft dispositions, which *ductile* be,
Elixir-like, she makes not clean, but new.
Donne. To the Countess of Huntingdon.

I, when I value gold, may think upon
The *ductileness*, the application,
The wholesomeness, the ingenuity,
From rust, from soil, from fire ever free.
Id. Elegy 18.

Gold is remarkable for its admirable *ductility* and ponderosity, wherein it excels all other bodies hitherto known.
Ray. In the Creation, part i.

Yet, by the but meanly wise and common *ductions* of bemisted nature, it would have been no very powerful oratory, to perswade the taking up of our cross to follow him.
Feltham. Resolve 66.

The *ductile* wax with busy hands I mould,
And cleft in fragments, and the fragments roll'd:
Th' aerial region now grown warm with day,
The wax dissolv'd beneath the burning ray.
Pope. Homer. Odyssey, book xii.

But interest, and design, are a kind of force upon the soul, bearing a man oftentimes besides the *ducture* of his native propensities, and the first outgoings of his will.
South. Sermons, vol. viii. p. 28.

And now, let any one judge whether it is fitter for us to steer our practice according to the *ducture* of the universal church, or the broken voice of a particular faction, compared to that, both small in number, and inconsiderable in qualification.
Id. Ib. vol. ix. p. 137.

Fourthly, the main pipe, which carries the chyle from the reservoir to the blood, viz. the thoracic *duct*, being fixed in an almost upright position, and wanting that advantage of propulsion which the arteries possess, is furnished with a succession of valves to check the ascending fluid, when once it has passed them, from falling back.
Paley. Natural Theology, ch. x.

Nor do I doubt the ability of Shakspeare to have continued his [Mercutio's] existence, though some of his sallies are perhaps out of the reach of Dryden; whose genius was not very fertile of merriment, nor *ductile* to humour, but acute, argumentative, comprehensive, and sublime. *Johnson. Observations on Shakspeare's Plays.*

There is not yet such a convenient *ductility* in the human understanding, as to make us capable of being persuaded, that men can possibly mean the ultimate good of the whole society, by rendering miserable for a century together the greater part of it.
Burke. Tracts on the Popery Laws.

DUDDER, to dodder, q. v. To tremble, to totter.

'Tis woundy cold sure. I *dudder* and shake like an aspen leaf every joint of me.
Ford. The Witch of Edmonton, act ii. sc. 1.

DUD-GEON.

DU'DGEON, *n.*, DU'DGEON, *adj.*, DU'DGEON-DAGGER. Skinner says, from Ger. *dolch*, *pugio*, q. d. *dolchin* or *dolkin*; or from Ger. *deagen*, *degen*,

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gladius, a sword. Junius, *dudgeon* haft; *manubrium apiatum;* "which means a handle of wood with a grain rough, as if seeds of parsley were strown over it." Steevens. Wilkins (noticed by Mr. Nares) says, "*dudgeon;* indignation. Root of Box. *Dudgeon-dagger;* short sword, whose handle is of the root of box." Gascoigne in his *General Advertisement*, "The most knottie peece of box may be wrought into a faire *dudgeon* hefte." *Dudgeon* is applied to the haft or handle of a dagger or knife to distinguish it from those, which might have more costly hafts or handles; and thus Mr. Gifford thinks it became a term of contempt, and from a simple characteristic of poverty to be frequently employed in denoting the meaner passions. *Dudgeon*, literally, he interprets, *wooden*. I am plain and *dudgeon*, in Beaumont and Fletcher, coarse, rude. A clapper *dudgeon*, in Ben Jonson, one who claps his *wooden* dish at the door for broken meat, &c. See Gifford's Ben Jonson, vol. v. p. 96. Nares's *Glossary*, and the *Variorum* Shakspeare, (1821) *Macbeth*, act ii. sc. 1, note 5. Mr. Gifford is undoubtedly right with respect to the consequential usages of the word; but that it neither means *wooden* nor root of box is plain from Holland. The word may be applied as an epithet to the box or any other wood, to express some particular quality, and it is not improbable that such quality is *strength*, Dutch, *dooghen;* A. S. *dug-an*, to be strong, (whence our *doughty;* which is also now used, as *dudgeon* is, contemptuously;) and thus what Gascoigne calls "the most knottie piece of box" might with propriety be named *dudgeon*.

Now for the box-tree, the wood thereof is in as great request as the very best: seldome hath it any graine crisped damaske wise, and never but about the root, [*raro crispanti, nec nisi radice*] the which is *dudgin* and full of worke.

Holland. Plinie, vol. i. fol. 467.

I fear no censure, nor what thou can'st say,
Nor shall my spirit one jot of vigour lose;
Think'st thou my spirit shall keep the packhorse way,
That every *dudgen* low invention goes.

Drayton. Idea 31.

——————— I see thee still;
And on thy blade, and *dudgeon*, gouts of blood;
Which was not so before. There's no such thing:
It is the bloody businesse, which informes
Thus to mine eyes.

Shakspeare. Macbeth, fol. 136.

——————— I fear
This peace will make me something that I love not;
For by my troth, though I am plain and *dudgeon*,
I would not be an ass: and to sell parcels,
I can as soon be hang'd.

Beaumont and Fletcher. The Captain, act ii. sc. 1.

Here hee is! and with him—what? a clapper
Dudgeon!
That's a good signe; to haue the beggar follow him,
So neere at his first entry into fortune.

Ben Jonson. Staple of Newes, act ii. sc. 4.

They'l quarrel sooner for precedence here,
And take it in more *dudgeon* to be slighted,
Than they will in publique meetings, 'tis their natures.

Beaumont and Fletcher. The Wild Goose Chace, act ii. sc. 1.

There's ne'r a one of these, the worst and weakest,
(Chuse where you will) but dare attempt the raising,
Against the sovereign peace of Puritans,
A may-pole and a morris, maugre mainly
Their zeal, and *dudgeon-daggers*.

Id. The Woman's Prize, act v. sc. 1.

Canto. And his justice be as short as his memory,
A *dudgeon-dagger* will serve him to mow down sin withall.

Id. The Coxcomb, act v. sc. 1.

When civil *dudgeon* first grew high,
And men fell out they knew not why;
When hard words, jealousies and fears,
Set folks together by the ears.

Butler. Hudibras, part. i. can. 1.

He is even ready to fear that divines should take his boldest freedom in *dudgeon;* and that it may possibly procure him in return, some ecclesiastical Billingsgate; to be called infidel, deist, and perhaps atheist.

Warburton. View of Lord Bolingbroke's Philosophy, Letter 1.

DUE, *n.*
DUE, *adj.*
DU'EFUL,
DU'EFULLY,
DU'ENESS,
DU'TY,
DU'TEOUS,
DU'TEOUSNESS,
DU'TIFUL,
DU'TIFULLY,
DU'TIFULNESS.

It. *dovuto;* Sp. *debido;* Fr. *deu*, from *devoir* or *debroir;* Lat. *deb-ere;* from *de*, and *habere*, *quasi de alio hab-ere*, to have of or from another. See DEBT. *Due, n.* (as Debt) is

Any thing had or held of or from another; his property or right of property; that which is owed, which any one ought to have; has a right to demand, claim or possess; which any one deserves, or has earned by service.

Due, adj. as the French, is consequentially, "just, fit, right, apt, seasonable, convenient." Cotgrave.

Duty and *right* are reciprocal: if one has the *right* to command, it is the *duty* of another to obey.

"*Duetee, n.* Fr., duty: what is *due* to any one." Tyrwhit.

Þe kyng hem vayre vndervong, and honoured in ech wýse,
An gret *dewýte* tolde of hem, vor her gentrýse.

R. Gloucester, p. 316.

And þat is no mede. bote amercede
A maner *diwe* dette. for þe doynge.

Piers Ploukman. Vision, p. 53.

This wretched worldes transmutation
As weale & wo, now poore and now honour,
Without order or *due* discrecion
Gouerned is by fortunes errour.

Chaucer. Balades, fol. 336.

Than it is wisdom, as it thinketh me,
To maken vertue of necessite,
And take it wel, that we may not eschewe,
And namely that to us all is *dewe*.

Id. The Knightes Tale, v. 3046.

But craftily encourage her thereto
By other meanes, as by commending
And not to much, but *duely* mending
Both praise and blame.

Id. The Remedie of Love, fol. 325.

If holy church after the *dute*
Of Christ's word ne be not all auised
To make peace, accord, and vnite, &c.

Id. A Balade to King Henrie IV. fol. 332.

And right as Judas hadde purses smale
And was a theef, right swiche a theef was he,
His master hadde but half his *duetee*.

Id. The Freres Tale, v. 6934.

And euery gouernance is *due*
To pitee, thus I maie argue,
That pitee is the foundemente
Of euery kynges regimente.

Gower. Conf. Am. book vii. fol. 167.

For but a man's wit be awerued,
Whan kynde is *duliche* serued,
It ought of reson to suffise.

Id. Ib. book vii.

I not howe that thei shall amende
The woful world in other thinges
To make peace betwene kynges
After the lawe of charitee
Which is the propre *dewtee*
Belonged vnto the priesthood.

Id. Ib. Prologus, fol. 3.

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DUE.

And for the honour of the indictment and manifesting the *due* of their proceedings, Mr. Secretary desired their judgments.
State Trials. Trial of Sir Christopher Blunt.

To this obiection I answere, that if God of his mercy and thorough the bloud of his sonne Jesus haue not remitted ye payne *due* vnto that crime, then shall we all be damned: for the payne *due* vnto euery disobedience that is against God, is eternal damnation.
Frith. Workes, fol. 11. *Answere vnto Rastel's Dialogue.*

And if it [lyberalytye] be well and *duely* employed, it acquireth perpetualle honour to the gyuer, and moche frute and syngular commoditie therby encreaseth.
Sir Thomas Elyot. Governour, book ii. ch. x.

Let us heare the end of all: feare God and kepe his commandments: for this is the whole (*dutie*) of man. For God wil bring euerie worke vnto iudgement, with eurie secret thing, whether it be good or euil.
Geneua Bible. Ecclesiastes, ch. xii. v. 13 and 14.

But death for an errour of such kind, in terms and words not altogether *dutiful* of certain bishops, cannot be but extreme cruelty.
State Trials. Trial of John Udall.

I will for ever hereafter forsake all such *undutiful* and dangerous courses, and demean myself *dutifully* and peaceably to all authorities both civil and ecclesiastical, established in this realm.
Id. Ib.

You think more libertie in wilfulness, than wisdome in *dutifulnesse*, and so run headlong, not to the mischief of other, but to the destruction of your selues.
Sir John Cheeke. The Hurt of Sedition, C. iii.

To praise Achilles, or the Trojan crew,
Show'd little art, for praise was but their *due*.
Suckling. An Answer to Verses made in his Praise.

Every third word a lye, *duer* pay'd to the hearer then the Turkes tribute. *Shakspeare. Henry IV. Second Part*, fol. 88.

But thee, O Jove, no equall judge I deeme
Of my desert, or of my *dewfull* right;
That in thine owne behalfe maist partiall seeme.
Spenser. Faerie Queene, book vii. can. 6.

To whom in sort, as he at first begonne,
He daily did apply himselfe to donne
All *dewfull* seruice, void of thoughts impure.
Id. Ib. book vi. can. 10.

Yet did those two themselves so brauely beare,
That th' other little gained by the lone,
But with their owne repayed *duely* were,
And vsury withall. *Id. Ib.* book iv. can. 9.

Now then, when God had dissolved that *dueness*, that debt, (as I may call it,) that obligation, which according to the law of nature, in a way of meetness and comelness it was fit for God as a creator, to deal with a creature, there is now room for grace.
Goodwin. Works, vol. i. part ii. fol. 199. *On the Ephesians.*

So that this *dueness* imports only what it became God to do, and was worthy of him, in such or such a case; as he useth the word, *Hebrews*, ii. 10. for it became him, &c.
Id. Works, vol. ii. part iii. fol. 21. *Of the Creatures condition by Creation*, book ii. ch. i.

——————— They both attone
Did *dewty* to their lady, as became.
Spenser. Faerie Queene, book ii. can. 9.

Thus spake the kinde and prudent Astragon,
And much their kinde impatience he appeas'd,
For of his griefs (which heavier than their owne
Were born by both) their *dutious* fears are eas'd.
Davenant. Gondibert, book iii. can. 2.

——————— You yet may, lady,
In recompense of all my *duteous* service,
(Provided that your will answer your power,)
Become my creditress.
Massinger. The Fatal Dowry, act iii. sc. 1.

If piety goes before, whatever *dutiousness* or observance comes afterwards, it cannot easily be amiss.
Taylor. Rule of Conscience, book iii. ch. v.

DUE.
—
DUEL.

By this meanes the multitude of the poor needy people (and all such rabble as had nothing to lose, and had less regard of honesty before their eyes) came to be of greater force (because their voyces were numbred by the pole) then the noble honest citizens, whose persons and purse did *dutifully* serve the commonwealth in their wars. *Sir Thomas North. Plutarch*, fol. 195. *Coriolanus.*

But now the best way to redeem this lost privilege (for which we may giue those thanks only) is to give all opportune appearance of obedience and *dutifulness* to his majesty's command.
State Trials. Charles I. Anno 1661. *The King against John Hampden, Esq.*

Rather than offend them (as he expresses it,) rather than do a thing that might encourage others to refuse the payment of their *dues*, he orders St. Peter to lay down the money they demanded.
Sharpe. Works, vol. v. p. 255. *Sermon* 2.

Hereby [by temperance and moderation] it comes to pass, that our senses, which are the instruments of our pleasures, are always preserved in that *due* purity and quickness, that is absolutely necessary for the right performing of their offices, and the rendering our perceptions of any thing grateful and agreeable.
Id. Ib. vol. i. *Sermon* 1.

Could there be greater liberty than for their whole nation to be preserved from all the designs of their enemies, to enjoy their own laws, and matters of justice to be *duly* administered amongst them? and had they not all these under the government of Moses?
Stillingfleet. Sermon 7. vol. i.

A seat, soft spread with furry spoils, prepare;
Due-distant, for us both to speak and hear.
Pope. Homer. Odyssey, book xix.

The practical *duties*, which the Christian religion enjoyns, are all such as are most agreeable to our natural notions of God, and most perfective of the nature, and conducive to the happiness and well-being of man. *Clarke. On the Attributes*, p. 322.

A female softness, with a manly mind:
A daughter *duteous*, and a sister kind:
In sickness patient, and in death resign'd.
Dryden. On a Lady who died at Bath.

This benevolence was presented to the queen in a very humble and *dutiful* manner in writing, bearing date the same fourth day of March by the archbishop, and signed with his seal.
Strype. Life of Archbishop Whitgift.

He calls them likewise σεβόμενοι, worshippers; such who deliberately resolving and foreseeing what ought to be done, perform it with all *dutifulness* and diligence.
Id. Life of Sir John Cheeke. A Discourse of Superstition.

It [religion] consists in that love to God, as a being perfectly holy in himself and good to us; and that *dutifulness* to him, as the author and ruler of the universe; which engage men to seek his favour by imitating his nature and obeying his laws.
Secker. Sermon 23. vol. ii.

If he sets sacrifice in competition with mercy, as the Jews did, when, under the pretence of rich offerings to the temple, they defrauded their parents in their old age of the support which was their *due*. *Bishop Horsley. Sermon* 22. vol. ii.

——————— If his spear prevail,
And I fall under him, he shall account
My spoils his own, and bear them to the fleet;
But he shall yield my body to receive
Its *due* funereal rites from Trojan hands.
Cowper. Homer. Iliad, book vii.

As the will of God is our rule; to enquire what is our *duty*, or what we are obliged to do, in any instance, is, in effect, to enquire what is the will of God in that instance? which consequently becomes the whole business of morality.
Paley. Moral Philosophy, book ii. ch. iv.

I advised him to persevere in *dutifully* bearing with his mother's ill humour, till time and her own good sense should disentangle her from the web which ministerial cunning had thrown around her.
Anecdotes of the Life of Bishop Watson, vol. i. p. 367.

DUEL, *v.*
Duel, *n.*
Du'eller,
Du'ellist,
Du'elloe,
Du'el-trial.

Fr. *duel*; It. and Sp. *duello*; Lat. *duellum*; so called *a duobus*, from *two*, whence it seems properly to be *monomachia*, or single combat: *quoque est inter* duas *urbes gentes et partes*. Vossius.

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If death be not more formidable to you than hell, you are fit for a reserve, or forlorne hope, for the cannon's mouth, for cuirassiers, for fiends to *duel* with.

Hammond. Works, vol. iv. fol. 522. *Sermon* 8.

——————— Who single combatant
Duell'd their armies rankt in proud array,
Himself an army, now unequal match
To save himself against a coward arm'd
At one spear's length.

Milton. Samson Agonistes, l. 346.

And this vast man, besides his wondrous might,
No man as he so skilful is in fight;
Expert in all to *duels* that belong,
Train'd up in arms, whilst yet he was but young.

Drayton. David and Goliah.

Looking down from the pinnacle of the temple, into the houses, streets, highways, and fields of the world; where I find death acting in so many and so divers postures; methinks there's no one whereby the prince of darkness triumphs more over our humane nature, then (this wherein he imploys our courage, even the vertue of our nature to destroy it self) by the desperate practice of *duels*.

Mountague. Devoute Essayes, part ii. *Of Death, Treat.* 11. sec. 2.

Agreeable to which is our style of *duellers*, challenging to the field.

Hammond. Works, vol. iv. fol. 29. *Annotations on the ninth Psalm.*

I have character'd this spirit of *duelling* as ugly and deform'd as I could: and surely it is not an improper figure, in this design of death I have in hand; because death is fouler in that shape then in any other.

Mountague. Devoute Essayes, part ii. *Of Death, Treat.* 11. sec. 3.

Thirdly, his majesty's said attorney-general did, by many reasons which he brought and alledged, free the law of England from certain vain and childish exceptions, which are taken by these *duellists*.

State Trials. James I. Anno 1615. *The Case of Duels.*

This being well forc'd, and urg'd, may have the power
To move most gallants to take kicks in time,
And spurn out the *duellers* out o' th' kingdom.

Beaumont and Fletcher. The Passionate Madman, act iii. sc. 1.

If the business be not decided by this, or that if his majesty is pleased to admit torture before a *duel-trial*, the pannel is ready with him to bear out the torture, and to be tried thereby, with the said Lord Rea, and let the truth then appear.

State Trials. Charles I. Anno 1631. *The Trial of James Lord Uchiltrie.*

He must at length, poor man! die dully of old age at home; when here he might so fashionably and gentilely, long before that time, have been *duell'd* or flux'd into another world.

South. Sermon 6. vol. ii.

And therefore this *duelling* practice (what thoughts soever some may have of it) proceeds not from any sense of honour, but is really and truly a direct defiance and reproach to the laws and justice of a government; as if they could not, or would not, protect a man in the dearest concern he has in the world, which is his reputation and good name; but left every slandered person to carve out his own satisfaction, and so to make himself both judge in his own cause and executioner too.

Id. Ib. vol. vi. p. 94.

A *duel*, called by the Greeks μονομαχία, and by the Latins *duellum*, receiving its denomination from the persons engaged in it, is properly a fight or combat between *two* persons, mutually undertook, appointed, and consented to by each of them.

Id. Ib. vol. x. p. 217.

I suppose I need not take any pains to prove the unlawfulness, nay, the sottishness of such *duellings*, where men sold their lives for a crown or an angel; and by a preposterous way of labouring, not to get their living, but to procure their death.

Id. Ib. p. 221.

Oh, how I hate, abominate, detest and abhor, those perpetual talkers, disputants, controverters and *duellers* of the tongue.

Dryden. An Evening's Love, act iii.

You may also see the hope and support of many a flourishing family untimely cut off by a sword of a drunken *dueller*, in vindication of something that he miscalls his honour.

South. Sermons, vol. vi. p. 114.

Him his cotemporary Theseus succeeded in the bear-garden, which honour he held for many years: this grand *duellist* went to hell, and was the only one of that sort that ever came back again.

Johnson. Tatler, No. 31.

Nothing surely can be more absurd and barbarous than the practice of *duelling*, but those who justify it say that it begets civility and good manners.

Hume. Essays, vol. ii. p. 371. *A Dialogue.*

A *duellist*, you may observe, always values himself upon his courage, his sense of honour, his fidelity, and friendship; qualities which are here, indeed, very oddly directed, but which have been esteemed universally since the foundation of the world.

Id. Ib

The modern practice of Duelling is plainly derived from the Judicial combats of our forefathers. Of these we have already given some account under the heads *Wager of* Battle and Champion, and full and ample details both of English and Foreign combats may be found in numerous Treatises of the XVIth century. The reader, perhaps, will be content with a few references; he may turn to Castillo of Villa Santa, in whose *Trattato del Duello*, 1525, whether in Latin, or, as it was framed for the use of the Marquesses of Pescara, in Spanish, he will meet with copious information. M. Antonio Massa di Gallere, in 1555, produced a Tract *Contra l'uso del Duello*, in which he vehemently abuses this savage practice. His IId Chapter is headed *Quanto sia la fierezza e bestialità del Duello detestabile e abominevole;* and his IIId is spun out to no small length, in order to prove *che il combattimento di Enea con Turno non fù simile, ne pùo paragonarsi al Duello dei nostri tempi.* Fearne, in his *Blazon of Gentrie*, 1586, part of which is entitled the *Glorie of Generositie*, has given especial rules for combat. The Sieur d'Audiguier, in *Le vray et ancien usage des Duels*, has left a treasure-house of these appeals to arms among the French; in Brown's *Miscellanea Aulica* (161) is given *the Ancient Method and Usage of Duels before the King, out of an old MS.* of Elias Ashmole, Esq. Despagne has appended the manner of combat to his *Anti-duello or the Anatomie of Duel*, 1632; and in the IId Volume of Hearne's *Collections* are several papers (one in particular by Sir Robert Cotton, which may be found also in his *Posthuma*) *on the Antiquity, Uses, and Ceremony of Lawful Combat in England.* To these may be added the curious discourse concerning the laws of judicial combat by Thomas of Woodstock, Duke of Gloucester, uncle to Richard II., given by Spelman in his *Glossary ad voc. Campus;* and the matter collected by Du Cange *ad voc. Duellum.*

All these, however, bear reference to authorized and public combats, which are said to have been first sanctioned by Gundebald, King of the Burgundians, A. D. 501; and which, notwithstanding the denunciation of them by several Popes, and especially by the Council of Trent, which terms the practice *detestabilis Duelli usus fabricante Diabolo introductus*, (*Sess.* xxv. c. 19,) and an Edict of Philip le Bel, in 1303, (given by Savaron in a work which we are about to mention hereafter) drained some of the best blood of France, under the eye of Royalty itself, so late as the reign of Henry II. The fashion was no doubt encouraged by the example which Francis I. had set in his memorable challenge to the Emperor Charles V. It was in the

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year 1547 that Henry II. solemnly vowed to abolish the custom, in consequence of a famous combat which he had permitted, in his own presence, between his favourite M. de la Chaistaignerie and M. de Jarnac, and which terminated fatally to the former. The cartels which passed between these parties are given in the Additions to the *Memoires de Castelnau*.

The prohibition of public combat in France appears to have excited an insane passion among the Noblesse of that country, for the decision of all quarrels on the smallest punctilio of honour, by private Duelling. Montaigne's remark was not far from truth, when he said, that no three Frenchmen could be left together on a desert island for a month without fighting. Le Sieur de Chevalier, in his work entitled *Les ombres des défunts*, calculated that during ten years of the reign of Henry IV. no less than 6000 persons fell in Duels; out of whom 120 were killed in six months in the single province of Limosin. The King himself, from his long habitude to war, had become careless of human life, and falsely imagined that by tacitly permitting this ferocious custom, he encouraged a military spirit, and a nice sense of honour. Sully, whenever he found an opportunity, struggled, and with no small success, against this unfortunate prejudice of his master. Nevertheless he was far from approving a most severe edict which Henry was persuaded to issue from Blois, in the summer of 1602. By this ordinance Duelling was declared a crime of *leze-majesté*, punishable with death; and the Constable and Marshals of France were erected into a Court of Honour, to the decision of which aggrieved parties were compelled to refer for a reparation of their injuries. Sully well foresaw that this excess of severity would frustrate its own purpose; and that it was not so much by fear of death, as fear of infamy, that the class of persons most likely to be engaged in Duels would be deterred from the practice. His reasonings, both as to the difference of habits among our ancestors, which gave a certain degree of utility to judicial combats during their times, and also as to the best methods of preventing them now, when they are destructive of the peace of society, are singularly characteristic of the wisdom of this great minister, and appear to have engaged the attention of Cardinal Richelieu very deeply, when he directed his thoughts to the same object. (*Mém.* de Sully, xii. xxi. *Test. Polit.* de Richelieu, sec. 2. ch. iii. part i. *des moyens d'arrêter les Duels.*)

Maitre Jean Savaron, Sieur de Villars, who published in 1610, (the last year of Henry IV.'s reign,) a *Traicté contre les Duels*, gives numerous instances of legitimate Duels in the Royal presence, and thanks the King heartily for the publication of his prohibitory edict. Among other singular fancies, this grave gentleman, who filled the high and responsible offices of *Président et Lieutenant General en la Seneschaussée d'Auvergne et Siege Presidial de Clairmont*, accounts, very much to his own satisfaction, for the strong national inclination which the French have always manifested for this species of fighting. He says, *les raisons que l'on peut ramener pourquoy les François se battent frâchement en Duel, sont que l'astre de Mars domine sur la France au signe du Bellier; et tout ainsi que les Belliers se tirent à part du troupeau pour s'entrechoquer, de mesmes les François se mettent à quartier du gros des armées pour s'entrestocquer.* So also he asserts that their very name is derived from *Galli*, fighting cocks; not, as some have falsely supposed, on account of their whiteness, from γάλα, milk. Nay, still further, he says, that this pugnacious propensity has been the subject of Prophecy; and that David, the first Duellist recorded in history, has distinctly alluded to the ravages which shall be made in France by a mistaken sense of honour. *Prevoyant leur humeur guerriere portée au Duel, il a jetté sur eux le sort du Duel caché sous les mysteres de son Pseaume* LXXIX. *qu'aucuns des Rabins et Docteurs interpretent des liz de François.* An uninitiated reader, unless he were furnished with the key, would probably lose much time and labour in turning over the LXXIXth Psalm for the applicable passage. It is in the 14th verse, *Le fier sanglier (c'est à dire le Duel) a gasté la vigne de Dieu (c'est à dire la France,)* and so convinced is the Sieur de Villars of the correctness of the appropriation which he has made, that he affixes these words as a motto on his title-page.

Louis XIII. found it necessary to renew the former edicts against Duelling, and with additional severity to declare, that no interest should be sufficient to procure pardon or reversal of the capital sentence denounced against the offenders. During the minority of Louis XIV. a most sanguinary combat occurred between the Dukes de Beaufort and Nemours with four friends on each side. The Duke de Nemours and two of his friends were killed; and in consequence of this catastrophe, the chief Nobility and Gentry entered into a solemn mutual agreement to refuse all challenges. The King, on obtaining his majority, issued new ordinances against the custom, and the pulpit was diligently employed in seconding the views of the monarch, which were in great measure successful.

In England the form at least, if not the substance, of the judicial combat continued as late as the middle of the XVIIth century. We find a trial of this kind appointed, though not absolutely fought, in the reign of Charles I. A. D. 1638, (Rushworth, *Observ. on Stat.* 266.) Private Duelling, however, scarcely ever attained so fearful a height among ourselves as among our neighbours; although the Press has occasionally produced some fantastical Institutes of the Science. Among them is *The Booke of Honour and Armes, wherein is discoursed the causes of Quarrel, and the Nature of Injuries, with their reprises*, 1590. Four years after the appearance of this volume, Vincentio Saviolo published his *Practise, in two Books: the first intreating of the Use of the Rapier and Dagger; the second of Honour and Honourable Quarrels.* In this he offers instructions as to the various modes of giving the lie, and the heads of his Chapters are as follow: I. *What the reason is that the party unto whom the Lie is given ought to become challenger, and of the nature of Lies.* II. *Of the manner and diversity of Lies.* III. *Of the Lie certain or direct.* IV. *Of conditional Lies, or the Lie circumstantial.* V. *Of the Lie in general.* VI. *Of the Lie in particular.* VII. *Of foolish Lies.* VIII. *A conclusion touching the wresting or returning back of the Lie, or the countercheck quarrelsome.* "This discourse," says the Author, is "most necessary for all gentlemen that have in regard their honours, touching the giving and receiving the Lie, whereupon the Duel, and the Combat in divers forms doth ensue; and many other inconveniences, for lack only of true knowledge of Honour, and the right understanding of words which here is set down." Warburton, in his note on *As You Like it*, v. 4, has pointed out this Treatise as

the source of the exquisite humour of Shakspeare's Touchstone, as a similar work by Caranza has exercised the wit of Beaumont and Fletcher in the last scene of *Love's Pilgrimage*.

In the IVth Volume of Lord Bacon's *Works*, will be found a speech made by him as Attorney-General in a case of provocation to Duelling. The parties were fined £500. each, and compelled to make acknowledgment of their offence at the Public Assize. The reign of James I., indeed, is unhappily distinguished by one of the most savage and sanguinary contests of the kind recorded in English History: the letters which passed between Lord Bruce and Sir Edward Sackville, and the account given by the latter of their *rencontre* may be found in *The Guardian*, Nos. 129, 133. In 1654 an ordinance was issued on the subject by Cromwell, and in 1679 a Proclamation by Charles II. The Duel between James, Duke of Hamilton, and Lord Mohun, which took place in Hyde Park in 1712, and was attended with the loss of life to both parties, occasioned the introduction of a Bill into Parliament, in the year following, for the restraint of Duelling. This, however, was lost on the third reading. Particulars respecting this melancholy narrative may be found in the Trial of Macartney, one of the seconds, who published his *Defence*, and also a *Letter concerning the Duel*.

By the English Law, if two persons quarrel, and appoint to fight after an interval during which it may reasonably be presumed that they have cooled, and afterwards meet, and one kills the other, it is murder. 3 *Inst.* 52; Hawkins, *Pleas of the Crown*, 48; *Kel.* 56. Besides the authorities cited in the course of the above remarks, the reader may consult Cockburn's *History of Duelling*, and Moore on *Suicide, Duelling*, &c. In the IId Volume of Hearne's *Collections* is a well-conceived little Tract entitled, *Duello foiled, or the whole proceedings in the orderly disposing of a design for single fight between two valiant gentlemen, by occasion whereof the unlawfulness and wickedness of a Duel is preparatively disputed according to the rules of Honour and right reason, by* Mr. Edward Cook. But the well-known scene in Steele's Comedy, *The Conscious Lovers*, perhaps contains, in a more agreeable form than any other hand has presented them, the chief arguments which can be adduced against this foolish and unjustifiable remnant of barbarous manners.

DUENNA, Sp., from Lat. *domina*. Formerly any widow lady, or mistress of a family; now it is generally taken for a sort of ancient widows they keep in all great houses in Spain for grandeur, and not for any service they do. Delpino.

How could I know so little of myself when I sent my *duenna* to forbid your coming more under my lattice.
Sterne. Tristram Shandy. Slawkenbergius's Tale.

DUFF'S GROUP, a cluster of Islands in the South Pacific Ocean, discovered by Captain Wilson, in 1797, in his missionary voyage in the ship Duff. It consists of ten or eleven islands, situated about the 10th parallel of south latitude, and near the 167th of east longitude, a few degrees north of Santa Cruz. The largest of these islands was named Disappointment Island. This and another, situated near the centre of the group, are almost entirely covered with wood. Each appeared to be about six or seven miles in circumference. On these were seen several cocoa nut trees, but on the whole they did not present the appearance of great fertility. Most of the smaller islands appeared to be barren, or nearly so. Some of these islands were round and high, and others low and flat; and on the eastern extremity of them appeared a tall pointed rock resembling an obelisk. The whole group stretched through a space of fourteen or fifteen miles from south-east to north-west. The larger islands were inhabited, and the houses on one of them were seen placed close together, instead of being dispersed promiscuously, as in many other of the Pacific Islands visited by the same vessel. Though several of the natives came off in their canoes, Captain Wilson could not induce them to approach near enough to hold any intercourse with them. They were copper-coloured, like those of the adjacent groups, and appeared stout and well-made.

DUFOUREA, in *Botany*, a genus of the class *Cryptogamia*, order *Filices*, family *Stachyopterides*, (Willd.) Generic character: capsules nearly round, sessile, one-celled, three-valved, many-seeded.

One species, a water plant, native of the Island of Mauritius. Willdenow.

DUG. Lye thinks the origin of this word must be sought in the Isl. *degg-ia*, which he interprets *lac præbere*, to give or yield milk; and thus to mean

That which yields milk; the teat, the nipple.

A harte there was of comely portes and huge with hornes yapred,
Whom Tirrhus children (from the *dug* withdrawen) for pleasure bred.
Phaer. Æneidos, book vii.

She wildly breaketh from their strict embrace,
Like a milch doe, whose swelling *dugs* do ache,
Hasting to feed her fawn hid in some brake.
Shakspeare. Venus and Adonis.

Nor will I praise my cattle; trust not me,
But judge yourself, and pass your own decree:
Behold their swelling *dugs*; the sweepy weight
Of ewes, that sink beneath the milky freight.
Garth. Ovid. Metamorphoses, book xiv.

Meanwhile this hireling wretch (disgrace to swains!)
Defrauds his master, and purloins his gains,
Milks twice an hour, and drains the famish'd dams,
Whose empty *dugs* in vain attract the lambs.
Beattie. Pastoral 3.

DUKE, DU'KEDOM, DU'KELING, DU'KESHIP, DU'CAL, DU'CHESS, DU'CHERY, DU'CHY. } Fr. *duc*; It. *duca*; Sp. *duque*. Fr. *duchesse*; It. *duchessa*; Sp. *duquesa*; from the Lat. *dux*, from *ducere*, to lead.

A leader: now a mere title of rank. "Lord Angelo *dukes* it well;" i. e. acts the part, performs the duties of the *duke*.

An hey *duk* of al þat stude, he clepede þat town ywys
Aftur ys name Gloucestre, as he gut y clepud ys.
R. Gloucester, p. 67.

Aibrik was his fadir, a *duke* of faire fame,
Lord of Wicombe, of Redynges, and of Tame.
R. Brunne, p. 14.

——————— A voys aloud seyde
The lord of myght and of man. þat made all þynges
Duke of þis dymme place. anon undo þe gates
That Crist mowe comen in. þe kynges sone of hevene.
And with þat breþ hell brake.
Piers Ploukman. Vision, p. 358.

Be ye sugett of ech creature of man for god, either to the kyng as to him that is higer in staat, either to *duykis* as to thilke that ben sent of hym. *Wiclif.* 1 *Peter*, ch. ii.

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Whilom, as olde stories tellen us,
Ther was a *duk* that highte Theseus.
Of Athenes he was lord and governour,
And in his time swiche a conquerour,
That greter ther was non under the sonne.
Chaucer. The Knightes Tale.

She smote thee to ground for all thy cruelties
Wherefore y^e *dukeship* of Diamedes & dignities
Unto her great laud and glorie perpetuall
Attributed is with triumph laureall.
Id. Certaine Balades, fol. 343.

I rede in old bokes thus,
There was a *duke*, whiche Spartacus
Men clepe, and was a warriour.
Gower. Conf. Am. book vii. fol. 162.

Of these bezauntes I haue lernyd there shuld be ii.; that one is called a bezaunte imperiall, and ye other a bezaût *ducall*.
Fabyan. Anno 1273.

Ich am hus dure douheter. *duchesse* of hevene.
Piers Ploukman. Vision, p. 25.

And sothly suster mine (qd. she)
Now be we *duchesses* both I and ye.
Chaucer. Of Ariadne, fol. 207.

——— A kingdom o^f *duche*
May nat be sold so^ly.
Piers Ploukman. Vision, p. 50.

For firste he gaue him y^e *duchie* of Berry, & after that whole Normandy, wherof in no long time he bereft him the possession, regimēt & title, without any cause geuē, on the partie of yong Charles. *Hall. Edward IV. The twelfth Yere.*

This Charlis de Bloyes made his clayme to that *duchery* by tytle of his wyfe, that was doughter of Guy Vicoût of Lymogys.
Fabyan. Anno 1342.

In whiche tyme came vnto hym certayne men of the *duchie* Burgoyne, as lordes of dyuers holdes and townes within that *duchery*, and gaue vnto hym, to the entent he shulde nat molest or hurte that coûtre. cc.m. floryns of golde. *Id. Anno* 1359.

——— Lord Angelo *dukis* it well in his absence, he puts transgression too't. *Shakspeare. Measure for Measure*, fol. 73.

When they devis'd to link, by wedlock's band,
The house of Suffolk to Northumberland;
Our fatal *dukedom* to your *dukedom* bound,
To frame this building on so weak a ground.
Drayton. England. Heroical Epistles, Lady Jane Grey to the Lord Gifford Dudley.

Do you love a spurr'd horse rather than a *duke*, that neighs and scrapes? *Killigrew. The Parson's Wedding*, act v. sc. 4.

K. Hen. Urswick, command the *duke*ling and these fellows,
To Digby, the Lieutenant of the Tower.
Ford. Perkin Warbeck, act v. sc. 2.

Patron. Will your *dukeship*
Sit down and eat some sugar-plumbs?
Massinger. The Great Duke of Florence, act iv. sc. 2.

From whence a fatal volley we receiv'd,
It miss'd the *duke*, but his great heart it griev'd:
Three worthy persons from his side it tore,
And dyed his garment with their scatter'd gore.
Waller. Instructions to a Painter.

The King, before his expedition into England, had promised his eldest son Robert the *dukedom* of Normandy, in case he conquered the kingdom he then pretended.
Sir William Temple. Introduction to the History of England.

——— What shall I advise?
Ev'n quit the house, for thou too long has sat in't;
Produce at last thy dormant *ducal* patent;
There near thy master's throne in shelter plac'd,
Let Will, unheard by thee, his thunder waste.
Swift. On Mr. Pulteney's being put out of the Council, 1731.

The Duke of Lorrain being in this manner dispossessed of his *duchy*, without any preceding declaration of war on the part of France, filled all Europe with his complaints.
Ludlow. Memoirs, vol. iii. p. 189.

The titles of counts and *dukes* have obtained in modern languages so very different a sense, that the use of them may occasion some surprise. But it should be recollected, that the second of those appellations is only a corruption of the Latin word, which was indiscriminately applied to any military chief. All these provincial generals were, therefore, *dukes*.
Gibbon. Decline and Fall of the Roman Empire, ch. xvii.

In this sense it is distinguished into four quarters, into empires, kingdoms, states, commonwealths, principalities, *dukedoms*, provinces, &c. *Watts. Geography and Astronomy*, sec. 12.

'Tis virtue can alone impart
The patent of a *ducal* heart:
Unless this herald speaks him great,
What shall avail the glare of state.
Cotton. Visions. Content, vis. 4.

But now grown desp'rate, and beyond all hope,
I curse the ball, the *duchess*, and the pope.
Cambridge. Elegy written in an empty Assembly Room.

The interest of the *Duke* of Cornwall has given occasion to a regulation nearly of the same kind in that ancient *duchy*.
Smith. Wealth of Nations, book ii. ch. xi.

The Dukes, as after the Vulgate *Duces*, and the Septuagint ἡγεμόνες, our Translators of the Bible have rendered the Hebrew אלופים (*Gen.* xxxvi. 15) must be understood as heads of families.

In the distribution of Constantine, *Dux* was the title borne by a military Provincial Governor, and the *Marcia Rhætica*, the modern Grisons, was the first Dukedom. On the division of the Empire thirteen Dukes were nominated in the East, namely those of *Libya*, *Arabia*, *Thebais*, *Armenia*, *Phœnicia*, *Mœsia Prima*, *Mœsia Secunda*, *Euphrates and Syria*, *Scythia*, *Palæstina*, *Dacia*, *Osrhoena*, *Mesopotamia*. In the west there were twelve only, those of *Mauritania*, *Sequania*, *Tripolis*, *Armorica*, *Pannonia Prima*, *Pannonia Secunda*, *Aquitania*, *Valeria*, *Belgia Prima*, *Belgia Secunda*, *Britannia*. In A. D. 575 the Lombards, disgusted with the tyranny of their Kings, after the assassination of Clephon, abolished the Royal title, and divided the fairest cities of Italy which they had conquered among thirty of their chief captains as *Duces*. Autharis, the son of Clephon, on his recovery of the throne ten years afterwards, retained the title in the same persons, and made it hereditary in their male issue, on certain fiscal conditions. (Sigonius, *de reg. Ital.* vii.)

In Germany, for the most part, the *Duces* retained their territorial possessions, with a feudal sovereignty dependent upon the Emperor.

In France the dignity became hereditary in the time of Hugh Capet, who himself, as Duke of France, a title not hereditary, enjoyed all the power which afterwards accrued to the *Maires du Palais*. In later days decrees of Charles IX. and Henry III. determined the exact value of an estate, without which no one could be raised to a Dukedom.

The first hereditary Duke created in England was the Black Prince, by his father Edward III. in A. D. 1336. The Duchy of Cornwall, then bestowed upon him, henceforward became attached to the eldest son of the King, who is considered to be *Dux natus*. The Duchy of Lancaster was soon after conferred on his third son, John of Gaunt; and hence arose the especial privileges which these two Duchies still in part retain. In the following reign, 21 Richard II. Margaret Duchess of Norfolk was so created for life. In the reign of Elizabeth, in 1572, the Ducal order was

extinct, nor was it revived till the creation of Villars, Duke of Buckingham, by James I.

Selden, in his *Titles of Honour*, is, as usual, discursive and unsystematic in his account of the Ducal dignity, but he has possessed himself of most of the learning which is to be obtained concerning it. The style of an English Duke is *most high, potent, and noble Prince—your Grace*. The coronet consists of eight strawberry leaves on a rim of gold.

DULCE, *v.*
DULCE, *adj.*
DU'LCING,
DU'LCET,
DU'LCIFY,
DULCIFICA'TION,
DU'LCORATE,
DULCORA'TION.

Lat. *dulcis, quia* delicit, *id est*, delectat. It was first written *delicis*, then *delcis, dolcis*, and lastly *dulcis*. Vossius; *de*, and *lacere*, to draw, to attract.

Dulce, the verb, is not uncommon in our old writers, though now disused.

To delight, to be or cause to be delightful, sweet, pleasant, gratifying, agreeable; to sweeten; to soothe; to harmonize.

O howe delicious (sayth Dauid) are thy sayenges vnto my throte? More *dulceth* thā hony are thy wordes Lorde to my mouth. *Bale. Image*, T. 7.

And the lawes and exercise therof, beinge in pure Latin or *doulce* Frenche, fewe men in consultations shuld (in myne opinion) compare with our lawyars.
Sir Thomas Elyot. Governour, book i. ch. xiv.

Framinge himselfe to plye his booke
with lesser greefe of mynde,
He will see the (my *dulcet* frinde)
with warmie westerne wynde.
Drant. Horace. Epistle to Numitius.

Not now deere son, from thyne embrasings sweete shuld I be pluckt, O *dulcet* son. *Phaer. Æneides*, book viii.

And lytle and lytle fro theyr very childhoode to accustome them *dulcely* and pleasilly in the meditacion thereof.
Sir Thomas More. Works, fol. 1215. *A Dialogue of Comfort against Tribulacion.*

Musick (quoth he) [Aristoxenus] is brought in thither, because that whereas wine is wont to pervert and overturn as well the bodies as the minds of those who take it immoderately, music by that order, symmetry, and accord which is in it, reduceth them again into a contrary temperature, and *dulceth* all.
Holland. Plutarch, fol. 1029.

Good reason therefore, that such asperity of the spirit or rather indeed of the vitall breath should be *dulced* and appeased, by the use of some sweet and pleasant liquour.
Id. Pliny, vol. ii. fol. 136.

For there came ambassadors to Rome, which brought letters from King Tarquine, full of sweet and lowly speeches, to win the favour of the people, with commission to use all the mildest means they could, to *dulce* and soften the beardned hearts of the multitude: who declared how the king had left all pride and cruelty, and meant to ask nought but reasonable things.
Sir Thomas North. Plutarch, fol. 83. *Publicola.*

This we may undoubtedly gather and conjecture by his great diligence, which he employed in that musick and harmony, which he inferred for the *dulcing*, taming, and appeasing of the soul.
Holland. Plutarch, fol. 54.

Upon his *dulcet* pipe the merle doth only play.
Drayton. Poly-olbion, song 13.

I know that a decoction of wild gourd or colocynthis (though somewhat qualified) will not from every hand be *dulcified* into aliment by an addition of flour or meal.
Sir Thomas Brown. Vulgar Errors, book i. ch. xi.

The fœtor whereof may discover itself by sweat and urine, as being unmasterable by the natural heat of man, not to be *dulcified* by concoction beyond an unsavoury condition.
Id. Ib. book iv. ch. x.

The ancients, for the *dulcorating* of fruit, do commend swines-dung above all other dung.
Bacon. Natural History, Cent. v. sec. 466.

The fourth is in the *dulcoration* of some metals; as saccharum, Saturni, &c. *Bacon. Natural History, Cent.* iv. sec. 358.

Licymnia's *dulcet* voice, her eye
Bright-darting its resplendent ray,
Her breast, where love and friendship lie,
The Muse commands me sing in softer lay.
Francis. Horace. Ode 12. book ii.

In the former of these cases the medicine may be dangerous, unless it be, after the solution or corrosion ended, exquisitely *dulcified* from all remainder of the corrosive salt.
Boyle. Works, vol. i. p. 375. *An Experiment relating to Saltpetre*, sec. 38.

Fair water must be so often poured, till you have *dulcified* the matter therein contained, the sign of which *dulcification* is (you know) when the water that has passed through it, comes from it as tasteless as it was poured upon it.
Id. Ib. vol. i. p. 783. *Experimental History of Colours*, exp. 49. part iii.

Yet will I view her still, however coy,
In dreams poetic; see her to the sound
Of *dulcet* symphonies harmonious lead
Her sportive sister-graces, Mirth serene,
And Peace, sweet inmate of the sylvan shade.
Whitehead. To the Nymph of Bristol Spring.

They to the dome where smoke, with curling play,
Announc'd the dinner to the regions round,
Summon'd the singer blithe, and harper gay,
And aided wine with *dulcet-streaming* sound.
Johnson. Parody of a Translation.

DULCIMER, It. *dolcimelle;* a musical instrument so called *a soni dulcedine;* from the sweetness of its sound. Skinner. And see the Quotation from Warton: whence it appears that, in his time, a particular kind of bonnet was called a *Dulcimer*.

——————— The harp
Had work and rested not; the solemn pipe,
And *dulcimer*, all organs of sweet stop,
All sounds on fret by string or golden wire,
Temper'd soft tunings, intermix'd with voice
Choral or unison.
Milton. Paradise Lost, book vii. l. 596.

The females that are guilty of breaking my orders, I shall respectively pronounce to be kits, hornpipes, *dulcimers*, and kettle drums.
Tatler, No. 225.

With bonnet trimm'd and flounced withal,
Which they a *dulcimer* do call,
And stockings white as snows that fall.
Warton. The High-Street Tragedy.

סומפניה, *συμφωνία*, *symphonia*, the same word in all three languages, occurs frequently in the list of musical instruments which Nebuchadnezzar ordered to sound before the golden image which he had set up. (*Daniel*, iii.) It is rendered DULCIMER in our English translation, and is a pure Greek word. Grotius, in his note on the passage, refers to Servius on the XIth Æneid, who asserts *Symphonia* to be *tibia obliqua*, πλαγίαυλον. He also quotes from Isidorus, (ii. 22,) who considers it to be a long drum, a passage which we have already cited in our notice of the last-named instrument. Kircher and Bartholoccius treat it as the *zampogna* (*symphonia*) of the Italians, a kind of bagpipe.

Calmet (*ad voc. Dulcimer*) hesitates as to the interpretation of *symphonia;* whether it is to be rendered a single instrument, or an accompaniment of many instruments or voices in concert, which meaning the word will evidently admit. He expresses some natural surprise at the means by which this Greek word has found its way into the Chaldee; and suggests the possibility of its having been introduced by some Greek or Western Asiatic musician, who might have been taken prisoner by Nebuchadnezzar in his victories on the coast of the Mediterranean.

Dr. Busby, in his *Dictionary of Music*, describes the

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modern Dulcimer to be a triangular instrument, consisting of a little chest, strung with about fifty wires cast over a bridge fixed at each end; the shortest or most acute wire is eighteen inches long, the longest or most grave thirty-six. It is played by striking the wires with little iron rods.

DULICHIUM, in *Botany*, a genus of the class *Triandria*, order *Monogynia*, natural order *Gramineæ*. Generic character: spikes somewhat racemose, axillary; spikelets linear-lanceolate, rather compressed; calicine scales subulate, style very long, bifid, involucellate setæ, long and scabrous, seeds acuminated by the base of the style.

Two species, allied to *Cyperus*, natives of North America. Nuttall.

DULL, *v.*
Dull, *adj.*
Du'llard, *n.*
Du'llard, *adj.*
Du'ller,
Du'lly,
Du'lness,
Du'lsome,
Dull-brained,
Dull-edged,
Dull-eyed,
Dull-foundered,
Dull-head,
Dull-hearted,
Dull-man,
Dull-souled,
Dull-spirited,
Dull-witted.

Ger. *doll*, which Wachter derives from *dol-en*, *dwalen*, *desipere*, *delirare*, and that from the A. S. *dwol-ian*. Tooke derives the English *dull* from the same A. S. verb, which he renders *hebere*, *hebetare*, to thicken. Lye and Somner, *errare*. Skinner thinks from the A. S. *dol-ian*, to bear, to sustain. Wachter and Tooke differ only in this, that the former gives the common usage or consequential application, the latter the primitive meaning. See Dolt.

To thicken; to blunt, *sc.* the edge of a knife or other instrument; to thicken, blunt, or deaden (met.) the faculties or powers of the mind; to deaden, to stupify; to diminish the keenness, the lustre, weaken the power of; to damp, to sadden, to drowse, to lethargise.

Right nought am I through your doctrine,
I *dull* under your discipline.
Chaucer. The Romaunt of the Rose, fol. 138.

I not (qd. she) wherof it serueth thy question to assoil, me thinketh the now *duller* in wittes, than when I with thee first mette.
Id. The Testament of Loue, fol. 317.

Sothly the good workes that he did before that he fell in dedly sinne, ben all mortified, astoued, and *dulled* by the eft sinning.
Id. The Persones Tale, vol. ii. p. 295.

Therwith her list so wel to line,
That *dulnesse* was of her a drad.
The Dreame of Chaucer, fol. 242.

But bycause that in cunning I am young, and can yet but creepe, this leud A, B, C, haue I set into learning, for I cannot passen the telling of three as yet: and yf God will, in short time I shall amend this lewdnesse in ioyning of sillables, which thyng for *dulnesse* of witte I may not in three letters declare.
Id. The Testament of Loue, fol. 296.

I am so rude in my degree,
And ele my wittes ben so *dull*,
That I ne maie nouht to the full
Attaine unto so high a lore.
Gower. Conf. Am. book iv. fol. 68.

The discretion of a tutor consisteth in temperaunce: that is to saye, that he suffre not the child not to be fatigate with continuall study or learning: wherwith the delycate and tender wytte may be *dulled* or oppressed.
Sir Thomas Elyot. Governour, book i. ch. vii.

Howbeit they that cause not fynde in their heart to commende another maunes good deede, shewe themselfe either enuious or elles of nature verye colde and *dull*.
Sir Thomas More. Works, fol. 1223. *A Dialogue of Comfort against Tribulacion.*

This thing also Hillary, who was himselfe a Frenchmã borne, in his hymnes testifieth, in the same rallynge his countreye men *dullardes*.
Udall. Preface to Galathians.

So that neither the hearers be troubled, with confounding of matter, and heaping one thing in another's neck, nor yet their memorie *dulled* with ouerthwart rehearsal, and disorderly telling of our tale.
Willson. The Arte of Rhetorique, fol. 102.

But that now, for foles and *dullheddes*, we be made sobre and wise, that for rebelles we are meke and tractable, that for men erryng out of the way, we are made knowars of the trueth.
Udall. Titus, ch. iii.

What answere doth he make vnto it? he sayth he will not answere it fully. In fayth that is spoken very *dully*.
Sir Thomas More. Works, fol. 1029. *The Debellacion of Salem and Bizance.*

Albeit the Galathians are Greciãs, yet are they originally descended of Frenchemen, & (as S. Heirome sayeth) in *dulnes* of witte resemble thẽ.
Udall. Preface to Galathians.

King. Let there be no noyse made (my gentle friends),
Vnless some *dull* and fauourable hand
Will whisper musicke to my wearie spirit.
Shakspeare. Henry IV. Second Part, fol. 94.

So (no doubt) even in grafting, for the same cause, the choice of the stock doth much; always provided, that it be somewhat inferiour to the cions, for otherwise it *dulleth* it.
Bacon. Natural History, Cent. v. sec. 467.

Look in your glass and there appears a face
That over-goes my blunt intention quite,
Dulling my lines, and doing me disgrace.
Shakspeare. Sonnet 103.

Off with thy pining black, it *dulls* a souldier;
And put on a resolution like a man,
A noble fate waits on thee.
Beaumont and Fletcher. The False One, act iv. sc. 3.

Fly, fly, prophane fogs! far hence fly away,
Taint not the pure streams of the springing day
With your *dull* influence, it is for you
To sit and scoul upon night's heavy brow.
Crashaw. On a Foul Morning.

But would I be a poet if I might
To rub my browes three days, and wake three nights,
And bite my nails, and scratch my *dullard* head,
And curse the backward Muses on my bed
About one peevish syllable.
Hall. Satire I. book vi.

Vpon his crested scalpe so sore did smite,
That to the scull a yawning wound it made:
The deadly dint his *dulled* senses all dismaid.
Spenser. Faerie Queene, book i. can. 11.

But of all, your grace must flie phlebotomie, fresh pork, conger, and clarified whay; they are all *dullers* of the vital spirits.
Beaumont and Fletcher. Philaster, act ii. sc. 1.

Desire takes wing and straight does fly,
It stays not *dully* to enquire the why,
That happy thing, a lover, grown,
I shall not see with others eyes, scarce with mine own.
Cowley. The Request.

Then the fat flesh-pots they so much desire,
Whereon in Egypt gluttoning they fed,
When they came hungry home from carrying mire
Which only *dullness* and gross humours bred.
Drayton. Moses his Birth and Miracles, book iii.

And when this arme of mine hath chastised
The petty rebell, *dull-brain'd* Buckingham,
Bound with triumphant garlands will I come
And lead thy daughter to a conqueror's bed.
Shakspeare. Richard III. fol. 198.

She mill-stones from the quarrs with sharpen'd picks could get,
And dainty whet-stones make, the *dull-edg'd* tools to whet.
Drayton. Poly-olbion, song 26.

The *dull-eye'd* evening his moist vapours threw,
Strewing the still earth with sweet showers of dew.
Id. The Man in the Moon.

——— Pale thyself with envy, since here comes
A brighter Venus than the *dull-eyed* star
That lights thee up. *Nabbes. Microcosmus*, act iv.

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In Grecia take a single city, and then Abdera in Thracia carried it away for *dull-heads*. "*Abderitanæ pectora plebis habet.*"
Fuller. Worthies. Nottinghamshire.

But since we two are brothers, and subscribe
Both volunteers to the poetic tribe,
I dare not do't, lest any *dulman* says
We by consent do one another praise.
Brome. To his Friend J. B. on his Tragedy.

Not of that lukewarm mediocrity
You *dull-soul'd* men mistake for virtue, but
Of brave excess, we women temper'd be.
Beaumont. Psyche, can. 1. st. 232.

Such is their euill hap to play vpon *dull-spirited* men.
Hooker. Ecclesiastical Polity, book v. fol. 249.

Each one of you (O man) in private acts
Can play the fox, for sly and subtil craft;
But when you come, yfore (in all your facts,)
Then are you blind, *dull-witted*, and bedaft.
Sir Thomas North. Plutarch, fol. 80. *Solon.*

When the success and courage of the Romans had made them masters of the wealth and pleasures of all the conquered nations round about them, we see how quickly the edge of their valour was *dulled*, and the rigourous honesty of their morals dissolved and melted away with those delights, which too easily circumvent and overcome the hearts of men. *South. Sermons*, vol. iv. p. 78.

Those men that are *duller* will be apt to suspect, from our being so angry and so waspish, that we have but a bad matter to manage.
Sharpe. Works, vol. i. p. 21. *Sermon* 1.

Queen. Honour, a very word: an empty name!
How *dully* wretched is the slave to fame!
Give me the soul that's large and unconfin'd;
Free as the air, and boundless as the wind.
Otway. Alcibiades, act ii. sc. 1.

In eldest time, ere mortals writ or read,
Ere Pallas issued from the Thunderer's head,
Dulness o'er all possess'd her ancient right,
Daughter of Chaos and eternal night:
Fate in their dotage this fair idiot gave,
Gross as her sire, and as her mother grave,
Laborious, heavy, busy, bold and blind,
She rul'd, in native anarchy, the mind.
Pope. The Dunciad, book i. l. 11.

And should want or desert stand in need of his aid,
This racer would prove but a *dull-founder'd* jade.
Swift. The Deane's answer to a Rebus by Vanuss.

——————— The brazen flashes dread
Of num'rous helmets, corslets furbish'd bright,
And shields refulgent, meeting, *dull'd* the eye,
And turn'd it dark away.
Cowper. Homer. Iliad, book xiii.

Through kind infusion of celestial pow'r,
The *dullard* earth May quick'neth with delight.
Thomson. A Hymn to May.

In stupid indolence my life is spent,
Supinely calm, and *dully* innocent.
Lyttelton. Soliloquy of a Beauty in the Country.

Cards were superfluous here, with all the tricks
That idleness has ever yet contriv'd
To fill the void of an unfurnish'd brain,
To palliate *dulness*, and give time a shove.
Cowper. The Task, book iv.

And bloom'd a shade to Cantium's sunny shores
Delightsome, and in cheerful goblets laught
Potent, what time Aquarius' urn impends
To kill the *dulsome* day.
Smart. The Hop Garden.

Others may be constitutionally more *dull-hearted*, and cannot raise their thoughts in so elevated a degree; and yet may still be pious Christians. *Gilpin. Works*, vol. i. *Sermon* 23.

DULMA, or rather Dolmah, (spelt either with *dál* or *tá*) in the Turkish language means *stuffed*, and is the name of a favourite dish consisting of meat chopped very small, mixed up with rice and tomatos, (*Solanum Lycopersicum*,) and enclosed in a cover of vine leaves, the rind of the Melongena, or that of a small gourd, called *zucca* by the Italians, and vegetable marrow by ourselves. It thence receives the appropriate names of *Yaprác-dólmah-sì*, *Bádinján-dólmah-sì*, *Capac-dólmah-sì*, *&c.*

Meninski, *Lex. Turc. Pers. Arab. Latin.*

DULZAIN, *dulcino*, a wind instrument, tenor to the hautboy. Brissard calls it *quart fagotto*, and describes it as the small bassoon. The Dulzain is mentioned by Don Quixote in the memorable adventure of the puppet-show: the knight corrects Master Pedro, who announced the abduction of Melisendra by ringing alarm bells; *entre Moros*, he remarks, *no se usan campanas, sino atabales, y un genero de* dulzaynas, *que parecen nuestras chirimias.* Jarvis renders *chirimias*, waits. (Hawkins, *History of Music*, iii. 227.)

DUMBNESS.

DUMB, *v.*
Dumb, *adj.*
Du'mbly,
Du'mbness,
Dumb-born,
Dumb-discoursive,
Dumb-founder,
Dumb-show.

Goth. *dumba*, or *dumbs*, *mutus;* A. S. *adumb-ian*, *obmutescere*, to hold one's peace, to keep silence, to become mute or dumb. Somner.—Tooke thinks from the A. S. *dæm-an*, *demman*, (Ger. *demmen*, *dammen*) *obturare*, *obstruere*, to *dam;* and that *dumb* means *obturatum*, *obstructum*, dammed; and therefore when those who have been *dumb* recover their speech, their mouths are said to be opened; the *dam* being, as it were, removed. The passage from Shakspeare, *Antony and Cleopatra*, he thus explains, "What I would have spoke was, in a beastly manner, *obstructed* by him." Tooke, vol. ii. p. 335. He remarks that to ban, to blin, and to *dam*, were originally general terms, having all one common meaning, viz. obstruction; distinguished in their application by custom alone. In Kilian, *dom* is interpreted, *surdus*, i. e. deaf. *Dom en blind. Auribus et oculis captus.* The Gr. τυφλὸς, is a word of the same kind. In Sophocles, *Œdipus Tyrannus*, v. 371. Τυφλὸς τά τ' ὦτα, τόν τε νοῦν, τά τ' ὄμματ' εἶ. Thy ears, thy soul, e'en as thy eyes, are *blind*. Potter.

For deve þorgh hus doynges, and *dombe* speke and herde.
Piers Ploukman. Vision, p. 372.

And whanne thei weren gon out, lo thei broughten to hem a *doumbe* man havynge a devel. And whanne the devel was cast out, the *doumbe* man spak, and the peple woondride and seide: it hath not be seen thus in Israel. *Wiclif. Matthew*, ch. ix.

As they went oute, beholde, they broughte to him a *dume* man possessed of a deuyll. And as soone as the deuyll was cast out, the *dumme* spake. And the people meruailed, saying: it was neuer so sene in Israel. *Bible, Anno* 1551.

For trewely comfort ne mirthe is noo,
To riden by the way *dombe* as a stoo.
Chaucer. The Prologue, v. 776.

Ryuers ren nat till the sprynge be full,
Better a *dumme* mouthe than a brayneles scull.
Skelton. Dame Pallas to the Quene of Fame.

——————— So he nodded,
And soberly did mount an arme-gaunt steede,
Who neigh'd so hye, that what I would haue spoke,
Was beastly *dumbe* by him.
Shakspeare. Antony and Cleopatra, fol. 344.

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The goodly queene in bashfull signes
Blusht out a *dumb* replie:
Which he did constru as she meant,
And kist her reuerently.
Warner. Albion's England, book vi. ch. xxix.

A mouth, but *dumb*, he hath; blind eyes, deaf ears;
And to his shoulders dangle subtle hairs.
Donne. The Progress of the Soul.

Where I haue come, great clearkes haue purposed
To greete me with premeditated welcomes:
Where I haue seene them shiuer and looke pale,
Make periods in the midst of sentences,
Throttle their practiz'd accent in their feares,
And, in conclusion, *dumbly* haue broke off,
Not paying me a welcome.
Shakspeare. Midsummer Night's Dream, fol. 160.

This therefore is no spiritual *dumbeneese*, M. Hardinge: this is no vnprofitable harkening: this is no instinct, or woorke of Sathan.
Jewel. Defence, fol. 553.

Are you struck *dummerer* now? and whine for mercy?
Ben Jonson. The Staple of Newes, act v. sc 3.

See miracles, yea unbelieving, see,
A *dumb-born* Muse made to express the mind,
A cripple hand to write.
Drayton. Ideas. To Miracle 35.

But I can tell that in each grace of these
There lurkes a still and *dumb-discourseive* diuell,
That tempts most cunningly: but be not tempted.
Shakspeare. Troylus and Cressida, fol. 97.

His [the ghost in Hamlet] *dumb* behaviour at his first entrance strikes the imagination very strongly; but every time he enters, he is still more terrifying. *Spectator*, No. 44.

Take hence that once a king; that sullen pride,
That swells to *dumbness*; lay him in the dungeon,
And sink him deep with irons.
Dryden. Don Sebastian, act iii. sc. 1.

I see him ogle still and hear him chat,
Selling facetious bargains and propounding
That witty recreation, call'd *dumb-founding*.
Id. Prologue to the Prophetess.

The pleasant fellow gives one some idea of the antient pantomime, who is said to have given the audience, in *dumb-show*, an exact idea of any character or passion, or make an intelligible relation of any publicke occurrence, with no other expression than that of his looks and gestures. *Spectator*, No. 358.

In the first case the demoniac or madman was *dumb*; and his *dumbness* probably arose from the natural turn of his disorder, which was that species of madness called melancholy, of which taciturnity or *dumbness* is a very common effect.
Farmer. Of the Demoniacs of the New Testament, vol. ii. ch. i. sec. 6.

And when the heav'nly Ephphatha was spoke,
The deaf-born heard, the *dumb-born* silence broke.
Hart. Religious Melancholy.

Methinks I hear the bellowing demagogue
Dumb-founding declamations disembogue.
Falconer. The Demagogue.

Causes.

Dumbness may either arise from occasional causes affecting the organs of speech, or from congenital deafness, in which case these organs have never been called into action. Whenever, therefore, deafness accompanies Dumbness, the former is to be considered as the sole cause of the latter, since sounds which have not been heard can never be imitated.

When congenital deafness is the cause of Dumbness, there will be found either a deficiency of an essential part of the structure of the internal ear, or an original and permanent obstruction of some passage or canal leading to it. In the first case, namely, where deficiency or absence of parts is the cause of deafness, the cure is hopeless, and the patient must submit to the painful necessity of foregoing for ever one of those senses which are the inlets of knowledge, the sources of ideas, and the means of communication with the external world. Where deafness arises from obstruction, and especially if that obstruction be in the Eustachian tube, we may reasonably hope to remove the impediment, and thus to place it in the power of the unfortunate individual born deaf and Dumb from this cause, to acquire the faculty of hearing, and as a natural sequel the faculty of speech. Whenever the Eustachian tube is obstructed, air is prevented from passing into the drum of the ear; and the obstruction may be recognised in the following manner: the patient is to be desired to close his nostrils and mouth, and to force the air in his mouth into his ears; if the air does not strike on the drum, we are to conclude that the Eustachian tube is imperforated. Two methods of removing this kind of obstruction have been proposed. It occurred to Sir Astley Cooper some years ago to perforate the *Membrana Tympani*, or covering of the drum of the ear, an operation which was performed with much success. He found that the membrane frequently closed up again, so that it was occasionally necessary to repeat the operation; but no inconvenience was sustained from it, and the hearing was sufficiently perfect.

Obstruction of the Eustachian tube.

Puncture of the Membrana Tympani.

Another method of curing a strictured Eustachian tube, has lately been practised with much success in France by Dr. Deleau, Junr., who dilated the tube by injecting water into it from the fauces; he succeeded in making air pass freely into the tympanum.

Injection of the Eustachian tube.

A very interesting pamphlet has lately been published by Dr. Deleau, relating the case of Honoré Trézel, a deaf and Dumb boy, who acquired hearing and speech in consequence of the above-mentioned operation. No pain was experienced after the operation, and neither abscess nor suppuration followed. Before the operation, this boy, although by no means an idiot, had very little expression in his physiognomy, and dragged his feet along the ground in walking. On experiencing the first impression of sound he was astonished and delighted; all kinds of noises were agreeable to him, and he sought them with great eagerness; he was most particularly pleased however with musical sounds, and especially with a musical snuff-box. He paid, at first, more attention to the motions of the lips of persons who addressed him than to the sounds of their voices. Not long after acquiring his new sense, he happened to hear a magpie pronounce a few words; from this he concluded that all animals were endowed with the faculty of speech, and he persisted for some time in employing rather violent means to force a favourite little dog to pronounce the words, *papa*, *pain*, the only words of which he was at that time thoroughly master. During his progressive attainment of speech his countenance continued to acquire additional intelligence, and he ceased to drag his feet along the ground. He was presented about a year after the operation to the Academy of Sciences (the Institute) at Paris, where he repeated one of La Fontaine's fables. His pronunciation was, in many respects, far from perfect, but under existing circumstances extremely satisfactory.

Case of Honoré Trèzel.

There are many occasional causes of Dumbness affecting the organs of speech. It has been proved by the testimony of several authors, and especially by Roland de Bellebat and Tulpius, that the original privation or loss of the tongue does not necessarily produce Dumbness. It is true that Dumbness, more or less complete, frequently accompanies palsy of the

Loss of the tongue

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DUMBNESS.

tongue, as well as wounds and tumours of that organ; but it is probable that in these cases the injury is not confined merely to the nerves which supply the tongue itself, but is extended to those supplying the larynx and other organs concurring to the formation of the voice. Tulpius relates a case wherein Dumbness followed the loss of half the tongue; but after having existed for three years the patient recovered his speech in consequence of fright produced by a violent storm. In the *Philosophical Transactions* (1743, 1747, *Abr.* viii. 586; ix. 373) will be found a remarkable case of a woman who spoke distinctly, though she had lost the apex and body of her tongue.

Incidental causes.

Diseases of the larynx, as palsy of its muscles, division of the recurrent laryngeal nerves, induration of the epiglottis, as well as division of the trachea, occasion a deprivation of speech; in the last case, however, the voice is lost in consequence of the escape of the air, before it can enter the larynx in order to be acted on by the vocal cords. Stott, in his *Ratio Medendi*, relates a case where a violent fit of anger produced Dumbness. Another is given in the *Dictionnaire de Médecine* of a young girl who had become suddenly dumb; the loss of speech remained during eighteen months, and was at length cured in the Clinical Hospital of the Faculty of Medicine at Paris, by the application of moxas to the upper part and sides of the neck. A violent fever has been known to leave the patient in possession of the means of acquiring speech, of which he had previously been deprived from his birth, (*Phil. Trans.* 1707, *Abr.* v. 379,) and the terror produced by a frightful dream has restored speech after four years' privation of it. (*Id.* 1747-8, *Abr.* ix. 465.)

Dumbness sometimes is a symptom of several general diseases, as of the small-pox, the scarlet fever, tetanus, &c. Several diseases of the brain also cause the cessation of speech, as acute and chronic inflammation, softening of the brain, and other organic destruction, typhoid fevers, &c. Certain insane persons become Dumb, maniacs occasionally, and melancholic persons frequently are observed to remain silent during many years. Compression and concussion of the brain, apoplexy, and hydrocephalus are also sometimes accompanied by a total loss of speech.

Cure.

The cure of accidental Dumbness must depend on its cause. That of Dumbness arising from deafness may occasionally be effected; but where there is an original defect in the organization of the auditory apparatus, it becomes our duty to educate the unfortunate patients according to some method which may serve to alleviate their situation, by affording the best possible substitute for the absent sense.

Education of the deaf and Dumb.

Signs may take the place of sounds, and the eyes may assume the office of the ears, since written words instead of sounds are to become the signs of ideas. In a word, the eyes are to become the only inlets of language, instead of being subordinate to the organs of hearing.

There are three principal methods of educating the deaf and Dumb, which may be changed, or combined together, according to circumstances. The first mode is by a finger alphabet. The second method is to teach the Dumb to understand persons who speak from the motion of the lips, and the expression given to the external organs of speech, as well as to imitate those same motions and expression in communicating their thoughts to others. The third and last is to teach them written language grammatically, and the meaning of the words which they see written.

DUMBNESS.

Unknown to the Ancients.

The fact, that congenital deafness produces Dumbness, did not escape the notice of ancient physiologists. It is mentioned by Aristotle, (*Hist. Anim* iv. 9,) whose words are translated by Pliny. *Auditus cui hominum primo negatus est huic et sermonis usus ablatus: nec sunt naturaliter surdi, ut non iidem sint et muti.* (x. 38.) We do not read of any attempt to assist the sufferer under this heavy privation, unless something of the kind be implied in the brief narrative given by Pliny (xxxv. 7) of Q. Pedius, who, being born deaf and Dumb, through the care of his kinsman, Messala, was instructed in painting, in which art he obtained eminence, although his death was early. Vallesius, a Castilian, the most learned physician of his time, who flourished during the reign of Philip II. of Spain, in the latter half of the XVIth century, is the first who records any attempt at a systematic plan of giving instruction to the deaf and Dumb. His statement is made on personal knowledge, and though comprised in very few words is sufficiently clear and distinct to show the method in which the endeavour was made. *Petrus Pontius, Monachus Sácti Benedicti, amicus meus, qui (res mirabilis) natos surdos docebat loqui, non alid arte, quam docens primum scribere res ipsas, digito indicando quæ characteribus illis significarentur, deinde ad motus linguæ qui characteribus responderent provocando. De sacrá Phil.* c. 3.

First attempt of P. Pontius.

Nothing more is known of Pontius; but the impulse thus given by him in Spain produced yet more extraordinary effects than he had contemplated. We do not hold the profound Sir Kenelm Digby to be an authority against which suspicion may not in some degree be permitted to arise. But the following statement is so particular in many respects, and the object of it must have been so generally known, that in the main it can scarcely be doubted.

Case of the brother of the Constable of Castile.

"There was a nobleman of great quality that I knew in Spaine, the younger brother of the Constable of Castile, who was taught to heare the sounds of words with his eyes, (if that expression may be permitted.) This Spanish Lord was borne so deafe that if a gun were shot off close by his eare he could not heare it, and consequently he was Dumb, for not being able to heare the sound of words he could never imitate nor understand them. The lovelinesse of his face, and especially the exceeding life and spiritfulnesse of his eyes, and the comelinesse of his person, and the whole composure of his body throughout, were pregnant signs of a well tempered mind within. And therefore all that knew him lamented much the want of meanes to cultivate it and to embue it with the notions which it seemed to be capable of in regard of it selfe, had it not been crossed by this unhappy accident, which to remedie physitians and chyrurgians had long employed their skill, but all in vaine. At the last there was a priest who undertooke the teaching him to understand others when they spoke, and to speake himselfe that others might understand him, for which attempt at first he was laughed at, yet after some yeares he was looked upon as if he had wrought a miracle. In a word, after strange patience, constancie, and paines, he brought the young Lord to speak as distinctly as any man whatsoever, and to understand so perfectly what others said, that he would not loose a word in a whole day's conversation. I have often discoursed with the

priest whilst I waited upon the Prince of Wales (now our gracious Sovereign) in Spaine, and I doubt not but his Majesty remembreth all I have said of him, and much more; for his Majesty was very curious to observe and inquire into the utmost of it. It is true one great misbecomeingnesse he was apt to fall into whilst he spoke: which was an uncertainty in the tone of his voyce, but it would be sometimes higher and sometimes lower, though for the most part what he delivered together he ended in the same key as he began it. But when he had once suffered the passage of his voice to close, at the opening it again, chance or the measure of his earnestnesse to speak or reply gave him his tone, which he was not capable of moderating by such an artifice as is recorded Caius Gracchus used, when passion, in his orations to the people, drove out his voice with too great a vehemency or shrilnesse. He could discern in another whether he spoke shrill or low: and he would repeat after any body any hard word whatsoever, which the Prince tried often, not onely in English, but by making some Welchmen that served his Highnesse speak words of their language, which he so perfectly echoed that I confesse I wondred more at that than at all the rest, and his master himselfe would acknowledge that the rules of his art reached not to produce that effect with any certainty. And therefore concluded this in him must spring from other rules he had framed unto himselfe, out of his attentive observation, which the advantages which nature had justly given him in the sharpnesse of senses to supply the want of this, endowed him with an ability and sagacity to do beyond any other man that had his hearing. He expressed it surely, in a high measure, by his so exact imitation of the Welsh pronunciation; for that tongue (like the Hebrew) employeth much the guttural letters, and the motion of that part which frameth them cannot be seen or judged by the eye, otherwise than by the effect they may happily make by consent in the other parts of the mouth exposed to view. For the knowledge he had of what they said sprung from his observing the motions they made, so that he could converse currently in the light, though they he talked with whispered never so softly, and I have seen him at the distance of a large chamber's breadth, say words after one, that I, standing close by the speaker, could not hear a syllable of. But if he was in the dark, or one turned his face out of his sight, he was capable of nothing one said."

The case as here given will be found with a perpetual commentary annexed to it in not the least amusing of John Bulwer's Tracts, *Philocophus, or the Deafe and Dumbe Man's Friend, exhibiting the philosophicall verity of that subtile art, which may inable one with an observant eie to heare what any man speaks by the moving of his lips. Upon the same ground, with the advantage of an historicall exemplification, apparently proving that a man borne deaf and Dumb may be taught to heare the sound of words with his eie, and thence learne to speake with his tongue*, by J. B. *surnamed the Chirosopher*, 1648.

Bulwer's *Philocophus.*

"For the right worshipful Sir Edward Gastwicke of Wellington in the County of Bedford, Baronet, and Mr. William Gastwicke his youngest brother; and all other intelligent and ingenious gentlemen, who as yet can neither heare nor speake. To be communicated unto them that can, and have acquaintance or alliance with any whom it may concerne."

Bulwer, it seems, had been employed in the education of the two brothers to whom he dedicates this Tract, and apparently with success. From the contemplation of Sir Kenelm Digby's narrative he derived a hope, which is not very likely to occur to other readers of it, and which certainly was never realized in the case of the unhappy Prince to whom he suggested it.

"The subtilty of the Art was worthy the curiosity of a Prince. It being likely his Majestie (who is knowne to be an excellent motist, as his judgement in pictures and statues witnesseth, and who was ever vigilant for the advance and security of government) might apprehend this art possibly to be translated to a use of State, and to the advantage and improvement of King craft; thereby to discerne the trayterous motions of inchoat treason in muttering and discontented subjects, and verily, in this respect, it is a secret treasure worthy of a Royall Cabinet."

It is a matter of some regret that the name of this Spanish priest has not been preserved. There is still extant a volume by Juan Pablo Bonet, Secretary to the Constable of Castile, under the title of *Reduction de las letras y arte para enseñar a ablar los mudos*, 1620, consisting of a dissertation on the formation of letters as sounds, and a finger alphabet. From this it appears that the Dumb brother of the Constable (as might be expected) had been subjected to numerous experiments, and had been under the tuition of Bonet himself. But no clue is afforded to the name of the successful ecclesiastic. All we know farther is from Bulwer, that he passed into the service of the Prince of Carignano.

Bonet's *Reduction de las letras.*

Bulwer adds, from his own acquaintance, an extraordinary instance of the facility with which a Dumb man interpreted such conversations as he *oversaw*.

"Mr. Crispe, the brother to Sir Nicholas Crispe, whose dexterity in perceiving the meaning of men by the motion of their lips is very well knowne to merchants upon the Exchange, with whom, by this art, which he has gained by his own attentive observation, he hath driven many a bargain. And it is very probable that sometimes this faculty was of great advantage to him, for he might chance to overheare with his eye newes of the arrivall of some shippe, and of some good bargain." At the execution of Sir Alexander Carey, Mr. Crispe crept close to the unhappy sufferer, and by the motion of his lips was enabled to give *verbatim* the whole of his last speech. Bulwer is particular in citing his voucher for this occurrence; it is no less than that of "Mr. Hurst, who keeps the Swan behinde St. Nicholas Shambles," and who was on duty on this occasion on the scaffold as a Captain of Trainbands.

Case of Mr. Crispe.

On the causes of Dumbness, Bulwer is learned according to the fashion of his day. "Soranus affirmes that all those who are borne in ships at sea are, by a proprietie of their place of birth, like fishes, mute. Montho confidently affirmes that by a proprietie of the place, they who were borne within the walls of the Castle of Claramont proved Dumbe, as it happened to all the Barons that were borne there. Astrologers say that childe will be deafe that is borne when Mercurie is lord of the sixt house, and infortunate by evill aspects with Saturne, chiefly if he be in the sixt house. Likewise they will have great impediment in their hearing, in whose nativity Jupiter and Saturne bee both impedite and infortunate above the Earth, that is, if they be retrograde or combust in evill places. And if Mercurie be impedite of Saturne in a childes nativity it doth hinder the tongue, but it is worse when

Causes of Dumbness assigned by Bulwer.

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they be corporally conjunct together, especially in the ascendent, or in the seventh house, and in the same signe with the Sun, (Mercurie being then occidentall,) or if Mercurie be above the Earth corporally conjunct with Saturne, or else in an evill aspect of Saturne and in a Dumb signe, called *Signum mutum*, and also is infortunate, that is to say in an evill place, retrograde or combust and peregrine, that party then borne will have great impediment in his tongue, or else will be Dumbe and cannot speake. Sometime the sinne of the parents is exemplarily punished in their children, as one whom Don Joachim, the brother of Camerarius, saw in the court of the Landgrave of Hesse, in consequence of an imprecation uttered by his mother while with child of him." To this he adds a sagacious quære, "Whether the children of those who dwell neare the Cataractes of the Nile (whose parents are all deafe) are not commonly born deafe also, rather than afterwards so made?" (80.)

His reasoning on accidental cures.

For the occasional cure of Dumbness by accidental circumstances, Bulwer refers to the tale related by Herodotus of the son of Crœsus, who recovered his speech during the sack of Sardis; to another by Valerius Maximus, of Ægles Sambus, a Dumb wrestler, who burst into expressions of indignation when he had been unjustly deprived of a prize; and to a third by Pausanias, of Balthus, who spoke for the first time when he was terrified by meeting a lion in the desert. It would be unjust to the erudite Chirosopher, if we gave his reasoning upon these matters in any other words than his own: "In this case they must be frighted as well as angered, for a mixt passion, which causeth a miscellaneous motion of the native heate, is onely efficacious in this businesse; for the conflict that ariseth out of both of these passions mixed, to wit, feare and anger, hath unequall motions of the native heate, for it is revoked and drawn in by feare, and the animal faculty moves to its center: and againe by anger it is plentifully moved in the way of expansion to the circumference; so that the native heate is variously mixed and exagitated, more than it could be affected with one of them alone. The native heate becoming hereby more vigorous, and rouzed up with these affections is so prevalent, that it is able to tame the vitious humours of the body, and to drie up and discusse the over much moysture and imbecility that ariseth from the impotencie of native heate; and if the nerves of speech are resolved with much moysture, or the heads of the nerves by which the voluntary motions of speech are performed are filled with thick, viscid, and tough humours, to dissipate, attenuate, cut, digest, and breathe them out, and so consequently take away stamering and Dumnesse." (132.)

Dr. Holder.

About the middle of the XVIIth century, both Drs. Holder and Wallis were engaged in the instruction of the deaf and Dumb in England, and not without a controversy for preeminence. Dr. Holder, in 1659, undertook the case of Mr. Alexander Popham, the son of Col. Edward Popham, who had served as Admiral under the Long Parliament. The case of this young gentleman may be found in the *Phil. Trans.* 1668, *Abr.* i. 242. He could hear the sound of a lutestring when he held one end of it with his teeth, and when a drum was beat fast and loud close to him, he could hear those who were behind calling him gently by name. In an appendix to a Tract which Dr. Holder published in 1669, *The Elements of Speech*, he explains the methods by which he led his pupil to speak. He first, as it seems, taught him to write, and then showed him the position of the lips requisite for the construction of each separate letter. The patience requisite for this task need not be pointed out, and Dr. Holder leaves a pleasing impression of the suavity of his own temper when he impresses the "remarkable kindness" which is demanded from the instructor; that his task must be executed "with often repetition, but with all sweetness and pleasantness, and great care that you do not tire nor vex" the pupil. In the body of the Essay, the letters of the alphabet are analysed and classed with extraordinary minuteness and precision. Some notion of the great labour which he applied, may be formed from the following short extract relating to one sound only: "To pronounce K and G (Ka and Ga) provide a palat with the upper jaw of plaster, and the shape of a tong of stuffed leather, which will be useful to you to describe to him how the bosse of the tong in these letters is born close in the inner part of the palat to the throat, and more useful when ye describe the vowels, but yet both may be done without it. If ye find him stick at this letter, put your finger to the outside of his throat whilst he is offring to pronounce, and check his breath there, and he will soon perceive what he is to do, and can scarce choose but speak K."

Dr. Wallis.

Before this attempt by Dr. Holder, Dr. Wallis had expressed his opinion of the possibility of teaching the Dumb to speak, in his *Grammatica Linguæ Anglicanæ cum Tractatu de loquelâ seu sonorum formatione*, 1653; and in 1661 he applied his principles to the instruction of Daniel Whaley, son of the Mayor of Northampton. In the course of one year Whaley "read over a great part of the English Bible, and had attained so much skill as to express himself intelligibly in ordinary affairs; to understand letters written to him, and to write answers to them, though not elegantly, yet so as to be understood; and in the presence of many foreigners (who out of curiosity had come to see him) had often not only read English and Latin to them, but pronounced the most difficult words of their language, even Polish itself, which they could propose to him." (Note to a Letter by Dr. Wallis, *Phil. Trans.* 1670, 1087, *Abr.* i. 4681.) He was exhibited before the Royal Society, and even at Whitehall, to the great satisfaction of the King and his Court. Whether the friends of young Popham were attracted by the novelty of Dr. Wallis's high reputation, or were dissatisfied with Dr. Holder, is not stated; but Wood (*Athenæ Oxon.*) informs us, that during his residence at home Popham had lost much which he had before acquired, and accordingly, in 1662, he was sent to Dr. Wallis. Dr. Holder was offended by a passage in the note to Dr. Wallis's Letter, part of which we have inserted above, in which, without any mention of the previous advantage derived by Popham from his former instructor, Dr. Wallis stated, "Nor is this the only person on whom the Doctor has shown the effect of his skill; but he has since done the like for another, a young gentleman of a very good family, and a fair estate, who from his birth wanted hearing." This unfair omission led first to a *Supplement to the Phil. Trans. for the year* 1670, *with some Reflections on Dr. Wallis's Letter there inserted*, by Dr. Holder; and secondly, to *A Defence of the Royal Society and the Phil. Trans. particularly those of July* 1670, *in answer to the cavils of Dr. William*

Their controversy.

Holder. Here this angry dispute terminated. Dr. Wallis, however, once more mentions Popham without acknowledgment of Dr. Holder in the *Phil. Trans.* 1698, 353; *Abr.* iv. 312. We subjoin this paper entire; for little, we think, has been added to the plan which it suggests by any subsequent writer.

A Method of instructing Persons Deaf and Dumb to speak, and understand a Language. By Dr. Wallis.

Dr. Wallis's method.

"Teaching deaf persons to speak, or to speak plain, is to be done by directing them to apply their tongue, lips, and other organs of speech, to such postures and motions as are proper for the formation of such and such sounds respectively as are used in speech. And then the breath emitted from the lungs will form those sounds; whether the person speaking hear himself, or not. Of which respective formation, of all sounds commonly used in speech, I have given a full account, in my Treatise *De Loquelâ;* prefixed to my *Grammar of the English Tongue*, published in the year 1653: in pursuance of which, I attempted the teaching of deaf persons to speak.

"For the other part of the work, to teach a language, it is necessary in the first place that the deaf person be taught to write; that there may be somewhat to express to the eye, what the sound of letters represents to the ear. It will next be right, as pen and ink is not always at hand, to teach him how to design each letter by some certain place, position, or motion, of a finger, hand, or other part of the body; which may serve instead of writing. As, for instance, the five vowels, a, e, i, o, u, by pointing to the top of the five fingers; and the other letters, b, c, d, &c. by such other place or posture of a finger, or otherwise, as shall be agreed upon. After this, a language is to be taught the deaf person, by such methods as children are at first taught, except that the children learn sounds by the ear, but the deaf person is to learn the marks of those sounds by the eye. But both equally signify the same things or notions; and are equally of arbitrary signification. It is then most natural to furnish him by degrees with a nomenclature, containing a competent number of names of things common and obvious to the eye, that you may show the thing answering to each name; and these should be arranged under convenient titles, and placed under them in several columns, or other orderly situation in the paper, as by their position best to express to the eye their relation to each other. As contraries or correlatives, one over against the other; subordinates or appurtenances, under their principals: which may serve as a kind of local memory. Thus, in one paper, under the title Mankind, may be regularly placed man, woman, child, boy, girl; and, if you please, the names of some known persons, with spaces left to be supplied with other like names or words as afterwards there may be occasion.

"Then in another paper, under the title Body, may be written in the like proper order, head, hair, skin, ear, face, forehead, eye, eye-lid, eye-brow, cheek, nose, mouth, lip, chin, neck, back, breast, side, belly, shoulder, arm, &c. With like spaces as before, that more may be added as there is occasion.

"And when he has learned the import of the words in each paper, let him write them in the same manner in distinct leaves or pages of a book, prepared for that purpose, to confirm his memory, and to have recourse to it on occasion. In a third paper, you may give him the Inward Parts: as scull, throat, stomach, heart, lungs, &c. In another paper, under the title Beast, may be placed horse, cow, sheep, hog, dog, hare, rabbit, cat, &c. Under the title Bird or Fowl, put cock, hen, goose, duck, swan, crow, kite, lark, &c. Under the title Fish, put pike, eel, plaice, salmon, lobster, crab, oyster, cray-fish, &c. You may then put Plants or Vegetables, under several heads, or subdivisions of the same head; as tree, fruit, flower, herb, corn, &c. And the like of Inanimates: as heaven, sun, moon, stars, elements, earth, water, air, fire, stone, metal, glass, &c. Under the title Cloths, put the several sorts, as woollen, linen, &c. Under the title House, put wall, roof, door, window, room, &c.

And under each of these, as distinct heads, the furniture or utensils belonging, with divisions and subdivisions, as there is occasion. And, in like manner, from time to time, may be added more collections or classes of names or words, properly digested under distinct heads, and suitable distributions, to be written in distinct leaves or pages of his book, in such order as may seem convenient.

"When he is furnished with a competent number of names, it will be time to teach him, under the titles Singular and Plural, the formation of plurals from singulars, by adding s or es: as hand, hands; face, faces; fish, fishes, &c. with some few Irregulars; as man, men; woman, women; foot, feet, &c. Which will serve for Possessives, to be afterwards taught him, which are formed from their Primitives, by the like addition of s or es; except some few Irregulars, as, my, mine; thy, thine; our, ours; your, yours; his; her, hers; their, theirs, &c. And in these cases it will be proper first to show him the particulars, and then the general title.

"Then teach him (in another page or paper) the Particles; a, an; the, this, that; these, those. And the Pronouns; I, thou, he, it, they, who, &c. Then under the titles Adjective, Substantive, teach him to connect these; as, my hand, your head, his foot, their shoes, &c. And to furnish him with more Adjectives, under the title Colours, you may place black, white, grey, &c. and having showed the particulars, let him know these are called Colours. The like for taste, smell, hearing, and touch or feeling. From whence you may furnish him with more examples of Adjectives with Substantives, as white bread, brown bread, soft cheese, hard cheese, black hat, &c. And then, inverting the order Substantive and Adjective, with the verb Copulative between; as, silver is white, gold is yellow, lead is heavy, wood is light, snow is white, ink is black, &c. which will begin to give him some notion of Syntax. In like manner, when Substantive and Substantive are so connected; as, gold is a metal; a rose is a flower; horses are beasts; larks are birds, &c.

"Then, as those before relate to quality, you may give him some other words relating to quantity; as long, short, broad, narrow, thick, thin; much, many, few, full, empty, &c. Then words of figure, as straight, crooked, concave, convex; round, square, &c. Of gesture; as stand, sit, &c. Of motion; as move, rest, walk, run, fly, creep, &c.

"Then, words relating to time, place, number, weight, measure, money, &c. are in proper time to be showed him, distinctly. As likewise, the names and situations of places, and countries which are con-

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venient for him to know; and which may be written orderly in his book; and showed him in maps.

"After the concord of Substantive and Adjective, he is to be showed, by proper examples, that of the Nominative and Verb; as, for instance, I go, he sits, the fire burns, the sun shines, and the like: with the titles on the top, Nominative, Verb. Then under the titles, Nominative, Verb, Accusative, give him Examples of Verbs Transitive: as, I see you, you see me, the fire burns the wood. Or even with a Double Accusative, as, you teach me writing, or to write, &c. After this, you may teach him the Flexion or Conjugation of a Verb; or what is equivalent to it: for in our English tongue each verb has only two Tenses, the Present and the Preter, and two Participles, the Active and the Passive: all the rest is performed by auxiliaries; which auxiliaries have no more tenses than the other verbs. Those auxiliaries are, do, did, will, would, shall, should, may, might, can, could, must, ought to, have, had, am, be, was: and if by examples you can insinuate the signification of these few words, you will then have taught him the whole flexion of the verb.

"And here it will be proper, once for all, to write him out a full specimen of some verb, as to see, through all those auxiliaries. The verb itself has only these four words to be learned; see, saw, seeing, seen; except that after thou in the second person singular, in both tenses, we add est; and in the third person singular, in the present tense, eth or es: or, instead thereof, st, th, s. And so in all verbs. Then, to the auxiliaries, do, did, will, would, shall, should, may, might, can, could, must, ought to, we adjoin the Indefinite see: and after have, had, am, be, was, the Passive Participle seen. And so for all other verbs. But the auxiliary am or be, is somewhat irregular in a double form; am, art, is, plural are; was, wast, was, plural were; be, beest, be, plural be; were, wert, were, plural were; be, am, was, being, been: which, attended with the other auxiliaries, make up the whole passive voice.

"All verbs without exception in the Active Participle are formed by adding ing; as, see, seeing, teach, teaching, &c. The Preter Tense, and the Passive Participle, are formed regularly by adding ed; but are often subject to contractions, and other irregularities, sometimes the same in both, sometimes different: and therefore it is proper here to give a table of Verbs, especially the most usual, for those three cases; which may at once teach their signification and their formation: as boil, boiled, boiled; bake, baked, baked, &c. teach, taught, taught; buy, bought, bought, &c.; give, gave, given; take, took, taken; write, wrote, written, &c.

"The Verbs being thus despatched, he is then to learn the Prepositions, wherein lies the whole regimen of the noun; for diversity of cases we have none; the force of which is to be insinuated by proper examples, suited to their different significations: as for instance, of a piece of bread; a glass of wine, &c. And in like manner for off, on, to, from, at, in, by, &c. And, by this time, he will be pretty well enabled to understand a single sentence. In the last place, he is in like manner to be taught Conjunctions, as and, also, if, but, &c. and these illustrated by examples; as because I am cold; therefore I go to the fire; that I may be warm; for it is cold weather.

"By this time his book, if well furnished with plenty of words, and those well digested under several heads, and in good order, and well recruited from time to time as new words occur, will serve him in the nature of a Dictionary and Grammar. And in case the deaf person be otherwise of a good natural capacity, and the teacher of good sagacity, by this method proceeding gradually step by step, you may with diligence and due application, of teacher and learner, in a year's time, or thereabouts, perceive a greater progress than you would expect; and a good foundation laid for further instruction, in matters of religion, and other knowledge which may be taught by books.

"It will be convenient all along to have pen, ink, and paper, ready at hand, to write down in words what you signify to him by signs; and cause him to write, or show him how to write, what he means by signs. Which way of signifying their mind by signs deaf persons are often very ready at. And we must endeavour to learn their language, if I may so call it, in order to teach them ours, by showing what words answer to their signs. It will be proper also, as you go along, after some convenient progress made, to express, in as plain language as may be, the import of some of the tables: as, for instance, the head is the highest part of the body; the feet the lowest part; the forehead is over the eyes, &c. And such plain discourse, put into writing, and particularly explained, will teach him by degrees to understand plain sentences: and such like advantages a sagacious teacher may take, as occasion offers.

"Thus I have given a short account of my methods, used in such cases with good success; particularly in teaching Mr. Alexander Popham, who was born deaf, to speak distinctly, and to understand a language, so as to express his mind tolerably well in writing, and understand what was written to him by others, as likewise in another instance in the person of Mr. Daniel Whaley."

Case related by Camerarius.

Phil. Camerarius remarks, in his *Horæ subsecivæ* (1 cent. 37,) "We have now (about 1670) amongst us (at Nuremburgh) a young youth and a maid born of the same parents, and, indeed, of a noble and honest family, who have an extraordinary acuteness of wit: and though nature brought them forth deaf and Dumb yet they can both of them read distinctly, write an excellent hand, and keep merchant's accompts. And as he dextrously perceives by a nod what you would have him to do, and if he wants a pen, will express himself by gesture, and is very cunning at all games that are usually plaid among us upon the dice, which cannot be managed without great subtilty; so she very much exceeds all maids at her needle and curious weaving. But among other their admirable qualifications, which Nature hath bestowed upon them, this is wonderful, that they seem to understand what any one speaks by the motion of the lips, wherefore they are often at church, hearing the word preacht. So that it will be no absurdity to say, that 'tis probable they take the words in at their eyes, they are so intent, which others use to do by the ear. For they can at pleasure, without a suggestion, or other help, write the Lord's Prayer and other pious oraisons, and can remember the Gospells appointed to be read on holydays as well as others, and readily write them; and if the holy name of Jesus be mentioned in the church,

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he, above all the rest, will, in a posture of reverence uncover his head and bow the knee."

Dalgarno's *Didascalocophus.*

In 1680 George Dalgarno, a forgotten Scotch writer, (whom Mr. Dugald Stewart, with due national partiality, has laboured hard to prove the inventor of a universal character, at the expense of Bishop Wilkins) published *Didascalocophus, or the Deaf and Dumb Man's Tutor.* In this he furnishes the outline of a Dictionary and Grammar for their instruction. Like his predecessors he begins by teaching writing; and his method of expounding Grammar may be in some measure perceived by the following direction respecting pronouns. "Let there be six persons present, as many more as you will, write down, I cut, thou cut, he cuts, we cut, ye cut, they cut. Let the master take his scholar by him, and place a third person over against him, all of them prepared with a knife, and apple or stick, &c. Let the master cut first, pointing to the words *I cut;* 2. let the scholar cut, the master pointing to the words *thou cut;* 3. let the third person cut, pointing to *he cuts.* And for the plural number let the master and his scholar stand first together, placing two more near them, and two over against them. Then let the master and scholar cut, pointing to *we cut;* 2. let the two by them cut, pointing to *ye cut;* 3. let the two over against them cut, pointing to *they cut.* The possessives *mine, thine, his, ours, yours, theirs,* may be taught after the same manner, *my apple, thy apple, his apple, our apple, your apple, their apple, mutatis mutandis.* In short, all pronominal words after the same manner. *All cut, none, or nobody, cut; this boy cut, that boy cut, the same boy cut; another boy cut,* &c." (63.)

Dalgarno also composed an abbreviated finger alphabet. He is inclined to believe that Sir Kenelm Digby was imposed on in the most marvellous part of his narrative of the Spanish nobleman, for that it could scarcely be possible for the noble Spaniard *not to lose one word in a whole day's conversation,* without a keenness of apprehension which few, though blessed with the nicest sense of hearing, ever attain. He believes also, and we think with justice, that there must have been some little trick and mutual understanding between the master and the scholar, so that the words uttered by a third party were rendered intelligible by signs whenever the Dumb man was at a loss, and that much of the rest was set and prepared conversation. With all these qualifications, it must still be confessed, that the Priest who gave the instruction had made an extraordinary progress in the art which he professed, and that although in later days the benefit has been more widely extended, and has been stripped of the wonderment with which during the early part of the XVIIth century it had not ceased to be the fashion to invest every thing which would admit such clothing, little in point of fact has been added, or in the nature of the subject can be added, to the relief administered by later teachers.

Amman's *Surdus loquens.*

John Conrad Amman, a physician of Schaffhausen, published in 1692 *Surdus loquens seu methodus quâ qui surdus natus est loqui discere possit.* He had before this taught Hesther Koolaron, the daughter of a rich Burgomaster at Haerlem, to read aloud in the short space of two months. His first tract was expanded a few years afterwards (1700) into a larger treatise, *Dissertatio de Loquelâ.* The method pursued by him is very similar to that of Dr. Holder.

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Mr. Waller's case.

A notice appeared in the *Phil. Trans.* 1707, (*Abr.* v. 379,) of a man and his sister, labouring persons, who "both know by the motion of the lips only whatever is said to them, and will answer pertinently to the question proposed to them, provided the lips and mouth be but moved as they ought, and you do not speak too fast. I was told by their mother (continues Mr. Waller, the narrator) that they could hear very well, and speak when they were children; but they both lost that sense afterwards, which makes them retain their speech: though that, to persons not used to them, is a little uncouth and odd, but intelligible enough."

Diderot's *Lettres.*

A long interval now occurs in which the instruction of the deaf and Dumb appears to have been neglected, or at least not to have been advanced by the Press. The *Lettres sur les Sourds et Muets,* by Diderot, 1731, bear more relation to metaphysics and criticism than to persons deprived of speech and hearing; and the next work in order, bearing directly on the subject, is one which we have not seen, *Vox oculis subjecta, a Dissertation on the Art of imparting Speech to the naturally Deaf and Dumb, with an Account of the Academy of Messrs. Braidwood,* 1783, by Francis Green. Dr. Johnson, in his *Journey to the Western Islands of Scotland,* had already drawn public attention to Mr. Braidwood's institution. He stated that the pupils whom he had visited, and who were about twelve in number, not only spake, wrote, and understood what was written, but *read,* if we may so say, the lips of those who addressed them. Johnson was deeply impressed by the sight. "It was pleasing," he adds, with his characteristic eloquence, "to see one of the most desperate of human calamities capable of so much help: whatever enlarges hope will exalt courage; after having seen the deaf taught arithmetic, who would be afraid to cultivate the Hebrides?"

Green's *Vox oculis subjecta*

Mr Braidwood's Academy.

Pereire.

De l'Epée.

In the *Mémoires présentés à l'Académie Royale,* 1768, is a paper on Dumbness by Pereire. A few years afterwards the Abbé de l'Epée created a strong sensation by the publicity of his efforts, and led the way to the more widely extended systems which have since been adopted for the benefit of the deaf and Dumb. De l'Epée in 1776 published, anonymously, *Instruction des Sourds et Muets par la Voie des Signes Méthodiques; ouvrage qui contient le projet d'une Langue universelle, par l'entremise des Signes naturels, assujettis à une méthode.* In 1784 this work was republished with great alterations, under the title of *La véritable manière d'instruire les Sourds et Muets, confirmée par une longue expérience.* It was inserted in the *Arts et Métiers* of the *Enc. Méth.* under the head *Sourds et Muets,* and was translated into English in 1801, as a *Method of educating, &c.*

Defects in his system.

Notwithstanding the great reputation which De l'Epée obtained, insomuch that his name has become almost inseparably and proverbially annexed to the history of the deaf and Dumb, his chief claims to notice (and they are such as we should be most reluctant to disparage) will be found to arise from the benevolent ardour with which he prosecuted his object, the time and money which he dedicated to its cultivation, and above all, from the general attention which he awakened to it throughout the civilized world. By drawings, gestures, and writing, he succeeded in conveying language to his pupils; but it was language unconnected with ideas; and although the children under his care were enabled to astonish spectators in public exhibitions by the quickness and facility with which they

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wrote answers to the signs made to them by their instructor, it was plain to any one who searched deeper, that they were in total ignorance of the real import of the words which they employed, and that they must be considered only as puppets worked by an ingenious mechanism, of which De l'Epée possessed the key.

Improved by Sicard.

Sicard, the assistant, and afterwards the successor of De l'Epée, retained his system of artificial signs, but largely added to the results obtained by their use. He taught his pupils the relation between names and things, how to refer words to objects, and to attach to each its peculiar and differential meaning. Hence they proceeded on to grammar and composition. It would lead us much too far in this brief and general notice if we were to attempt any detail of his plan; and without a detail, we could not hope to make it intelligible. His works, *Cours d'Instruction d'une Sourd muet de naissance*, 1800, and *Théorie des Signes pour l'Instruction des Sourds Muets*, 1808, are of too common occurrence to need more than this simple mention. The radical defect in Sicard's view of his art, appears to arise from the false estimate which he has formed of the totally destitute condition of his pupils when unassisted. He considers their minds as no other than *tabulæ rasæ;* and forgetting that they are not utterly and wholly deprived of *all* inlets of knowledge, he introduces elaboration and refinements into his method of instruction, which the experience of others has proved to be unnecessary. Both De l'Epée and Sicard abandoned the attempt to teach utterance, not as presenting insuperable difficulties, but as demanding the expenditure of more time and labour, than when attained it seemed to repay.

His mistaken view of the Dumb.

London Asylum.

The chief existing establishment in England for the relief of this calamity, the *Asylum for Educating the Deaf and Dumb Children of the Poor*, was instituted in 1793. It is supported by voluntary subscription, and conducted by Dr. Joseph Watson, a relation of Mr. Braidwood, whom we have before mentioned. The children are instructed in articulation, writing, reading, and knowledge of language; and this course, on an average, is completed in little more than five years. Dr. Watson has published a tract, *Instruction of the Deaf and Dumb, &c.* 1809, accompanied with a volume of copper-plates of miscellaneous objects, adapted to the system which he pursues, and the use of which he very urgently recommends. His statement of the extent of education which he considers it essential that the children should receive is as follows: "That they should have such a knowledge of language as to enable them to express their ideas on common occasions, to understand the commands or directions it may be necessary to give them in ordinary cases, &c., to read with intelligence the precepts, the examples, and the promises which are contained in the Scriptures, particularly the New Testament; then they should write a good hand, spell correctly the words they use, and understand the principal rules of arithmetic." These, it must be admitted, are acquirements of no slight value and importance, when we remember that little more than half a century has elapsed since that class of beings, to whom they are now so largely imparted, were considered to be hopelessly degraded to irremediable darkness of intellect; and we have reason to state with assured confidence that these acquirements are by no means exaggerated. Dr. Watson strongly recommends the practice of teaching speech; and for this purpose he pursues, with modifications, the system long since laid down by Wallis, Holder, and others. He has remarked that deaf persons having once learned utterance, are frequently overheard speaking softly to themselves, that is rehearsing words or sentences, either for the purpose of better remembering them, or of framing such expressions as they think will best convey their ideas. This fact cannot but tend to correct a false opinion which we have frequently heard expressed, that to give them articulation is no more than a useless and ostentatious display of triumph over difficulty.

Dr Watson.

Similar establishments in Great Britain. Mr. Young.

Similar establishments to the *Asylum* near London exist on a smaller scale in other parts of Great Britain, one more especially at Edinburgh, and another at Birmingham. Mr. Young, the superintendent of a private institution of this nature at Peckham, has just published a small volume, very clearly and simply explaining the present state of the art of instruction, *A Concise exposition of the Method of Instructing the Deaf and Dumb in the Knowledge of a Written Language*, 1826. We shall conclude with a single specimen of the mode adopted by this gentleman, which we think will put our readers in the way of sketching and filling up a larger outline for themselves:

"In endeavouring to convey the import of any word or expression, not capable of immediate illustration, and when no favourable opportunity presents itself, the teacher must endeavour to create a suitable occasion by bringing the pupil into the desired circumstances. In the case before us, for instance; the verb *to want*. When dinner is brought upon table, let every person be helped except the pupil, omitting him apparently undesignedly, and let each person go on with his dinner without noticing him. He will very soon signify that he has been omitted, pretend to understand him, and he will point to the meat, and intimate that he wants some. Let him now be required to express himself by words; he will probably at the moment be able to say only, *meat*. Let his slate be brought, and show him in his lesson, *I want:* he will see your object, and will immediately say, *I want meat;* and there can exist no doubt as to the correct application of the words employed to the operating feeling in his mind. In a similar manner he may be made to ask for *bread, potatoes*, &c.

"It is in this mode that the several forms of grammatical construction are to be primarily demonstrated, and afterwards the pupil is to be exercised continually in writing them, and referring them to a table or synopsis containing the various modifications of the parts of speech, their declensions, conjugations," &c.

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DUMBARTONSHIRE.

Situation, boundaries, and extent.

DUMBARTONSHIRE, or Dunbartonshire, anciently called the *Shire of Lennox*, a County of Scotland, at the termination of the Frith of the Clyde, and situated between 55° 53′ and 56° 25′ of north latitude, and between 3° 55′ and 4° 53′ of west longitude from the meridian of Greenwich. It consists of two districts, separated from each other by an intervening space of about six miles in breadth, and containing jointly twelve parishes. The western division, which is the larger of the two, is nearly 40 miles long and 12 broad. It is bounded by Perthshire on the north, Loch Long on the west, by the Clyde and Lanarkshire on the south, and by Stirlingshire on the west. The smaller portion is completely enclosed by Stirlingshire and Lanarkshire. The area of the larger part is about 205 square miles, and that of the smaller only 25, making together a surface of 230 square miles. This smaller tract formerly was included in Stirlingshire, till the Earl of Wigton, to whom it belonged, became heritable Sheriff of Dumbartonshire, and got it annexed to the latter County.

Population.

The number of inhabitants in 1821 was 27,000. This population has increased at the following rate.

Years.	Inhabitants.	Increase.
1801	21,400	17 per cent.
1811	25,000	11 per cent.
1821	27,900	

These constituted 5341 families, of which there were

Employments.

	Families.
Employed in agriculture	1168
In trade and manufactures	2602
All others	1571

General surface.

A great part of the surface of this County consists of a series of mountains, forming part of the ridge that crosses the country from Forfarshire to the Frith of Clyde. The highest of these summits is Benvorlich, in the parish of Arrochar, on the west side of Loch Lomond, which is nearly equal in elevation to Benlomond, (3262 feet above the level of the sea,) one of the topmost of the Grampians, on the opposite side of the lake.

Rivers. Leven.

The only river of any note, which can properly be said to belong to this County, is the Leven, which forms the outlet of Loch Lomond, and flows through a fine valley of five or six miles in length, and joins the Clyde near Dumbarton Castle. The waters of this stream are singularly pure and soft, and so well adapted to bleaching and printing cottons, that several extensive works of both kinds are established in this short distance.

Luss, Froon, &c.

The other streams by which it is intersected, are the Luss, Froon, Finlays, Doulas, Falloch, and Luggie; while the Clyde, the Endrick, and the Kelvin wash its confines.

Lochs Long and Gartoch.

Lochs Long and Garloch are arms of the sea, which either penetrate or stretch along the borders of this County. The former separates it from Argyleshire, bending to the north-east till it approaches the northern part of Loch Lomond; the latter enters the County for about seven miles, and almost detaches the peninsula of Roseneath from the main land. These lochs, therefore, afford the means of an extensive inland navigation to all the western districts; while the Forth and Clyde Canal, which runs for about 16 miles through the County, confers a similar advantage on the adjacent tracts.

Forth and Clyde Canal.

Loch Lomond.

Loch Lomond, separated from Loch Long by a narrow neck of land, called the *Tarbat*, (the drawing up of ships,) is situated between the Counties of Dumbarton and Stirling. This lake is about 24 miles long, and about six broad towards the south, where it is widest. It contains about thirty islands, most of which, with about two-thirds of the shore, belong to Dumbartonshire.

Islands.

Of these islands, the principal are, 1. *Inchtavanach*, (Isle of the Monks' house,) about three-fourths of a mile long, by more than one-fourth broad, chiefly wooded. 2. *Inchconagan*, to the east of the last, and separated from it by a narrow channel which was never known to freeze, although there is no perceptible current, and the average depth does not much exceed two fathoms; the island is half a mile long by a quarter broad. 3. *Inchmoan*, (the Moss Isle,) to the south of Inchconagan, above three-quarters of a mile long by a quarter broad, supplies Luss and the neighbourhood with peat. 4. *Inchlonaig*, one mile long, by a quarter broad, half covered with fine yew trees, kept as a deer park by the Colquhoun family of Luss. 5. *Inchcailloch*, (Isle of Old Women,) which once had a nunnery, and afterwards the parish church of Buchanan, in Stirlingshire. 6. *Inchfeial*, (the Long Isle,) and 7. *Incherevin*, (the Round Isle,) each are inhabited; and 8. *Inchmurin*, the most valuable of all, is a deer park belonging to the Duke of Montrose. A small island near the west shore of Inchconagan, is once said to have floated—if it did so, it was probably a huge massy fragment matted together by roots. The *kippered* Salmon of Loch Lomond and the Leven is a great national luxury, and the fisheries are of considerable value. Its wooded banks and islands afford a striking contrast with the rugged and towering scenery by which it is surrounded; which for variety and magnificence is, perhaps, not surpassed by any other lake in Great Britain. The whole surface of this lake is estimated at 20,000 acres, and the best view of it is from a promontory near Luss, a village on its western shore.

Climate, soil, and farms.

The climate in the lower parts of this County is moist, and more favourable to pasturage and the growth of wood than to tillage, though by no means insalubrious. Showers are frequent, but heavy continued rains are of rare occurrence. The prevailing winds are from the west and south-west, and these are generally fraught with vapours, which sometimes retard the ripening of grain, except in favourable situations. The east winds prevail in Spring; but snow seldom lies for any length of time, except on the mountains. The soil of many of the lower parts is clay, mixed with small stones. On the banks of the Clyde a black loam prevails, and near the Leven gravel is of frequent occurrence. Stone and peat occupy much of the elevated tracts. Most of the estates, as well as the farms in this County, are small, particularly in the arable part. The hilly pastures are necessarily let in farms of several hundred acres; and since the reduction of sheep, they have, in general, risen to ten times their former value. Though the farms are now generally let on leases for a money-rent, there are still instances in which the barbarous custom of exacting labour from the tenant is retained. In consequence of these and other circumstances, agriculture has attained less perfection in this than in many other parts of Scotland, and the quantity of corn raised is not adequate to the supply of the inhabitants.

Agriculture and products.

Two white crops are generally taken in succession, and potatoes are commonly used instead of a fallow, in preparation for wheat, even on soils little adapted to their growth. Flax was formerly considered a regular crop, but is now seldom raised, except for domestic consumption. Potatoes

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DUMBARTONSHIRE.

and oats constitute the general produce. Few cattle are bred, and still fewer fattened. The Highland cattle are often bought and kept for a year, and then resold to go farther south; and the dairy has now become an object of considerable attention and profit in some parts. The cows are generally of the Ayrshire breed. Farmhouses, and cottages. Where the farms are so small the farmhouses are of a very inferior description, and the cottages still more wretched. The roofs of many of them are covered with paper dipped in tar, and sprinkled with sand or ashes. Besides the regular produce of agriculture, this County affords to the landed proprietors a considerable source of income from its woods and plantations. These are extensive and valuable, and many of them, in situations where the land would otherwise be of little use, yield a return nearly equal to the arable land. Woods and plantations. From the agricultural survey of 1810, the woods and plantations amounted to about 12,000 acres, nearly half of which was coppice, regularly cut at stated periods. The banks and islands of Loch Lomond are distinguished by a number of yew trees, some of them of great size. Most of the low lands are well enclosed, Mansions. either with hedges or walls: and several good mansions are spread over the County, belonging to the principal landed proprietors; the most magnificent of which is Roseneath, a still unfinished seat of the Duke of Argyle. The Roman wall marked out by Agricola, and completed in the reign of Antoninus Pius, forming the northern boundary of the Empire, extended from Dunglass on the Clyde to Abercorn on the Forth. It may be traced in many places, and is minutely described by General Roy, in his *Military Ant. of Scotland*; in its line at Duntocher, near Kilpatrick, are the remains of a very picturesque Roman bridge. The wall is more generally known by the name of *Graham's Dyke*.

Minerals. Coal, ironstone, limestone, freestone, and slate are found in the County. Coal is worked at Langfauld, near the southern border, where the quantity annually raised is about eleven or twelve thousand tons. Three or four thousand tons of ironstone are also annually sent to the Carron foundry. Limestone abounds in many parts, but in some it is of an inferior quality, and in others the want of coal prevents it from being used. The principal place where it is worked is in the neighbourhood where the coal is found, and where, indeed, they are quarried together. Both white and red freestone are found in several districts; but the finest quarry is at Garscube, near the Forth and Clyde Canal, by the neighbourhood of which conveyance the value of the quarry is much increased. The only slate quarry which is now worked with success is Camstradam, near Luss, whence there is a ready conveyance to Glasgow by the rivers Leven and Clyde.

Manufactures. Dumbartonshire may be considered rather as a manufacturing than an agricultural County; as various establishments are there carried on upon an extensive scale. Calico-printing and bleaching occupy a great number of people. There are also several extensive cotton and paper mills, an iron-work for all sorts of edged tools and wrought iron; and large glass-works and tanneries at Dumbarton. A distillery of pyroligneous acid, chiefly from oak, has been established at Renton. A County so favourably situated cannot but derive considerable advantage from its fisheries; accordingly we find the salmon fishery, principally in the Leven, very beneficial. A number of boats are also employed in the Frith of the Clyde in the herring fishery, which yields an income of about £5000. a year. With these resources, the condition of the lower classes is considered better in this than in some of the other Scotch Counties, and the wages of labour are higher than in most. About a sixth part of the population reside in Dumbarton, and a few other small towns. The County sends one Member to Parliament.

Towns. Dumbarton. DUMBARTON, the chief Town in this County, is a Royal Burgh, situated near the southern confines of the County, where the Leven joins the Clyde, and is nearly insulated at the time of high water. It consists of one principal street, and has a spacious modern Church with a handsome spire. The spring tide rises about eleven feet in the harbour, to which about 2000 tons of shipping belong. It is an ancient place, and has a strong Castle situated on a precipitous rock, divided about the middle, and forming two summits, at the junction of the Leven and the Clyde, by which its base is washed on two sides. Bede says, the ancient Britons named this Castle *Alunth* or *Alcluid* (the place on the Clyde;) the Caledonians, *Dun Briton*, because it was within the British territory. It was formerly considered impregnable, and regarded as the key to the western Highlands; nevertheless it was taken, by escalade, from the adherents of the unhappy Mary, under cover of a thick fog, in 1571. The enterprise, conducted by Captain Crawfurd, was singularly hazardous, and an interesting account of it is given by Buchanan, and from him by Robertson, (*Hist. of Scot.* book vi.) The principal manufacture is that of crown glass, which employs 300 persons, and in the year ending in July 1818 paid £119,000. duty. Tanning and weaving are also carried on here, but to a less extent; and the fair in June is the principal mart in the west of Scotland for Highland cattle. A Dockyard has lately been established at Dumbarton. It was made a Royal Burgh by Alexander II. in 1221, and now joins with Glasgow, Rutherglen, and Renfrew in electing a Representative in the British Parliament. Population in 1821, 3481. Dumbarton is about fifteen miles west of Glasgow, and nearly sixty in the same direction from Edinburgh.

Kirkintilloch. Kirkintilloch is a small manufacturing town and parish. The cotton trade is the principal occupation of the inhabitants, and this has lately increased. Population 4580. Cumbernauld. Cumbernauld is a small manufacturing place. Population 2860. Helensburgh. Helensburgh is pleasantly situated on the north bank of the Clyde, opposite Greenock, and is a great resort for sea-bathing during the summer. Renton, on the Leven, is the birth-place of Smollet, in whose memory a column has been erected near the village. One of his most pleasing Poems is an Ode to his native river.

Statistical Account of Scotland; Beauties of Scotland, vol. iii.; White and Macfarlan's *Agriculture of the County of Dumbarton*.

Situation, boundaries, and extent. DUMFRIESSHIRE, a County in the south of Scotland, bordering on the top of the Solway Frith, and the north-west confines of Cumberland. It is situated between 55° 2′ and 55° 31′ of north latitude, and between 2° 29′ and 3° 53′ of west longitude, and is contiguous to the Counties of Lanark, Peebles, Selkirk, Roxburgh, Kircudbright, and Ayr. The greatest length, from north-west to south-west, is about fifty miles, while from the shores of the Solway Frith to the borders of Peebles is a little more than thirty miles.

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The surface includes rather more than 100 square miles; about a tenth or a twelfth of which is low arable land, lying near the top of the Frith; nearly two-fifths is hilly, and the remainder mountainous. Dumfriesshire was anciently divided into three districts, each under a separate jurisdiction. These derived their appellations from the principal rivers, and were Annandale, (containing twenty parishes,) Eskdale, (five,) and Nithsdale, (seventeen;) names which are still retained in the common language of the County. The total population as stated in the returns of 1821 is 72,300, and the following has been the increase during the present century:

Population.

Years.	Population.	Increase.
1801	56,400	15 per cent.
1811	65,100	
1821	72,300	11 per cent.

Employments.

These included 14,458 families, employed as follows, viz.

	Families.
In agriculture	4340
In trade and manufactures	4706
Otherwise engaged	5412

Surface.

The northern, eastern, and western borders of this County being formed of ridges of lofty mountains, the general inclination of its surface is towards the south. The large proportion of mountainous surface has already been stated, and the following are some of the highest summits within its precincts.

Mountains.

Names.	Feet.
Black-larg	2890
Cairnkinnow	2080
Constitution Hill	1032
Errickstane Brae	1118
Hart Fell	3302
Lowther Hill	3100
Queensberry Hill	2259
Wisp Hill	1940

The ramifications from this circular range of mountains necessarily render the surface of the country hilly and abrupt, except in some places toward the south, in those tracts through which the principal rivers flow. The chief streams are the Nith, the Annan, and the Esk. The Nith enters from Ayrshire, from the north-west, and after traversing the County towards the south-east for nearly fifty miles, including the windings, and passing the town of Dumfries, falls into the Solway Frith, about three miles below, its estuary forming the harbour of that town. It abounds with salmon near the sea, and with excellent trout nearer its source. The Annan takes its rise in the mountains within the borders of Peebles, not far from those of the Clyde and the Tweed: thence it flows through the central parts of Dumfriesshire, watering the district of Annandale. The Esk springs from the mountainous borders of Selkirkshire, and after passing Langholm forms for a short distance the boundary between England and Scotland, and then entering Cumberland, ultimately falls into the Solway Frith, after a course of about forty miles. Each of these receives various tributary streams, and is crossed by several bridges. Lock Skeen is situated about 1300 feet above the level of the sea, and gives rise to the cascade called the Gray Mare's Tail, near the head of Moffat Water. This lake is about three quarters of a mile long, and one quarter broad; a few other small lakes are found in different parts of the County. The climate of Dumfriesshire is moist, mild, and salubrious. Snow seldom lies very long, even on the declivities of the mountains; and the average temperature is about 45° of Fahrenheit's scale. The chief winds in summer and autumn are from the west and south; but, in spring and winter, from the east and north. Wood however is so scanty as to afford little either of shelter or of ornament. The chief soils are gravel, sand, loam, clay, and moss, and in some places alluvial tracts are found along the banks of the rivers, and near the Solway Frith. There are a few large landed proprietors in this County. Among the greatest are the Duke of Buccleuch, the Marquess of Queensberry, the Earl of Hopetown, and the Earl of Mansfield. The farms vary much in size; those comprising arable land being generally from fifty to three hundred acres, while the sheep farms of the mountains sometimes contain two or three thousand. The rents are all paid in money; and the agriculture presents little that is peculiar. It seems to hold a middle place between that of the Lothians and the more northern parts of Scotland; single horse carts are in frequent use, as in the adjacent County of Cumberland. Though much of the soil is light, turnips do not form a general crop, nor when grown are they usually eaten off by sheep, a practice so beneficial elsewhere. The crop commonly depended upon for keeping the land clear, and introducing the farmyard manure, is potatoes, which are therefore extensively cultivated. Wheat and barley are not very generally grown, but oats may be considered as a universal crop. The fences in the arable lands are frequently whitethorn hedges, or in the sheep farms usually rough stone walls. The dairy is an object of little attention. A considerable number of cattle are annually bred, and others are purchased from the northern districts, and after being kept a season, are sold to the southern dealers. The sheep are principally of the Cheviot and black-faced breed, among which a few Leicesters have been introduced in some of the arable farms. The whole number of sheep kept in the County has been stated at 200,000. To consume the potatoes which the agricultural practice of the County annually produces, a great number of pigs are bred and fattened. The exports are about £50,000. a year.

Rivers. Nith. Annan. Esk. Lakes. Climate. Landed property. Agriculture and products. Cattle, sheep, &c.

Lead, antimony, manganese, coal, iron, limestone, marble, slate, and other kinds of stone are found in this County. Particles of gold are also occasionally found, near the lead hills, adhering to quartz. Silver is sometimes extracted from the lead, in the proportion of from six to twelve ounces in a ton. Coal is only obtained near the north-west and south-east extremities of the County. The principal lead-works are Wanlockhead, on the property of the Marquess of Queensberry, where about 300 men are employed; and the annual produce, a few years ago, was about 875 tons. Mineral waters are found in several parts, but the two springs held in most repute are near Moffat, at the foot of Hart Fell, in the upper part of Annandale. One of these is sulphureous, and the other chalybeate. The former has been known for nearly 200 years, and its waters, though less powerful, resemble those of Harrowgate both in taste and medicinal properties. The other spring, which is usually termed Hart Fell Spa, is four or five miles from the village, in a sequestered ravine on the side of that

Minerals and fossils.

mountain. It is a strong tonic, has been discovered about seventy years, and is either taken in the spring, or may be carried to any distance without injury. It is generally considered to obtain an increased virtue after rain.

Manufactures.

Manufactures are confined to a little cotton-spinning at Langholm and Annan, and some weaving at the latter place. Linen is made for home consumption in several places. There are small iron-works, breweries, tanneries, and a paper-mill at Dumfries. A carpet manufactory is also carried on near Sanquhar. The fisheries are of slight importance, as the only communication with the sea is by the Solway Frith. The salmon fishery of the rivers has been less productive of late years than formerly. The commerce of this County, which is carried on by sea, chiefly centres in the port of Dumfries, and consists of the importation of coals, and the export of grain and wool. The cattle, sheep, and bacon, which form the most valuable exports, are mostly sent out of the County by land. The tonnage of the small vessels that had entered and cleared out of the port of Dumfries a few years ago, amounted to about 30,000 tons.

Fisheries.

Commerce.

Condition of the lower classes.

A great proportion of the lower classes of this County are either engaged in agricultural labours, or in the trades more immediately connected with them. In most of the southern counties of Scotland it is common to have cottages on each farm, in which the labourers reside, but in Dumfriesshire this practice is less prevalent; and the lower orders therefore live more in towns and villages, where their accommodations are as various as the means of obtaining them. The children are all taught to read and write; and in the towns and most of the larger villages, Latin and Greek are taught on very low terms.

Representation.

Dumfriesshire sends one Member to Parliament, and the towns of Dumfries, Annan, Lochmaben, and Sanquhar unite with Kircudbright in electing another.

Towns. Dumfries.

Dumfries, a Royal Burgh, and Capital of the County, is pleasantly situated on the east side of the river Nith, about nine miles from its influx into the Solway Frith. It still bears marks of having been a place of early note, and is now the seat of a Synod and Presbytery. A bridge of nine arches was built here in the XIIIth century. Another was erected in 1795, and by the improvements of a more recent date vessels of 120 tons burden can now ascend to the town. The principal street, running nearly parallel to the river, is about three quarters of a mile long, and in some parts nearly 100 feet broad. There are two Churches with spires and clocks, and several Chapels for different persuasions, a Hospital for aged persons and infants, an Infirmary and Lunatic Asylum, supported by voluntary contribution. The other public edifices are a Town-house, a County Gaol and Court-house, an Academy, a Theatre, and an Assembly Room. An Obelisk also stands in the centre of the Town, erected in 1780, to commemorate the benefactions which it received from Charles Duke of Queensberry. The manufactures of Dumfries are on a small scale. The chief exports are wool, grain, and potatoes; the imports are wood, iron, slate, lime, coals, wine, and colonial produce. The population of the Burgh and Parish in 1822 was 11,052. It is about forty miles from Carlisle and seventy from Edinburgh, in latitude 55° 8′ north, and longitude 4° 25′ west. Annan has been already separately noticed. Lochmaben, situated higher up the river Annan, is also one of the Royal Burghs of Scotland, of great antiquity, and is supposed to have been first chartered by Robert Bruce. It was formerly a place of considerable prosperity, and carried on a manufacture of linen, but is now much decayed. Population of the parish 2650.

Lochmaben.

Sanquhar.

Sanquhar is likewise a Royal Burgh, situated on the river Nith, about twenty-seven miles north of Dumfries. It consists of one principal street, nearly half a mile long, near the top of which stands the Council-house; about half a mile south-east of this are the remains of its ancient castle, once the residence of the family of Crichton. The parish Church is an ancient structure, the east end of which is supposed to have been built by the Picts. The different branches of the carpet manufacture are carried on here, though not to the extent that might be expected in the midst of a country where the staple products are sheep and wool. The population of this Burgh, in 1821, was 1357, and including the whole parish 2320. Besides the Burghs above described, there are several large villages, among which are Moffat, Langholm, Ecclesfechan, and Thornhill. The well known *Gretna*, or more properly *Graitney*, lies at the southern extremity of the County.

Singer's *General View of the Agriculture of Dumfries*; Sir John Sinclair's *General Report of Scotland*. For its mineralogy, see Professor Jameson's *Survey*; and for its antiquities, Chalmer's *Caledonia*.

DUMP, Du'mpish, Du'mpishness, Du'mple, Du'mpling. Skinner thinks from *dumb* (*supra*.) It is (he says) a fixed and serious state of thought in which we stand silent, (i. e. with our faculties *dammed*, blocked up, or obstructed,) and do as it were remain *dumb*. Junius, *Dumpishness*, stupor, torpor.

Inertness, dulness, heaviness; dulness of spirits, sadness, melancholy, ill-humour, sullenness; dulness or inactivity of mind.

Applied also, first,—to a doleful tune or ditty, and then—to any tune or ditty.

Dumpling is perhaps the diminutive of *dump*. A sad *dumpling*; a sad, heavy pudding.

Dumpy, (sullen: Brockett's *Glossary*,) is applied to any thing short and thick.

> My sinews dull, in *dumps* I stand,
> No life I feel in foot nor hand,
> As pale as any clout, and dead.
> *Surrey. Description of the Restless State, &c.*

> The blastes Euterp tunes of instrument,
> With solace sweet, hence my heavy *dumpes* to chase.
> *Uncertaine Auctores. Description of Virtue.*

> You bee not ignoraunt (good vncle,) what heapes of heauynesse hath of late fallen among vs alreadye, with whiche some of our poore familie bee fallen into suche *dumpes*, that scantelye can anye suche cumfort as my poore witte can geue them anye thynge asswage theyr sorrowe.
> *Sir Thomas More. Workes*, fol. 1140. *A Dialogue of Comforte.*

> The duke demaunded of him what should signifie that *dumpishnes* of mynde, and inward sighyng, the whiche, by his countenance, manifestly appered and was euident.
> *Hall. Edward IV. The fifteenth Yere.*

> This vyce hath to his contrarie
> almost a greater vyce,
> Rude *dumpishnes*, vnmanneriye,
> offensyue, and precyse.
> *Drant. Horace. Epistle to Lollius.*

> Edwine thus perplexed with troubled thoughts in the dead of the night, sate solitary vnder a tree in *dumps*, musing what was best to be done.
> *Speed. Saxon Kings. Anno* 617. book vii. ch. ix. sec. 6.

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2 Gent. Hee's in a deep *dump* now.
Leo. I'le fetch him out on't.
Beaumont and Fletcher. The Humourous Lieutenant, act iv. sc. 6.

Alexander ye great being dispatched out of the way in the very flowre of his age and of his conquests, all men were stricken in heauye *dumpes*, and in especially all the citye of Babilon.
Arthur Golding. Justine, fol. 66.

Sir knight, why ride ye *dumpish* thus behind,
Sith so good fortune doth to you present
So fayre a spoyle, to make you ioyous meriment.
Spenser. Faerie Queene, book iv. can. 2.

But I feare now I have ouercharged the reader's minde with dolefull, *dumpish*, and vncomfortable lines.
Camden. Remaines. Epitaphs, p. 302.

And for dispositions; now do we see one so ragingly furious, as if he had newly torn off his chaines, and escaped; another so stupidly senseless, that you may thrust pins into him, up to the head, and he startles not at it: one so *dumpishly* sad, as if he would freez to death in melancholy, and hated any contentment but in sorrow.
Bishop Hall. Select Thoughts, 61

Sur. I'll do it in a *dump*, sir.
Mem. In a dog, sir,
I'll have no *dumps*, nor *dumplins*: fetch your tools
And then I'll tell ye more.
Beaumont and Fletcher. The Mad Lover, act iii. sc. 1.

——— Cook it any way; prithee, leave me.
Greedy. Without order for the *dumpling?*
Over. Let it be *dumpled*
Which way thou will.
Massinger. A New Way to Pay Old Debts, act iii. sc. 2.

To rouse him from lethargic *dump*,
He tweak'd his nose, with gentle thump
Knocked on his breast, as if't had been
To raise the spirits lodg'd within.
Butler. Hudibras, part i. can. 3.

If we consult experience, or observe the world, we shall find this precept very ill obeyed, for do we not commonly see people in heavy *dumps*; do we not hear doleful complaints!
Barrow. Sermon 11. vol. iii.

Generally a marry'd man is the creature of the world the most out of fashion; his behaviour is *dumpish*, his discourse his wife and family, his habit so much neglected, it looks as if that were marry'd too. *Dryden. Marriage Alamode*, act v. sc. 1.

This [suspiciousness] renders a man heavy and *dumpish*, slow and tedious in his resolutions and in his proceedings.
Barrow. Sermon 9. vol. ii.

Whenever he was with me, his short, *dumpy*, gouty, crooked fingers were continually teizing my spinnet, to his own harmonious croaking. *Student*, ii. 225.

Where the ever-faithful Tray
Guards the *dumplins* and the whey.
Smart. A Noon Piece. Ode 14.

Our honest neighbour's goose and *dumplings* were fine, and the lamb's wool, even in the opinion of my wife, who was a connoisseur, was excellent.
Goldsmith. The Vicar of Wakefield, ch. x.

DUN, *v.* **Dun, *n.*** **Du'nner,** **Du'nning.** Importunately to demand a debt. I believe, adds Skinner, from A. S. *dynan, sonare, strepere*, q. d. to make a noise in the ears of a debtor. And Tooke,—A *dun;* who has *dinned* another for money or anything. See Din, and also Dune.

The Lord Bacon was wont to commend the advice of the plain old man at Buxton that sold besoms: a proud lazy young fellow came to him for a besom upon trust; to whom the old man said, "Friend, hast thou no money? borrow of thy back, and borrow of thy belly, they'll ne'er ask thee again, I shall be *dunning* thee every day."
Bacon. Apophthegms, 24.

But when thou *dun'st* their parents, seldom they
Without a suit before the tribune pay,
And yet hard laws upon the master lay.
Dryden. Juvenal. Satire 7.

They are ever talking of new silks, and serve the owners in getting them customers, as their common *dunners* do in making them pay. *Spectator.*

For the miser is as much disquieted, *dunned*, and called upon by the eagerness of his own desires, as he whose door is haunted and rapped at every hour, by those who come crying after him for what he owes them. *South. Sermons*, vol. iv. p. 483.

But you have something to add, Sancho, to what I owe your good-will also on this account, and that is to send me the subscription money, which I find a necessity of *dunning* my best friends for before I leave town.
Sterne. Works, vol. iv. p. 270. *Letter* 94. *To Ignatio Sancho.*

Many married ladies have been constrained to petition the brutes their husbands for the advance of a quarter's pin money, to satisfy the importunate *dunnings* of a needy honourable gamester.
Adventurer, No. 23.

Yet has he suffered long and much, and lost the beginning of life, the season of rational delight and solid improvement, in distress and fears, in fabricating excuses and pretences, and in flying from the eager pursuit of *duns* and bailiffs.
Knox. Essays, No. 97

Dun, *v.* **Dun, *n.*** **Dun, *adj.*** **Du'nny,** **Dun-fly.** *Dun, color fuscus*, a tawny colour. Boetius uses the verb; *Steorran* dunniath, *stellæ obscurantur*. The stars are darkened. To obscure, to darken; to cause to be dark or gloomy.

She nas not browne ne *dunne* of hewe,
But white as snowe yfallen newe.
Chaucer. The Romaunt of the Rose, fol. 122.

And white things woxen dimme and *donne*.
Id. The second Booke of Troilus, fol. 162.

Then pushed souldiers with their pikes,
And holbardiers with handy strokes,
The hargabushe in flesheit lightes,
And *duns* the ayre with misty smokes.
Uncertaine Auctors. Thassault of Cupide, &c.

I were skinnes of conye
That causeth I loke so *donny*.
Skelton. Eleanor Rumming.

As to the straw-worm, I am assured, by my friend above-mentioned, that it produces many and various flies; namely, that which is called, about London, the withy-fly,—ash-coloured *duns* of several shapes and dimentions.
Walton. Angler, part i. ch. xxv. *Note.*

The impes name which this examinent sent to destroy the said Bumstead was Margaret; and that the impe, which the said Joyce Boanes sent was a *dun'd* one like unto a mouse.
State Trials. Charles I. Anno 1645. *Proceedings against the Essex Witches.*

Dun hackle; body, *dun-coloured* silk, with a *dun* cock's hackle.
Walton. Angler. Appendix, No. 3. *January.*

The first is the *dun-fly*, in March: the body is made of *dun-wool*, the wings of the partridge's feathers.
Id. Ib. part i. ch. v.

They [the sea lions] have no hair on their bodies like the seal; they are of a *dun* colour, and are all extraordinary fat.
Dampier. Voyage. Anno 1683.

Oh! send them to the sullen mansions *dun*,
Her baleful eyes where sorrow rolls around;
Where gloom-enamour'd mischief loves to dwell,
And murder, all blood-bolter'd, schemes the wound.
Johnson. Parody of a Translation from the Medea of Euripides

Drawing Dun *out of the mire*, an amusement frequently alluded to by our elder writers, has fearfully perplexed the Commentators. "It seems to have been a game," says Steevens. "How the above sport was practised we have still to learn," observes Mr. Douce, (*Obs. on Shaks.* i. 179, *Romeo and Juliet*, i. 4.) Brande (*Pop. Ant.* ii. 289) leaves it as he finds it. Mr. Gifford has had the advantage of playing at this game, (doubtless, as Archdeacon Nares remarks, (*Gloss. ad v.*) in his native county, Devonshire,) and has at length satisfactorily elucidated it.

"A log of wood is brought into the midst of the room: this is *Dun*, (the cart horse) and a cry is raised that he is stuck in the mire. Two of the company advance, either with or without ropes, to draw him out. After repeated attempts, they find themselves unable to do it, and call for more assistance. The game continues till all the company take part in it, when *Dun* is extricated of course; and the merriment arises from the awkward and affected efforts of the rustic to lift the log, and sundry other contrivances to let the ends of it fall on one another's toes." Ben Jonson, vii. 283.

DUNCE, Du'nceman, Du'ncery, Du'ncify, Du'nce-table. The passages quoted below leave no room to doubt that the word (as severally conjectured by Mr. Tooke and Mr. Todd) was first introduced by the Thomists, or disciples of Thomas Aquinas, in contempt towards their antagonists the Scotists, or disciples of John Scot of *Duns*. *Dunce's* disciples, *Duncemen*, *Dunces*.

Remember ye not how within this xxx. yeares and farre lesse, and yet dureth vnto this day, the old barkyng curres *Dunce's disciples* & lyke draffe called *Scotistes*, the children of darkenesse, raged in euery pulpit agaynst Greke, Latin, and Hebrue.
Tyndall. Workes, fol. 278. *An Answer vnto Sir Thomas More's Dialogues.*

Here it is open, that the Pelagiãs graunt as much of grace, as my Lord of Rochester doth, and all his *Duns-men*, which learneth that man may haue a good purpose, *bonum studium*, and a good myndc, & a loue to grace, of his owne naturall strẽgth.
Barnes. Workes, fol. 272. *Freewill of Man.*

Here is also to be noted, that ye Pelagians, & our *Dunsmẽ* agree all in one, for they both say, that ye grace of God doth helpe mãs good purpose, so that man doth first intende & purpose well.
Id. Ib.

Now would Aristotle deny such speakyng, & a *Duns man* would make xx. distinctions.
Tyndall. Workes, fol. 88. *The Parable of the Wicked Mammon.*

How thinke you? is not this a likely answere for a great doctour of diuinitie? for a great *Duns man?* for so great a preacher.
Barnes. Workes, fol. 232. *Faith only justified before God.*

Talke altogether of most graue matters, or deepely search out the ground of things, or vse the quiddities of *Dunce*, to set forth God's misteries: and you shall see the ignorant (I warrant you) either fall asleepe, or els bid you farewell.
Wilson. The Arte of Rhetorique, fol. 201.

Sumetimes the sober man is thought
the most *dunce* in the toune:
And he that locketh vp his lippes
is taken for a clowne.
Drant. Horace. Epistle to Lollius.

So vanished Saturnes pinishe rythmes
which he before had taught,
And better speach, the clottred clotte
of *duncerie* brought to nowght.
Id. Ib. To Augustus.

Man. Was ever man but I in such a stocks? well this shall be a warning to me, and a fair one too, how I betray myself to such a *dunce*, by way of benefit.
Beaumont and Fletcher. The Coxcomb, act ii. sc. 1.

For the first rector of the university of Paris, as I have read somewhere, was Peter Lombard, who first brought in them the learning called school-divinity; and was seconded by John Scot of *Duns*, who lived in, or near the same time, whom any ingenious reader, not knowing what was the design, would judge to have been two of the most egregious blockheads in the world, so obscure and senseless are their writings. *Hobbes. Behemoth*, part i. fol. 507.

The accomplishment of them lies not but in a power above man's promise; but that none hath by more studious ways endeavour'd, and with more unwearied spirit that none shall, that I dare almost aver of myself, as far as life and free leisure will extend; and that the land had once infranchised herself from this impertinent yoke of prelaty, under whose inquisitorious and tyrannical *duncery* no free and splendid wit can flourish.
Milton. Works, vol. i. fol. 61. *Reason of Church Government.*

I would be had not cast the gracious eye of his *duncery* upon the small deserts of a pamphlet, whose every line, meddled with, uncases him to scorn and laughter.
Id. Works, vol. i. fol. 302. *Doctrine, &c. of Divorce.*

His father, methinks, should be one of the *dunce-table*, and one that never drank strong beer in's life, but at festival times.
Ford. The Sun's Darling, act v. sc. 1.

In school-divinity as able
As he that hight irrefragable;
A second Thomas, or at once
To name them all, another *Dunce*.
Butler. Hudibras, part i. can. 1.

——— Say, you, her instruments, the great
Call'd to this work by dulness, Jove and fate,
You, by whose care, in vain decry'd and curst,
Still *Dunce* the second reigns like *Dunce* the first;
Say, how the goddess bade Britannia sleep,
And pour'd her spirit o'er the land and deep.
Pope. The Dunciad, book i. l. 4.

Here you have a fellow ten thousand times more *duncified* than *dunce* Webster. *Warburton to Hurd. Letter L.* 130.

DU'NDER-HEAD, Du'nder-knoll, Du'nder-whelp. Perhaps from Dutch *donder-en*, *tonare*, to thunder, q. d. stupified, stupid with din or noise.

A stupid head or knoll: a stupid whelp, a stupid dog.

Charles. I mean your grammar, O thou *dunder-head*.
Beaumont and Fletcher. The Elder Brother, act ii. sc. 4.

Hil. I must take breath;
Then, like a nightingale, I'le sing his death.
Soph. His death!
Hil. I am out.
Coria. Recover, *dunder-head*.
Massinger. The Picture, act ii. sc. 1.

——— What a *dunder-whelp*,
To let him domineer thus.
Beaumont and Fletcher. The Wild-goose Chase, act ii. sc. 3.

You know what a *dunder-whelp* my master is.
Id. Women Pleased, act ii. sc. 5.

Why then was it left so? and here, without staying for my reply, shall I be called as many blockheads, numskulls, doddypoles, *dunderheads*, ninny-hammers, &c.
Sterne. Tristram Shandy, ch. xxv.

DUNE. See Down, *supra*. R. of Gloucester uses the verb, *dune*, which Hearne interprets bent, bowed; but it is more probably the A. S. *dyn-an*, to make a noise, to resound: the earth *resounded* under the steps of the horses. See Dun.

Þe erþe *dunede* vnder hem, vor stappes [steps] þat harde wase.
The hors neyde and lepte, that yt was gret lere.
R. Gloucester, p. 459.

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Dune, a hill, commonly that stretcheth or extendeth itself out in length. They call in Holland the sand-banks which lye upon the sea side, the *dunes*. The towne of Dunkerke, rightly in English *dun church*, hath had that appellation by being situate in the *dunes*, or sand-banks. We yet in some parts of England, call hills, *downes*.
Verstegan. Restitution of Decayed Intelligence, ch. vii. p. 217.

Dun, in the sense given by Verstegan, a hill or eminence, which same signification it bears in the Celtic, enters largely into the composition of the names of places on a lofty site throughout Great Britain.

In a more restricted sense, it is applied to certain rude structures in the north of Scotland, the Orkney and Shetland Isles, part of Ireland, Wales and Cornwall. In the Orkneys they are called Burgs. Elsewhere Castells, Picts Houses, and Duns. Sometimes they are circular ranges of stone, usually upon a conical hill; sometimes subterraneous excavations, and buildings surrounding a circular area. Most of the writers who have considered them, attribute their origin to the Danes; but King, in the *Munimenta Antiqua*, distinctly says that they are to be seen in parts of the kingdom to which the Danes never penetrated. Those above ground were probably used as watch-towers; the *soutterrains* are reasonably conjectured to have been winter habitations.

Ware, *de Hibernia et Antiq. ejus.* Ledwich, *Antiquities of Ireland.* Borlase, *Observ. on Antiq. of Cornwall.* Pennant, *Tour in Scotland. Statistical Account of the Highlands.* Chalmer, *Hist. of Caledonia. Archæologia*, v. vi.

DUNG, *v.*
Dung, *n.*
Du'ngy,
Du'ng-barge,
Du'ng-boat,
Du'ng-bred,
Du'ng-cart,
Du'ng-farming,
Du'ng-fork,
Du'ng-heap,
Du'ng-hill,
Du'ng-hilly,
Du'ng-worm,
Du'ng-hill-cock,
Du'ng-hill-dogs.

Gr. *tunghen*; D. *dunghen*; Sw. *dyngin*; A. S. *dyng-an*, *stercorare*. Tooke says that *dyng-an* means *dejicere*, to cast down, and that *dung* or *dong* means dejection, and in that meaning only is applied to *stercus*.

And Dowel shall *ding* him down, and destroi his might. Vision of Pierce Plouhman. See Tooke. See also to Ding.

Thei shulden deluen, and dyken, and *dongen* the erthe.
Piers Plouhman. Crede, E. 3.

On fat londe and ful of *donge*. foulest wedes groweth.
Id. Vision, p. 29.

Lord, suffre it also this yeer. the while I delue about it, and I schal *dunge* it if it schal make fruyt, if nay, in tyme comyng thou schalt kitte it doun. *Wiclif. Luk*, ch. xiii.

Salt is good, but if salt vanysche: in what thing schal it be sauered? Neither in erthe, neither in *donghille* it is profitable.
Id. Ib. ch. xiv.

Behold my blody woundes, depe and wide
Arise up erly, in the morwe tide,
And at the west gate of the toun (quod he)
A carte ful of *donge* ther shalt thou see,
In which my body is hid prively,
Do thilke carte arresten boldely.
Chaucer. The Nonnes Preestes Tale, v. 15024.

And forth he goth, no longer wold he lette,
Unto the west gate of the toun, and fond
A *dung* carte, as it went for to *dung* lond,
That was arraied in the same wise
As ye han herde the dede man devise.
Id. The Nonnes Preestes Tale, v. 15042.

Now fie churle, (qd the gentel Tercelet)
Out of the *donghil*, came that word aright.
Chaucer. The Assemblie of Fowles, fol. 248.

After the same sorte a diligent husbandman, whan he breaketh vp his ground, whan he *donggeth* it, whan he soweth it, whan he weedeth it, he is altogether in his worke.
Udall. Timothye, ch. ii.

We found nothing in their [white beares] mawes; but we iudged by their *dung* that they fed vpon grasse, because it appeared in all respects like the *dung* of an horse, wherein we might very plainly see the very strawes.
Hakluyt. Voyage, &c. Mr. John Davis, vol. iii. fol. 101.

The *dung-farmers* seek in every streete by exchange to buy this durtie ware for herbs and wood. The custom is very good for keeping the citie cleare.
Id. Ib. Reports of China, vol. ii. part ii. fol. 69.

And therefore must all Israel go downe to ye Philistines, to mende euerye man his share, his mattock, his axe, or his cycle: as ofte as the edges of ye sickles, mattockes, and *doung-forkes*, and axes were blunt.
Bible, Anno 1551. 1 *Kings*, ch. xiii.

If thou louest not the Deuylle's fauour, dwell not vpon hys *dung-hill* of stynkyng ydolatrie and superstiçio.
Udall. Preface to Ephesians.

He makes his Laertes a gardener all that while, and seeking his consolation for the absence of his son in the pleasures of planting and even *dunging* his own grounds.
Cowley. Essay 4. *Of Agriculture.*

Would it not vex thee where thy sires did keep,
To see the *dunged* folds of dog-tayl'd sheep.
Hall. Satire 1. book v.

——— Here is my space,
Kingdoms are clay; our *dungie* earth alike
Feeds beast as man.
Shakspeare. Anthony and Cleopatra, fol. 340.

Gond. He that shall marry thee had better spend the poor remainder of his days in a *dung barge* for two pence a week, and find himself.
Beaumont and Fletcher. The Woman Hater, act iii. sc. 3.

I shall contemn the troubled Thames
On her chief holiday; ev'n when her streams
Are with rich folly gilded; when
The quondam *dung-boat* is made gay,
Just like the bravery of the men,
And graces with fresh paint that day.
Cowley. An Answer to an Invitation to Cambridge.

Up to my pitch no common judgment flies,
I scorn all earthly *dung-bred* scarabies.
Drayton. Ideas, 31. *To the Critic.*

Or thou, false Cryspus, choak'dst thy wealthy guest
Whiles he lay snoaring at his midnight rest,
And in thy *dung-cart* didst the carkasse shrine,
And deepe intomb it in port Esqueline.
Hall. Satire 1. book iv.

He brought that office into great dignity and reputation, which before was in no credit and account at all, as having the charge of nothing else but of keeping the streets cleane of *dung-farming* and carrying *dung* forth out of the narrow lanes and blind allies, and turning water courses. *Holland. Plutarch.* fol. 299.

The name of mixen is yet used in some parts of England, for a *dung-heape*.
Verstegan. Restitution of Decayed Intelligence, ch. vii.

Thy master is a churlish loute, the heyre of a
Dong-fork, as voyde of honestie
As thou art of honour.
Edwards. Damon and Pythias.

To whom the palmer thus, the *dung-hill* kind
Delights in filth and foul incontinence:
Let Grill be Grill, and haue his hoggish mind,
But let vs hence depart, whil'st weather serues and wind
Spenser. Faerie Queene, book ii. can. 12.

Amor. He hath your kennets, terriers, butchers' dogges, bloud hounds, *dunghill-dogges*.
Anonymous. The Return from Parnassus, act ii. sc. 5.

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The thievish daw, and the dissembling pye,
That only live upon the poorer's spoil,
That feed on *dunghills* of the loathsome soil.
Drayton. The Owl.

There cannot be a more evident, palpable, gross manifestation of poor, degenerate, *dung-hilly* blood and breeding, than a rude, unpolished, disordered, and slovenly outside.
Massinger. The Fatal Dowry, act iv. sc. 1.

Man is the slime of this *dung-pit*, and princes are the governors of these men. *Marston. The Malcontent*, act iv. sc. 5.

You are at home no stranger, but are grown
Acquainted with your virtues, and can tell
What use the pearl is of which *dung-hill-cocks*
Scrape into dirt again.
Randolph. The Muse's Looking-glass.

Cym. Caterpillar, moath,
Horse-leach, and *dung-worm*.
Ben Jonson. The Staple of Newes, act iii. sc. 4.

You must not suffer your thoughts to creep any longer upon this *dunghill* earth, but refine your drossy, and raise up your drowsy spirits to behold, contemplate, and admire the glories that are in heaven. *Bishop Beveridge. Sermon* 137.

As for tame fowles at Bahi, the chief, beside their ducks, are *dung-hill-fowles*. *Dampier. Voyage. Anno* 1699.

Mr. Gibbon comes forward with all the rancour of a renegado against Christianity He tramples upon it at first with the cloven-foot of heathenism. He *dungs* upon it at last from the dirty tail of Mahometanism. *Whitaker. Review of Gibbon's History*, p. 256.

On the islands were sea lions, &c. and such an innumerable quantity of gulls, as to darken the air when disturbed, and almost to suffocate our people with their *dung*.
Cook. Voyage, vol. iv. book iv. ch. iii.

Never, ah! never, be asham'd to tread
Thy *dung-heaps*, where the refuse of thy mills,
With all the ashes all thy coppers yield,
With weeds, mould, *dung*, and stale, a compost form,
Of force to fertilize the poorest soil.
Grainger. The Sugar Cane, book i. l. 224.

Here every great exotic strikes root as soon as imported, and feels the genial beam of favour: while the mighty metropolis, like one vast munificent *dung-hill*, receives them indiscriminately to her breast, and supplies each with more than native nourishment.
Goldsmith. Citizen of the World, ch. lxvii.

DUNGEON. Fr. *dongeon*. In the modern French, says Wachter, *dunes* (see Down) are hills of sand on the sea-shore; and *donjon*, *propugnaculum in* colle *ædificatum*, built on a hill. And Du Cange, *dunjo*, *castellatum*, *minus propugnaculum in* duno *seu* colle *ædificatum*.

"Fr. *dongeon*; a *dungeon*; a strong tower, or platform in the middle of a castle, or fort, wherein the besieged make their last efforts (of defence) when the rest is forced." Cotgrave. Prisoners being usually confined in these strong towers, the word *dongeon* was applied to other strong close places of confinement or imprisonment.

& gadred him an oste, and went vnto Wilton,
& did reise in þat coste a stalworth *donjon*.
R. Brunne, p. 121.

I salued her, and enquired what she was, and why she, so worthie to sight, dained to enter into so foule a *dongeon*, and namely a prison, without leaue of my keepers.
Chaucer. The first Book of the Testament of Loue, fol. 287.

Finally, see what God promised Joseph in his dreames, these promises accompanyed him alwaies, and went downe with hym euen into the depe *dongeon*.
Tyndall. Workes, fol. 5 *Prologues vpon the fiue Books of Moses.*

For on a day his wary Dwarfe had spide
Where in a *dungeon* deepe huge numbers lay
Of caytiue wretched thrals that wailed night and day.
Spenser. Faerie Queene, book i. can. 4.

And to that end, caused him [William Tell] to be tied, and thrown into a boat, with intention to see him securely laid in the *dungeon* of the strong castle of Cusnach. *Ludlow. Memoirs*, vol. iii. p. 107.

The very bed, which, on thy wedding-night,
Receiv'd thee to the arms of Belvidera;
The scene of all thy joys, was violated
By the coarse hands of filthy *dungeon* villains.
Otway. Venice Preserved, act i. sc. 1.

What gold is to a man in a desart island; what eyes are to a man confined a close prisoner in a dark *dungeon*; that, or little better is, the best faith without leading a Christian to good works.
Pearce. Sermon 16. vol. ii.

DUNKIRK, i. e. the Church on the Downs, (so called from sand banks on the coast,) is a sea-port in French Flanders, belonging formerly, with the rest of the Netherlands, to Spain, but acquired by England in 1658, and sold by Charles II. to France in 1662. Being the only harbour of France in the North Sea, and the most convenient port for receiving the numerous merchantmen captured in time of war from the English and Dutch, it attracted early the attention of the French Government. Large sums were spent on the fortifications, and in forming a harbour and docks. The losses subsequently caused to our commerce by the Dunkirk privateers were so heavily felt in the wars of King William and Anne, that our ministry availed themselves of their superiority at the peace of Utrecht, to exact a formal engagement from France to block up the harbour and demolish the works. This however was but partially complied with, and similar stipulations, inserted in the treaties of 1748 and 1763, were in like manner evaded. At the peace of 1783 Britain had no longer the power of insisting on a condition so obnoxious to France, and Dunkirk has since been the unmolested resort of armed ships during war, and of smuggling vessels at all times. Its population is above 26,000. The town is in general well built; the houses are of white brick, but seldom exceed two stories in height. It is a place of considerable trade in corn, fish, and home manufactures; also in colonial produce. One of its chief inconveniencies is a scarcity of fresh water. The barracks are extensive; the churches are less remarkable for architecture than for the paintings which they contain. The approach to the town is by a canal of a mile and a half in length, the port and basin being, as is common in the Netherlands, in the interior of the town; the road-stead is at the outer extremity of the canal, and is formed by a sand bank running parallel to the shore. The town is surrounded by a mound and ditch; 25 miles north-east of Calais, and 40 north-west of Lisle. Longitude 2° 22′ 37″ east, latitude 51° 2′ 9″ north.

Faulconniere, *Descript. Hist. de Dunkerque*, 2 tomes fol. 1730. Diot, *Hist. Descript.* 1785, translated into English, 1794, 4to.

DUNWICH, a Borough in the County of Suffolk, stands on a lofty cliff on the sea coast. It is a place of great antiquity, concerning which tradition has been more than usually busy. In the year 636, Felix, a Burgundian Bishop, who had been invited over by Sigebert, King of the East Angles, fixed his episcopal See in this place, wherein his successors continued for two centuries, till their subsequent translation to Thet-

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ford and Norwich. After the conquest, and even until the close of the reign of Edward I., Dunwich was a town of extensive commerce, and great opulence. The removal of its port, and the encroachments of the sea, (which between the reign of the Confessor and the Conqueror had washed away one out of two carves of land estimated in the survey of the former) gradually diminished its wealth and importance, and have now reduced it to meanness and poverty. It once contained eight parochial churches (Spelman exaggerates the number to 52,) of which part of one only, All Saints, is now remaining. Divine service was performed in this church on alternate Sundays in summer, and monthly in winter, as late as the year 1754, but, at present, cattle graze within its area, and the town contains no place of established public worship. The Knights Templars, the Franciscans, and the Dominicans, all had religious houses here; and a Royal forest, East Wood, long since destroyed by the sea, ran for many miles south-east of the town. Dunwich returns two Members to Parliament. Population in 1821, 200. Distant three miles and a half south from Southwold, 97 north-east from London.

Thomas Gardner, *Historical account of Dunwich, Anciently a City, now a Borough, &c. Extracted from several Ancient Records, and MSS. never before Published*, 4to, plates, 1754. *Archæologia*, i. xii.

DUODENUM, the first portion of the smaller intestines, so called because it is twelve fingers in breadth.

DUP, *v.* To do ope or open, to ope or open.

Grimme. What Devell, iche weene, the porters are drunke, wil they not *dup* the gate to-day?

Edwards. Damon and Pythias.

Then vp he rose, and *donde* his clothes, and *dupt* the chamber dore.

Shakspeare. Hamlet, fol. 273.

DUPE, *v.* **Dupe**, *n.* **Du'pery.** Menage says, *Duper* from *decipere; decipere, depar, duper.* Cotgrave has "*Duper*, to cheat. Norman."

To *dupe* is to cheat or to delude, to trick; and a *dupe*, one who is cheated, tricked or deluded, *sc.* through his own credulity.

A populace in want, with pleasure fir'd;
Fit for proscriptions, for the darkest deeds,
As the proud feeder bade: inconstant, blind,
Deserting friends at need, and *dup'd* by foes.

Thomson. Liberty, part iii.

That man must smart at last whose puzzled sight
Mistakes in life false colours for the right;
As the poor *dupe* is sure his loss to rue,
Who takes a pinchbeck guinea for a true.

Pitt. Horace. Epistle to Mr. Spence, book i. epis. 10.

But it seems there is still another lurking hope, akin to that which *duped* us so egregiously before, when our delightful basis was accepted; we still flatter ourselves that the publick voice of France will compel this directory to more moderation.

Burke. On a Regicide Peace.

As an actor, confest without rival to shine:
As a wit, if not first, in the very first line:
Yet with talents like these, and an excellent heart,
The man had his failings, a *dupe* to his art.

Goldsmith. Retaliation.

[Machiavel] is pleased with the address with which Cæsar Borgia conducted it; has much contempt for the *dupery* and weakness of the sufferers; but no compassion for their miserable and untimely death, and no sort of indignation at the cruelty and falsehood of their murderer.

Smith. Moral Sentiments, part vi. sec. 1.

DU'PLE, Dupli'cate, *v.* **Dupli'cate**, *n.* **Dupli'cate**, *adj.* **Duplica'tion, Dupli'cature, Dupli'city.** Fr. *dupliquer*; Lat. *duplicare*; (*duo*, two, and *plicare*, to fold; Gr. πλέκ-ειν, to fold, to intertwine.) See Complex. To *duplicate*, is To double, (q. v.) A *duplicate* is a double, or second, *sc.* copy. *Duplicity*; doubleness: applied metaphorically when one thing is pretended or professed, and another intended or done; insincerity, deceitfulness.

Me seneth by feiture of womanly property
Ye should be trusty and trew of compraine
I find in you no false *duplicity*.

Chaucer. Certain Balades, fol. 342.

The estates of Bruges little doubted to admit so small a numbre into so populous a company, yea though the numbre were *duplicate*.

Hall. Henry VII. The fifth Yere.

In this prosperous course and success of affairs, a competent defence of Illyricum was upon a two fold reason established, the *duple* greatnesse of which business the emperor having taken in hand, affected both.

Holland. Ammianus, fol. 101. *Constantius and Julianus.*

Whereof perhaps one reason is, because there is shewn in this a *duplicated* power: a contrary stream of power running across and thwart, in its effects in this.

Goodwin. An unregenerate Man's guiltiness before God, book xiii. ch. iii.

In Easter term this was certified under the hands of all the judges in England, and barons of the Exchequer, in a *duplicate*, whereof the one was delivered to the lord chancellor, and the other to the lord treasurer to be delivered to the queen.

State Trials. Charles I. Anno 1627. *Proceedings by Sir Thomas Darnel and others.*

Conscious reason and understanding, being a far higher degree of life and perfection than that dull plastick nature, which does only do, but not know, can never possibly emerge out of it; neither can the *duplication* of corporeal organs be ever able to advance that simple and stupid life of nature into redoubled consciousness or self-perception.

Cudworth. Intellectual System, fol. 173.

However, if two sheriffs appear in one year (as at this time, and frequently hereafter,) such *duplication* cometh to pass by one of those accidents.

Fuller. Worthies. Berkshire.

Who fantasieng the child, and hoping by his own succession to alter their subtiltie (I will not say *duplicity*, saith Adams) married him in the end to Agasia his owne daughter.

Holinshed. Description of Britaine, ch. xxii.

They neither acknowledge a multitude of unmade deities, nor yet that *duplicity* of them which Plutarch contended for, (one good and the other evil)

Cudworth. Intellectual System, fol. 231.

Moreover the tenets of these ancient Magi, concerning that *duplicity* of principles, are by writers represented with great variety and uncertainty.

Id. Ib. fol. 291.

That is to throw three dice, till *duplets* and a chance be thrown; and the highest *duplets* wins, except you throw in and in, which is called raffle, and that wins all

Dryden. An Evening's Love, act iii.

The earth and sun gravitate towards each other, or tend (whatever be the cause of that tendency) towards each other, with a force which is in a direct proportion of their masses, or magnitudes and densities together, and in an inverse *duplicate* proportion of their distances.

Clarke and Leibnitz. Dr Clarke's fifth Reply.

I have dispatched away Mr. Meredith, his majesty's secretary of the embassy here, by the Catherine yacht, and encharged with my main pacquet to the secretary; though I send a *duplicate* both of it and my last dispatch by the master of the pacquet-boat's hands, that parts the same day.

Sir William Temple. Works, vol. iv. p. 357. *To my Lord Treasurer.*

There remain yet some other pages of Mr. Hobbes's dialogue, wherein he speaks of fire, and cold, and ice, and light, and colours, and fluidity, and hardness, and thickness, and ethics, and politics, and the *duplication* of the cube, and the quadrature of the circle, and several other subjects.

Boyle. Works, vol. i. p. 234. *An Examen of Mr. Hobbes*, ch. vii.

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DUPLE. — DURANGO.

What vast sacks and bags are necessary to contain such a collection of water, which seems to issue from the lymphæducts, either dilacerated or obstructed, and exonerating themselves into the foldings, or between the *duplicatures* of the membranes.
Ray. On the Creation, part ii.

His right-hand man, a brother of our quill,
Prudently chose to show his own goodwill
By the same token, and without much scruple
Made the red-rugg'd collector's income *duple*.
Byron. Robbery of the Cambridge Coach.

Of all these he [Vertue] made various sketches and notes, always presenting a *duplicate* of his observations to Lord Oxford.
Walpole. Life of Mr. George Vertue, vol. v. p. 264.

The peritoneum also keeps the viscera from confounding themselves with, or pressing irregularly upon, the bladder: for the kidneys and bladder are contained in a distinct *duplicature* of that membrane, being thereby partitioned off from the other contents of the abdomen. *Paley. Natural Theology*, ch. xi.

And shall we even now, whilst we are yet smarting from the consequences of her treachery, become a second time the good easy *dupes* of her *duplicity*; it was not a trifling lustration that would in his mind expiate the perfidy of French councils.
Anecdotes of the Life of Bishop Watson, vol. i. p. 273.

DURA MATER, a thick membrane which surrounds the brain, called *dura* in opposition to Pia *mater*, a thinner membrane lying under it. Both are named *matres*, because the old anatomists imagined them to be the origin or *mothers* of all other membranes.

DURANGO, or New Biscay, an Intendancy or Province of Mexico, of very great extent, being no less than 690 miles in length, by 200 in medial breadth, presenting a surface of 16,875 square leagues.

Boundaries. On the north New Mexico separates it from unknown lands, on the east a desert country divides it from Coaguila, Sonora bounds it on the west, and its southern limits are the great Provinces of Zacatecas and Gaudalaxara, or New Gallicia.

Features and climate. The great chain or *Cordilleras Columbianos*, here named the Mother Ridge, or *Sierra Madre*, of the Andes, crosses it in its whole length, consequently the climate varies, being cold on the higher summits, but otherwise temperate, although situated between 31° and 24° of north latitude, parallels between which on the American continent to the east great heat prevails. It is well watered by many fine mountain rivers, the soil is fertile, abounds in ores, and feeds vast herds of cattle.

Rivers. Of its rivers the Hiagua, Fuerte, and Culiacan rise on the southern flank of its Cordillera, and descend either to the Vermillion Sea or the Pacific Ocean; the great Rio del Norte skirts its north-east frontier for many leagues, and divides it from the unconquered Apacheria country; but the Conchos is its most peculiar river, rising in Sierra Madre, near the great silver mines of Batopilas, in 27° 45′ north latitude. After taking a southerly course it turns suddenly first to the east, and flows at length into the Great Rio del Norte, at the fort of Las Juntas, or Presidio del Norte, in about 30° 25′ north latitude. In its devious course it receives several large streams, the Florida and the Puebla being the most noted.

Durango, from its internal situation and large extent, is less known than the more southern Departments; but its fine climate, the facility of access from the Capital over the great table land of Anahuac, the northern extremity of which comprehends nearly the whole Province, and declines gently to the banks of the Rio del Norte, with its fertile soil, innumerable veins of silver and other rich ores, will most probably hereafter render it one of the most important portions of Mexico.

Population. Of the settled population of this Department Humboldt has given the number 159,700 as the maximum; and these are all whites or their descendants, who were chiefly induced to build the towns in which they almost exclusively dwell, from mining speculations, as the solitary mode of living consonant with agricultural pursuits was nearly forbidden, from the danger which even now exists from the ferocity of the aborigines, who towards the north, and especially towards the east, hold their invaders in complete check; the uncultivated and wild fastnesses of those quarters being the abode of various unconquered nomadic tribes, who, having deeply felt the oppression and cruelty of the first settlers, have inherited a just, though barbarous inveteracy against all of Spanish blood, and are continually on the watch to take advantage of any weakness amongst them. Recent accounts state that the number of these savages, who are mostly of the Apacheria race, has been on the decline very rapidly since the end of the last century, but that the remnants still cherish the hatred of their forefathers to the whites, and frustrate every attempt to instruct them in the arts of civilized life. Thus the frontier mining stations of Durango are so many military posts to keep the Indians in awe, whilst forts have been erected through the country to prevent their incursions, as in many places these Indians dwell in marshes where there are islands of firm ground inaccessible to those who are not accustomed to the passes.

Whites. The whites of Durango are a robust and healthy race of Highlanders possessed of good intellectual faculties.

Indians. The Indians are represented as very hardy and acute. Those on the west of the Great Rio del Norte are said to be of a comparatively peaceable character. Of these there is a tribe to the north of Durango called the Moguis, who, it is asserted, live after the manner of the ancient Mexicans, in well constructed towns, their houses resembling the celebrated ruins of the Aztec stations, called Casas Grandes, one of which is still to be seen in Durango, near the Presidio de Yanos. (See Casas Grandes.) They are chiefly the Indians of the east country who are so constantly engaged in disputes with the New Mexicans and the whites of Durango. Of these the *Cumanches* and *Apaches* are amongst the most warlike. They have no settled place of abode, but wander about, as the chace or their inclinations dictate, in the immense tract of country from the rivers Trinidad and Brazos, across the Red River to the heads of the Arkansas and Missouri, and beyond the Rio Bravo over the ridge of the Cordillera of the Andes. They are subdivided into many hordes, who have so little communication with each other as to be often supposed to be distinct tribes. The Cumanches principally exist by the chace; the flesh of the bison and buffalo, with some vegetables, which they procure from the fixed tribes and settlements in their vicinity, being their chief food. Their dwellings are equally simple, being tents made of the hides of the animals on which they feed, and formed like a bell, large enough to contain a dozen people; these they pitch in the same manner as Europeans encamp, that is, in regular order, with streets of communication, and with larger tents for the great men and heads of tribes. But that which renders the Cumanches most formidable is the

Cumanches.

DURANGO.

expertness with which they can manage the wild horses of their deserts, in which they are fully equal to the Bedowin Arabs. In a few minutes a Cumanche town is struck, the tents are packed on swift horses, the tribe is in motion, and a march is stolen on the unsuspecting settlers, who are plundered and even carried off into slavery before the soldiers at the forts can be warned of the danger. In person the Cumanche Indian is well made, strong, and uncommonly neat and clean; his dress is a close vest or shirt, and pantaloons of leather; that of the females is of the same material, but in the form of a long robe, tied round the waist with a girdle of fine materials, and the whole decorated with rude paintings. In their cookery they are also more neat than the generality of Indians, mixing their beef with a salad of wild fruits and herbs, and seasoning it with pepper in a mode said to be very palatable and savoury.

Apaches.

The Apaches are supposed to be a distinct race from the Cumanches, their language differing entirely; but so very little is known of the great numbers of nomade families existing on this vast tract of unexplored land that nothing certain can be advanced. The chief hordes of Apaches are called *Llaneros*, and *Lipanes* on the north, on the east *Chicaraguis*, *Mimbrenos*, and *Gilenos*, who all declare themselves free from the sway of the whites, and are a brave, resolute, and independent race. A tract of desert country to the east, called the *Bolson de Mapimi*, is inhabited by the *Acoclames*, the *Cocoyames*, the *Mezcleros*, and *Fardones*, who are also of the Apacheria race; and it is from this waste that the inhabitants of Durango experience great annoyance. In it is a large lake named Cayman, and part of another smaller one called Parral.

The Cordillera.

The name *Sierra Madre* or Topia, although the term is general, is more strictly applied to that elevated part of the great Cordillera chain which commences near Guadalaxara and extends for 450 miles in a northerly direction into New Mexico, the breadth of its ridges, or parallel crests, being at this part sometimes upwards of 120 miles. The whole of the Cordillera, and this part more particularly, is covered with dense and gloomy forests, composed chiefly of pines and oaks, tenanted only by bears, jaguars, and other wild animals, and enlivened solely by numberless species of beautiful birds.

The rainy season here is from June to September, and then the snows of the upper regions lose their solidity, and becoming fluid convert the rivers and streams into torrents, which inundate the lowlands, and cause inconceivable devastation. It is then also that the musquitoes and wood-flies become intolerable.

Mines.

This part of the *Cordilleras Columbianos* is so rich in silver, that each quintal of earth or ore in the mines yields two-thirds of a pound of pure metal. The veins of silver are said to exist here, as in other parts of Mexico, chiefly in primitive and transition rocks; and the richest, which are single, extend generally to an extraordinary length, the poorest being those wherein the metal is dispersed in small and numerous ramifications; the best silver mines are situated at the height of from 5900 to 9840 feet above the level of the sea, and of these Cosiguiriachi, Gaurisamez, Batopilas, and Parral are the chief mining stations. Native silver is sometimes found in great masses in the mines of Batopilas.

Town of Durango.

The chief Town of the Province is Durango, being the farthest of any consequence north of Mexico, from which city it is 190 leagues distant. It is situated on the river Durango or Guadiana, which empties itself into a lake, and is built in a mild, healthy climate, where the thermometer falls sometimes as low as 14° Fahrenheit, surrounded by a fertile country producing corn, maize, and fruit, and pasturing fine herds of cattle. It is the residence of the Governor and of the Bishop, who has jurisdiction over all the western interior provinces, comprehending those on the eastern shores of the Californian Gulf. A branch of the treasury of Mexico was established here for collecting the duties on the mines. Together with several other public buildings this city has three good churches and four conventual edifices. Its population amounted twenty years ago to 12,000. Durango is about 6840 feet above the level of the sea, consequently there are frequent falls of snow. Its latitude is 24° 25′ north and its longitude 103° 34′ 45″ west, 100 leagues from the mining station of Parral, and 160 from those of Cosiguiriachi.

Chihuahua.

The next large Town of this Province is Chihuahua, in 28° 50′ north latitude and 104° 29′ 45″ west longitude, with a population, according to Humboldt, of 11,600 souls. It is 350 leagues from Mexico, surrounded by mining stations, of which Santa Rosa de Cosiguiriachi is one of the most important in the country. Chihuahua is of an oblong form, after the Spanish fashion, and is built on the eastern bank of a small stream flowing into the Conchos. It has a handsome square, in which is the great Church, the Treasury, Town House, and several very rich shops, and on its southern extremity is a small but elegantly built Church. A mile south of the city is a fine aqueduct, conveying water round it into the main stream below the town, in the centre of which is a reservoir, from whence the water is led by pipes all over the place, with a fountain and *jet d'eau*. The great Church is a superb edifice covered with ornamental sculpture. So surrounded is this city by mines, that, excepting on Sundays, thick volumes of smoke are seen in every direction, as in the iron-works and potteries of England, the furnaces attached to all of them being near it. The Captain General of California, New Mexico, Sonora, and Durango resided at this place before the Revolution. Santa Rosa de Cosiguiriachi is twenty-four leagues south-west of Chihuahua, in that part of the Sierra named De los Metales, where the silver mines are so numerous and valuable, that the district attached to this station is inhabited by no less than 10,700 souls.

San Juan del Rio.

San Juan del Rio, south of the mining district of Parral, has a population in all its various works of 10,200 souls.

Parral.

Parral, or San Jose del Parral, the seat of a Council of the Mines, in 27° 10′ north latitude, is peopled by 7000 souls, who are employed in the mines or in agriculture. A species of wild vine found in its neighbourhood was the origin of its name. It adorns the bank of a fine lake near which Parral is situated, to which also the vine of Asia has been transplanted, and where it thrives luxuriantly. This lake, the environs of which are represented as being very beautiful, is thirty miles in length by ten in breadth, and abounds with fish.

Pasquiaro.

Pasquiaro, south of the Rio de Nusas, has a population of 5600.

Batopilas.

Batopilas, to the westward of the Rio Conchos, and in about 27° 40′ north latitude, has a population of

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DURANGO. 8000 included in its district; it was recently a place of very high repute for its silver mines.

DURE. Guarisamez, in 24° 10′ north latitude, is one of the oldest mining stations in the country, but is peopled now by only 3800 souls.

Guarisamez

The other principal forts or towns of Durango appear to be Nombre de Dios, the Presidios or Forts del Gallo, Del Passage, Pelia, Cerro Gordo, Huaxeguillo, Conchos, Puerta de Viguer, Puebla, Del Principe, De las Yuntas, Carigal, S. Eleazario, Del Yanos, and S. Buenaventura. Thus it may be observed that, as we have already mentioned, the population of this vast country is almost entirely concentrated in fortified towns or forts, and in mining stations, the warlike Indians rendering this method of living necessary; even the forts above mentioned are well peopled, as the settlers choose to live under their protection in preference to possessing large tracts of land at a distance from any defence.

Humboldt's *New Spain* contains the best account of this region which we have in English. Pike, in his *Account of the Expedition to the Mississipi*, also gives a good statement of what he observed on the northern frontier; but there is a very interesting paper by Don Miguel Arispe, on the interior provinces of New Spain, in the Proceedings of the Cortes of Cadiz, which we regret has not been translated, as from the comparative ignorance in which geographers and statistical writers remain concerning the northern Departments of Mexico, any information thereon of an authentic nature, however limited it may be, cannot fail to prove interesting.

DURANTA, in *Botany*, a genus of the class *Didynamia*, order *Angiospermia*, natural order *Vitices*. Generic character: calyx five-cleft, superior; seed-vessel a drupe, four-seeded, covered by the calyx; nuts two-celled, two-seeded; flowers in a spike.

Five species, natives of Africa and the West Indies. Persoon.

DURE, DU'RABLE, DU'RABLENESS, DU'RABLY, DURABI'LITY, DU'RANCE, DU'RANCY, DU'RANT, DURA'TION, DU'REFUL, DU'RELESS, DU'RESS, DU'RING, DU'RITY, DU'ROUS.

Fr. *durer*; It. *durare*; Sp. *durar*; Lat. *durare*. *Vox*, says Vossius, *videtur ab arboribus sumpta; sanè δοῦρον, olim lignum*. And Martinius, from the Gr. δούρειος, *ligneus*, wooden.

Lat. *durare*, to be or cause to be hard or hardy; to harden: to bear up against hardships; and thus, to last, to abide, *sc.* without yielding, without decay.

"Fr. *durer*; to *dure*, to last, continue, endure, to abide, remain, persist; also, to sustain, brook, suffer." Cotgrave.

Durance and *Duresse* are also applied, to harsh confinement, to imprisonment.

Her adde, lo! þys Cristemen, as ge sculle ýhure,
Muche wo, þe wule [while] God wolle þat ýt sculle *dure*.
R. Gloucester, p. 403.

þare biriels he þouht to honoure
With som þing þat aý might *doure*.
R. Brunne. Preface, 189.

And for to worche youre wil, the wile my lif *duyreth*.
Piers Ploughman. Vision, p. 188.

And eke they had a thing notable
Unto their death, ay *durable*
And was that their beauty should *dure*.
Chaucer. Dreame, fol. 256.

DURE.

The wil of a wight disturbeth and constraineth that, that nature alway desireth and requireth, that is to saye, the werkes of generacion, by the which generation onely dwelleth, and is sustained the long *durabilitie* of mortall thinges.
Chaucer. The third Booke of Boecius, fol. 228.

That same prince and mover eke (quod he)
Hath stablisht, in this wretched world adoun,
Certain dayes and *duration*
To all that are engend'red in this place,
Over the which day they ne mow not pace.
Id. The Knightes Tale, v. 2998.

Loue hath to him great distresse,
He hath no need of more *duresse*.
Id. The Romaunt of the Rose, fol. 132.

These diseases mowen well by *duresse* of sorowe, make my life to vnbodie, and so for to die.
Id. The Testament of Loue, fol. 286.

So I say, though thou bee put to sarue thilke lewell, *during* thy life, yet is that no seruage of vnderputting, but a maner of trauailing pleasaūce, to conquer and get that thou hast not.
Id. Ib. fol. 294.

And that shrewes ben more vnsely if they were of lenger *during*, and most vnsely yf they weren *perdurable*.
Id. The fourth Booke of Boecius, fol. 233.

And so from yt day forwarde: was that made a lawe and a custom in Israel and *dureth* to thys day.
Bible, Anno 1551. 1 *Kings*, ch. xxx.

Whiche when he [the Lord] is wrothe smitteth the people with *durable* strokes, and in his wonders he persecuteth them, and tameth them continually. *Id. Esaye*, ch. xiv.

Some wryters accompt the terme of the *duraunce* of thys kyngdome, from Cerdicus to Egbert, and some to the last yere of Alurodus. *Fabyan. Works*, vol. i. ch. 105.

Right mysty storyes, doughtfull and vnclere
Of names of tymes and of the *duraunt* yere.
Id. Prologues.

But it is I trow no great maruaile: though I fere, lest those that haue not letted to put them in *duresse* without colour, wil let as lytle to procure their distruccion without cause.
Sir Thomas More. Workes, fol. 49. *The History of King Rycharde III.*

Of this breakyng of bread, Luke writyng of Paule commyng vnto Troades, sayth also, that vpon a sabboth day, when the disciples were come together vnto the breakyng of the bread, Paule made a sermon *duryng* to mydnight.
Tyndall. Workes, fol. 476. *The first Celebration of the Lord's Supper.*

This battell *dured* three partes of the night, in the which time the Frenchmen gaue fine great assaults against our men, but at the length they being conquered ran away.
Stow. Edward III. Anno 1346.

Every man seeth (as I said before) new wax is best for printing; new claie fittest for working; new shorn woll aptest for soon and surest dying; new fresh flesh for good and *durable* salting.
Ascham. Works, p. 221. *The Schole-Master.*

But shee [Philippa wife of Edward III.] built to herself a monument of more glory and *durability* by founding, and richly endowing, the colledge called the Queenes in Oxford, which, if it had been finished according to the project, had beene a foundation of marueilous state and magnificence.
Speed. Edward III. Anno 1374. book ix. ch. xii. sec. 115.

For there is neither picture, nor image of marble, nor arch of triumph, nor sumptuous sepulchre, that can match the *durableness* of an eloquent history, furnished with the properties which it ought to have.
Sir Thomas North. Plutarch. To the Readers, fol. 1.

As for the timber of the wall-nut tree, it may be termed an English shittim-wood for the fineness, smoothness, and *durableness*, thereof, whereof the best tables, with stocks of guns and other manufactures, are made. *Fuller. Worthies. Surrey.*

[The honest heart] is wholly due to God's preventing graces, which have thus fitted the soil for the kindly seeds' time, planted pliableness, humility in the heart, where grace may be deeply and *durably* rooted.
Hammond. Works, vol. i. fol. 687. *A view of two Emergent Difficulties.*

It happened also that Numitor himselfe, having Remus in *durance*, and hearing they were brethren twins, by comparing their age, and avising withall their very countenance and towardnesse, proceeding from no servile and base parentage, bethought himselfe of his sister's children. *Holland. Livius*, fol. 5.

The souls ever *duranc*y I sung before,
Ystruck with mighty rage.
More. On the Soul, part iii. can. 1. st. 1.

The misery that after death attends the misspent present life, overbalanceth all the good that this life can yield, both in degree and *duration*.
Hale. Cont vol. i. p. 241. *The Victory of Faith over the World.*

For neither pretious stone, nore *durefull* brasse,
Nor shining gold, nor mould'ring clay it was.
Spenser. Faerie Queene, book iv. can. 10.

You had ever an ear open to listen for the crack, and were in the same agony for the Powder Plot that Charles V. was in for the Pope's *duress*, giving order in all his dominions that prayers should be made for his release, when in the mean time he kept and held him in his own hand prisoner.
State Trials. James I. Anno 1606. *The Trial of Henry Garnet.*

——— These light and vicious persons say,
Our soul is but a smoke, or airy blast,
Which *during* life, doth in our nostrils play,
And when we die doth turn to wind at last.
Davies. Immortality of the Soul, sec. 30.

As for irradiancy or sparkling, which is found in many gems, it is not discoverable in this; for it cometh short of their compactnesse and *durity*.
Sir Thomas Brown. Vulgar Errours, book ii. ch. i.

But of this composition are all the devout lovers of the world, that they fear all that is *dureless* and ridiculous.
Raleigh. History of the World. Preface, 19.

More *durable* than brass, the frame
Which here I consecrate to fame;
Higher than pyramids that rise
With royal pride to brave the skies.
Francis. Horace. Ode 30. book iv.

That by the Sion here mentioned is not chiefly meant that material mountain in Judea, but rather that mystical rock of divine grace and evangelical truth, upon which the Christian church, the onely everlasting temple of God, is unmovably seated, is very probable, (or rather manifestly certain,) by the prophets constant acceptation thereof in this sense, when they assign the character of perpetual *durability* thereto. *Barrow. Sermon* 12. vol. i.

The successive vibrations of the small parts do, even in so solid and close a body as bell-metal, run many times round; as may appear by the *durableness* of the ringing noise, which seems plainly to proceed from the circularly successive vibrations of the parts.
Boyle. Works, vol. v. p. 30. *Of the great Effects of even languid local Motion.*

Lucifer. 'Tis done.
Sick Nature, at that instant, trembled round;
And mother Earth sigh'd as she felt the wound.
Of how short *durance* was this new made state.
Dryden. The State of Innocence, and Fall of Man, act v. sc. 1.

Whom, known of Creon's line and cur'd with care,
He to his city sent as prisoners of the war,
Hopeless of ransom, and condemn'd to lie
In *durance*, doom'd a lingering death to die.
Id. Palamon and Arcite.

That we have our notion of succession and *duration* from this original, viz. from the reflection on the train of ideas, which we find to appear one after another in our own minds, seems plain to me, in that we have no perception of *duration*, but by considering the train of ideas that take their turns in our understandings.
Locke. On Human Understanding, book ii. ch. xiv.

A Gothic cathedral raises ideas of grandeur in our minds, by its size, its height, its awful obscurity, its strength, its antiquity and its *durability*. *Blair. Lecture* 3. vol. i.

The *durableness* of metals is the foundation of this extraordinary steadiness of price. *Smith. Wealth of Nations*, book i. ch. xi.

An error in physical speculations is seldom productive of such consequences, either to one's neighbour or one's self, as are deeply, *durably*, or extensively injurious. *Knox. Essays*, No. 1.

It will not be amiss to take a view of the effects of this royal servitude and vile *durance*, which was so deplored in the reign of the late monarch, and was so carefully to be avoided in the reign of his successor.
Burke. Thoughts on the Cause of the present Discontents.

Duress, in *Law*, constraint from the apprehension of injury, distinguished into, 1st, *Duress of Imprisonment*, which may be pleaded if the imprisonment be illegal, 2 *Inst.* 482; and 2d, *Duress per minas*, reasonable fear of loss of life or limb—fear of battery, or of the loss of property is not sufficient, for in these cases the Law will give reparation. *Id.* 483.

DURGA, the Consort of Siva, according to the Mythological system of the Hindùs, resembles, (*As. Res.* i. 251, 8vo ed.,) the Isis Myrionymos of the Greeks; but her leading titles and characters are Párvatí, (the Mountain-born,) Durgà, (the Difficult of Access,) and B'havání, (the Wife of B'hava or Siva.) Most of her names, indeed, as B'hagavatí or Satí, relate to her union with that God.

As the female creative power she is called Prakrití, (Nature,) and is said to have been born on earth under the name of Satí, in the house of Daksha, one of the progenitors of mankind. She was, in due time, united with Siva; but, on hearing her consort reviled by her father, renounced life, and withdrew from this earth till her second appearance as the Mountain-born daughter of Himálaya, the Imaus of the Ancients. She was then reunited with Siva; and Kártikéya, (Mars,) and Ganésa, (Janus,) were the fruits of this second union. The doctrine of the Metempsychosis has occasioned no small confusion in the fabulous history of the Hindùs, since the same Deity is supposed to appear again on earth continually, in different characters; and this kind of corporeal regeneration is attributed to things as well as to men; hence arose their endless succession of mundane systems, and the numerous births of the same God or Hero, in remote ages, for the destruction of Giants and Monsters on the renovation of a corrupted world.

In this celestial chivalry, Durgà took as large a part as any of the thousand Gods adored on the banks of the Ganges. To relate the history of all her incarnations would probably tire the patience even of a Hindù Genealogist; one or two, therefore, will suffice, and those will be most useful which account for her name Durgà, or Difficult of Access. When her son Kártikéya was questioned by the sage Agastya about the origin of that name, he replied that it arose from her combats with the Giant Durgà, son of Ruru. The all-potent *tapasya* (penance) of that holy man had compelled Brahmà to confer such powers upon him as turned his head, and made him the despiser and oppressor instead of the worshipper of the Gods. He fairly turned one-half of them out of Paradise, (Kaïlása,) made all the wives of the Rishes (Saints) chaunt his praises, and turned heaven and earth topsy-turvy; changing the course of rivers, depriving fire of its heat, and the stars of their light. The Gods in dis-

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tress applied to Siva for aid, and he kindly despatched his consort Párvatí to knock the rebels on the head. At first she declined entering into the contest herself, but employed Kála-rátrá, a most bewitching handmaid, to deliver her commands to the Giant. She was, however, immediately driven back by him, with 30,000 giants more hideous than himself at her heels; and with all convenient speed he joined the chace, supported by a small force of 100 millions of chariots and 120 billions of elephants, 10 millions of swift horses, and warriors in numbers far exceeding those inconsiderable aggregates. On the Vind'hya mountains he faced the Goddess, and, to his astonishment, saw her approach provided with a thousand arms, and supported by Malice, (*Jamb'ha*,) Much-malice, (*Mahàjamb'ha*,) Many-malice, (*Vijamb'ha*,) Yellow-eye, (*Pingáksha*,) Bigi'th'arm, (*Mahàvdhu*,) Leopard-face, (*Vrikánana*,) Pig-face, (*Súkaramuk'ha*,) Owl-eye, (*Ulúka-nétra*,) Crow's-head, (*Kákatunda*,) Long-neck, (*Dirgagriva*,) and Long-shank, (*Mahàjang'ha*;) and such a band of combatants, fearful in name, and fierce of aspect, as would have struck terror into the heart of any less determined antagonist. The Goddess's body, moreover, poured forth weapons of all kinds as soon as wanted; swords, coits, hatchets, bludgeons, and what not? But as the Giant had fiery shafts at his command, he set all her celestial artillery at defiance. His resolution, indeed, was not easily subdued; for when his adversary had laid him prostrate, and placed her left foot on his breast, instead of submitting he cunningly slipped away, and renewed the attack. Storms and mountains were playthings to these combatants; and when the Giant took the shape of a large elephant, the Goddess very quietly tied his legs together and tore him in pieces with her nails. After a few metamorphoses equally natural and terrific, he at last appeared in his proper form, with a thousand arms, each wielding its own proper weapon. But notwithstanding all this he was powerless, compared with the Goddess, for she whisked him up into "mid air," and then hurled him headlong upon the earth. Nothing, however, would do till she pierced his bosom with one of her arrows, and he breathed out his last breath in the midst of streams of blood. All thenceforth resounded with songs of joy; the sun regained his lustre, the Gods returned to heaven, and Párvatí, the object of universal admiration, received the name of Durgà, in honour of her signal victory. By a most unaccountable perversion of mind, this Giant, who had obtained his power by the exercise of meritorious devotion, used it for the annihilation of all religion, and not only abolished all outward rites, but even prohibited the study of the Vedas, with all the services and duties enjoined by the Gods in those holy books, and reestablished in all their vigour, as soon as the celestials recovered their authority. This part of the fable may perhaps give a key to the whole; and show that, absurd as it appears to be, it is an allegory implying the subversion of the doctrine and authority of the Bráhmans by some powerful Prince, who began his career as one of their disciples, but was finally dispossessed of his throne through their secret intrigues and machinations.

On another occasion, the Gods had been reduced to absolute beggary by Mahisha, Prince of the Giants. Led in a body by Indra, these degraded Deities petitioned Brahmà and Siva in vain to restore them to their former splendour; but Vishnu, commiserating their abject condition, shot forth streams of light from his face, and from them issued Mahà Máyà, (i. e. Great Delusion,) arrayed in one blaze of glory. Thus attired, she could not fail to despatch her foe in the course of time; but the combat was obstinate, as may be seen in the *Márkandéya Purána*, where it is described, with all its incidents, in the brightest colours. After receiving the homage of the grateful Deities, who were restored by her victory to their wonted honours, the Goddess vanished into air.

The most celebrated of all her feats, however, is her victory over two other Giants, Sumb'ha and Nisumb'ha, who, like their brethren already mentioned, compelled Siva to grant them power and riches, which should exceed those of the Gods. They abused this power, as was the fashion with all the gigantic race, fleeced all the Gods, except the sacred Triad, who are placed beyond the reach of this celestial warfare; and at length fell in love with Durgà, who had undertaken to do what her husband (Siva) could not—to route these ungrateful rebels. When Sugriva, Sumb'ha's messenger, informed her of his master's wishes, she replied that he must break a lance with her before he could possibly obtain what he desired; on hearing which taunting reply the Giant commissioned D'húmlóchan, Commander of his forces, to repair to Himálaya, and seize the saucy Goddess forthwith. But the General, instead of proceeding to extremities, very courteously imparted to her his master's orders; on which she defied his power, and when he advanced to seize her set up such a roar as in one instant reduced him to ashes. On this occasion, also, she took the name of Durgà. Soon afterwards she devoured a part of the Giant's armies, and quaffed their blood in the characters of Dasa-b'hujà, the Ten-armed Goddess, Sing'haváhim, (Lion-born,) and Jagaddhátrí, (Mother of the World.) The astonished giants now began to be alarmed, and assembled such a force as made even the Gods tremble: they all, however, soon fell before the irresistible power of Mahà Máyà, (*Durgà*,) except their leader, Rakta-vîja, from every drop of whose blood a thousand armed giants sprung up. The Goddess, to rid herself of such a troublesome fluid, began, in the form of Kálí, to swallow every drop of it before it reached the ground, while as Chandi she completely routed Rakta-vîja and his hosts. As their last resource, Sumb'ha and Nisumb'ha attacked the Goddess in person, but after a hard struggle she proved herself too much for them, and, having slain them both, sat down to devour their carcasses at her leisure. Kálí, it should be remarked, is nothing more than a personification of Time; this monstrous fable, therefore, the foundation of the human sacrifices, common among some sects of Hindùs, may be considered as expressing, in the symbolical style of the Hindùs, those well-known lines of Ovid, (*Metam.* xv. 234.)

> *Tempus edax rerum, tuque invidiosa vetustas,*
> *Omnia destruitis vitiatque dentibus ævi*
> *Paulatim lentâ consumitis omnia morte.*

Besides the titles already mentioned, this Goddess was called Mukta-césí, (flowing-haired,) on her last victory over the giants; Mahisha-mardiní, when she slew Sumb'ha, disguised in the form of a buffalo; Tárà, (the Saviour,) when she finally killed him; Chinnamastakà, (headless,) when she struck off the head of Nisumb'ha; and Jagadgauri, (the Light of the World,) when congratulated by the Gods on her triumph.

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DURGA.

Durgotsava, or Festival of Durga.

Under each of these different names she is worshipped with different rites, and under a different image, each having its distinctive dress and colour—yellow, red, black, and blue. As Durgà, she is usually painted yellow, and has ten arms; with one of her right hands she is piercing the Giant Mahisha, and with one of her left she has hold of his hair, and of the tail of a serpent biting his breast. Her remaining eight arms are raised behind her head, each bearing some weapon, such as a trident, a sword, a discus, an arrow, a spear, a club, a bow, &c. Her right leg is supported by a lion, and her left leans against the Giant's body. Her festival, which commences on the 9th day of the decreasing moon of the month Aswina, (September,) terminates on the 24th. On the 1st day a Bráhman makes a solemn engagement, in the name of some individual, to observe the usual rites; this is called a *Sankalpa*, and the same ceremonies are performed, with some trifling variations, on the eleven following days. An *ad'hiváśa*, or more solemn dedication, is performed at the close of the service, on the 21st day of the moon. All these ceremonies consist in consecrating grain, flowers, and fruits, by touching them with a pan of water, or by the image of the Deity, while invocations are uttered. These rites are merely preliminary; the great service begins on the 22d, at the dawn of day. First, the idol is consecrated and placed in a purified spot; then sight and life are given to it by the Bráhman's touching its breast, cheeks, eyes and forehead with the two forefingers of his right hand, and saying, "Let the soul of Durgà abide joyfully in this image!" After which, he fills a white speck in the pupil of each eye with the soot of a bilva leaf, (the *Ægle Marmelos*.) To the Gods and Goddesses attendant on Durgà he then presents small slices of plantain, sprinkled with two or three grains of rice; and after these initiatory rites the adoration of the Goddess begins. First, the officiating Priest sits with his eyes closed before the idol, and, meditating on its form, dedicates his offerings, and invokes the presence of the Deity. On placing a small square plate of gold or silver before the idol, he inquires whether the Goddess has arrived happily; and immediately answers, "very happily!" Then water to wash her feet, flowers and sandal-wood as perfumes, water for washing her mouth and body, curds, sugar, a burning lamp, clothes, jewels, anklets, bracelets, ear and nose rings, &c. are all presented in order, each with its appropriate invocation; flowers, incense, and meat-offerings are presented towards the end of the service: which is concluded by the Bráhman's making the circuit of the image seven times, while he repeats the appointed prayers and praises.

To this Goddess, bloody, and sometimes human, sacrifices are offered up. On the first day a sheep or a goat is devoted, after it has been washed in the river and marked on its horns and forehead with red-lead, by the Bráhman's putting his left hand on its forehead, and saying, "O Goddess, to thee do I sacrifice this goat, that I may abide in thy heaven for the space of ten years." An invocation is then whispered into its ear, and water sprinkled on its head: the sacrificial knife is consecrated, and the victim's neck having been laid across a forked post, its head is severed from its body, and its blood collected in a basin placed beneath. The sacrificer is usually a blacksmith, sometimes a Bráhman, and woe betide him if he prove a clumsy executioner; for if he fail to cut off the head at one blow, he must expect to lose a son, and *lakshmi* (fortune) will never smile on him again. The blood, a small slice of the flesh, and the head of the victim are then presented before the Idol, and dedicated by the recital of certain formularies.

Next comes the Goddess's desert; rice, plantains, sugar, sweetmeats, sour milk, curds, pulse, limes, and other fruits are offered up, the names of Durgà are repeated, and perfumed water, with pána, i. e. betle-nut, lime, and spices are presented just before the officiating priest prostrates himself and closes this part of the service. A dish, called *K'héchara*, made of rice, peas, spices and turmeric, is presented in the morning, and an ample dinner at four in the afternoon; all with appropriate prayers and invocations.

In the evening the officiating Bráhman waves a brass lamp, with five lights, before the Goddess, and at eight, unleavened bread, butter, sweetmeats, curds, &c. are presented. This is also sometimes done at midnight. In the evening, likewise, dancing-girls are employed by the wealthy to dance before the Idol. Their performances, and the songs by which they are often accompanied, are grossly indecent. From these exhibitions, to the honour of the Europeans, they are carefully excluded.

The second day, on which most of these ceremonies are repeated, is distinguished by the *snána*, or bathing of the Goddess; earth, rooted up by a wild boar, to serve as soap; mould from before the door of a king or a courtezan, from the Ganges, a molehill, or any river's bank, each in its order; fruits, sirops and oils are all presented in succession, with their proper invocations; water from the Ganges and from the four Oceans are the last offering before the Goddess is bathed, and after that rite a cloth for the loins is presented. One bloody sacrifice is made at night, and every widow who fasts on this day secures great blessings for her children.

On the third and last day of the festival the Goddess is worshipped only once; but the sacrifices are numerous, and, in addition to sheep and goats, buffaloes are offered up. The last, besides the ornaments mentioned above, have a cloth stained yellow with turmeric thrown over their back, and a chaplet of bilva leaves round their neck, when they are brought to the post to be slain. All the spectators daub their bodies with the mud formed by the blood which has fallen on the ground when the victims were slaughtered, and join in a wild dance, accompanied by indecent songs, going from temple to temple and from house to house, wherever images of the Goddess are to be found. A burnt-offering and a gift in money, usually about four rupíyahs, or ten shillings, concludes the whole of their services.

On the following morning, after a few prayers, Durgà is finally dismissed by the officiating Bráhman, who pronounces these words: "O Goddess, I have, as well as I am able, worshipped thee; depart, therefore, to thine abode, and leave this blessing, that thou wilt return again next year." Having said this, he dips a mirror, as emblematic of the Goddess, into a pan of water, and then sprinkles himself, and all present, with it. In the afternoon the women throw turmeric at the feet of the Idol, and rub their foreheads with the dust of the spot on which it is placed. It is then brought forth by the multitude, whose bodies are stained with turmeric, oil, and sour milk, fastened with cords to a stage, and thus carried on men's shoulders to the

water's edge. Two boats are then lashed together and the Image placed in the midst. Musicians and dancers attend in crowds, and the latter are often stark naked: the Idol is at length let down, with all its decorations, into the river. The multitude return to the temple, and, after having been sprinkled with holy water by the officiating Bráhman, who dips a branch of the mango-tree into a vessel placed where the Idol stood, and repeats certain formularies, all retire to their houses, when the remainder of the day is frequently spent in intoxication and debauchery.

Presents of gold and silver, silks, cloths, utensils, furniture, &c. are at this festival given to the Bráhmans and their wives; and the sums expended in Calcutta alone are "supposed, upon a moderate calculation, to amount to half a million stirling, annually."

There is a sort of schism among the Hindùs respecting the time at which this festival ought to be celebrated. Some hold it in Chaitra, (March,) in imitation of Surata, a Prince who reigned in the *Dwápara Yuga*, or third age of the world, and first established the rites now used, sacrifising a vast number of beasts, with the hope of enjoying beatitude for as many years as there were hairs on their hides. Others follow the example of Ráma, who, in the second age, (*Tréta Yuga*,) celebrated the festival of Durgà in Aswina; by these it is called the *Sára-dúja*, or the autumnal; by the others, the *Vásanti*, or the Vernal Festival. It is manifest that it originally had a reference to the equinox, and the change of season occasioned by the sun's pa[illegible]er the line.

As B'havání, Durgà corresponds with Juno Lucina of the Romans; and the Venus Urania of Lucretius; the Goddess presiding over generation, and represented by a *cone*, the "reason of which appears so plainly," says Sir William Jones, (*As. Res.* i. 254,) "in the Temples and Paintings of Hindústan." "Iswara and Isi, (i. e. Siva and Durgà,) are," he also observes, (*As. Res.* i. 253,) "the Osiris and Isis of the Egyptians, and mean the powers of nature, considered as male and female, and Isis, like other Goddesses, represents the active power of her lord." In this acceptation many Hindùs are peculiarly devoted to her, and are then termed *Sáktas*. According to one of the *Tantras*, (but the *Tantras* are not esteemed by orthodox Hindùs,) Durgà assumed the form of a jackall, in order to convey the infant Krishna, who was flying from Kangsa, over the Yamunà; hence many *vámácharís*, or heterodox Indians, worship that animal, and place food for him near their dwellings. The cow is also called B'hagavatí, and considered as a form of Durgà.

Under other names, and with some variation of attributes, this Deity is worshipped by devout Hindùs in an almost countless variety of forms, upwards of fifty of which are enumerated and described in the first of the authorities cited below. It is manifest that the various phenomena, arising from the plastic energy of nature, have given rise to all these representations; and could the images be restored to their pristine form and condition, it would not be difficult to discover the physical power or effect which each was designed to express.

Ward's *View of the Hindoos*, xxxvi. 103—169, London, 1817; *Asiatic Researches*, i. 251—255.

DURHAM.

Situation, boundaries, and ancient state.

DURHAM, a County Palatine, in the north-east of England, bounded on the south by Yorkshire, the north by Northumberland, and on the east by the German Ocean; on the west it touches Cumberland and Westmoreland. When the Romans invaded England, this County was inhabited by the *Brigantines*, and during the Saxon heptarchy it formed part of the Kingdom of Northumberland. When Christianity was embraced in that part of the island, the Kings of Northumberland, in the zeal of their devotion, assigned this portion of their dominions to St. Cuthbert, and his successors, Bishops of Lindisfarne, for ever. This grant was confirmed by William the Conqueror, who also converted it into a County Palatine, the same powers being vested in the Bishop, within his diocese, as the King enjoyed in other parts of the kingdom. Hence it is termed Palatine, (*a Palatio.*) This seems to have been an act of policy on the part of William, on account of its contiguity to the inimical Kingdom of Scotland; as the persons who possessed so large a share of authority would necessarily be more watchful against the incursions of their northern neighbours. There is yet a Court of Chancery in this County, the Bishop is at the head of the administration of justice, and it is under his commission that the Judges hold their Assizes. Being Sheriff paramount, he appoints his deputy, and presides over the Admiralty jurisdiction. In his own right he is Earl of Sadberg, and is the only Ecclesiastic who may canonically sit in Court when judgment of blood is pronounced.

Sola Dunelmense stolâ jus dicit et ense.

The shape of this County is nearly triangular, with its base to the sea, and its vertex towards the west. Besides the main body, there are two detached portions; the one *Islandshire*, on the coast of Northumberland, comprehending Holy Island, a few miles north of the boundary, and the other, *Norhamshire*, at the extremity of England, bordering on the Tweed. These two together constitute a surface of 72 square miles. Another small detached part of Durham is situated in the interior of Yorkshire, a few miles on the left of the road leading from Thirsk to York. This, however, contains only one village. The extreme length of Durham is 45 miles, the greatest breadth 36, and the entire circuit 130. The surface, as stated in the last Parliamentary Returns, is 1061 square miles, and the population 211,900, which gives an average of 199 persons to each square mile. The increase of this population, according to the official statements, has been as follows:

Extent and population.

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DURHAM

Years.	Population.	Increase.
1700	95,500	41 per cent.
1750	135,000	23 per cent.
1801	165,700	11 per cent.
1811	183,600	15 per cent.
1821	211,900	

Proportional employment.

This population comprised 45,940 families, employed in the following proportions:

	Families.
In agriculture	9,427
In trade and manufactures	20,212
In other occupations	16,301

General surface

The surface of this County has a general inclination towards the east and south-east; and in these parts there are some beautiful and fertile vales, pleasantly diversified with gentle elevations; but towards the west and north it becomes more rugged, elevated, and barren. The western part of the County is crossed obliquely by a ridge of black and naked hills, from the sides of which several water courses descend, which either form or augment the chief streams of the County. None of these summits, however, appear to be very high, as the greatest elevation stated in the *Trigonometrical Survey of England and Wales* is Collier Low, 1678 feet. The principal rivers are the Wear, the Tees, and the Tyne; the two latter form a great part of the northern and southern boundaries. The Skerne and Derwent are two smaller streams. The Wear rises among the wild moors that divide the Counties of Durham and Northumberland from those of Cumberland and Westmoreland It flows at first towards the south-east till it passes the centre of the County, and then, assuming a north and north-easterly direction, it follows a very winding line till it reaches the sea towards the northern part of the coast. The first part of its course is through the valley called Wear Dale, which is a wild and romantic district, interspersed with towns and villages, and abounding in minerals. In the latter half of its course it makes several singular windings, in one of which it almost encompasses the City of Durham. Including the windings the Wear is nearly 100 miles in length. The Tees originates in the mountains of Westmoreland, and, taking an easterly direction, separates the County of Durham from the North Riding of Yorkshire, in its whole extent. Its bed, especially in the latter half of its course, is very winding. It ultimately forms a large estuary below Stockton, and falls into the German Ocean, after an extent at least equal to that of the Wear. The Tyne forms part of the northern boundary; but as the upper part of the stream is wholly in Northumberland it more properly belongs to the latter County.

Rivers. Wear. Tees. Tyne.

Coast.

The coast of Durham is but little broken from the mouth of the Tees to that of the Tyne, except by the estuary of the Wear, and the harbour formed by the promontory on which the town of Hartlepool stands. Near the Tees and some of the other rivers, the soil is a loam or a rich clay. In the lower parts of the country, and further from the rivers, the land is often marshy, with patches of gravel or sand interspersed. On the sides of the hills and on the tops of the gentle elevations a dry loam frequently prevails. Towards the west, both the sides and the tops of the mountains are moorish wastes. Durham is but thinly sprinkled with woodlands. Many plantations, however, have been made of late years, and the banks of rivers in the lower and eastern part of the County often present trees of large growth. In the western parts of the County the climate is cold and sharp; on the coast it is less so, while in many of the vales and districts of the interior it is still more mild and salubrious. Considerable improvements have of late years been made in agriculture. The farms in the lower parts of the County are seldom large, few of them exceeding 200 acres. On the stronger soils the common rotation of crops is, after fallow, wheat and oats, with beans or peas. On some of the lighter soils, turnips, barley and clover are the most usual produce. The chief manures are lime and the produce of the farmyard, very little use being made either of sea-weed or any other substance. In the lower parts, except where marshy grounds occur, the greater part of each farm is generally appropriated to tillage; but in the upland districts nearly the whole is applied to pasturage. Durham is not noted for any peculiarity of vegetable produce; but by care in breeding their cattle the farmers have brought them to great perfection, and they are often sold at very high prices. They are held in great repute for their weight, their produce of milk, and their quietness of feeding; and when crossed with the Devon the breed combine, perhaps, the most perfect assemblage of qualities to be met with in Great Britain. The sheep of this County, particularly the Tees-water breed, are the largest in the island. The legs are longer and finer boned than the Lincolnshire; their bodies are also broader and firmer, and the mutton finer grained; but the wool is shorter and thinner than that of the large breed on the south of the Humber. These sheep, when full-grown and fat, often weigh from 50 lbs to 60 lbs per quarter. There is also another distinct breed in the same County, called the Wear Dale, from the district in which they are chiefly kept. They are small, but the mutton is fine flavoured.

Soil. Climate. Culture and vegetable improvements. Cattle.

Minerals. Coal.

The western and northern parts of the County are prolific in mineral treasures. Rich veins of lead and iron occur along the northern side till they give place to a vast field of coal, which occupies much of the space between the lower courses of the Tyne and the Wear. This is considered to be one of the largest beds in Europe. The consumption of coal in England, which has within a few years been so immensely increased by the extension of our manufactures, and other means, induced Dr. Thomson, the editor of the *Annals of Philosophy*, to make particular inquiries on the subject, and the following are the results of his investigations. He states the length of the Newcastle coal formation, from north to south, at 23 miles, and its medium breadth at eight miles; which gives a superficial extent of more than 180 square miles, or 557,568,000 square yards. The thickness of all the seams, at present considered worth working, is about ten yards. The whole quantity of coal in this formation, therefore, amounts to 5,575,680,000 cubic yards. More than two millions of chaldrons are exported from this district. This annual export, including the waste, he computes at 37 millions of cubic yards; and by dividing the whole quantity in the formation by this number, the quotient shows that these mines may be worked at the same rate for 1500 years before they will be exhausted. By making the necessary reductions for what has already been worked, and other circumstances affecting the consumption, amounting to one-third of the whole, he

concludes that this formation will supply coal, at the same rate of expenditure, for 1000 years to come." The number of persons dependent upon this trade for subsistence is very great, and has been estimated at nearly 30,000. Five strata or seams are now worked, extending from twenty to one hundred fathoms below the surface. This fossil not only exists at greater depths than those now worked, but also in other parts of the County where pits have not yet been opened.

Lead and iron

Lead mines are worked both in Tees Dale and Wear Dale; but those of the latter district are the most productive. The ore usually contains from eight to twelve ounces of silver per ton; when the proportion is less than the former quantity it is not worth separating. Iron abounds near the borders of Northumberland; and the foundries and forges at Smallwell and Winlaton are among the largest works in the kingdom. The one manufactures anchors, mooring chains, and other ponderous articles required for shipping, and the other all kinds of edged tools for artificers.

Marble, stone, and slate.

Stone of various kinds abounds in this County; among others, the noted kind of which the Newcastle grindstones are made is procured from Gateshead Fell, on the south side of the Tyne. Fire-stones, for building ovens, hearths, &c. are found in various parts, and exported in great quantities. Near Walsingham a beautiful black-spotted lime-stone is quarried, and made into chimney-pieces, hearths, and other ornamental articles. Slate likewise abounds, and is wrought in various parts of the County. Extensive works were some time since established near South Shields for extracting salt from sea-water; but the discovery of a singular

Salt.

salt spring, near Birtley, a few miles north of Chester-le-Street, has caused these to be partially discontinued. The water contains four times as much salt as sea-water, and rises at the depth of 70 fathoms in an engine-pit, constructed for the purpose of drawing off the water from some adjoining coal mines. This spring yields about 20,000 gallons of water daily, and an extensive manufacture of excellent salt has, in consequence, been established near it. There is also

Mineral waters.

another salt spring at Butterby, near Durham, which issues from a rock in the river Wear, and is only visible at low water; but this contains more of the sulphate of magnesia than the spring at Birtley. On the south side of the town of Hartlepool there is a chalybeate spring, covered every tide with the sea. The water is slightly impregnated with sulphur, and, when evaporated, leaves a sediment mixed with salt of tartar.

Collieries, iron and brass foundries, glass houses, salt and copperas works largely employ the manufacturing population. Flax mills are found at Darlington, which is celebrated for linens.

Division and population.

Durham comprises 75 parishes, with one City and nine market Towns, and sends four Members to Parliament, two for the County and two for the City.

City of Durham.

The City of Durham is situated on a rocky eminence, almost surrounded by the river Wear, nearly in the centre of the County. Hence its name *Dun*, hill, and *holme*, river, corrupted into Duresme and Durham, and Latinized *Dunelmus*. St. Cuthbert, whose Episcopal See was originally fixed at Lindisfarne, died in 687, and was buried in his own church. Two centuries afterwards, during the Danish invasions, his relics were removed, in order that they might be deposited in some more safe receptacle. After several miraculous inter-positions, and numerous resting places, as the legend runs, Dunholme, "a place strong by nature, but not rendered easily habitable," was chosen as the Saint's permanent abode. The origin of the Town, therefore, is assigned to the commencement of the XIth century. In the reign of the Conqueror, St. Cuthbert once again fled from the devastation which Earl Robert Cumin was spreading over the County; but after four months' residence at Lindisfarne his bones were again transported back again to their richer shrine. The present Cathedral was founded in 1093, by Bishop William de Carilepho; his successor Ralph Flambard nearly covered in the roof. The great centre tower was completed about 1258, and few additions appear to have been made since the close of the XIIth century. It stands on a rock in the highest part of the City, and presents rich mingled specimens of the Norman and early English style. In the Galilee Chapel is a stone covering the remains of the Venerable Bede. Behind the altar screen stands the *Feretory*, in which once lay the incorruptible body of St. Cuthbert; in "a chest well fortified with nayles and leather," (Hegge's *Legend of St. Cuthbert*, 1663.) This shrine projects into the *Chapel of nine Altars*, with which the Cathedral terminates eastward. Its whole length is 411 feet. The length of the nave 260, width 74, height 69½: length of the choir 120; length of the *Chapel of nine Altars* 130, width 51, height of the great tower 214, of the west tower 138. The Chapter consists of a Dean and 12 Prebendaries. By the influence of the Duke of Northumberland an Act of Parliament was obtained, 7 Edward VI., for the division of the Bishopric of Durham into two separate Sees, one of which was to be established at Newcastle. The death of the King prevented the execution of this Act, which was repealed on the accession of Mary. (Burnet, *Hist. of Ref.* part ii. book i. pp. 396, 444, 503, ed. Oxford, 1816.)

On the north of the Cathedral rises the Castle, the town residence of the Bishop. The walls of the Norman keep still remain. The habitable parts of the building are of various and comparatively modern dates; the north gateway is used as a gaol. From the *Place* or *Palace Green*, on which the castle stands, an avenue leads to the *Banks*, public walks which skirt the river. The Wear is crossed by three bridges; one, built in the XIIth century, consists of only two elliptical arches, a second was erected by Bishop Fox, and a third within the last half century. The town contains six Churches besides the Cathedral: St. Nicholas, St. Mary-le-bow, St. Oswald, St. Giles, St. Margaret, and Little St. Mary. The streets, or *Baileys*, as they are locally called, are most of them dark, narrow, and, in many places, dangerously steep. During the Protectorate an attempt was made to establish an University in Durham; the Academicians were to occupy the houses of the Chapter, which had been abolished. Cromwell appears to have supported the scheme very strenuously, and Letters Patent were issued for its foundation in May, 1657. The Charter is still extant in the Chapter library. On the Restoration this third University was speedily dissolved. Durham is distant from London 259 miles north, from Newcastle 16 south. Population in 1821, 9822.

About a mile west from the City was fought the battle of Red Hills or Neville's Cross, so called from a Cross erected to commemorate the event by Ralph Lord Neville, of which some steps and the base are still remaining. David, King of Scots, was entirely

defeated and taken prisoner in this engagement by Sir John Copeland.

Stockton is a Town of considerable antiquity, on the northern bank of the river Tees. The principal street is about half a mile in length, and nearly sixty yards broad throughout, with the market-place and town-hall in its centre. The river is crossed by a handsome modern bridge. The chief manufactures are sail-cloths, ropes and coarse linens. Ship-building has much increased of late years, and the commerce with the north of Europe is extensive. Distant 241 miles north from London. Population in 1821, 5006.

Hartlepool is situated on a promontory nearly encompassed by the sea, which on the south forms a capacious bay. The Town is built on the western side of a hill, and latterly has been much frequented as a bathing place. Distant 258 miles north by west from London, 12 north-east from Stockton. Population in 1821, 1249.

Houghton-le-Spring, an extensive village, 6½ miles north-east from Durham, is chiefly remarkable as having been the residence and living of the excellent Bernard Gilpin. Population in 1821, 2905.

Sunderland adjoins Bishops' Wearmouth, which, together with its iron bridge, we have separately described; it is situated on the southern bank of the Wear, the harbour being formed by two piers, one from each bank. The tide here flows 16 feet, and admits vessels of 400 tons burden. The increase of trade has latterly been most rapid, and the coal trade alone employs nearly 600 craft. Distant 13 miles north-east from Durham, 267 north from London. Population in 1821, 14,725. *Monk Wearmouth*, which is on the opposite bank of the Tees, contains 1278 inhabitants.

South Shields occupies the southern bank of the Tyne at its mouth. The latter only, therefore, is in the County of Durham. The Town is dirty and indifferently built, but has a very extensive trade. The salt-works, which once were in great repute, are now decaying. Distant 8 miles east from Newcastle, 232½ north-west from London. Population in 1821, 8883.

Gateshead may be considered a suburb to Newcastle, to which it is united by a stone bridge. The Town consists chiefly of two long streets, one of which descends precipitously to the bridge. The Church is an ancient and handsome building. Distant 13 miles north-east from Durham, 272 from London. Population in 1821, 11,767.

Chester-le-Street, in a valley on the west of the Wear, called by the Saxons *Cuneagester*, was in their time the seat of the Bishops of this Diocese, and continued so for more than a century. The spire of the present Church is 156 feet high. Distant 6 miles north from Durham, 264 from London. Population in 1821, 1892. About a mile to the east of this village stands *Lumley Castle*, a stately seat of the Earl of Scarborough.

Lanchester, 6 miles north-west from Durham, a small village, with 659 inhabitants, is contiguous to the Roman station *Glannibante*, the remains of which occupy a fine eminence about half a mile south-west from the village. It is one of the most perfect in England. The Watling Street skirts it on the west, and numerous antiquities have been discovered on its site.

Bernard Castle on the Tees is a large Town, 246½ miles north from London. Population in 1821, 3581. The Castle, from which it takes its name, was founded by Bernard Baliol, great grandfather to John, King of Scotland, in the reign of William Rufus. Its remains cover six acres and three quarters. It is the property of the Earl of Darlington, whose magnificent residence, *Raby Castle*, stands about a mile north of the village of *Staindrop*.

Hegge, *Legend of St. Cuthbert, with the Antiquities of the Church of Durham*, 12mo, 1663; Davies, *Ancient Rites and Monuments of the Monastical and Cathedral Church of Durham*, 12mo, 1672, reprinted under other titles 1733, and later; Dugdale, *Hist. Account, &c.*, 1716; Willis, *Survey, &c.*, 1749; Sanderson, *Antiquities of the Abbey, &c., with a particular description of the County of Durham*, 1767; Wallis, *Natural Hist. and Antiq. of Northumberland, and of so much of the County of Durham as lies between the Rivers Tyne and Tweed*, 2 vols., 1769; Allan, *Address and Quæries to the Public relative to compiling a Civil and Ecclesiastical Hist. of the ancient and modern state of the County Palatine of Durham*, 1774; Hutchinson, *Hist. and Antiq. &c.*, 3 vols. 4to, 1785-94; *Plans, &c. of the Architecture, &c. of the Cathedral of Durham, from Drawings, by* J. Carter, published by the Society of Antiquaries, folio, 1801; Bailey, *General View of the Agriculture, &c.*, 1811; Holmes, *Treatise on the Coal Mines, &c.*, 1815; Surtees, *Hist. and Ant., &c.*, vol. i. folio, 1816.

DURIO, in *Botany*, a genus of the class *Polyandria*, order *Monogynia*, natural order *Capparides*. Generic character: calyx five-cleft, pitcher-shaped, inferior; corolla of five petals; bundles of stamens five to seven; fruit five-celled.

One species, *D. tibethinus*, native of the East Indies, a lofty tree.

DURST, Du'rstingly. } Preterite of *Dare*, q. v.

Dirstelie. Boldly, or as we might say, *durstingly*, of one daring to doe a thing of hazard or difficulty.

Verstegan. Restitution of Decayed Intelligence, ch. vii. p. 217.

DUSK, *v.*
Dusk, *n.*
Du'sken,
Du'sking,
Du'skish,
Du'skishly,
Du'skishness,
Du'sky,
Du'skiness,
Du'sky-mantled } Dutch, *duister*; Ger. *duster*; Swe. *dyster*; A. S. *thyster*, *obscurus*.

In Dutch, *duysteren* is *caligare*, to darken; and this Lye thinks is from A. S. *thystrian*, *tenebrescere*, to grow or become dark.

To be or become dark or dim; to darken, to obscure, to be or cause to be gloomy, dull or dingy.

DUSK.

The penoones and the pomels, and poyntes of sheldes
With drawen his deuocion, and *dusken* his berte.
Piers Ploukman. Crede, D. 3.

The which clothes a darkeneese of a foreleten and despised eld had *dusked* and darked, as it is wont to darke by smoked images.
Chaucer. The firste Booke of Boecius, fol. 211.

Time had somewhat sullied the colour of it with such kind of *duskiness*, [in Translation, 1609, by J. T., *Duskishness*,] as we may observe in pictures that have hung in a smoky room.
Translation of Boecius, Oxford, 1674, p. 3.

Dusked his eyen too, and failled his breth.
Chaucer. The Knightes Tale, v. 2808.

The faithfulnes of a wife is not stained with deceipt, nor *dusked* with any dissembling, nor yet parted with any charge of the world, but discouered at last by death only, no not by death neither.
Wilson. The Arte of Rhetorique, fol. 55.

And yet neuertheles the sayd epigrame was not vtterly defaced, but onely *duskened* or so rased, that it myght be redde, thoughe that with some difficulty.
Nicoll. Thucydides, fol. 163.

Wherof is ingendred, *duskynge* of the eyes, head aches, hotte and thyn reumes, after euery littel surfete, and many other inconueniences. *Sir Thomas Elyot. The Castel of Helth*, book iii.

Which ascendynge vp into the head, and touchynge the ryme, wherin the brayne is wrapped, causeth head-ache, trembling of the members, *duskyshnes* of the sight, and many other sycknesses.
Id. Ib.

A showre aboue his head there stoode, all *dusky* blacke with blew,
Both night and storme it brought, and straight the waters darke their hew. *Phaer. Æneidos*, book v.

Fyrste, of sacietie or fulnesse be ingēdrid paynfull diseases and sicknesses, as squynces, distillatiōs, called reumes or poses, hemorroydes, great bledynges, crampes, *duskenesse* of sight, the tisike, and the stiche, with many other that come nat now to my remembrance.
Sir Thomas Elyot. The Governour, part iii. ch. xxi.

Meanwhile the south wind rose, and, with black wings
Wide hovering, all the clouds together drove
From under heav'n; the hills to thir supply
Vapor, and exhalation *dusk* and moist,
Sent up amain.
Milton. Paradise Lost, book xi. l. 741.

So spake our Morning Star then in his rise,
And looking round on every side beheld
A pathless desert, *dusk* with horrid shades.
Id. Paradise Regained, book i. l. 296.

But straight the sun that gives me light,
With many *duskish* vapours cled,
Doth seeme to boast with me some fearful storme.
Stirling. Aurora, song 6.

The swiftest in consuming was that with saw-dust; which first burned faire till some part of the candle was consumed, and the dust gathered aboute the snaste; but then it made the snaste big and long, and to burn *duskishly*, and the candle wasted in half the time of the wax pure.
Bacon. Natural History, Cent. iv. sec. 369.

So Cyned's *dusky* cheeke, and fiery eye,
And hairlesse brow, tells where he last did lye.
Hall. Satire 5. book iv.

But see, the smoke mounting in village nigh,
With folded wreaths steals through the quiet air;
And mix'd with *dusky* shades, in eastern sky,
Begins the night, and warns us home repair.
P. Fletcher. The Purple Island, can. 5.

For who can it unfold, and reade aright
The divers colours and the tinctures fair,
Which in this various vesture changes write
Of light, of *duskiness*, of thick, of rare
Consistences: ever new changes marre
Former impressions.
More. On the Soul, part i. book i. st. 22.

Prone to the lowest vale th' aerial tribes
Descend: the tempest-loving raven scarce
Dares wing the dubious *dusk*.
Thomson. Summer.

It [a spot in the sun] was a very dark spot almost of a quadrangular form, and was inclosed round with a kind of a *duskish* cloud.
Boyle. Works, vol. iii. p. 511. *An Observation of a Spot in the Sun.*

So may I reach, conceal'd, the cooling flood,
From my tir'd body wash the dirt and blood,
As soon as night her *dusky* veil extends,
Return in safety to my Trojan friends.
Pope. Homer. Iliad, book xxii.

——————— Where creeping waters ooze,
Where marshes stagnate, and where rivers wind,
Cluster the rolling fogs, and swim along
The *dusky-mantled* lawn.
Thomson. Autumn.

The sergeant soon after went to him, and ordered him to follow him to the deck; he obeyed him without reply; but it being in the *dusk* of the evening he slipped from the sergeant and went forward.
Cook. Voyage, vol. i. book i. ch. vi.

We all saw an atmosphere or *dusky* cloud round the body of the planet, [Venus,] which very much disturbed the times of contact, especially of the internal ones; and we differed from each other in our accounts of the times of the contacts much more than might have been expected. *Id. Ib.* vol. i. book i. ch. xiii.

DUSSONS, i. e. dozens.

——————— If I priz'd life so much
As to deny my act, but that I would not,
Should I try death by *dussons*.
Beaumont and Fletcher. The two Noble Kinsmen, act iii. sc. 2.

DUST, *v.*
DUST, *n.*
DU'STY,
DU'STINESS,
DU'STER,
DUST-BEGOTTEN,
DUST-HEAP,
DUST-MAN,
DUST-POINT,
DUST-TEMPERED.

D. *dust*; A. S. *dyste* or *dust*, *pulvis*, powder. Somner. Skinner thinks it may be from the Ger. *durren*, to dry, to parch, (as if *durst*.) In the Goth. *thaursjan* is *arescere*, *siccari*, whence also *thirst*. But the A. S. *thystrian*; Dutch, *duysteren*, to obscure, to darken, seems to present a more probable etymology: Clouds of *dust*; the *dust* flies in clouds; are common terms of expression. As now applied *dust* is

Any thing reduced to a dry powder, any thing pulverised. And more generally—to the earth; and metaphorically,—to a low, humble or contemptible state or condition. To *dust* is

Either to sprinkle, to cover with *dust*; or,—to wipe, to clear away the *dust*.

And þe kyng Vortiger was to *doust* y barn'd þer inne.
R. Gloucester, p. 137.

And when þey commyn to hur, she satt vppe, and with her honde sche wypid of her face þe *doste* þat was þer on, & spake to hem as holle and sownde as sche was by fore.
R. Brunne. Preface, p. 198.

And who evir resseyveth not you, ne heerith youre wordis, go ye fro that hous or citee, and sprenge off the *dust* of youre feet.
Wiclif. Matthew, ch. x.

In fortune is full trust,
Though he lie in straw or *dust*,
In hope is all his sustaining.
Chaucer. The Romaunt of the Rose, fol. 129.

And as David and his men went by the way, Shimei went along on the hils side over against him, and cursed as he went, and threw stones at him, and cast *dust*. [Heb. *dusted* him with *dust*.]
Bible. 2 Samuel, ch. xvi. v. 13.

Men into stones therewith he could transmew,
And stones to *dust*, and *dust* to nought at all.
Spenser. Faerie Queene, book i. can. 7.

Who, soone as she beheld the sudden stound,
Lightly vpstarted from the *dusty* ground.
Id. Ib. book iii. can. 7.

Of all thy vaunting promise to the seed
Of *dust-begotten* man, my head is here
Unbroken still.
Beaumont. Psyche, can. 1. st. 21.

Shall all in rage the curse-beat page outrive,
And in each *dust-heap* bury me alive.
Hall. Satire 1. book iv.

Ros. Now, miller, miller, *dustipoul*,
I'll clapper-claw your jobbernoul.
Anonymous. Grim the Collier of Croydon, act iv. sc. 1.

Then whistle in my fists my fellow swains to call,
Down go our books and scrips, and we to nine holes fall,
At *dust-point*, or at quoits, else are we at it hard,
All false and cheating games, we shepherds are debarr'd.
Drayton. The Muses' Elysium. Nymphal 6.

Clo. Then let him be more manly, for he looks
Like a great school-boy that had been blown up
Last night at *dust-point*.
Beaumont and Fletcher. The Captain, act iii. sc. 1.

What a pitiful plight is poor *dust-temper'd* man in, when he can neither be truly happy without a friend; nor yet know him to be a true friend without his being unhappy.
Feltham. Resolve 11.

The most part of the people abode and dwelt in the country, and such were termed Compodes, which is as much as to say, as *dusty-feet*, for that when they came down to the city (as a man may conjecture) they were known by their *dusty-feet*.
Holland. Plutarch, fol. 727.

For that purpose they would get upon the walls and say; Sylla, is a sycamoor or mulbery bestrewed all over with *dusty-meal*.
Id. Ib. fol. 116.

Although the terraqueous globe be of an orbicular figure, yet it is not strictly so. 1. On account of its hills and vallies But these are [so] inconsiderable to the earth's semidiameter, that they are but as *dust* upon a common globe.
Derham. Physico-Theology, book ii. ch. i. (note 1.)

Whom nor the prancing steed, nor pond'rous shield,
Nor the hack'd helmet nor the *dusty* field,
But the soft joys of luxury and ease,
The purple vests and flow'ry garlands please.
Addison. Ovid. Metamorphoses, book iii.

Mr. Welstead declared he could depose, that Mrs. Hewet was in town when that *dust-gown* was made and delivered, and that she then pretended she was about going into the country.
State Trials. Charles II. Anno 1684. *Trial of Bradden and Spick.*

For there are infinitely more assignable real parts on the surface of a particle of light, than there are particles of *dust*, water and stone, on the surface of the terrestrial globe.
Edwards (Jon.) On the Freedom of the Will, part iv. sec. 8.

We were taught to play the good housewife in the kitchen and the pastry, and were well instructed in the conduct of the broom and the *duster*.
Watts. On the Education of Children and Youth, sec. 11.

The violet, that, those banks beneath,
Hides from thy scorn its modest head,
Shall fill the air with fragrant breath,
When thou art in thy *dusty* bed.
Langhorne. The Tulip and the Myrtle, Fable 8.

Avaunt the *dust-directed* crawling thought,
That puissance, immeasurably vast,
And bounty inconceiveable, could rest
Content, exhausted with one week of action.
Smart. On the Eternity of the Supreme Being.

DUTY, see Due.

DUVALIA, in *Botany*, a genus of the class *Pentandria*, order *Digynia*, natural order *Asclepiadeæ*. Generic character: segments of the corolla (which is five-rayed) bent back; strap-shaped appendage to the nectary wanting; stamens minute, shaped like a bird's head; style table-formed, depressed, five-angled.

This genus is divided from *Stapelia*, from which it differs in wanting the strap-shaped appendage to the nectary; there are about eight species known, natives of the South of Africa; the flowers are small, but very interesting, on account of the curious forms of the parts of fructification. Haworth, *Synopsis Plant. Succ.*

DWARF, v. **Dwarf**, n. **Dwarf**, *adj.* **Dwa'rfish**, **Dwa'rfishness.** A. S. *dweorg*, *dweorh*; Dutch and Sw. *dwerg*; Ger. *zwerg*; which Wachter thinks may be the Ger. *zwerch*, *pravus*, *perversus*; (differently written and applied) in A. S. *thweor*, *thwar*; English *thwart*; and thus all from the A. S. *thweor-ian*, to *thwart*, to wrest, to twist. Perhaps originally applied to certain imaginary beings of

Thwart, cross, crooked, mischievous dispositions; and then (from the stature ascribed to them) to

Any thing stunted (or perhaps deformed) in its growth, any thing small or diminutive in size or stature; below the usual size or stature of its kind.

To *dwarf*; to stint the growth.

Within the court yard were the Turks *dwarfes* and dumbe men, being most of them youths.
Hakluyt. Voyage, &c. M. Rich. Wrag, vol. ii. part i. fol. 306.

Dwarfing requireth a slow putting forth, and less vigour of mounting.
Bacon. Natural History, Cent. vi sec. 336.

By art likewise we make them greater or taller than their kind is; and contrariwise *dwarf* them and stay their growth.
Id. Ib. part ii. fol. 28. *The New Atalantis.*

Behind her farre away a *dwarf* did lag,
That lazie seem'd in being ever last,
Or wearied with bearing of her bag
Of needments at his back.
Spenser. Faerie Queene, book i. can. 1.

Their stature neither *dwarf* nor giantish,
But in a comely well-disposed proportion.
Randolph. The Muses' Looking-glass, act v. sc. 1.

Of which some *dwarfish* weeds there be,
Some of a larger stature.
Drayton. The Muses' Elysium. Nymphal 6.

This [Norfolk dumplings] cannot be verified of any *dwarfish* or diminutive stature of people in this county, being as tall of their bodies, and as tall of their arms too, I assure you, as any in England.
Fuller. Worthies. Norfolk.

And thus, while every age is but another shew of the former; 'tis no wonder that science hath not outgrown the *dwarfishness* of its pristine stature, and that the intellectual world is such a microcosm.
Glanville. The Vanity of Dogmatizing, ch. xv.

As for the field rats or mice, and the *dwarf* herons, they seek to prey one upon the other's little ones. *Holland. Plinie*, fol. 308.

The Lacedæmonians condemned their king Archidamus in a great fine of money, for that he could find in his heart to espouse a wife of so little stature, alleadging therewith a good reason: because say they, his meaning is to get, not a breed of kings, but *dwarf-kings*, or divers kings, to reigne over us. *Id. Plutarch*, fol. 2.

Of this kind is the *dwarf-pine*; which is proper for the jaundice.
Bacon. Natural History, Cent. vii. sec. 691.

But if you set them off slips, (as of some trees you may, by name the mulberry) some of the slips will take; and those that take (as it is reported) will be *dwarf-trees*. *Id. Ib. Cent.* iv. sec. 533.

Where virtue like a *dwarf* in giant's arms,
Cumber'd with words, and manacl'd in terms,
Serves to amuse the philosophic fool,
By method dry, and regularly dull.
Pitt. To the unknown Author of the Battle of the Sexes.

Is he of *dwarfish* and abortive size;
"Sweet little moppet!" the fond father cries.
Francis. Horace. Satires, book i.

The prowess of Achilles or Æneas won'd appear ridiculous in our *dwarf-heroes* of the theatre.
Dryden. Dedication to Virgil's Æneis.

Noble sir, I am not unmindful of your desires to see what rarities the country might yield; and have taken course, that now be presented to you, first a sort of berries, that grow closely conglomerated into the stalk of a shrub, in its leaf, smell and taste, like the broadest leaved myrtle, or to a *dwarf-bay*.
Boyle. Works, vol. vi. p. 653. *Letter from Mr. Robert Hoare to Mr. Boyle.*

On a sudden, in the midst of this elegant regularity, you are surprised with an imitation of the negligent beauties of rural nature; in the centre of which lies a spot surrounded with a kind of *dwarf* plane-trees. *Melmoth. Pliny to Apollinaris, Letter* 6. book v.

On reading one of those two productions, I sat down to answer it: but I soon found that I was beating myself with cudgelling a *dwarf*, and, disdaining such a miserable occupation, I threw my weapons into the fire, and left him to sleep in peace.
Anecdotes of the Life of Bishop Watson, vol. ii. p. 265.

Plant behind plant, aspiring, in the van,
The *dwarfish*, in the rear, retir'd, but still
Sublime above the rest, the statelier stand.
Cowper. The Task, book iii.

A single rose bush, or a *dwarf-pear*, with all their leaves, flowers, and fruit about them, have more beauty and spirit, in themselves, and yield more food and pleasure to mankind, than the innumerable branches, boughs, and twigs of a long hedge of thorns.
Watts. The Improvement of the Mind, part ii. ch. vi.

About this time we began to brew a strong decoction of a species of *dwarf-pine*, that grows here in great abundance, thinking that it might hereafter be useful in making beer.
Cook. Voyage, vol. vii. book vi. ch. v.

DWELL, v. **Dwe'ller, Dwe'lling, Dwe'lling-house, Dwe'lling-place.** Somner thinks from *dwelian, errare*, to err, wander or go astray. Ger. *dwal-en*. Applied to the wandering mode of life of the ancient northern nations. But this is a mere consequential usage of the A. S. *dwel-ian* or *dwol-ian*; Ger. *dwalen* or *dol-en, hebere, hebelare, stupere*, to be dull, to be a dolt, to be stupid; and therefore *errare*, to err or go astray. Thre refers the Swe. *dwæljas, morari, dwala, cunctari*, to *dwala*, stupor; and this to the A. S. *dwelian, stupere*; and, therefore, *hærere*, to remain fixed, &c. in stupor, in stupid astonishment; and then, simply, as the Ger. *dwal-en*; English *dwell*.

To remain, to abide, to continue to reside; to inhabit; to have or keep a resting or abiding place.

Y *dwelled* yn the pryorye,
Fyftene gere yn cumpanye.
R. Gloucester. Preface, p. lx.

Siben he went to Rome, as men of holy wille,
His sonne & he alle þat gere with þe pape *duellede* stille.
R. Brunne, p. 20.

Þe toþer gere next, after his *duellyng*,
He went home bi France, & spak with þe kyng.
Id. Ib.

For ge þat ben unbende to hyse. hope ge none oþer,
Bote to *dwelle* þer Dives.
Piers Ploukman. Vision, p. 334.

——— My *dwelling* ys some tyme
Whit lered and wit lewede. *Id. Ib.* p. 93.

In the hous of my fadir ben manye *dwellengis*, if ony thing lesse, I hadde seid to you. *Wiclif. John*, ch. xiv.

For certes at my deuise
There is no place in Paradise
So good in for to *dwell* or be
As in that gardin thought me.
Chaucer. The Romaunt of the Rose, fol. 189.

Ne no wight maie, by my clothing,
Wete with what folke is my *dwelling*.
Id. Ib. fol. 145.

Mirth is changed into teene, when swinke is there continually, that rest was woont to soiourne and haue *dwelling-place*.
Chaucer. The Testament of Loue, fol. 286.

That homicide in no degree
(Whiche werreth ayene charitee.)
Among the men shulde not *dwelle*.
Gower. Conf. Am. book iii. fol. 62.

The leparde, and the tygre also,
With hert, and hynd, buck and do,
Had his *dwellynge*, as tho befille
Of Peleon vpon the hille.
Id. Ib. book iv. fol. 74.

I speake within myself: I shall neuer visit the Lorde God in this lyfe, I shall neuer se man among the *dwellers* of the worlde.
Bible, Anno 1551. *Esaye*, ch. xxxviii.

There shal no euell happen vnto the, neyther shall anye plage come nye thy *dwellynge*. *Id. Ib. Psalm* 91.

Wherefore the kynge intended to make *dwelling-houses* there.
Hall. Henry VIII. The twenty-third Yere.

Then Isaac his father answered & sayde vnto hym: beholde, thy *dwelling-place* shal haue of ye fatnes of the erth, & of the dewes of heauē frō aboue. *Bible, Anno* 1551. *Genesis*, ch. xxvii.

Oft with their *dwellers*, countries chang'd their name.
Stirling. Doomesday. The fourth Houre.

He made the Arabians change their manner of living, who are otherwise called Scenites, as much to say, as tent *dwellers*, because they are vagrant people that *dwell* in no other houses but tents, which they ever use to carry with them.
Sir Thomas North. Plutarch. Lucullus, fol. 433.

As day now op'ning fills the hemisphear,
And all at once; so quickly ev'ry street
Does by an instant op'ning full appear,
When from their *dwellings* busy *dwellers* meet.
Davenant. Gondibert, book ii. can. 1.

Besides, least consideration was due to this house: for not many years before the demolishing of it, it was built at the west end of St. Paul's for a lottery, (it was said to be the house of one Wheatly) and after the lottery ended, finished up into a *dwelling-house* to the great annoyance of that church.
State Trials. Charles I. Anno 1640. *The Trial of Archbishop Laud.*

——— But life's a name
That nothing here can truly claim:
This wretched inn, where we scarce stay to bait,
We call our *dwelling-place*.
Cowley. Life. The thirty-fourth chapter of Isaiah.

And as many of the inhabitants of heaven, so, by their instigation, all the *dwellers* upon earth have rebelled against the monarch of the world, whereby they are become obnoxious to the severest penalties that his justice can inflict upon them.
Bishop Beveridge. Sermon 141.

To the same John Parker came also Lambert House, formerly belonging to Thomas Duke of Norfolk, in which capital mess or *dwelling-house* he and his ancestors were accustomed to lie.
Strype. Life of Archbishop Parker, Anno 1575.

So might these walls, with your fair presence blest,
Become your *dwelling-place* of everlasting rest;
Not for a night, or quick revolving year,
Welcome an owner, not a sojourner.
Dryden. The Hind and the Panther.

The Psalmist then proceeds to the consummation of the church's happiness and the Messiah's glory here on earth, in the marriage of the great king with the wife of his love. And upon this subject the inspired poet *dwells* through the whole sequel of the psalm; which makes, indeed, the greater part of the entire composition.
Bishop Horsley. Sermon 8. vol. i.

They are, however, upon the whole miserable *dwellings*, and constructed with little care or ingenuity.
Cook. Voyage, vol. vi. book iv. ch. iii.

DWINE, Dwi'ndle. A. S. *dwin-an, labescere, evanescere*; to consume, to waste, to vanish, to *dwindle*. Somner.

DWINE. — DYE.

Dutch *dwiinen, attenuare*, to be or cause to be *thin*, and thus to decay, to perish, to shrink. See Kilian. Sw. *twin-a*.

All woxen was her body vawelde
And drie and *dwined* al for elde.
Chaucer. The Romaunt of the Rose, fol. 118.

And yet he can not alowe
His owne skille, but of hede
Thus *dwineth* he, til he be dede,
In hyndrynge of his owne estate.
Gower. Conf. Am. book iv. fol. 82.

FAC. Did you not heare the coyle
About the doore?
SER. Yes, and I *dwindled* with it.
Ben Jonson. The Alchemist, act v. sc. 4.

His etymology was peculiar to himself, who would have it termed mildew, because it grindeth the grain beforehand, making it to *dwindle* away almost to nothing.
Fuller. Worthies. Middlesex.

As some trees, some plants, some grains *dwindle* and die in a disagreeable soil, but thrive and flourish in others; so the all-wise Creator hath amply provided for every kind a proper bed.
Derham. Physico-Theology, book iii. ch. i.

I grieve that our senate is *dwindled* into a school of rhetoric, where men rise to display their abilities rather than to deliberate, and wish to be admired without hoping to convince.
Sir William Jones. Works, vol. i. p. 255. *Mr. Jones to Lord Althorp.*

DYAD, i. e. *Duad*. See DUAL.

A point answers to a monad, and a line to a *dyad*, and a superficies to a triad. *Cudworth. Intellectual System*, fol. 376.

DYE, DYER, DY'ING, DYE-HOUSE, DYE-FAT, DYE-WOOD, DY'ING-WOOD. — Also written *Die*, q. v. A. S. *deag-an*, to *dy* or colour. Somner. To tinge, to stain, to steep or dip in any thing that tinges or stains; to colour; to give a hue, tinge or colouring to.

Item twelue pence vpon euery cloth *dyed* without graine
Hakluyt. Voyage, &c. The great Charter of Edward II. vol. i. fol. 137.

The madre and woad, that *dyers* take on hand
To *dyen* with.
Id. Ib. The Politie of Keeping the Sea, vol. i. fol. 196.

He the young practice of new life did see,
Whilst to conceal its toilsome poverty
It for a living wrought, both hard and privately.
Before the liver understood
The noble scarlet *dye* of blood.
Cowley. Ode upon Dr. Harvey.

For, our souls, they are as free as emperors, all of one piece; there goes but a pair of sheers between an emperor and the son of a bag-piper; only the *dying*, dressing, pressing, glossing, makes the difference. *Marston. The Malcontent*, act iv. sc. 5.

But to confine him to the brew-houses,
The glasse-house, *dye-fats*, and their furnaces.
Ben Jonson. Underwoods.

Sir William Cockain had got a vast deal of *dying-stuff* into his own possession, and did drive on his own interest, under the pretence of the public good. *Fuller. Worthies. Wiltshire.*

He hath invaded and taken lately from the Portugal part of Brazil, a rich country for sugars, cottons, balsams, *dying-wood*, and divers commodities besides.
Howell. Letter 3. book i. sec. 4.

If thy false heart be fond of tawdry *dyes*,
Go, wed the painted arch in summer skies.
Gay. The Espousal.

We also learned in the *dye-houses*, that cloth being *dyed* blue with woad is afterwards by the yellow decoction of woad-wax or woad-wax *dyed* into a green colour.
Boyle. Works, vol. i. p. 740. *The Experimental History of Colours*, part iii.

Besides which, here are *dye-woods*, as fustick, &c. with woods for other uses, as speckled wood, Brazil, &c.
Dampier. Voyages, Anno 1699.

There is one sort of *dying-wood* in this country much like the Campeachy log-wood, though whether the same or wood of greater value, I know not. *Id. Ib. Anno* 1688.

Whate'er we spy thro', colour'd light or air,
A stain congenial on their surface bear,
While neighb'ring forms by joint reflection give
And mutual take the *dyes* that they receive.
Sir Joshua Reynolds. The Art of Painting, l. 454.

Even white cloths are subject to a duty upon exportation, and our *dyers* have so far obtained a monopoly against our clothiers.
Smith. Wealth of Nations, book iv. ch. viii.

DYE, DY'ING, DY'INGLY, DY'ING-DAY. — See DIE, and DEAD. To fail or decay, or dissolve, to lose, or cease from motion or sensation,—from any natural quality or power; to become motionless, senseless, useless; without life, animation, breath, or spirit; to have any of the peculiar or distinguishing qualities or appearances of a thing dead, of any thing without action or sensation, light or life.

Hunger & *deiinge* of men, & muche wrechede corn.
R. Gloucester, p. 485.

And alle holy churche honourede for þat *deyinge*
Piers Ploukman. Vision, p. 300.

That cruell word her tender heart so thril'd,
That suddaine cold did run through euery vaine,
And stony horrour all her senses fil'd
With *dying* fit, that downe she fell for paine.
Spenser. Faerie Queene, book i. can. 6.

But 'tis impossible to satisfie
You, Leocadia, but by repentance,
Though I can *dyingly*, and boldly say
I know not your dishonour, yet that was
Your virtue, and not mine.
Beaumont and Fletcher. The Lover's Pilgrimage, act iv. sc. 1.

Your life's my life, your death's my *dying-day*.
Wilkins. The Miseries of enforced Marriage, act iv

When Holland, by her foes oppreat,
No longer could sustain their weight;
To a native prince they thought it best
To recommend their *dying* state.
Waller. To the Prince of Orange.

For since she *dy'd*, not doom'd by Heaven's decree,
Or her own crime; but human casualty;
And rage of love, that plung'd her in despair,
The sisters had not cut the topmost hair;
Which Proserpine, and they can only know,
Nor made her sacred to the shades below.
Dryden. Virgil. Æneid, book iv.

If things should give us the comparative happiness of a struggle, I shall be found, I was going to say, fighting, (that would be foolish) but *dying* by the side of Mr. Pitt.
Burke. Letters on a Regicide Peace.

But let us pass on from the scenes of life to a *dying-bed*, and meditate the infinite advantages, attending that important hour, which are derived from Christianity and the Gospel.
Watts. A Caveat against Infidelity, sec. 5.

DYKE, DY'KER. — i. e. *Dike*, q. v.

As *dykers* & delvers þat don here dedes ille.
Piers Ploukman. Vision, p. 11.

To where Fleet-ditch with disemboguing streams
Rolls the large tribute of dead dogs to Thames,
The king of *dykes!* than whom no sluice of mud
With deeper sable blots the silver flood.
Pope. The Dunciad, book ii. l. 272.

DYNAMENA, in *Zoology*, a genus of the family *Sertulariadæ*, belonging to the flexible, horny, cell-bearing Corals.

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Generic character. Coral, plant-like, cartilaginous, rather branching; furnished in their whole length with uniform and constantly opposite cells.

Lamaroux established this genus, in his first Treatise on the use of Corals; and he divided it into two sections, according to the cells being placed opposite or alternate with regard to each other; but in his later work he has considered these sections as genera, keeping the name of *Dynamena* for those with opposite cells.

Savigny has proposed this genus as it is now characterised under the name of *Dyasmea;* but he did not give any character.

The *Dynamenæ* are always smaller than the *Sertulariæ;* their cells are sessile and opposite, and the manner of their branching is very peculiar. The cells often have a transparency which enables the polypes to be seen with the assistance of a microscope. These Corals are generally parasitical on the stem of the marine *Algæ*, and are found in most parts of the world. The genus contains several species, of which the following is the largest:

D. operculata, Lamaroux, figured by Ellis, *Coralline*, pl. v. fig. *b. c.*

DYNAMENE, in *Zoology*, a genus of *Isopodous Crustacea*, belonging to the family *Cymothoidæ*, established by Dr. Leach.

Generic character. Body not contractile into a ball; abdomen with a simple slit at the extremity; the hinder appendices of the belly having the small external and internal plate projecting; the small hinder ventral plates compressed, equal sized, and foliaceous.

The *Dynamenæ* are very nearly allied to the *Sphærosomæ* of Latreille, who considers them as only a section of that genus. They are nearly allied to the *Cymodocæ*, but the body does not roll itself into a ball, and they have the last joint of the body nicked at the end, and furnished with a small plate in the neck.

The *Dynamenæ* live on the edge of the sea, and appear to prefer the rough rocks, where they lodge themselves in small cavities under the sand, and they are also found in little pools left by the tide; they swim with great facility and quickness, often turning themselves on their back like the *Sphærosomæ*.

Dr. Leach described three species, which he divided into two sections:

A. The sixth joint of the thorax prolonged behind; the last small external ventral plate longer than the inner.

1. *D. Montagui*, Leach. Found on the east coast of Devonshire by Colonel Montague.

B. Thorax with all the rings simple; the outer ventral plates shorter than the inner.

2. *D. rubra*, Leach, the *Oniscus ruber* of Montague. Found on the Devonshire coast.

3. *D. viridis*, Leach. Very common on the east coast of England.

DYNASTY, Gr. *δυναστεία*, from *δυναζέσθαι*, to be powerful.

The account of the *dynasties*, besides the authority of approved authors, hath this good ground, that it agreeth for the most part, if not altogether, with the histories of the Assyrians, Trojans, Italians, and others, &c.

Raleigh. History of the World, book ii. ch. ii. sec. 2.

And wherfore did this mother, the Virgin Mary, give such praise to God in her prophetic song, that he had now by the coming of Christ cut down *dynasties*, or proud monarchs, from the throne, if the church, when God manifests his power in them, to do so, should rather choose all misery and vassalage to serve them, and let them still sit on their potent seats to be adored for doing mischief.

Milton. The Tenure of Kings and Magistrates.

At some time or other, to be sure, all the beginners of *dynasties* were chosen by those who called them to govern.

Burke. Reflections on the Revolution in France.

DY'SCRASY, DI'SCRASED. } Gr. *δυσκρασία*, from *δύς*, and *κράσις*, mixture.
An ill mixture, a distemperature.

In these cases the sayd yonge men muste vse the diet of olde men, or nygh vnto it, vntyll the *discrasy* be remoued, hauing alway respect to theyr vnyuersall complexions.

Sir Thomas Elyot. Castel of Helth, book ii.

Lykewise in order of meales, as if he whyche was wont to ete twyse in one day eateth but ones, and thereby is *discrased*, he must feede not onely twyse in one day, but also oftener, hauinge respect to a conuenient quantitie.

Id. Ib. book iii.

Whereupon presently hee grew weake, distempered in stomach, and could digest no meate, nor other nourishment received, and this *discrasie* or feeblenesse continued for the space of three quarters of a yeare. *State Trials. The Case of Mary Smith.*

I shall not, I hope, altogether forget the charge, which you have been pleased to lay upon me, in reference to the consideration of all winy liquors, their affections, and the several distempers incident to them, with my thoughts about the preserving of them, so as may best retard the quickness of their motion, and hinder their *dyscracy* and corruption.

Boyle. Works, vol. v. p. 634. *The General History of Air, Tit.* xiii.

DYSDERA, in *Zoology*, a genus of *Spinning Spiders*, belonging to the family *Araneidæ*, established by Latreille.

Generic character. Eyes six, very close together, the two front distant, the four hinder forming with the two front an arched line behind; the first pair of legs, and then the fourth longest, the third pair shortest of all.

Body oblong, abdomen soft, with four web-making processes of an equal length. The mandibules are long, and projecting forwards; the maxillæ are straight, long, and angular at the end, and very much dilated at the base; the lip is long, square, and slightly nicked at the end. The only species hitherto described is,

D. Erythrina of Latreille, *Gen. Ins. et Crust.* i. p. 90, and Walckenaer, *Tab. des Aranéides*, 47; the *Aranea rufipes* of Fabricius. Found in the south of Europe under stones, where it forms an oblong sac of a white and fine tissue.

DY'SENTERY, DY'SENTERIC, DY'SENTRICAL. } Gr. *δυσεντερία*, from *δύς*, and *ἔντερον*, *intestinum*.

I remember, I had an opportunity to observe the efficacy of *Mercurius dulcis*, in a stubborn *dysentery*, that had baffled the remedies of an ancient physician.

Boyle. Advantages of Simple Medicines, sec. 6.

And causes in the first case a pleurisy, in the second a squinancy; and in the third a flux, for the most part *dysentrical*.

Id. Works, vol. iv. p. 766. *Of the paramness of Animal Bodies*, ch. iv.

[The yellow thistle.] The seeds of this plant are an excellent emetic; and almost as usefull in *dysenteric* complaints as ipecacuanha.

Granger. The Sugar Cane, note to v. 114.

This evening died John Macintosh, the carpenter's mate, after having laboured under a *dysentery* ever since our departure from the Sandwich Islands.

Cook. Voyages, vol. vii. book vi. ch. iii.

DYSODA, in *Botany*, a genus of the class *Pentandria*, order *Monogynia*. Generic character: calyx five-cleft, segments awl-shaped, erect; corolla of one petal, funnel-shaped, superior, tube short, border broad, reflexed, five-parted; stamens short, in the mouth of the tube; stigma two-cleft, reflexed; berry small, one-celled, many-seeded.

One species, *D. fasciculata*, a shrub used for hedges in the gardens of the Chinese. Loureiro.

DYTISCUS, in *Zoology*, a genus of *Aquatic, Carnivorous, Pentamerous, Coleopterous Insects*, the type of the family *Dytiscidæ*. Linnæus first established this genus for most of the aquatic coleopterous insects. He separated it into two sections, according to the form of the antenna: the first, in which the antenna is club-shaped, now forms the family *Hydrophilidæ;* and the second, in which the antenna is setaceous, the family *Dytiscidæ*, separated into several genera.

Generic character. Outer palpi filiform, or very slightly enlarged at the extremity, the last joint of the labial palpi simple, blunt, but not nicked; antenna filiform, as long as the head and thorax, gradually attenuated from the base to the end; the joints of the tarsi very distinct; the front joints of the males dilated, and forming an oval or oblong shield, covered beneath with circular disklike suckers.

These insects are found in ponds, ditches, and still waters. They swim with great ease, and come to the surface of the water to respire. They are very voracious, and live on small aquatic animals. They often quit the water in the night, and fly about, making a similar humming in flying to the *Scarabæidæ*.

They are very much incommoded by a parasitical Spiderlike animal, which has lately been described by Mr. Audouin in the *Memoirs of the Natural History Society of Paris*, vol. i. p. 98, and in the *Zoological Journal*, vol. i. These are found attached to the membranaceous interspaces between the rings of the abdomen.

Roesel and Degeer have well described the larvæ of the insect of this genus; they are carnivorous, like the perfect insects, and live on the larvæ of Gnats, Dragonflies, &c.; in this particular they differ from the *Hydrophilidæ*, the larvæ of which are carnivorous, and the perfect insect herbivorous. The larger species of the genus are,

1. *D. latissimus*, Olivier, *Entomol.* pl. iii. fig. 8. Panzer, *Faun. Germ.* lxxxvi. fig. 1.

2. *D. circumflexus*, Fab., the *D. flavoscutellatus* of Latreille. It was on this species that Audouin first found the *Achlysia Dytisci*.

3. *D. marginalis*, Linnæus. Roesel, ii. pl. i. fig. 9, 10, 12. Esper kept a specimen of this insect alive for three years and a half, feeding it with a piece of beef about the size of a nut every week, which it seized with avidity and sucked out the blood. This insect by the position which it kept in the bottle showed the changes of the atmosphere.

E.

THE letter *E* is pronounced with a mean opening of the mouth, the tongue turned to the inner roof of the palate, and softly striking the upper great teeth. *E* and *I* have such a nearness in our tongue, as oftentimes to interchange places, as *en*duce for *in*duce, *en*dite for *in*dite. *E* is a letter of divers note and use, and either soundeth, or is silent. It serves as an accent to produce the vowel preceding; as in *made, stripe, cure*. It alters the power of *c, g, s*, as in *hence, swinge, use*. It is silent in words where *l* is coupled with a consonant in the end, as whis*tle*, fic*kle;* or after *v* consonant, as *love, move*. Wilkins classes this letter among the lingual vowels; the tongue being put into a posture somewhat convex, towards the palate. See Ben Jonson's *English Grammar*, and Wilkins, *On a Real Character*, p. 3. ch xiv.

E as a numeral represents 250.

E quoque ducentos et quinquaginta tenebit.

EACH, EACH-ONE, EACH-WHERE, EACH-WHILE. A. S. *elc, ælc;* Dutch *elck, eluck;* Ger. *ellich, jeglech, unusquisque*, every one. In Somner: *æg-whær*, everywhere; *æg-whæt*, whatsoever; *ægh-wæther*, both the one and the other; *æg-wider*, on every side; *æg-while*, every, or every one. Wachter, and others, derive from the Gr. ἕκαστος.

Þat folc þore ys prechynge so God wylle nom þere,
Þat hem þogte *echewyle* ſyue, in batayle ar hii were.
R. Gloucester, p. 173.

Bruyt bad Corineus forto chese of *eche* contre ywis,
Wuch hym were leuest to habbe to hym and to hys.
Id. p. 21.

Myn heye godes, quoþ þys mayde, [Generill] to wytnesse I take *echon*,
Þat y loue more in myn herte þi leus bodi one,
Þan myn soule and my lyf, þat in my bodi ys.
Id. p. 19.

David listen'd Robord, to pes fulle *ech* to drawe.
R. Brunne, p. 117.

Enjoynye hem pees for here penaunce. and perpetuel forgeveneesse
Of alle manõ actions. and *eche* love oþer.
Piers Ploukman. Vision, p. 86.

Which answeride & seide to him, it is writen not oonly in breed lyveth a man but in *eche* word that cometh of Goddis mouth.
Wiclif. Matthew, ch. iv.

And *ech* that lyueth, and beleueth into me, schal not dye withouten eende.
Id. Jon, ch. xi.

To speke of real linage and richesse,
Though that she were a quene or a princesse,
Eche of you bothe is worthy douteless
To wedden when time is.
Chaucer. The Knightes Tale, v. 1833.

For how shuld they love togeder in the peines of belle, whan they hated *eche* other in the prosperitee of lif?
Id. The Persones Tale, vol. ii. p. 292.

—— It is in phisike write
Of liner, of longe, of galle, of splene,
Thei all vnto the herte bene
Seruantes, and *eche* in his office
Entendeu to don him seruice,
As he whiche is chiefe lorde aboue.
Gower. Conf. Am. book vii. fol. 144.

So soone as Parmenio hadde espyed Polydamus commynge afarre off, wyth a semblaunt of ioye (as it appeared by his countenance) ranne to embrace him, and after salutacion goeuen *eche* to other, deliuered ye king's letter.
Brende. Quintus Curtius, book iv. fol. 176.

Let's *each-one* send vnto his wife,
And he whose wife is most obedient,
To come at first when he doth send for her,
Shall win the wager which we will propose.
Shakspeare. Taming of the Shrew, fol. 223.

Milde was the winde, calme seem'd the sea to be,
The skie *each-where* did flow full bright and faire.
Spenser. The Visions of Petrarch.

He caus'd it *each-where* to be given out,
My journey therefore thither I did take,
To stop their mouths.
Drayton. The Legend of Pierce Gaveston.

With silver dawn of light, *each* warrior, dress'd
In shining arms, his foaming courser press'd:
No time for parley, while with eager haste
His pointed lance in rest *each* warrior plac'd.
Hoole. Orlando Furioso, book xli.

To *each* his sufferings: all are men,
Condemn'd alike to groan;
The tender for another's pain,
The unfeeling for his own.
Gray. On a Distant Prospect of Eton College.

EA'GER, EA'GERLY, EA'GERNESS. A. S. *egor*; Fr. *aigre*; It. *agro*; Sp. *agrio*. Menage, and Caseneuve, from the Lat. *acer*. Lye: from the A. S. *egg-ian, incitare, stimulare*. The Lat. *acer* is from the Gr. ἀκὶς, whence also the Lat. *ac-uere*, to sharpen. *Eager*, literally, is

Sharp, keen, acid, acrid; met. keen, lively, quick, animated, ardent, fervent, &c. in pursuit, in desire.

Þis Britones were so *egre*, and wox euer so faste,
Þat þo Romaynes and here kyng goune fle atte laste.
R. Gloucester, p. 80.

Þe kyng & his broþer, þat hight Alfrede,
Gadred folk togider, als men þat had nede,
& com to þe bataile with fulle *egre* herte.
R. Brunne, p. 21.

Folk inouh redy was gadrid, to þe cite
Þei went *egrely*, & did þo kynges fle.
Id. p. 39.

And sclendre wives, feble as in bataille.
Beth *egre* as is a tigre yond in Inde;
Ay clappeth as a mill, I you counsaille.
Chaucer. The Clerkes Tale, v. 9075.

She was like thing for hunger deed
That lad hir life onely by breed
Kneden with eisel strong and *egre*,
And thereto she was lean and megre.
Id. The Romaunt of the Rose, fol. 117.

Gentilly and charitably exhorting them, that, using a sober and a modest behaviour in reading and inquisition of the true sense of the same, they doo in no wise stiffly or *eagerlye* contend or stryve one with another aboute the same, but referre the declaration of those places that be in controversie to the judgemente of them that be better learned.
Injunctions to the Clergy, in Lewis's History, &c. of the Bible.

The further that my iudgment swerued from the truth in that behalfe, so muche the more vehemently and *eagerly* me thoughte I was astonied, when I knew the truth.
Oration of Stephen, Bishop of Winchester. Of True Obedience, fol. 7.

And in such a barennesse of vittayle, as must needes come after so rauening a spoyle, it must needs be that some, though few, shall be so knipt with *egernesse* of famine, that they shall not recouer againe themselues out of so fretting a daunger.
Sir John Cheke. The Hurt of Sedition, E. iii.

Where of it selfe it is a meat most pure and simple, and therefore to some deyntie mouthes vsed to none but fyne termes, to the paynted colours and exornacyons of rhetorike, it seemeth drye and vnpleasaunt, it is nowe by the *eagre-dulce* sause of the paraphrase, made mere lyquyde to runne pleasauntly in the mouth of any manne whyche is not to muche infected with indurate blyndnes of hearte, with malicious cancardines and wyth toto [too] muche peruerse a judgmente.
Udall. Preface to Luke.

The women, *eager* as their husbands were
With spits and fireworks, swear if they could catch him
It should go hard but they would soon dispatch him.
Drayton. The Moon-Calf.

Like as, to make our appetites more keen,
With *eager* compounds we our palate urge,
As, to prevent our maladies unseen,
We sicken to shun sickness when we purge.
Shakspeare. Sonnet 108.

With *eager* feeding, food doth choake the feeder.
Id. Richard II. fol. 28.

Ham. The ayre bites shrewdly: it is very cold?
Hor. It is a nipping and an *eager* ayre.
Id. Hamlet, fol. 156.

As much as the punie nobles insinuated themselves more into the favour and familiarity of the commons: so much more *egerly* againe on the other side, did the tribunes labour and endeavour with complaints and slaunders, to bring them into suspition and jealosie with the commons.
Holland. Livius, fol. 98.

When Christianity was thus attended, and had nothing else to recommend itself to the world, besides the reasonableness of its injunctions, with what holy violence did those blessed saints storm heaven, and with a strange *eagerness* pursue martyrdome.
Glanville. Sermon at the Funeral of Mr. Joseph Glanville.

If the thing be but a small matter, he is but in a small measure concerned for it. If it be of greater moment, he believes he may be allowed to be the more earnest about it. But he looks upon it as a rash and foolish thing, and an effect of great ignorance or weakness, to be hot and *eager* for all things alike.
Sharp. Works, vol. i. *Sermon* 10.

But here the doctors *eagerly* dispute:
Some hold predestination absolute:
Some clerks maintain, that heaven at first foresees,
And in the virtue of foresight decrees.
Dryden. The Cock and the Fox

For him, ye Gods! for Crastinus, whose spear
With impious *eagerness* began the war,
Some more than common punishment prepare.
Rowe. Lucan. Pharsalia, book viii.

The insect youth are on the wing,
Eager to taste the honied spring,
And float amid the liquid noon.
Gray. Ode on the Spring.

There is no spectacle we so *eagerly* pursue, as that of some uncommon and grievous calamity; so that whether the misfortune is before our eyes, or whether they are turned back to it in history, it always touches with delight.
Burke. On the Sublime and Beautiful.

—— What millions wouldst thou give
For one more trial, one more day to live!
Flung back in time an hour, a moment's space,
To grasp with *eagerness* the means of grace.
Young. The Last Day, book iii.

EAGLE.

EA'GLE,
EA'GLET,
EA'GLE-EYED,
EA'GLE-LIKE,
EA'GLE-PINION,
EA'GLE-PLUME,
EA'GLE-SIGHTED,
EA'GLE-SPEED,
EA'GLE-STONE,
EA'GLE-WING,
EA'GLE-WINGED,
EA'GLE-WIT.

Fr. *aigle;* It. *aquila, aguglia;* Sp. *aquila;* Lat. *aquila;* Perhaps so called, *ab acumine visus*, from the sharpness of its sight.

Thei answerden and seyden to him, where lord? which seyde to hem, whereuer the body schal be, thidur schulen be gaderid togider also the *egls*. *Wiclif. Luk*, ch. xvii.

And they answered, and sayde to him: where Lorde? And he sayde vnto them: whereseoeuer the body shal be, thither wil the *egles* resorte. *Bible. Anno* 1551. *Luke*, ch. xxv.

Or if you list to fleen as high in the aire,
As doth an *egle*, whan him list to sore,
This same steede shal bere you evermore
Withouten harme.
Chaucer. The Squieres Tale, v. 10437.

Wer't not all one, an emptie *eagle* were set
To guard the chicken from a hungry kyte,
As place Duke Humfrey for the king's protector.
Shakspeare. Henry VI. Second Part, fol. 132.

ANTON. Rather a bright sun,
Too glorious for him to gaze upon,
That took not first flight from the *eagle's* aerie.
Massinger. The Virgin Martyr, act i. sc. 1.

When like an *eglet* I first found my love,
For that the virtue I thereof would know,
Upon the nest I set it forth to prove,
If it were of that kingly kind, or no.
Drayton. Ideas, 56.

Eagle-ey'd wisdom, life's load-star,
Looking near on things afar;
Jove's best belov'd daughter
Shows to her spirit all that are,
As Jove himself hath taught her.
Davies. Hymn 22.

For to be curious and *eagle-eyed* abroad, and to be blind and ignorant at home (as many of our travellers are now a-days) is a curiosity that carrieth with it more of affectation than any thing else.
Howell. Letter 55, book ii.

What peremptory *eagle-sighted* eye
Dares looke vpon the heauen of her brow;
That is not blinded by her majestie?
Shakspeare. Love's Labour Lost, fol. 134.

If therefore you stop the holes of a hawke's bell, it will make no ring, but a flat noise, or rattle, and so doth the mites or *eagles-stone*, which hath a little stone within it.
Bacon. Natural History, Cent. ii. sec. 154.

——— We think the *eagle-winged* pride
Of sky-aspiring and ambitious thoughts
With rival-hating envy, set you on
To wake our peace.
Shakspeare. Richard II. act i. sc. 2.

Aristotle would have fainted before he had flown half so far, as that *eagle-wit* [Des Cartes]; and have lighted on a hard name, or occult quality, to rest him.
Glanville. The Vanity of Dogmatizing, ch. xviii.

For the eye of reason, like that of the *eagle*, directs itself chiefly to the sun, to a glory that neither admits of a superior or an equal.
South. Sermons, vol. i. p. 19.

Truth, which itself is light, does darkness shun,
And the true *eaglet* safely dares the sun.
Dryden. Britannia Redivivu

Abrupt, with *eagle-speed* she cut the sky;
Instant invisible to mortal eye.
Then first he recognis'd th' ethereal guest.
Pope. Homer. Odyssey, book i.

EAGLE. EAME.

"Thou shalt not long survive th' unwieldy dead,
Thy fate shall follow," to confirm it, swore,
By th' image of Priapus, which he bore:
And rais'd an *eagle-stone*, invoking loud
On Cynthia, leaning o'er a silver cloud.
Garth. The Dispensary, can. 5.

My sole delight, as through the falling glooms
Pensive I stray, or with the rising dawn
On fancy's *eagle-wing* excursive soar.
Thomson. Seasons. Summer.

What! shall a Roman sink in soft repose,
And tamely see the Britons aid his foes?
See them secure the rebel Gaul supply;
Spurn his vain *eagles* and his power defy?
Langhorne. Cæsar's Dream.

As the young *eaglet* rises self-inspir'd,
Lifts the strong plume, and leaves the world below:
Plays in the solar flame, delights above,
And learns to grasp the bolts of formidable Jove.
Boyse. On the Death of the Marquis of Tavistock.

"O *eagle-ey'd* discernment in the king!
O wisdom equal to his boundless power!"
The purpled sycophant exclaims.
Glover. Leonidas, book v.

Pindar, when mounted on his fiery steed,
Soars to the sun, opposing, *eagle-like*,
His eyes undazzled to the fiercest rays.
Id. On Sir Isaac Newton.

Is this the land, where Gray's unlabour'd art
Soothes, melts, alarms, and ravishes the heart.
While the lone wanderer's sweet complainings flow
In simple majesty of manly woe:
Or while, sublime, on *eagle-pinion* driven,
He soars Pindarick heights, and sails the waste of heaven?
Beattie. On a Supposed Monument to Churchill.

He, whom Madhava bestrides,
When high on *eagle-plume* he rides.
Jones. Hymn to Surya.

EAGRE: Skinner says, *Run.* Dan. *æger, oceanus*, and so the violent tide of the river Trent is called by us.

His manly heart, whose noble pride
Was still above
Dissembled hate or vanisht love,
Its more than common transport could not hide;
But like an * *eagre* rode in triumph o're the tide.
Dryden. Threnodia. August.

* An *Eagre* is a tyde swelling above another tyde, which I have myself observed on the river Trent. *Id. Ib. Note.*

Topmost he rode, midst shoals of fools and knaves,
Triumphant, like an *eygre*, o'er the waves.
Harte. The Courtier and Prince.

EALDERMAN: A. S. *caldor-man*, senior, senator, tribunus. An elder, a senator, a tribune, a statesman. See EARL.

Then all the earles and *eldermen* of England in order.
Holinshed. England, book ii. ch. ii.

Thus much seems tolerably certain: that among the Saxons they [the earls] are called *caldormen, quasi elder men*, signifying the same as senior or senator among the Romans.
Blackstone. Commentaries, book i. ch. xii.

EAME, or EME, EME-CHRISTIAN. "A. S. *eame, avunculus.* The mother's brother, who is to this day so called in Lancashire." Somner. Grose adds, "My gossip, compeer, friend." Dutch *oom;* Ger. *ohem.* Helvigius (see Wachter) thinks from the Gr. ὅμαιμος (ὁμὸς, and αἷμα) of the same blood; Skinner, from the Lat. *amita*, and perhaps, anciently, *amitus. Eme-christian*, in Piers Plouhman, is, fellow-christian. Wilson writes, *even-christen.* See in V. EASEMENT. In A. S. *emne-christian; efen* or *efne-cristen.* In A. S. *efen*, (i. e. even) *efne*, and *emne*, Lye observes, are used promiscuously. *Emne, æquus,*

æqualis from the verb, *emnian, adæquare*, to make *even* or alike, to match: presents a much more probable etymology.

> Sibriht duke of Brailes, Egb'right sister sonne,
> He com his *eam* to socour. *R. Brunne*, p. 17.

> In good faith *eme* (qd. she) that liketh me.
> *Chaucer. The second Booke of Troilus*, fol. 158.

> Tho Pandarus her *eme*, right as him ought
> With women, such as were her most about
> Full glad unto her beddes side her brought,
> And take his leaue.
> *Id. Ib.* fol. 170.

> Under his seale he wrote his othe
> In such a wyse, and foorthe he gothe
> Home to his *emes* courte againe,
> To whome his auenture plaine
> He tolde, of that is him befal.
> *Gower. Conf. Am.* book i. fol. 16.

> Whan time come he toke his leaue,
> That lenger wolde he not beleue,
> And praieth his *eme* he be not wroth. *Id. Ib.*

> And juge her *emcristine*.
> *Piers Ploukman. Vision*, p. 29.

——— And schrewede myn *emcristyne*
Apens þe consail of Crist. *Id. Ib.* p. 91.

> Beo unkýnde to þýn *emcrystene*.
> *Id. Ib.* p. 332.

> Heere seest thou me, (I tell thee, though
> I praise not gentry now,
> Thine *eame* and of the elder house)
> That long ago did vow.
> *Warner. Albion's England*, book vii. ch. xxxvi.

EA'NING, EA'NLING. } A. S. *eanian, eniti*, to bring forth, as the ewe doth her lambe, to *eane*, or (as some speake) to *yeane*. Somner. See YEAN.

> He stucke them vp before the fulsome ewes,
> Who then conceauing, did in *eaning* time
> Fall party-colour'd lambs, and those were Jacob's.
> *Shakspeare. Merchant of Venice*, fol. 166.

> When Laban and himself were compremyz'd
> That all the *eanelings* which were freak'd and pied
> Should fall as Jacob's hier. *Id. Ib.*

E A R.

EAR, EAR, *v.* EARLESS, EAR-BORED, EAR-DEAFENING, EAR-DRUM, EAR-ERECTING, EAR-KISSING, EAR-LOCK, EAR-MARK, EAR-MARKED, EAR-PIERCING, EAR-RING, EAR-SHOT, EAR-WAX, EAR-WIG, EAR-WITNESS. } Fr. *oreille*; It. *orecchio*; Sp. *oreja*; Goth. *auso*; A. S. *eare*; D. *oore*; Ger. *ohr*; Sw. *oera*, and Isl. *hyra*; which Serenius derives from the Isl. *hyrra* or *hurra*, a word expressing the whispering or murmuring of the air. Wachter, from the Ger. *eren*, to take or receive; because the *ears* receive sounds, or from the Scandic *oea, haurire, quia sonum hauriunt*. The verb, *to hear*, (differing from the noun only in the asperate) is, Goth. *haus-jan*; A. S. *hyr-an*; D. *hoer-en*; Ger. *hor-en*; Fr. *ouir*; Sp. *oyr*; It. *udire*; (and Lat. *aud-ire*.) Wachter derives the Ger. and Goth. verbs from the respective nouns. Junius, the Gothic verb from the Gothic noun; and that from the Gr. *οὖς, auris*. It is probable that all had one common northern origin.

Ear is used as a verb by Beaumont and Fletcher, q. d. To devour, take in eagerly by the *ear*.

The *ear* is

The organ of the sense of *hearing*; of receiving and distinguishing sounds.

To be by the *ears*; to fall or go, to set, together by the *ears*; to be or cause to be pulling, lugging, tearing each other's *ears*; and thus, to be or cause to be at strife or variance, to squabble, to scuffle.

A. S. *ear-læppe*; the *ear-lip*; the lower part of the ear. Somner. The A. S. also made a compound of *eare-finger*, the pick eare finger.

> And rod forþ to reason, and round in his *ere*
> And seide hym as þe kyng saide.
> *Piers Ploukman. Vision*, p. 64.

> He endauntede a douve, day and nyght here fedde
> In aither of hus *eris*. *Id.* p. 294.

> That thing that I saye to you in derknessis, seye ye in the light: and preche ye on housis that thing that ye *heeren* in the *eere*.
> *Wiclif. Matthew*, ch. x.

> What I tell you in darknes, that speake ye in lyght. And what ye *heare* in the *eare*, that preache ye on the house toppes.
> *Bible. Anno* 1551.

> By God he smote me ones with his fist,
> For that I rent out of his book a lefe,
> That of the stroke myn *ere* wax al defe.
> *Chaucer. The Wif of Bathes Prologue*, v. 6218.

> With eien full of wofull teares
> Hir heare hangynge about her *eares*
> She wepte, and no man wist whie.
> *Gower. Conf. Am.* book vii. fol. 171.

The wyse man also counsaileth vs to hedge in our *eares* wyth thornes, sayinge, *Sepi aures tuas spinis*. That is to say, yf thou *heare* any thinge spoken that soundeth to euyl, or as not worthy to be spoken, as the Deuylles tẽptacion, take thornes, so muche to say, wythstande temptacions sharpelye and bytterlye, wherewith the Deuyll shall be chased awaye frome vs.
Fisher. On the Seuen Psalms, H ii.

Without *earings* of silver or some other metal: and her crosse about her necke, you shall see no Russe woman, be she wife, or maide.
Hakluyt. Voyage, &c. vol. i. fol. 497. *The Manners of the Russes.*

——— But if
Thou knew'st my mistris breath'd on me, and that
I *ear'd* her language, liv'd in her eye, O coz,
What passion would enclose thee
Beaumont and Fletcher. The two Noble Kinsmen, act iii. sc. 1.

> Blush, Folly, blush: here's none that fears
> The wagging of an asse's *eares*,
> Although a wolvish case he weares.
> Ditraction is but hasenesse varlet;
> And apes are apes, though cloth'd in scarlet.
> *Ben Jonson. Songs, &c. Song* 8.

> And till she come, as truely as to heauen
> I do confesse the vices of my blood,
> So iustly to your graue *eares* I'le present,
> How I did thriue in this faire ladie's loue,
> And she in mine.
> *Shakspeare. Othello*, fol. 313.

> And she, like to some servile *eare-boar'd* slave,
> Must play and sing when and what he'd have!
> *Hall. Satire* 1. book vi.

——— The burst
And the *ear-deff'ning* voyce o'th' oracle,
Kin to Joue's thunder, so surpriz'd my sense
That I was nothing.
Shakspeare. Winter's Tale, fol. 286.

Cus. Nay I know not you haue heard of the newes abroad, I mean the whisper'd ones, for they are yet but *eare-kissing* arguments. *Id. Lear*, fol. 290.

These love-locks or *eare-locks* in which too many of our nation have of late begun to glory, whatever they may seem, &c.; are yet notwithstanding, but so many badges of infamy, effeminacy, &c.
Prynne. Unlovelinesse of Love-Locks, p. 3.

Wildly to wander thus in the world's eye,
Without pasport or good warrantie,
For feare least we like rogues should be reputed,
And for *ear-marked* beasts abroad be bruted.
Spenser. Mother Hubberd's Tale.

Sir John Perrot (in 1584) ordered the Irish to mark all their cattle with pitch or *ear-mark*, on pain of forfeiture.
Cox. History of Ireland.

Farewell the neighing steed, and shrill trumpe,
The spirit-stirring drum, th' *eare-piercing* fife,
The royal banner, and all qualitie,
Pride, pomp, and circumstance of glorious warre.
Shakspeare. Othello, fol. 325.

He that reproveth, shall find more thank at the last: and however the scorner take it, yet he that reproveth the wise and obedient *eare*, is as a gold *eare-ring* and an ornament of fine gold.
Hall. Ethics, book iii.

Heere's Agamemnon, an honest fellow enough, and one that loues quailes, but he has not so much braine as *eare-wax*.
Shakspeare. Troilus and Cressida, fol. 100

If an *ear-wig* or such like vermine be gotten into the eare, make no more ado but spit into the same, and it will come forth anone.
Holland. Plinie, vol. ii. fol. 300.

We have the attestation of thousands of eye and *ear-witnesses*, and those not of the easily deceivable vulgar only, but of wise and grave discerners. *Glanville. Witchcraft*, sec. 1.

I shall pass by its [the *ear's*] convenient number of being double, which serves for the commodious *hearing* every way around us; as also is a wise provision for the utter loss, or injury of one of the *ears*. *Derham. Physico-Theology*, book iv. ch. iii.

Earless on high, stood unabash'd De Foe.
Pope. The Dunciad, book ii.

I am clearly of Dr. Willis's opinion, that the use of the *ear-drum* is chiefly for the proportionating sounds, and that by its extension and retraction it corresponds to all sounds, loud or languid, as the pupil of the eye doth to several degrees of light.
Derham. Physico-Theology, book iv. ch. iii. note.

At the sack of the city of Lamo, some of the soldiers under Cugna cut off the hands and *ears* of the women, to get their bracelets and *ear-rings* with more expedition.
Mickle. History of the Portuguese Empire in Asia.

He never misses taking his stand within *ear-shot* of one of those little ambitious men who set up for orators in places of publick resort.
Guardian, No. 71.

The flatterer an *ear-wig* grows;
Thus worms suit all conditions;
Misers are muck-worms, silk-worms beaus,
And death-watches physicians.
Pope. To Mr. John Moore.

When the *ear* receives any simple sound, it is struck by a single pulse of the air, which makes the *ear-drum* and the other membranous parts vibrate according to the nature and species of the stroke.
Burke. On the Sublime and Beautiful.

If chance at length he find a greensward smooth,
And faithful to the foot, his spirits rise,
He chirups brisk his *ear-erecting* steed,
And winds his way with pleasure and with ease.
Cowper. The Task, book iii.

When Jacob went up to Bethel at the divine command, and instructed his household to put away their strange Gods, it is added that they gave him "all their EARRINGS which were in their ears. (*Gen.* xxxv. 4.) נזם, the word used, is rendered ἐνώτια in the Septuagint. The Commentators understand the passage to refer to such Earrings as had been consecrated to idols, according to a custom of the Syro-Phœnicians; these perhaps bore certain astrological characters, and might be considered as amulets against diseases and evil spirits. It appears that the Israelites themselves in after times were not free from this superstition. Jerusalem is represented by Hosea (ii. 13) to have "decked herself with her Earrings" to Baalim. Against ornaments of this kind Augustine has inveighed with great vehemence: *Exsecranda autem superstitio ligaturarum, in quibus etiam inaures virorum in summis ex una parte auriculis suspensæ deputantur, non ad placendum hominibus sed ad serviendum Dæmonibus adhibentur.* (*De doctr. Christ.* ii.) The same word is employed in the list of presents offered by Abraham's servant to Rebecca when he meets her at the well. (*Gen.* xxiv. 22.) The Septuagint and Vulgate render it in this place just as before; but the margin of our English Bible gives *a jewel for the forehead*. The word is again used when Gideon requires a portion of the spoil, (τι ἐξαίρετον,) (*Judges*, viii. 24,) and there it is translated Earring. It occurs once more among the ornaments with which the adulterous Jerusalem is said to have been decked by the hand of her God, (*Ezekiel*, xvi. 12;) and in this case, as the context proves, it is plainly a nose jewel, and is so rendered by all the translators. The Greek, perhaps, may be accused of some little confusion of terms when it gives ἐνώτιον περὶ τὸν μυκτῆρα, *an Earring for the nostril*; but the nose is expressly specified in the original; and a periphrasis is afterwards used for Earrings for the ears. חג, the term employed for these, implies a ring simply, (τροχίσκον, *circulus, rotula*,) and bears a different signification according to the different parts of the body upon which it is said to be worn. Thus when it occurs in *Numbers*, xxi. 50, to represent that portion of the Midianitish spoil which the captains had set apart for the Lord, although it is rendered Earring in our Translation, the Septuagint gives περιτέξιον, and the Vulgate *armilla*. So that in both these versions it is understood as an armlet.

It is plain from *Exodus*, xxi. 6, and *Deuteronomy*, xv. 17, that boring the ears was considered among the Jews as a mark of servitude, and such it continued to be among the Orientalists generally, as late as the days of Juvenal, who contemptuously describes a *libertinus* (in his time synonimous with *libertus*) as

Natus ad Euphratem, molles quod in aure fenestræ
Arguerint. i. 104.

and yet, with a strange inconsistency, it is equally clear that Earrings were among the insignia of high and honourable rank. To give a single instance, Zonaras (iii.) has an account of a pearl of great magnitude which Perozes King of Persia threw away from his right ear in a disastrous flight before the Huns. He had two reasons for this act; one to prevent the recognition of his person, another from unwillingness that any one else should possess an ornament which himself had honoured by wearing. It was afterwards found, and Justinian in vain sought to redeem it at an enormous price.

Isidorus (*Orig.* xix. 31) informs us that the Greek girls bored both ears, the boys one only. The Greeks abounded in names for Earrings, and Julius Pollux has collected many, if not all of them, (*Onom.* v. 16,) ἐνώτιον, ἐλλόβιον, ἑλίκτηρ, ἕρμα, ἕλιξ, στροβύλιον, βοτρύδιον, σχολαρίκιον, τρίπορ. Several of these, it is evident, depended upon the peculiarity of shape. There can be little doubt that this people were indebted to Vulcan for the invention. Earrings (γνάμπτας ἕλικας) were among the fancy articles (δαίδαλα πολλά) which he fabricated during his

nine years' residence with Thetis, in repayment for her preservation of him at the season of his fall. (*Il.* Σ. 401.)

Earrings are classed by Ælian (*Var. Hist.* i. 18) among the articles of luxury in which women love to indulge. And indeed they are never omitted, as far as we recollect, from the toilet of the Queen of Heaven when she endeavoured to be most seductive, down to that of the ladies of our own days. Juno's appointment in Earrings was truly magnificent.

> ἐν δ' ἄρα ἔρματα ἦκεν ἐυτρήτοισι λοβοῖσι
> τριγλήνα, μορόεντα. *Il.* Σ. 182.

A passage upon which Seneca and Pliny are very lucid Commentators. *Video uniones non singulos singulis auribus comparatos: jam enim exercitæ aures oneri ferendo sunt. Junguntur inter se et insuper alii binis superponuntur. Non satis muliebris insania viros subjecerat nisi bina ac terna patrimonia auribus singulis pependissent.* (Senec. *De Ben.* vii. 9.) *Hos* (says Pliny speaking of pearls) *digitis suspendere ac binos ac ternos auribus feminarum gloria est.* (ix. 56.) Well might Habinnas, in *The Banquet of Trimalchio*, exclaim, *si filiam haberem auriculos illi præciderem.*

Cleopatra's well-known jewel was taken from her ear, (Plin. ix. 58; Macrob. ii. 13,) and that of Metella furnished her prodigal husband with one of scarcely less value for an equally insane purpose. (Hor. *Sat.* ii. 3, 239.) It is hard that he should in any degree be defrauded of his fame, and that posterity should doubt whether his name be Claudius or Æsopus. Vitellius paid no less than the expenses of a campaign by another which he borrowed from the ear of his mother. (Suetonius, 7.)

The Romans appear to have called Earrings *stalagmia*, (so, and not *spatalia*, it should be read, *Plaut. Men.* iii.) *elenchi* of common occurrence, and *tituli* or *titulati*, (Salmasius, *De modo usurarum*, 670,) if this last term be not *pravæ monetæ*. It may afford some consolation to those who are not likely to be in possession of any of the splendid trinkets to which we have above alluded, when they learn that the Ancients by no means confined them to the human subject only, that Philostratus mentions Elephants decked with Earrings, (ii. 6;) that Ovid tricks out a consecrated Stag with similar ornaments, (*Met.* x. 115;) that Columella recommends them for oxen, (vi. 1;) that Antonia, the wife of Nero Claudius Drusus, bestowed a golden pair upon a favourite Lamprey. (Plin. ix. 81;) and that Athenæus had himself seen Eels ἐνώτια ἐχόσαν ἀργυρᾶ καὶ χρυσᾶ eating bread and cheese out of the hands of admiring spectators in Arethusa of Chalcis, (viii. 1.)

For a general account of Earrings the laborious Tract of Caspar Bartholinus, *De inauribus veterum*, 1676, may be consulted. For their usage in the East the reader may refer to Harmer's *Obs. on Scrip.* ii. 390, where Chardin is cited; Niebuhr, *Voyage en Arabie*, i. 133, ii. 390; Lowth, on *Isaiah*, iii. 21. Of modern times we are unable to speak with any degree of accuracy. Earrings have been found in ancient British Barrows, (Hoare's *Wiltshire*, i. 235,) and Du Cange gives *Pendentes* as their mediæval name. Strutt (*Ancient Dresses*, 236) imagines that they were in their infancy among ourselves in the XVIIth century. Nevertheless Stubs as early as 1585 directed the following virulent tirade against their usage in his *Anatomie of Abuses*. The concluding paragraph is curious, as it shows the fashion in those days was most prevalent among the men:

"An other sort of dissolute minions and wanton Sempronians (for I can terme them no better) are so farre bewitched as they are not ashamed to make holes in their eares, wherent they hang ringes and other jewels of gold and precious stones. But what this signifieth in them I will hold my peace, for the thing itself speaketh sufficiently. There is a certain kind of people in the Orientall part of the world (as writers affirme) that are suche φιλάυτοι, lovers of themselves, and so proud withall, that having plentie of precious stones, and margarites amongest them, they cutte and launce their skinnes and fleshe, setting therein these precious stones, to the end they may glister and shyne to the eye. So except their women were minded to tread their pathes, and follow their direful ways in this cursed kind of pryde, I wonder what they meane. But because this is not so much frequēted amongest women as men I will say no more thereof until farther occasion be offered." (36.)

EAR, *v.*
EA'RABLE,
EA'RING,
EARTH, *v.*
EARTH, *n.*
EARTHEN,
EARTHLY,
EA'RTHLINESS,
EA'RTHLINGS,
EA'RTHY,
EA'RTHINESS.

"A. S. *er-ian*, *ar-are*, to plow, to till, to *eare*." Somner. Goth. *ar-ian*; Ger. *er-en*; Sw. *arja*; Fr. *arer*; It. *arare*; Sp. *arar*; Lat. *arare*; Gr. ἀρ-ῶν. The Goth. is the root of all. A. S. *eard*; Ger. and Dutch, *erde*. G. Douglas and other ancient authors write *erd*; English, *earth*, "that which one *ereth* or *eareth*, i. e. plougheth; the third person of the indicative; *erian*, *arare*, to *ere*, *eare* or plough. *Erd*, i. e. *ered*, *er'd*, that which is ploughed; the past tense of the same verb." Tooke, ii. 417, 8.

To *earth*; to be or cause to be under, to fix in the *earth*; to hide or cover with, to bury in, the *earth*; to inter.

As opposed to heaven, the noun, *earth* (together with the adjective, *earthly*, and some compounds,) is applied degradingly and opprobriously.

Ear-able is now written *arable*. Mr. Nares has produced three examples of *ear-able*.

> Heo howede and bulde faste, and *erede* and sewe,
> So þat in lutel while gode cornes hem grow.
> *R. Gloucester*, p. 21.

> Ich have an half acre to *eren*, by þe heye weye,
> Hadde ich *ered* þat half acre, and sowed hit after
> Ich wolde wende wit þow.
> *Piers Ploukman. Vision*, p. 128.

> Aftur ech of hem in þe wike yelepud ys a day:
> First os [of the] sonne, and so of oþere and þe seneþe Saturday.
> And for weder, & oþer þing on *erþe*, aftur hem muche is.
> *R. Gloucester*, p. 113.

> To Sergȳ þe pope, þat þo was, to Rome he bed hym wende,
> And do þer ys penance, þat God hym wolde sende,
> And bȳlene al *erȳlych* þȳgt. *Id.* p. 255.

> Befor þe messengers was þe maiden brouht,
> Of body so gentille was non in *erth* wrouht.
> *R. Brunne*, p. 30.

> For *erthly* worschip þat I nymme. *Id.* p. 251.
> The worme þat woneþ under *erthe*.
> *Piers Ploukman. Vision*, p. 255.

> ——————— And shal come att laste,
> And culle alle *erthȳly* creatures, save conscience one.
> *Id. B.* p. 400.

Forsothe I sey to you till hevene and *erthe* passe, oon lettre, or title, schal not passe fro the lawe til alle thingis be don.
Wiclif. Matthew, ch. v.

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For truely I say unto you, tyl heauen and *earth* perythe, one iote or one tytle of the law shall not escape, tyll all be fulfylled.
Bible. Anno 1551.

For which thing God enhauncide him, and ghaf to him a name that is aboue al name, that in the name of Iesus ech knee be bowid of heuenli thingis, of *ertheli* thingis, and of hellis.
Wiclif. Filipensis, ch. ii.

Wherfore God hath exalted him & geuen him a name aboue all names, that in the name of Jesus shuld euery knee bowe, both of thinges in heuē, and thingis in *earth*, & thingis under the *earth*.
Bible. Anno 1551.

I have, God wot, a large feld to *ere*;
And weke ben the oxen in my plow.
Chaucer. The Knightes Tale, v. 888.

Love is a greter lawe by my pan,
Then may be yeven of any *erthly* man.
Id. Ib. v. 1168.

——— Thy men it delue and diche,
And *eren* it with strength of plough.
Gower. Conf. Am. book i. fol. 26.

For he [Saturnus] fonde of his owne wit,
The fyrst crafte of plough tillynge,
Of *earynge*, and of corne sowynge.
Id. Ib. book v. fol. 90.

But he [Abraham] fonde out the right weie,
Howe onely men shulde obeie
The high God, whiche weldeth all,
And euer hath done, and euer shall,
In heuen, in *erthe*, and eke in helle,
There is no tonge his might maie telle.
Id. Ib. book v. fol. 93.

——— For otherwise
Ther maie none *erthly* kynge suffise
Of hys kyngdome the folke to lede,
But he the kynge of heuen drede.
Id. Ib. book viii.

He [the steward] is further to see what demeanes of his lordes is most meete to be taken into his handes, so well for meddowe, pasture, as *arable*, &c.
Order of a Nobleman's House, Archæol. xiii. p. 315.

Adam against the commandement of God tasted but one apple, and anone he was caste out of the goodly gardyne of Paradise into this *earth* full of briers and brambles.
Fisher. On the Seven Psalmes, E. 1.

And yet it is not requisite that the nature of mā shuld with like common effect worke, in eating & drinkyng that heauenly meate & drinke as it doth in *earthely* & carnall meates.
Winchester. Of the Presence of Christ's Body in the Sacrament, fol. 40.

——— Discharge, and let 'em goe
To *eare* the land, that hath some hope to grow,
For I haue none.
Shakspeare. Richard II. fol. 35.

For this daie men that doo *eare* the ground there, doo oft plow vp bones of a large size, and great store of armour.
Holinshed. Description of Britaine, book i. ch. xi.

In the beginning of the same king's daies also at Rilleie a man found as he *eared*, an arming girdle, harnessed with pure gold, and a great massie pomell with a crosse hilt for a sword of the same metall.
Id. England, book ii. ch. xxiv.

There is yet a third [act] required for the *earing* and hard'ning of the corn. *Hammond. Sermon* 9. vol. iv. p. 530.

Ant. O then we bring forth weeds,
When our quicke winds lye still, and our illes told vs
Is as our *earing*; fare thee well awhile.
Shakspeare. Antony and Cleopatra, fol. 341.

Although this lord of weake remembrance: this
Who shall be of as little memory
When he is *earth'd*, hath here almost persuaded
The king his sonne's alive.
Id. Tempest, fol. 8.

My root is *earth'd*, and I, a desolate branch,
Left scatter'd in the highway of the world,
Trod under foot, that might have been a column
Mainly supporting our demolish'd house.
Massinger. The Fatal Dowry, act ii. sc. 1.

To solemnize this day the glorious sunne
Stayes in his course, and playes the alchymist,
Turning with splendour of his precious eye
The meager cloddy *earth* to glittering gold.
Shakspeare. King John, fol. 9.

A beggarly account of empty boxes,
Greene *earthen* pots, bladders, and mustie seeds.
Id. Romeo and Juliet, fol. 74.

Nature gaz'd on with such a curious eye,
That *earthlings* oft her deem'd a Deity.
Drummond. Flowers of Sion.

This is our duty: and 'tis very difficult: for by reason of the hurry of business, and those passions that *earthly* engagements excite, we consider not things as we should.
Glanville. Sermon 1.

Againe, what *earthly* spirit but will attempt
To taste the fruit of beauties golden tree,
When leaden sleep seales up the dragon's eyes?
Ben Jonson. Every Man in his Humour, act iii. sc. 2.

——— Thence it is
They're not so easily turn'd by sympathie,
The aire there having lesse of *earthinesse*;
So that they move not with one spedinesse,
The earth and it.
More. On the Soul, part ii. book iii. ch. iii. st. 55.

It is said of Archimedes, that he would undertake to turn about the whole *earth*, if he could but have some place beside the *earth* to fix his feet upon. *South. Sermons*, vol. vi. p. 283.

Some [eggs] may be hidden and cherished in dry places (not wanting any humor to feed them) as in sear-wood, yea, in *earthen*-vessels, and marbles themselves.
Ray. On the Creation, part ii.

Perhaps a thousand other worlds, that lie
Remote from us, and latent in the sky,
Are lighten'd by his beams, and kindly nurst;
Of which our *earthly* dung-hill is the worst.
Dryden. Eleonora.

[He] freed rain-water, carefully collected, from its accidental, and as it were feculent *earthiness*, which it will deposite at the first slow distillation.
Boyle. On the Origin of Qualities and Forms.

For a sample of this branch of my survey, let us chuse the tegument of *earth-worms*, which we shall find compleatly adapted to their way of life and motion, being made in the most compleat manner possible for terebrating the *earth*, and creeping where their occasions lead them.
Derham. Physico-Theology, book iv. ch. xii.

——— But tell us why this waste,
Why this ado in *earthing* up a carcase
That's fall'n into disgrace, and in the nostril
Smells horrible? *Blair. The Grave.*

They even believed, that by the intolerable heat of the torrid zone, such an insuperable barrier was placed between the two temperate regions of the *earth* as would prevent for ever any intercourse between their respective inhabitants.
Robertson. History of America, book i.

He bow'd before the altar, and o'er cakes
Of barley, from two *earthen* vessels pour'd
Of honey and of milk a plenteous stream.
Akenside. Pleasures of Imagination, book iii.

So long as they have only light enough to hate light, they may, upon the first glimpse, retire into their *earthiness*, and push out their works as thick as mole-hills.
Byron. Enthusiasm. Introductory Letter.

EARTH, in *Composition*.

And I saigh whanne he hadde opened the sixte seel, and lo a *erthe-mouyng* was maad. *Wiclif. Apocalips*, ch. vi.

And I beheld when he opened the sixte seale, and lo there was a great *earthe-quake*. *Bible. Anno* 1551.

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And lo ther was maad a great *erthe-shakynge*, for the aungel of the Lord came doun frō heuene and neighede and turnyde away the stoon and saat theron. *Wiclif. Matthew*, ch. xxviii.

And beholde, there was a great *earthquake*, for the angel of the Lorde descēded frō heauen: and came and rouled backe the stone frō the dore, and sat vpon it. *Bible. Anno* 1551.

It bihoueth an *erthe-tiliere* to resceyue firste of the fruytis. *Wiclif.* 2 *Timothy*, ch. ii.

Lo an *erthe-tiliere* abidith precious fruyt of the *erthe*, pacientli suffrynge til he resceyue tideful and lateful fruyt. *Id. James*, ch. v.

According to theyr commissiō they shal plage the *erthlye-minded*, for here is the tyme past for the tyme commyng vsed, for the certaintie of it. *Bale. Image*, part ii. p. 1.

The nation of the Tyrians was founded by the Phenicians, who being troubled with an *earthquake*, forsaking their native soyle, inhabited first the lake of Assyria, and anone after the noxte sea coaste. *Arthur Goldyng. Justine*, book xviii. fol. 86.

By which example, thus presented to our eyes, we beleeve verily, that those *earth-begotten* gyants arose not out of the bowels and bosomes of the *earth*. *Holland. Ammianus*, fol. 134.

O fading hopes! O short-while lasting joy
Of *earth-born* man, that one houre can destroy!
Then even of virtue's spoils death trophies reare,
As if he gloried most in many teares.
Drummond. Teares on the Death of Meliades.

MACB. That will never bee:
Who can impresse the forrest, bid the tree
Vnfixe his *earth-bound* root?
Shakspeare. Macbeth, fol. 144.

Peasants, I'll curb your headstrong impudence,
And make you tremble when the lion roares,
Ye *earth-bred* worms.
Brewer. Lingua, act i. sc. 6.

VOLP. I, in Corvino, and such *earth-fed* minds,
That never tasted the true heav'n of love.
Ben Jonson. The Fox, act iii. sc. 7.

With what a dejected and abashed countenance, with what *earth-fixed* eyes, do we imagine the poore woman stood, when she saw her Saviour direct his face and words to her.
Hall. Cent. The Thankful Penitent.

For it seem'd a very pleasant thing at first sight to put in execution whatever our own lusts suggest unto us without controll; and very desirable to try all conclusions to gain experience and knowledge of things. But this brought in nothing but the wisdome of the flesh, and made Adam *earthly-minded*.
More. Moral Cabbala, fol. 37.

I say, by reason of the hurry we are in, amidst business and worldly delights, we many times perceive not our bounds, and so slide easy into *earthly-mindedness* and anxiety.
Glanville. Sermon 1.

He [true love] first extracted from th' *earth-mingled* mind
That heav'nly fire or quintessence divine,
Which doth such sympathy in beauty find,
As is between the elm and fruitful vine.
Davies. On Dancing.

And surely if it be true that is reported of Anaxamander, the Milesian naturall philosopher, his precience and foreknowledge of things was excellent and worthie of immortalitie: who, as they say, forewarned the Lacedæmonians to looke well into their cities and dwelling houses, for that there was an *earthquake* toward; which fell out accordingly. *Holland. Plinie*, vol. i. fol. 37.

ASAM. Add one syllable more,
Thou dost pronounce upon thyself a sentence
That, *earthquake-like*, will swallow thee.
Massinger. The Renegado, act iv. sc. 5.

Listen and appear to us
In name of great Oceanus,
By the *earth-shaking* Neptune's mace.
Milton. Comus, v. 869.

At my poor house, looke to behold this night
Earth-treading starres, that make darke heauen light.
Shakspeare. Romeo and Juliet, fol. 55.

Whose father then (as men report
thou orphanes father art)
Thou should'st haue bin, and shealded him,
from this *earth-vexing* smart.
Shakspeare. Cymbeline, fol. 393.

Earth-worms or mads stamped and laid too, are verie good to cure the biting of scorpions; and yet they serve besides for many other remedies. *Holland. Plinie*, vol. ii. fol. 361.

While we to Jove select the holy victim,
Whom after shall we sing than Jove himself,
The God for ever great, for ever king,
Who slew the *earth-born* race, and measures right
To heaven's great habitants?
Prior. First Hymn of Callimachus.

He affirms, that the *earth-damp* is a vapour not at all visible, though this kind be most dangerous and destructive, it being far sharper and of longer continuance commonly than other.
Boyle. Letters from several Persons, vol. vi. p. 150.

——— If that speak, it is
A thundering voice; and if it sigh, the hiss
Of *earth-engender'd* winds.
Fanshaw. Translator of Pastor Fido.

This phial, child, and this little *earthen-pot* will add to thy estate so much, as to make thee the richest man in the German empire.
Spectator, No. 426.

I have myself observed, that in pastures where there are *earth-nuts* to be found up and down in several patches, tho' the roots lie deep in the ground, and the stalks be dead long before and quite gone, the swine will by their scent easily find them out, and root only in those places where they grow.
Ray. On the Creation, part i.

The aged oak thus reares his head in air,
His sap exhausted, and his branches bare;
'Midst storms and *earth-quakes* he maintains his state,
Fix'd deep in *earth*, and fasten'd by his weight.
Tickell. To Mr. Addison. On Cato.

This done, *earth-shaking* Neptune next essay'd,
In bounty to the world,
To emulate the blue-ey'd maid;
And his huge trident hurl'd
Against the sounding beach.
Congreve. To the Earl of Godolphin.

——— All around him lay
The boastful victim that proclaim'd him great,
And *earth-born* splendour perished at his feet.
Cambridge. The Scribleriad, book i.

Or wailing near *earth-diving* Arethuse
Sicilian stream, he made to woods his moan,
Despairing of his loves.
Hamilton. To a Gentleman going to Travel.

For discontinuing the draw-backs payable on China *earthen-ware* exported to America, &c.
Burke. On a Conciliation with America.

Each year (during the reign of Justinian) is marked by the repetition of *earth-quakes*, of such duration that Constantinople has been shaken above forty days: of such extent that the shock has been communicated to the whole surface of the globe, or at least of the Roman empire.
Gibbon. History of the Decline and Fall of the Roman Empire.

——— Yet *earth-shaking* God,
Not bound in sloth thy warrior shall repose,
Nor languishing obscure in sweetest bliss,
Desert thy glory.
Glover. The Atheniad, book x.

——— On his feet
They find him brandishing his sabre keen,
With his firm shield a bulwark to his breast,
Like one of those *earth-sprung* in radiant arms,
Whom the Cadmean dragon's fruitful jaws
Of Colchian serpent's teeth produc'd.
Id. Ib. book xxiv.

And, finding all those *earth-worm* souls
Who hold th' exchequer, or the rolls,
He left the law, and all its drudges,
With curses, to my lords the judges.
Cawthorn. Wit and Learning.

In a word, the Jews grew more and more *earthly-minded;* and with an obstinacy so peculiar to them that their blindness seemed to spread in proportion to their increase of day-light.

Warburton. Works, vol. ix. *Sermon* 7.

EAR, *v.* } Goth. *ahs;* A. S. *æhher, spica;* Ger.
EAR, *n.* } *aher, æhr.* In Ben Jonson it is written *æchir;* which Wachter thinks leads to *ecke, acies, cuspis, quia tota* acuminata *et mucronibus munita, prorsus ut* Lat. *spica a spiculis.*

To *ear*, to form, to put, throw or shoot forth *ears* or spikes.

The thridde time, the grene corn in somer asolde curne
To foule wormes muchedel the *eres* gonne turne.

R. Gloucester, p. 490.

And it was don oftsoons whanne the Lord walkide in the sabotis bi the cornes, and his disciplis bigunnen to passe forth and pluck *eeris* of the corn. *Wiclif. Mark*, ch. ii.

And it chaunced that he went thorowe the corne feldes on the sabbothe day; his disciples as they went on their waye, began to plucke the *eares* of the corne. *Bible, Anno* 1551

If standing corn be moisted with rain a little before harvest, it taketh much good against both southern winds, which will not suffer the corn to gather and knit in the *ear*, but cause it to be loose, that it cannot *ear* well by means of heat, were it not, by the drenching and watering of the ground, the moisture did cool and mollifie the earth.

Holland. Plutarch, fol. 825.

Likewise there are seene starres together with the sunne all day long; yea, and very often about the compasse of the sunne other flames, like unto garlands of corne *eares.*

Id. Plinie, vol. i. fol. 17.

Then burs and brambles, an unbidden crew
Of graceless guests, the unhappy field subdue:
And oats unblest, and darnel domineers,
And shoots its head above the shining *ears.*

Dryden. Virgil Georgics, book i.

EARL, } Spelman thinks *eorla* is a Danish word, and of the same signification as *alderman;* rightly, says Wachter, as to the sense, but not as to the origin; the word having been long used in England before the arrival of the Danes. He considers it to be a diminutive of A. S. *are;* Ger. *er;* Dutch, *eer;* (in English, *ere*, whence *early;*) which appears to have meant priority, seniority. See ALDERMAN; and the quotations from Hume, and Blackstone.
EA'RLDOM,
EA'RL-MARSHAL.

Þe kyng lette bryng þer after Henglst bifore hym sone,
And aschede at *erles* & barnes, wat were mid hym to done?

R. Gloucester, p. 141.

And looke when I am king, clayme thou of me
The *earldome* of Hereford, and all the moueables
Whereof the king my brother was possest.

Shakspeare. Richard III. fol. 187.

And being *earl-marshall*, great upon that coast,
With bells and bonfires welcomes her ashore.

Drayton. The Barons' Wars.

It appears from the ancient translations of the Saxon annals and laws, and from King Alfred's translation of Bede, as well as from all the ancient historians, that *comes* in Latin, *alderman* in Saxon, and *earl* in Dano-Saxon, were quite synonimous.

Hume. History of England, vol. i. note (G.)

The dignity of an *earl*, like that of a baron, was anciently territorial and official: he exercised jurisdiction within his county: he levied the third of the fines to his own profit: he was at once a civil and a military magistrate: and though his authority, from the time of the Norman conquest, was hereditary in England, the title was so much connected with the office, that where the king intended to create a new *earl* he had no other expedient than to erect a certain territory into a county or *earldom*, and to bestow it upon the person and his family. *Id. Ib.* vol. ii. ch. xiii.

An *earl* is a title of nobility so antient, that its original cannot be clearly traced out. Thus much seems tolerably certain: that among the Saxons they are called *ealdormen, quasi elder men*, signifying the same as *senior* or *senator* among the Romans.

Blackstone. Commentaries, book i. ch. xii.

The ancient solemnity at the creation of an Earl is described at full by Stowe, (*Annales*, 1121.) The style of an Earl is *most potent and noble Lord;* and, when addressed by the Crown, *trusty and well-beloved Cousin.* This latter style is said to have originated in the reign of Henry IV., who, through his wife, his mother, or his sister, was actually related to every Earl in his dominions.

EA'RLY, *adj.* } Goth. *air;* "A. S. *ær, prius, dudum*, first, before. Somner. A. S. *ærlice, ærlice*, and written *erlich*, as in Gower and Piers Plouhman. Dutch, *eer;* Ger. *ehe, eher, er.* Junius says *ær* formerly was applied to the *morning;* that is, the beginning or anterior part of the day, and was afterwards extended to any other precedent or antecedent time. See ERE.
EA'RLY, *adv.*
EA'RLINESS,
EA'RLY-DAWNING.

And arise *erliche.*

Piers Ploughman. Vision, p. 75.

But in o day of the woke ful *eerli* thei camen to the graue, and broughten swete smellynge spices, that they hadden arayed.

Wiclif. Luk, ch. xxiv.

On the morow after the saboth *early* in the moruinge, they came vnto the toumbe and brought the odoures which they had prepared.

Bible, Anno 1551.

And Jheus roos *eerly* the firste daye of the woke and apperide first to Marye Maudeleyn fro whom he hadde caste out sevene Develis.

Wiclif. Mark, ch. xvi.

But by the cause that they shulden rise
Early a-morwe for to seen the sight,
Unto hir reste wenten they at night.

Chaucer. The Knightes Tale, v. 2491.

The kyng bethought hym all that night,
And *erely* whan the daie was light,
He toke councell of this matere.

Gower. Conf. Am. book v. fol. 125.

So that *ereliche* vpon a daie
He bad within there he laie,
There shoulde to fore his bedde
A bourde vp sette, and fayre spredde,
And then he let the cofres fette.

Id. Ib. fol. 96

Death taketh no order of yeres, but when the time is appointed, be it *eerely* or late, daie or night, away we must.

Wilson. The Art of Rhetorique, fol. 80.

Samuel began his acquaintance with God *early*, and continued it long. He began it in his long coats, and continued to his gray haires. *Hall. Cont. The Meeting of Saul and Samuel.*

But where vnbrused youth with vnstuft braine
Doth couch his lims, there golden sleepe doth raigne;
Therefore thy *earlinesse* doth me assure,
Thou art vprous'd with some distemperature.

Shakspeare. Romeo and Juliet, fol. 61.

——————— The scented dew
Betrays her *early* labyrinth; and deep,
In scatter'd sullen openings, far behind,
With every breeze she hears the coming storm.

Thomson. Autumn.

EARLY. EARNE.

One who has *early* known the pomps of state,
(For things unknown 'tis ignorance to condemn,)
And after having view'd the gaudy bait,
Can boldly say, the trifle I contemn.
Walsh. The Retirement.

No daisies spring, no beeches bud,
No linnets warble in the wood;
Cold winter checks with blasts severe
The *early-dawning* of the year.
Fawkes. Song to Laura absent.

From this succinct survey of discovery and navigation, which I have traced from the *earliest* dawn of historical knowledge, to the full establishment of the Roman dominion, the progress of both appears to have been wonderfully slow.
Robertson. History of America, book i.

EARN, EA'RNING. } A. S. *earn-ian, ge-earnian, assequi, consequi*, to run after, to pursue, to reach or overtake; and thus *mereri*, to deserve, to merit, or be worthy of, as a reward for *service*. See EARNE, below.

For all those knights, the which by force or guile
She doth subdue, she foully doth intreat.
First, she doth them of warlike armes despoile,
And clothe in women's weeds: and then with threat
Doth them compell to worke, to *earne* their meat.
Spenser. Faerie Queene, book v. can. 4.

Who sees not, that our rewards are according to our works? not for them, as on merit (woe be to that soule which hath but what it *earneth*) but after them, as their rule of proportion: and these, how sensibly unequall? *Hall. Decad.* 3. *Epis.* 6.

Shadwell's unfinish'd works do yet impart
Great proofs of nature's force, though none of art;
But Wycherley *earns* hard whate'er he gains,
He wants no judgment; and he spares no pains.
Lansdowne. Character of Wycherley.

You, then, who are initiated into the mysteries of the blindfold Goddess, inform me whether I have a right to eat the bread I have *earned* by the hazard of my life, or the sweat of my brow?
Burke. Vindication of Natural Society.

As to the common people, their stock is in their persons and in their *earnings*. *Id. On a Regicide Peace.*

EARNE, EA'RNEST, *n.* EA'RNEST, *adj.* EA'RNESTLY, EA'RNESTNESS, EA'RNFUL, EA'RNEST-GAPING, EA'RNEST-PENNY. } A. S. *yrn-an*, (to run.) *Ge-yrnan, ge-orn-ian, gi-ern-an, g-yrnan*, to run after, to pursue, to seek after; and thus,

To long for, to desire or covet eagerly or anxiously; to be deeply anxious. (See YEARNE.)

Also as the Ger. *gerinn-en, coagulare, in se fluere*, to run together, (to run as cheese doth, Ray,) to run into masses, to congulate, to curdle.

Earnest, Wachter derives from Gr. ἀφορεία; but *earnest* and *earnful*, are (like one in full chase) eagerly, seriously, steadfastly pursuing, stretching, longing after, desiring to reach, obtain or acquire; anxious, zealous, full of anxiety or zeal: and thus, generally,

To give or pay *earnest* seems to be merely to give or pay as a pledge or proof of being in *earnest*, of seriously intending to fulfil or perform, or enforce the fulfilment or performance of, the bargain or promise; to put down a gage or pledge, or payment beforehand.

Mr. Nares has produced an instance of the verb *to earnest*.

Corineus was þo somdel wrop, ys axe on hey drow,
And smot hym vpon þe hed mid god *ernest* y now.
R. Gloucester, p. 17.

As þe ost in eiþer syde to þis batail drow
Heo come & metten baldeliche mid god *ernest* y now.
Id. p. 139.

But who is it that makith us into this same thing, God that gaf to us the *ernes* [*pignus*] of the spyrit. EARNE.
Wiclif. 2 *Corynthians*, ch. v.

He that hathe ordeyned vs for this thynge, is God; which verye same hatho geuen vnto vs the *ernest* of the spyrite.
Bible, Anno 1551.

For as muche as it is knowen thorow out al Europe, to the great comforte of al them that love the pure and true religion of Christe, that our most noble and Christian Kinge Edwarde entendeth *ernestly* to reforme religeon in al his Grace's dominions by the holy words of God, &c.
The New Testament in English, 1551. *J. C. unto the Cristen Reader.*

And thus she maketh Absolon hire ape,
And all his *ernest* tourneth to a jape.
Chaucer. The Milleres Tale, v. 3390.

O Bacchus, Bacchus, blessed be thy name;
That so canst turnen *ernest* into game;
Worship and thonke be to thy deitee.
Id. The Manciples Prologue, v. 17049.

I wol with lusty herte freshe and grene,
Say you a song to gladen you, I wene:
And let us stint of *ernestful* matere.
Id. The Clerkes Tale, v. 9051.

But afterwarde all thilk game
Was into wofull *ernest* tourned.
Gower. Conf. Am., book vi. fol. 134.

Cesar knew his brother Diuitiacus to beare *earnest* good wil to the people of Rome, and that he hartely loued hym, and that he was a man of syngular faithefulnesse, iustice, and modestie.
Arthur Golding. Cæsar. Commentaries, book i. fol. 18.

A rich merchât hath pleasure in pleasant words and merrie conceites; but yet few will give money for them: and when it commeth to the merchandise in *earnest*, no man will beleeue suche wanton speache.
Vives Instruction of Christian Women, book ii. ch. ix.

And when the Gospel is preached vnto vs, we beleue the mercy of God, and in beleuyng we receaue the spirite of God, which is the *earnest* of eternal lyfe.
Tyndall. Workes, fol. 70. *The Parable of the Wicked Mammon.*

In accomplishinge whereof, hys souldiers wrought so *earnestly*, that with ye losse of twelue ships, the rest were so well mended that they might well be sayled in.
Arthur Golding Cæsar. Commentaries, book iv. fol. 104.

But those elephants of Pompey being past all hope of escaping and going cleere away, after a most pittifull manner and rufull plight that cannot be expressed, seemed to make mone unto the multitude, craving mercie and pitie, with greeuous plaints and lamentations, bewailing their hard state and wofull case; in such sort, that the people's hearts *earned* at this piteous sight.
Holland. Plinie, vol. i. fol. 196.

Let's prove among ourselves our armes in jest,
That when we come to *earnest* them with men,
We may them better use. *Pastor Fido*, 1602. E. 1.

Which steely brand, to make him dradded more,
She gaue vnto him, gotten by her slight
And *earnest* search, where it was kept in store
In Joue's eternall house.
Spenser. Faerie Queene, book v. can. 1.

DUT. Pleads he in *earnest?* looke vpon his face,
His eyes do drop no teares: his prayers are in iest:
His words come from his mouth, ours from our brest.
Shakspeare. Richard II. fol. 43.

For know, my lords, the states of Christendom,
Mou'd with remorse of these outragious broyls,
Haue *earnestly* implor'd a generall peace
Betwixt our nation, and the aspiring French.
Id. Henry VI. First Part, fol. 107.

And we may learn hence, that the greatest gift of prayer, and *earnestness* and frequency in it, is no good mark of godliness, except it be attended with sincere, constant, and vertuous endeavours.
Glanville. Sermon 1

Whatever charms might move a gentle heart
I oft have tried, and show'd the *earnful* smart
Which eats my breast: she laughs at all my pain:
Art, prayers, vows, gifts, love, grief, she does disdain.
P. Fletcher. Eclogue 5.

And when the dunkie sky began to rob
My *earnest-gaping* sight of thy land's view,
I tooke a costly jewell from my necke,
A hart it was, bound in with diamonds,
And threw it towards thy land.
Shakspeare. Henry VI. Second Part, fol. 134.

I had not till then a notion of the *earnings* of heart which a man has when he sees his child do a laudable thing, or the sudden damp which seizes him, when he fears he will act something unworthy.
Spectator, No. 253.

The throng is in the midst: the common crew
Shut out, the hall admits the better few;
In knots they stand, or in a rank they walk,
Serious in aspect, *earnest* in their talk.
Dryden. Palamon and Arcite.

They [afflictions] may be testimonies or *earnests* of God's favour, for whom he loves he rebukes and chastens, even as a father a son in whom he delighteth.
Wilkins. Natural History, book i. ch. xvii.

The king by his agents *earnestly* pressed them to grant him present supplies for the use of his army.
Ludlow. Memoirs, vol. i. p. 7.

The lady soon after coming into the parlour, and seeing her monkey look upon a paper with great *earnestness*, took it up, and to this day is in some doubt, says Will, whether it was written by Jack, or the monkey.
Spectator, No. 343.

But she, poor she, began to doubt,
(Best knowing what she'd been about)
The marriage *earnest-penny* lay,
And burnt her pocket as we say.
Fenton. The Fair Nun.

And then he lifted up to heaven
An *earnest* asking eye;
My joy is full, my hour is come,
Lord, let thy servant die. *Logan. Hymn* 8.

If any part of the price is paid down, if it be but a penny, or any portion of the goods delivered as *earnest*, (which the civil law calls arrha, and interprets to be *emptionis venditionis contractæ argumentum*) the property of the goods is absolutely bound by it.
Blackstone. Commentaries, book ii. ch. xxx.

The person that appeared here as counsel for the candidate, who so long and so *earnestly* solicited your votes, thinks proper to deny that a very great part of you have any votes to give.
Burke. On the Conclusion of the Poll.

EASE, *v.*
EASE, *n.*
EA'SEFUL,
EA'SING,
EA'SELESS,
EA'SEMENT,
EA'SY,
EA'SILY,
EA'SINESS,
EASE-LOVING,
EA'SY-BORROWED,
EA'SY-FLOWING,
EA'SY-HEARTED,
EA'SY-HELD,
EA'SY-MELTING,
EA'SY-YIELDING.

Goth. *axets*; A. S. *eath*. "*Facilis, proclivis, comis, lenis*, easy, gentle, mild, meek, soft, ready. Chaucer, *eth, eyth*." Somner. See EATH. Fr. *aise*; It. *agio*; which latter Menage deduces from the Latin, *otium*; thus *otium, ocium, ogium, ogeo, agio*.

The noun *ease*, is opposed to disquiet, disturbance, trouble, difficulty; and is equivalent to

Quiet, rest, peace, tranquillity, leisure, repose; liberty, freedom or deliverance from any painful feeling, mental or bodily.

To *ease*; to free, relieve or deliver, from any disquiet, disturbance or trouble; any painful feeling or sensation, mental or bodily; generally, to free or deliver, to relieve, to alleviate, to comfort, to soothe, to assuage, to mitigate.

Whan þe grandes were alle y slawe, þat þer bi leuede no mo
Brut wende forþ into Engolond, aspiede vp and doun
For to seche an *ese* place, to make an heued toun.
R. Gloucester, p. 23.

Pycars fonden *ese* ynow, and defaut none
To libbe in plente ynow, but of wymmen one.
Id. p. 42.

For wrath first of Tancrede R. vp it reised,
If he had turned to nede, his folk forto haf *eised*.
R. Brunne, p. 157.

——————— & said þorgh curteisie,
Harald haf now þin *eise*, in all my seignorie.
Id. p. 68.

And alle manê men, þat þow myght aspye
In mischief o þe in mal *ese*, and þow nowe hem helpe
Loke by þy lyf. let hem nouht for fare.
Piers Ploukman. Vision, p. 140.

And his fame wente in to al Syria, and thei broughten to him alle that weren at mal *ese*. *Wiclif. Matthew*, ch. iv.

Natheless to Tyre & Sydon it schal be *easier* in the doom than to you. *Id. Luke*, ch. x.

Neuerthelesse it shal be *easyer* fore Tyre and Sidō at ye iudgemēt, then for you. *Bible, Anno* 1551.

And I seie these thingis to yhoure profyt, not that I caste to yhou a snare but to that that is onest and that yhyueth *esynesse* without letting to make preieris to the Lord.
Wiclif. 1 *Corynthians*, ch. vii.

I say for me, it is a gret *disese*,
Wher as men have ben in gret welth and *ese*.
Chaucer. The Nonnes Preestes Prologue, v. 14778.

The chambres and the stables weren wide,
And wel we weren *eised* atte beste.
Id. The Prologue, v. 29.

And sin I shal have nan amendement
Again my losse, I wol have an *esement*.
Id. The Reves Tale, v. 4134.

And Absolon knocketh all *easily*,
And seid; Undo, Gerveis, and that anon.
Id. The Millieres Tale, v. 3769.

This stede of bras, that *easily* and wel
Can in the space of a day natural,
(This is to sayn, in four and twenty houres)
Wher so you list in drought or elles shoures,
Beren your body into every place
To which your herte willeth for to pace.
Id. The Squieres Tale, v. 10429.

He was an *esy* man to give penance.
Id. The Prologue, v. 23.

So have I sen full many one
That were of loue wele at *ease*,
Whiche after fell in great *disease*,
Through wast of loue.
Gower. Conf. Am. book vi. fol. 127.

So that the kynges ben appeased,
And euery man's hert is *eased*:
All was foryete, and not recorded,
And thus thei ben togeder acorded.
Id. Ib. book iii. fol. 58.

But and yf he saye vnto the: I wyll not go away from the, because he loueth the and thyne house, & is well at *ease* w^t^ the: then take a maule, and nayle hys eare to the doore therwith.
Bible, Anno 1551. *Deuteronomium*, ch. xv.

The great royalty of sepulture did not *ease* the paine of the rich man spoken of in the Gospell.
Vives. Instruction of Christian Women, book iii. ch. ii.

But when God striketh the mightie with his strong hande, and displaceth those that were highly placed: what one man doeth once looke backe, for the better *easement* of his deare brother, and godly comforting his *euen Christen*, in the chiefe of all his sorowe.
Wilson. The Arte of Rhetorique, fol. 68.

EASE.

And if there bee any manne sore afflicted amonge you, let hym not flee to the remedies of thys worlde, to ryages, to inchauntmentes, to baynes, and other *easementes* of sorowe, but let hym turne hym to prayer and lyfte vp hys mynde to God with most assured faithfull trust, and he shall finde present release of his mourning.
Udall. James, ch. v.

And ayen behold with how fewe single pure and *easye* institucions Cryste orned and not onered his chirche.
Joye. The Exposicion of Daniel. Who is Antichrist? ch. viii.

The large grene courtes where we were wont to hove,
With eyes cast vp into the mayden tower,
And *easie* sighes, such as folk drawe in loue.
Surrey. Prisoner in Windsor.

But as for me, albeit mi iudgement hath bene alwaye that the truth ought to be obeied, which doubtles doth come altogether of God: yet in the discussing and trial of the truth I did not so *easely* content myself.
Oration of Ste. Bishop of Winchester. Of true Obedience, fol. 6.

——————— He is sure
To be *eased* of his office, though perhaps he bought it.
Massinger. The Unnatural Combat, act iii. sc. 2.

For whatsoever *ease* we can have or fancy here, is shortly to be changed into sadness, or tediousness: it goes away too soon, like the periods of our life; or stays too long, like the sorrows of a sinner.
Taylor. Holy Dying. The Consideration reduced to Practice, sec. 2.

But in the midst of this bright-shining day,
I spy a black suspicious threat'ning cloud,
That will encounter with our glorious sunne,
Ere he attaine his *easefull* westerne bed.
Shakspeare. Henry VI. Third Part, fol. 169.

They are intended for these two ends: 1. The *easing* of true penitents from the penalties laid on them by their confessors, after their absolution here in the church. 2. And the removing of more grievous punishments laid on them by God Almighty, yonder in purgatory. *Brevint. Saul and Samuel*, ch. x.

Send me some tokens, that my hope may live,
Or that my *easeless* thoughts may sleep and rest;
Send me some honey, to make sweet my hive,
That in my passions I may hope the best.
Donne. Sonnet. The Token.

But when she had with such vnquiet fits
Her selfe there close afflicted long in vaine,
Yet found no *easement* in her troubled wits,
She vnto Talus forth return'd againe,
By change of place seeking to *ease* her paine.
Spenser. Faerie Queene, book v. can. 6.

Can you, when you have pusht out of your gates the very defender of them, and, in a violent popular ignorance, giuen your enemy your shield, think to front his reuenges with the *easie* groanes of old women, the virginall palms of your daughters, or with the palsied intercession of such a decay'd dotant as you seeme to be.
Shakspeare. Coriolanus, fol. 26.

The sweat of learned Jonson's brain,
And gentle Shakespear's *easier* strain,
A hackney coach conveys you to,
In spite of all that rain can do:
And for your eighteen pence you sit
The lord and judge of all fresh wit.
Suckling. Dialogue on Lord Brohall's Wedding.

Whyche if you hadde doone in my booke, as I haue doone in theyrs, eyther woulde not youre vnfaithfull dealyng haue bin so muche, or else must it sooner or *easyler* haue bin espied.
Whitgift, fol. 180.

——————— Refrain to night,
And that shall lend a kinde of *easinesse*
To the next abstinence.
Shakspeare. Hamlet, fol. 271.

LEAR. This is a slaue, whose *easie-borrowed* pride
Dwels in the fickly grace of her he follows.
Id. Lear, fol. 294.

I, under fair pretence of friendly ends,
And well-plac'd words of glozing courtesy
Baited with reasons not unplausible,
Wind me into the *easy-hearted* man,
And hug him into snares.
Milton. Comus, v. 163.

Thy daughter shall be wedded to my king,
Whom I with paine haue wooed and wonne thereto:
And this her *easie-held* imprisonment
Hath gain'd thy daughter's princely libertie.
Shakspeare. Henry VI. First Part.

Attend me, lords, the proud insulting queene,
With Clifford, and the haught Northumberland,
And of their feather, many more proud birds,
Haue wrought the *easie-melting* king, like wax.
Id. Ib. Third Part, fol. 135.

I know you ha' practis'd vpon the *easie-yielding* spirits of this woman. *Id. Henry IV. Second Part*, fol. 79.

"Beneath his locks the king my husband wears
A goodly royal pair of ass's ears."
Now I have *ease'd* my bosom of the pain,
Till the next longing fit return again.
Dryden. The Wife of Bath's Tale.

6. A hopeful confidence in God for the removal or *easement* of our afflictions, and for his gracious aid to support them well.
Barrow. Sermon 10. vol. iii

Your *easier* odes, which for delight were penn'd,
Yet our instruction make their second end:
We're both enrich'd and pleas'd, like them that woo
At once a beauty and a fortune too.
Dryden. Epistle I.

But then, so infinitely kind a master we have, and so noble, so rational, so ingenuous a service he hath put upon us, that the very *easiness* of his terms will be one of the blackest aggravations of our baseness and inexcusable guilt, in refusing his salvation.
Sharp. Works. Sermon 5. vol. ii.

First draw her *easy-flowing* hair,
As soft and black as she is fair;
And, if your art can rise so high,
Let breathing odours round her fly.
Fawkes. Twenty-seventh Ode of Anacreon.

For what does vast wealth bring but cheat,
Law, luxury, disease, and debt;
Pain, pleasure, discontent, and sport,
An *easy-troubled* life, and short?
Butler. On the Weakness and Misery of Man.

What joy within these sunless groves,
Where lonely contemplation roves,
To rest in fearless *ease*.
Langhorne. Left with the Minister of Riponden.

In spite of outward blemishes she [Clive] shone
For humour fam'd, and humour all her own.
Easy, as if at home, the stage she trod,
Nor sought the critic's praise, nor fear'd his rod.
Churchill. The Rosciad.

It must be likewise shown, that these parts stand in such a relation to each other, that the comparison between them may be *easily* made, and that the affection of the mind may naturally result from it. *Burke. On the Sublime and Beautiful.*

These and a thousand Furies more did shake
Those weary realms, and kept *ease-loving* men awake.
Armstrong. An Imitation of Spenser.

EASTERLY.

EAST, *n.*
EAST, *adj.*
EA'STERLY,
EA'STERLING,
EA'STERN,
EA'STLAND,
EA'STLANDISH,
EA'STSIDE,
EA'STWARD.

A. S. *east*; D. *oest*; Ger. *ost*; Sw. *oster*; Fr. *oest*. In A. S. *yst*, is a storm, a tempest. *Ystig*, (yeasty) stormy, tempestuous. "The past participle of *yrsian*, or *iersian*, *irasci*, is *yrsed*, *yrsd*, *yrst*; dropping the *r* (which many cannot pronounce) it becomes *yst*, and so it is much used in the Anglo-Saxon. They who cannot pronounce *r* usually supply its place by *a*; hence, I suppose, *east*, which means angry, enraged." Tooke, *Diversions of Purley*, ii. 398.

EAST.

Wachter thinks from Goth. *ust-an*, *surgere*, because there the sun *rises*; with which Ihre is not satisfied.

Luke, xiii. 29. And big cumeth from *east*-dæl, and west-dæl, and north-dæl.—And they shulen come fro the *eest* and west, and fro the north and south. Wiclif.

And alle þat han welle ywrought wenden þei shulle
Estwarde to hevene evere to abyde.
Piers Ploughman. Vision, p. 19.

Lo astronomyens camen fro the *eest* to Jerusalem. And seiden, where is he that is borun kyng of Jewis? for we han seen his starre in the *eest*: and were comen for to worschipe him.
Wiclif. Matthew, ch. ii.

Beholde, there came wise men frō the *east* to Jerusalē, saying: where is he that is borne kyng of the Jewes? We have sene his starre in the *east*, and are come to worshyp him.
Bible, Anno 1551.

Now ringen trompes loud and clarioun,
Ther is no more to say, but *est* and west
In gon the speres sadly in the rest:
In goth the sharpe spere into the side.
Chaucer. The Knightes Tale, v. 2603.

And for to don his rite and sacrifice,
He *estward* hath upon the gate above,
In worship of Venus goddesse of love,
Don make an auter and an oratorie.
Id. Ib. v. 1905.

In whiche Lapland be [Arthur] placed the *easterly* bounds of his Brittish empire.
Hakluyt. Voyage, &c. vol. i. fol. 2. *King Arthur.*

Two miles beyond the *eastermost* towne are blacke rocks, which blacke rocks continue to the vttermost cape of land, which is about a league off, and then the land runnes in *east-northeast*, and a sandy shore again.
Id. Ib. vol. ii. part ii. fol. 33. *M. William Tourson.*

And ye shal measure w'oute the citie, and make the vtmost border of y^e *east-syde* two thousande cubytes
Bible, Anno 1551. *Numeri*, ch. xxxv.

Who would have thought a king that cares to reign,
Enforc'd by love, so poet-like should feign?
To say that beauty, Time's sterne rage to shun,
In my cheeks [lilies] hid her from the sun;
And when she meant to triumph in her May,
Made that her *east*, and here she broke her day.
Drayton. Epistle of Mrs. Shore to Edward IV.

And on the *east-side* of the garden place,
Where entrance up from Eden easiest climbes,
Cherubic watch.
Milton. Paradise Lost, book xi. l. 118.

The winter winds still *easterly* do keep,
And with keen frosts have chained up the deep.
Drayton. Elegy. On his Lady not coming to London.

Then the queen caused a proclamation to be published, that the *easterlings*, or merchants of the Hans, should be treated as all other strangers were within her dominions, without any mark of difference in point of commerce.
Howell. Letter 3. book i. sec. 6.

Certain merchants of Norwaie, Denmarke, and of others those parties, called Ostomanni, or (as in our vulgar language *we* tearme them) *easterlings*, because they lie *east* in respect of vs, &c.
Holinshed. Ireland, Anno 430.

The *easterne* churches first did Christ embrace,
And drew their faith from fountaines that were pure,
What famous doctours, singular for grace,
Have clear'd those parts, though at this time obscure?
Stirling. Doomesday. The Ninth Houre.

I hold the *east-landish*, and Low Dutch, to draw more neerer the true original than the High Dutch.
Verstegan. Restitution of Decayed Intelligence, ch. vii.

There is also a block-house, and a peere in the *east-side* thereof, but the peere is sore choked with sand.
Holinshed. Description of Britaine, ch. x.

Haste hither, Eve, and with thy sight behold,
Eastward among those trees, what glorious shape
Comes this way moving; seems another morn
Ris'n on mid noon.
Milton. Paradise Lost, book v. l. 309.

Now from the golden *east* the zephyrs borne,
Proclaim'd with balmy gales th' approach of Morn,
And fair Aurora deck'd her radiant head
With roses cropt in Eden's flowery bed.
Hoole. Jerusalem Delivered, book iii.

All those that stretch along the *eastern* lands
Compose the numbers of the English bands.
Id. Orlando Furioso, book x.

Our own eight *East* India ships, valued two hundred thousand pounds, and our *eastland* fleet, to the number of twenty, laden with substantial naval commodities, are all safe in our harbours.
Boyle. Letters from several Persons, vol. vi. p. 192.

There from Mount Seir, that near to *eastward* stands,
And from above the subject town commands,
The faithful pour in numbers to the plain.
Hoole. Orlando Furioso, book i.

A member peeping in the tube by chance,
Beheld the elephant begin t' advance,
That from the west-by-north side of the moon
To th' *east-by-south* was in a moment gone.
Butler. The Elephant in the Moon.

Deep midnight now involves the livid skies,
When *eastern* breezes yet enervate rise:
The waning moon behind a wat'ry shroud
Pale glimmer'd o'er the long protracted cloud.
Falconer. Shipwreck, can. 1.

Nearer and nearer now the danger grows,
And all their skill relentless fates oppose;
For while more *eastward* they direct the prow,
Enormous waves the quivering deck o'erflow.
Id. Ib. can. 3.

EASTER.

EASTER, A. S. *eastre*; D. *ooster*; Ger. *ostern*. "*Eostur*-monath, (says Bede,) which is now called the Paschal month, had its name from a Goddess called *Eostre*, and to whom at that time they used to celebrate festivals." This *Eostre*, Skinner thinks, may be the *Aurora* of the Latins. Wachter thinks that the word may come from the Goth. *urrist*; A. S. *arist*, *resurrectio*, A. S. *aris-an*, *risan*; Ger. *reis-en*, to *rise*. But it seems plain that the A. S. *eastre* is immediately from *east*; Ger. *ostern*, from *ost*; and D. *ooster*, from *oost*; and that the word in each language is applied to the season of the year, which is proverbially angry, enraged, stormy, tempestuous. See EAST, *ante*.

He sayde vnto his disciples: ye know that after two days shall be *easter*, and the sonne of man shall be delyuered to be crucified.
Bible, Anno 1551. *Matthew*, ch. xxvi.

And his disciples wente forthe and came to the cyty, and found as he had sayd vnto thē, and made ready the *easter* lambe.
Id. Mark, ch. xiii.

God expects from men something more than ordinary at such times, and that it were much to be wished for the credit of their religion, as well as the satisfaction of their consciences, that their *easter* devotions would, in some measure, come up to their *easter* dress.
South. Sermons, vol. ii. p. 286.

The particulars respecting the controversy which arose in the IInd century as to the proper time for the observation of the Festival of EASTER are given in the Historical Division of our Work. An account of the ceremonies with which the Holy Week is observed by the Greeks and Armenians, respectively, at Jerusalem, may be found in Turner's *Tour in the Levant*, iii. 503; and the mummeries performed at Rome during the same period are fully described by the author of *Rome in the Nineteenth Century*, (iii. 133.) The kindling the flame in the Holy Sepulchre by the Eastern

Churches is one of the most barefaced juggles which Superstition ever grafted on Christianity. The rites which accompanied the benediction of the Paschal Taper are given at length by Hospinian, *de Orig. Fest. Christ.* fol. 67, b.; and the English reader may be edified by them in the *Popish Kingdome, or Reigne of Antichrist, written in Latin verse by Thomas Naogeorgius, and Englished by Barnaby Googe*, 1570.

Those who rose early enough on Easter day were once believed to see the Sun dance. Sir Thomas Browne, however, regarded this as no more than "a tropical expression." It was held, also, that "if the Sunne shone on Easter day it shines on Whitsunday likewise." (*Countryman's Counsellor*, by E. P. Philomath, 1633, 220, quoted by Ellis in his Notes on Brand, *Pop. Ant.* i. 137, from whom we borrow much of our information on this subject.) Tansey pudding was a standard dish at this Feast, "to purge away from the stomach and guts the phlegme engendered by eating of fish in the Lent season, (when Lent was kept stricter than now it is,) whereof worms are soon bred in them that are thereunto disposed," (Coles, *Adam in Eden*, ch. 249.) Selden, with less medicinal learning, refers to the bitter herbs of the Jewish Passover; (*Table Talk*;) and on the Continent many persons abstained from flesh, from a belief that by so doing they should escape fever during the current year. In England a red herring "set in a corn sallad," something after the likeness of a man on horseback, was served up as the first dish; and, as a proof of abhorrence of Judaism, a gammon of bacon was considered indispensable. Pasche or Paste Eggs, dyed of various colours, are still interchanged by the members of the Eastern and Romish Churches; and the custom is learnedly traced by Gebelin (*Monde Primitif*, iv. 251) to the Egyptians, Persians, Gauls, Greeks, and Romans. That Eggs were used as festal presents by these nations, and that they possessed an emblematical meaning, perhaps of the renovation of mankind after the Deluge, there can be no doubt; and their application by the Christian Church to the mystery of the Resurrection is sufficiently obvious. Hyde, *de Ludis Orient.* 237, gives an account of a game played with coloured eggs by the Christian children in Mesopotamia, during the forty days succeeding Easter. A similar sport appears to have been practised, and perhaps is so still, in the North of England. It consisted in dashing two eggs against each other, so that the one which was first broken became the prize of the breaker. Hand ball was played at this season for a tansey cake; and dignified Ecclesiastics condescended to partake the sport. *Etiam episcopi et archiepiscopi in cœnobiis cum suis ludunt subditis.* (Belethus, c. 120.)

Various kinds of quintain, foot races, stool ball, and lifting, were among the amusements even of the great; and the festivities of Greenwich Fair (if the progress of refinement or reform has not now completely extinguished them) are among the few remnants still existing of ancient popular amusement. One custom cited by Durand (vi. 86, 9) cannot, we should think, be traced very easily to its connection with the season. *In plerisque etiam regionibus mulieres secundâ die post Pascha verberant maritos suos, die vero tertiâ mariti uxores suas.*

Easter Island, an Island in the Pacific Ocean, situated between Pitcairn Island and Juan Fernandez, about 27° of south latitude and 112° of west longitude; and, as far as discoveries have yet taken place, at a considerable distance from any other land. It was first seen by Captain Davis, in 1686, and was on that account called Davis's Land. Its present name was given by Roggeween, who fell in with it on Easter Sunday, 1722. It was also visited by Captain Cook in 1771, and by La Perouse at a subsequent period. The Island is of a triangular shape, the longest of its sides being about twelve miles, and each of the others nine or ten In one part it exhibits signs of a volcanic origin. Water, trees, and animals are all scarce. The first has only been observed in excavated parts of the rocks after rain. The mimosa and the mulberry tree are the only vegetables of large growth. Bananas are raised in great perfection, and these with yams and potatoes constitute the principal food of the inhabitants. Sugar-canes are also produced, with a small fruit like grapes, which grows on the rocks near the sea. Part of the Island was carefully cultivated, and the natives had made greater progress in the arts than most of the other people of Polynesia. Their plantations were regularly laid out. Ashes are said to be used as manure, and great attention is paid to the cultivation of the vegetables which form their chief support. Rats were the only quadruped seen on the Island. Birds of various kinds were numerous; but fish in the surrounding sea are scarce.

The natives of Easter Island are well made, but slender, and of a tawny complexion. They have pleasing oval countenances, with agreeable manners, and are considered as quick in their apprehensions, and intelligent in their observations. They showed great hospitality to their visitors, but, like most other savages, manifested much dexterity in appropriating to themselves whatever came within their reach. They in number have been variously stated from 700 to 2000; but the latter is, no doubt, far too great.

EAT, *v.*
Ea'table, *n.*
Ea'table, *adj.*
Ea'ter,
Ea'ting,
Ea'ting-house.

Goth. *it-an, et-an*; A. S. *et-an*; D. *eten*; Ger. *essen*; Sw. *æta*; Gr. ἔδ-ειν; Lat. *ed-ere*.

To *eat* food, is to chew and swallow it; to consume, to devour it. Generally,

To consume, to devour, to corrode, to gnaw, to wear away.

Eaters, in B. Jonson, are servants so called, because more partial to *eating* than *working*.

> He lay syke in ys bed vor dosl and vor sore,
> Þat he ne *ete* non mete þre dawes þer vore.
> *R. Gloucester*, p. 243.

> In S. Edward tyme þe erle suld with him *ete*,
> A seruitour þer was, þat serued at þe mete.
> *R. Brunne*, p. 55.

> & slouh boþe fader & sonne, women lete þei gon,
> Hors & houdes þei *ete*, vnneþis skaped non.
> *Id.* p. 75.

> Whan þei had alle *eten*, & watches maid alle preste,
> To gete þat þei had geten, R. gode to reste.
> *Id.* p. 182.

> For hii *eteþ* mor fisch þan flesh.
> *Piers Ploukman. Vision*, p. 94.

> Hunger *eet* al in haste, and asked after more.
> *Id. Ib.* p. 144.

> Reson ich sauh sotthliche, suwen alle bestes.
> In *etynge* and drynkyng. *Id. Ib.* p. 223.

And the Farisees syghen, seiden to his disciplis, whi *etith* your maister with pupplicanes and synful men.
Wiclif. Matthew, ch. ix.

When the Phariseis saw yt, they said to disciples: why *eateth* your master with publycans & synners.
Bible, Anno 1551.

For the tyme that is passed is ynow to the wille of bethene men to be endid, whiche walkiden in leccheries and lustis, in mych drynkiing of wyn, in unmesurable *etingis*, and unleeful worschiping of mawmetis. *Wiclif.* 1 *Petir*, ch. iv.

For it is sufficient for vs that we haue spent the tyme yt is past of the lyfe, after the wyll of the Gentyls, walkynge in wantonnes, lustes, dronckennes, in *eatyng*, drinckyng, and in abominable ydolatry.
Bible, Anno 1551.

Ywis, lemman, I have swiche love-longing,
That like a turtel trewe is my mourning.
I may not *eta* no more than a maid.
Chaucer. The Millerres Tale, v. 3707.

For to *eat* early or betimes, was in old time counted a reproach; and it is said, that this word ἀκρατίσμα, that is to say, a breakfast, was derived of ἀκρασία, that is to say, intemperance.
Holland. Plutarch, fol. 635.

What fish can any shore or British sea-town show,
That's *eatable* to us, that it doth not bestow
Abundantly thereon.
Drayton. Poly-olbion, song 25.

But I am a great *eater* of beefe, and I beleeue that does harme to my wit. *Shakspeare. Twelfth Night*, fol. 256.

Mon. Barre my doores! barre my doores! where are all my *eaters*? my mouths now? bar up my doores, you varlets.
Ben Jonson. The Silent Woman, act iii. sc. 5.

The consequent of which words is plainly this, that there is no *eating* of Christ's flesh or drinking his blood, but by a moral instrument, faith and subordination to Christ; the sacramental external *eating* alone being no *eating* of Christ's flesh, but the symbols and sacrament of it.
Taylor. Polemical Discourses, fol. 197. *Of the Real Presence.*

Diogenes being asked at a feast, why he did not continue *eating* as the rest did, answered him that asked him with another question, pray why do you *eat*? Why, says he, for my pleasure; why so, says Diogenes, do I abstain for my pleasure.
South. Sermons, vol. i. p. 12.

Eatables we brought away, but the earthen vessels we had no occasion for, and therefore left them.
Dampier. Voyage, Anno 1685.

Upon the whole matter, the greedy getter is like the greedy *eater*; it is possible that by taking in too fast he may choke or surfeit, but he will hardly nourish and strengthen himself, or serve any of the noble purposes of nature, which rather intends the security of his health than the gratification of his appetite.
South. Sermons, vol. iv. p. 435.

All covenants were, in old times, solemnized and accompanied with festival *eating* and drinking; the persons newly confederate, always thereupon, feasting together in token of their full and perfect accord, both as to interest and affection.
Id. Ib. vol. ii. p. 278.

X, Y, and Z, hating to be confined,
Ramble to the next *eating-house* they find.
King. The Furmetary.

Truly forewarned of what would truly be,
His life was poison'd by the mortal tree:
He *eat*—he fell—he dy'd—'tis all the same;
One loss of life under a triple name.
Byron. An Epistle.

In no part of England are *eatables* of any kind the object of taxation. *Burke. On a Late State of the Nation.*

EATH, *easy*, *q. v.* (Also written *Eth*, *q. v.*)

Nay, but sorrow, close shrowded in nart,
I knowe to keepe is a burdenous smart,
Each thing imparted is more *eath* to beare.
Spenser. Shepheard's Calendar. September.

Said then the fox; who hath the world not tride,
From the right way full *eath* may wander wide.
Id. Mother Hubberd's Tale.

These are vain thoughts or melancholy shews
That wont to haunt and trace by cloister'd tombs;
Which *eaths* appear inaad and strange disguises
To pensive minds, deceived with their shadows.
Cornelia. O. Pl. ii. 262.

EAVES, **Ea'ves-drop**, **Ea'ves-dropping.** "A. S. *efese*, *margo*, *ora*, the brim, brink, skirt or edge of any thing. It. The *eaves* of a house. *Efesian*, *tendere*, *depilare*, to powle, to round, to sheare." Somner.

The edge, brim or brink, *sc.* of the roof of a house. *Eaves-dropper*; (*vox sane elegantissima*, says Skinner;) one who takes his station under the *drippings* or *droppings* of the *eaves*, *sc.* as a listener.

The author of Piers Plouhman's *Creed* uses the past participle *evesede*.

Orcheyarde and erberes *evesed wel clene*.

North renders ἐν τῷ προστεγίῳ τῆν θύρας, "without doors, under the *easing* of the house:" perhaps contracted from *eavesing*. Plut. *Cæsar*. fol. 597.

Thenne flammeþ he as fuyr. on fader and on filius,
And melteþ mýghte into mercý. as weý may seo a wýnter
Ivýkles in *eveýnges*. thorgh hete of þe sonne
Meltep in a mýnt while. to mýst and to water.
Piers Ploughman. Vision, p. 331.

——————— But chiefly
Him that you term'd, sir, the good old Lord Gonzalo,
His teares runs downe his beard like winter's drops
From *eaves* of reeds.
Shakspeare. Tempest, fol. 16.

But truly I cannot blame the gentlewomen, you stood *eves-dropping* under their window, and would not come up.
Beaumont and Fletcher. The Captain, act v. sc. 3.

Was it such a dissolute speech, telling of some politicians who were wont to *eaves-drop* in disguises, to say they were often liable to a night-walking cudgeller, or the emptying of a urinal?
Milton. An Apology for Smectymnus.

——————— Come go with me,
Vnder our tents I'le play the *eave-dropper*,
To heare if any meane to shrink from me.
Shakspeare. Richard III., fol. 202.

No breeze the casement shook, or fann'd the leaves,
Nor drops of rain fell soft from off the *eaves*.
Hughes. The Morning Apparition.

And speaks, through hollow empty soul,
As through a trunk or whispering-hole,
Such language as no mortal ear
But spirit'al *eaves-droppers* can hear.
Butler. Hudibras, part i. can. 1.

When Zephyr on each pregnant tree
Calls forth the tender leaves;
And her sad nest the swallow builds
Beneath the friendly *eaves*.
West. Triumphs of the Gout.

Eaves-droppers, or such as listen under walls or windows or the *eaves* of a house, to hearken after discourse, and thereupon to frame slanderous and mischievous tales, are a common nuisance, and presentable at the court leet: or are indictable at the sessions, and punishable by fine, and finding sureties for their good behaviour.
Blackstone. Commentaries, book iv. ch. xiii.

EBALIA, in *Zoology*, a genus of *Crustacea*, belonging to the order *Decapodes*, family *Leucosidæ*, established by Leach.

Generic character. Carapace rhomboidal, produced in front, sides entire, front arms somewhat angular, fingers slightly reflexed; eight hinder legs simple; stem of the outer jaw-like palpi linear; the last joint of the abdomen of the males furnished with a tooth-like process.

Several species of this genus have been described; the following are natives of England:

1. *E. Pennantii*, Leach, *Zool. Misc.* iii. 19; *Mala*

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costaca Britannica, pl. xxv. fig. 1, 6; *Cancer tuberosus*, Pennant, *British Zoology*. Found on various parts of the coast of England.

2. *E. Cranchii*, Leach, *Zool. Misc.* iv. 20. Figured in the *Malacostaca Britannica*, pl. xxv. fig. 7, 11; named after the late Mr. J. Cranch, the unfortunate companion of Captain Tuckey in exploring the river Zaire, who originally found it on the coast of Devonshire.

3. *E. Breyerii*, Leach, *Zool. Misc.* iv. 20. Figured in the *Malacostaca Britannica*, pl. xxvi. fig. 12, 13; the same as the *Cancer tuberosus* of Montague.

EBB, *v.* EBB, *n.* EBB, *adj.* E'BBING. } A. S. *ebba, ebbe;* Dutch, *eb, ebbe;* Ger. *ebbe;* Lat. *ebb;* A. S. *ebb-an, recedere;* Dutch, *ebben, abire, refluere, remeare, decrescere.*

To go away, to recede, to retire; and thus, to decay, to decrease, to lower, to become low or shallow.

Ebb is used as an adjective by Holland, and applied to the growth of the roots of trees, as well as to *water*.

> After an *ebbe* of þe flode, euer ilkon þei found.
> *R. Brunne*, p. 106.

> As sore wondren som on cause of thonder,
> On *ebbe* and floud, on goosomer and on mist,
> And on all thing, til that the cause is wist.
> *Chaucer. The Squieres Tale*, v. 10573.

> The sea eke, with his sterne wawes
> Ech day floweth new againe,
> And by concours of his lawes
> The *ebbe* floweth in certaine.
> *Id. Certaine Balades*, fol. 341.

> The sea *ebbeth* and withdraweth the grauell.
> *Id. The Testament of Loue*, fol. 300.

> The sea nowe *ebbeth*, and now it floweth.
> *Gower. Conf. Am. Prologue*, fol. 6.

In this land are running ryuers, not violently and outragiously flowing to do any harm, but gently moisting the vineyards and cornefields, and where they *ebbe* and flow.
Arthur Goldyng. Justine, fol. 180.

> And yet for all this *ebbing* chance, remains
> The spring that feeds that hope (which leaves men last:)
> Whom no affliction so entire restrains,
> But that it may remount as in times past.
> *Daniel. History of Civil War*, book vii.

> Losses at sea, and those, sir, great and many,
> By storms and tempests, not domestical riots,
> In soothing my wife's humour or mine own,
> Have brought me to this low *ebb*.
> *Massinger. The City Madam*, act i. sc. 2.

The roots of the apple-tree, olive, and cypresses, lie very *ebbe*, and creepe hard under the sourd of the ground.
Holland. Plinie, vol. i. fol. 477.

And verely the water there is otherwise verie low and *ebb*, and not above knee high. *Id. Ib.* vol. ii. fol. 414.

I will account no sinne little; since there is not the least but workes out the death of the soul. It is all one, whether I be drowned in the *ebber* shore, or in the midst of the deepe sea.
Hall. Meditations and Vows, cent. 2.

> ——— *Ebbing* men, indeed,
> (Most often) do so neere the bottom run
> By their owne feare, or sloth.
> *Shakspeare. Tempest*, fol. 8.

> And yu, that on the sands with printlesse foote
> Do chase the *ebbing* Neptune, and doe flie him
> When he comes back. *Id. Ib.* fol. 16.

> This, let me further add, that nature knows
> No stedfast station; but or *ebbs* or flows:
> Ever in motion, she destroys her old,
> And casts new figures in another mould.
> *Dryden. Ovid. Metamorphoses*, book xv.

But it was another sort of love that warmed the breast of our Saviour; he visits his kindred, nay, he makes them so in the lowest *ebb* of all their outward enjoyments.
South. Sermons, vol. iii. p. 310.

But that which I did most admire, was to see the water keep *ebbing* for two days together, without any flood, till the creek, where we lived, was almost dry. *Dampier. Voyages*, vol. ii. part iii.

As easily may they make the wind to blow always in one quarter, or keep the sea from its constant *ebbings* and flowings, as they can secure to themselves the uncertain favour of great men, or the more uncertain breath of the people.
Sharp. Works. Sermon 3. vol. vi.

> Nor jealous fears, nor cold disdain,
> Disturb their peace, nor break their chain:
> But, when the hours of life *ebb* fast,
> For each in sighs they breathe their last.
> *Blacklock. Horace Imitated.*

Such, and often influenced by such causes, has commonly been the fate of monarchies of long duration. They have their *ebbs* and their flows. This has been eminently the fate of the monarchy of France.
Burke. On a Regicide Peace.

EBENOXYLUM, in *Botany*, a genus of the class *Dioecia*, order *Triandria*. Generic character: male flower, no calyx; corolla, petals three: female flower, no calyx; corolla, petals three; nectary star-shaped; one style; berry three-seeded.

One species, *E. verum*, native of the woods of Cochin-China. Loureiro describes this plant as distinct from the *Diospyros* of Linnæus; if so, it is doubtful which produces the true Black Ebony; perhaps the wood of both plants, being black and of a close texture, may be imported as Black Ebony, as Loureiro says there are other trees in Cochin-China whose wood is black and similar to Ebony.

EBOES, (Iboes,) a Negro tribe in the neighbourhood of the Bight of Benin. Very little is known of them, except that they are neighbours of the Kalabaries or Karabaries and Mokkoes on the Rio Real, and natives of a territory lying, perhaps, in 7° north and 8° east. That they belong to the same race as the tribes already named appears to be probable, from a vocabulary of their language given by Oldendorp; and it may be inferred, on similar grounds, that they are derived from the same origin as the tribes on the river Gabon, of whom Mr. Bowdich has given an account. The Iboes are, probably, more civilized than their neighbours on the coast; for Oldendorp was told that they brought arms and clothing from Egypt. They are constantly at war with the Igans (Bowdich's Sheekans) and Evoes. They also, in common with the Karabaries, or people of Calabar, wage a perpetual war with the Bibies, who are said to be determined cannibals.

Oldendorp's *Geschichte der Mission auf den Caraibischen Inseln*, Barby, 1777.

E'BON, *n.* E'BON, *adj.* E'BONY. } Gr. ἔβενος; Lat. *ebenus;* Fr. *ebene;* It. and Sp. *ebano;* Heb. *eben*, which Martinius thinks is so called from its *hardness*. Holland writes it *ebene*.

Of all those trees that be appropriate to India, Virgil hath highly commended the *ebene* above the rest.
Holland. Plinie, vol. i. fol. 389.

> Now lighter humour leave me, and be gone,
> Your passion poor yields matter much too slight:
> To write those plagues that then were coming on,
> Doth ask a pen of *ebon* and the night.
> *Drayton. The Barons' Wars*, book iv.

> ——— In an *ebon* cheire,
> The soule's black homicide, meagre Despaire,
> Had his abode.
> *Browne. Britannia's Pastorals*, book i. song 5.

Stay thy cloudy *ebon* chair,
Wherein thou rid'st with Hecat, and befriend
Us thy vow'd priests. *Milton. Comus*, v. 134.

KING. By heaven, thy love is black as *ebonie*.
BIRON. Is *ebonie* like her? O word divine?
A wife of such wood were felicitie.
Shakspeare. Love's Labour Lost, fol. 134.

I did encounter that obscene and most preposterous event, that draweth from my snow-white pen the *ebon*-coloured inke which heere thou viewest. *Id. Ib.* fol. 124.

—— With spacious arms thou dost embrace
Hot Meroe, fruitful to a sooty race,
And proud of *ebon* woods; yet no retreat
Their useless shades afford to shun th' excessive heat.
Hughes. Lucan. Pharsalia, book x.

He confirms, by new attestations, what he formerly wrote of the trees taken up in the moors near Bridgewater: of which many were found within a foot or two of the surface of the ground; no branches to be found, only the main bodies, and as black as *ebony*.
Boyle. Letters from several Persons.

Amid whose howling aisles and halls,
Where no gay sunbeam paints the walls,
On *ebon* throne thou lov'st to shroud
Thy brows in many a murky cloud.
T. Warton. Ode 11.

—————— Affliction, hail!
Thou school of virtue! open wide thy gates,
Thy gates of *ebony*.
Thompson. Sickness, book i.

The men of Dedan (Dadan, in the Persian Gulf) are said by the Prophet Ezekiel, xxvii. 15, to have brought to Tyre "horns of ivory and EBONY." הבנים, the word in the original, is variously explained by the Commentators, but there can be no doubt that it is analogous to the Greek and Latin names of this wood. Bochart, *Hieroz. pars post.* i. 20, and Scheuchzer, *Phys. Sac.* may be consulted respecting it. Herodotus (iii. 97) mentions Ebony in conjunction with Ivory, as part of the tribute paid every three years to the King of Egypt by his Ethiopian subjects, on which occasion they offered no less than 200 logs (φάλαγγες, see Hesychius, *ad v.*) It must be remembered, that when Virgil (*Georg.* ii. 116) states, that India is the sole country producing this wood, the India of which he speaks is not to be confined to the limits within which modern Geographers include the territory of that name; with the Romans, Ethiopia was embraced under it. Pliny (xii. 9) informs us, that Ebony was first brought to Rome on Pompey's Triumph at the close of the Mithridatic war. Pausanias (*Arcad.*) names it first among the woods from which Idols were formed; and Pliny, in another place, (xvi. 79,) ranks it as equal in durability to the cypress and cedar, and mentions an opinion entertained by some, that the image of the Ephesian Diana had been carved from it. Solinus (52) ascribes the same use to it, and adds, that the Indian Kings employed it for their sceptres, and also for their drinking cups, from a strange virtue which it possessed of rejecting poison.

Ebony is brought to Europe chiefly from Madagascar, where it grows black, green, and red. Of the last kind very little is known. The green wood is found also in the Dutch Island of St. Maurice, and in the Antilles. Certain species of Black Ebony are met with in Ceylon and in St. Domingo. The history of the tree which furnishes the wood is but imperfectly ascertained, and Naturalists have doubted whether it is to be attributed to the DIOSPYROS or the EBENOXYLUM.

EBRI'ETY, EBRIO'SITY. It. *ebrietà*; Lat. *ebrius, qui multas haurit* Bria, one who drinks many *cups*. *Bria*, a kind of cup, from the Gr. βρύ-ειν, *scatere, abundare*. Vossius.

Drunkenness.

And surely that religion which excuseth the fact of Noah, in the aged surprizal of six hundred years, and unexpected *inebriation* from the unknown effects of wine, will neither acquit *ebriosity* nor *ebriety*, in their known and intended perversions.
Sir Thomas Brown. Vulgar Errors, book v. ch. xxi.

It hath much deceived the hopes of good fellows, what is commonly expected of bitter almonds, and though in Plutarch confirmed from the practice of Claudius, his physitian, that antidote against *ebriety* hath commonly failed. *Id. Ib.* book ii. ch. vi.

—————— 'Tis quenchless thirst
Of ruinous *ebriety*, that prompts
His ev'ry action, and imbrutes the man.
Cowper. The Task, book iv

Although you have neither wife, nor child, nor parent, to lament your absence from home, or expect your return to it with terror; other families in which husbands and fathers have been invited to share in your *ebriety*, or encouraged to imitate it, may justly lay their misery or ruin at your door.
Paley. Philosophy. Drunkenness, book iv. ch. ii.

EBU'LLIATE, EBU'LLIENT, EBU'LLIENCY, EBULLI'TION. Lat. *bulla*, a *bubble*; which Vossius thinks may be from the Gr. φλύ-ειν, *fervere, ebullire*, to bubble up, to swell.

To rise or raise, boil or bubble up; to swell, to effervesce.

Whence this 29. play-oppugning argument will *ebulliate*.
Prynne. Histrio-Mastix, part i. act vi. sc. 3.

My meaning is only this: to caution against that vulgar and popular errour of mistaking the natural and enthusiastick fervour of men's spirits, and the *ebulliency* of their fancy.
Cudworth. Sermons, p. 93.

We cannot find it to hold neither in iron nor copper, which is dissolved with less *ebullition*.
Sir Thomas Brown. Vulgar Errors, book iv. ch. vii.

But your lordship need not be afraid of being overwhelm'd with the *ebullition* of my thoughts, nor much trouble yourself to find a way to give check to it: mere *ebullition* of thoughts never overwhelms or sinks any one but the author himself: but if it carries truth with it, that I confess has force, and it may be troublesome to those that stand in its way.
Locke. Second Reply to the Bishop of Worcester.

O how laborious is their gaiety!
They scarce can swallow their *ebullient* spleen,
Scarce muster patience to support the farce,
And pump sad laughter till the curtain falls.
Young. The Complaint. Night 8.

There are many young members in the house (such of late has been the rapid succession of publick men,) who never saw that prodigy Charles Townshend; nor of course know what a ferment he was able to excite in every thing by the violent *ebullition* of his mixed virtues and failings. *Burke. On American Taxation.*

ECASTAPHYLLUM, in *Botany*, a genus of the class *Diadelphia*, order *Decandria*, natural order *Leguminosæ*. Generic character: calyx bell-shaped, two-lipped, superior lip emarginate, inferior three-cleft; stamens eight or ten equally divided, or nine, the ninth free; pod orbicular, one-seeded.

There are seven species described, climbing shrubs, natives of the West Indies and South America. Decandolle.

ECBATANA, EGBATANA, or AGBATANA, was the Metropolis of *Media Magna*, which lay, as Strabo informs us, (xi. p. 360,) to the south and south-east of *Media Atropatene*, now called Aatherbâijân. It was built by Deioces, King of the Medes, (Herod. i. 98,) and was surrounded by seven concentric walls, each a little higher than the other, within the innermost of which was the palace and the treasury. The former of those edifices was, according to Polybius,

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(x. 27,) below the Citadel, and nearly a mile (almost seven stadii) in circumference. The wood-work was all of cedar and cypress, and the beams, ceilings, and pillars, both in the porticoes and peristyles, were all covered with scales of silver or gold; while all the tiles were of silver. The greater part of these was removed before the approach of Alexander; and the rest, under the government of Antigonus and Seleucus Nicanor. Some of these precious decorations were still existing in the time of Antiochus Soter, (about B. C. 270.) In the time of Herodotus, its external appearance must have been singular. "The circumference of the outer and largest enclosure," he says, (i. 98,) "is about as large as that of Athens;" [250 stadii, (about 30 miles,) according to Diodorus, xvii. 110:] "the battlements of the first are painted white; those of the second, black; of the third, purple; of the fourth, blue; of the fifth, a purple red; and of the two last, the one is silvered and the other gilt." This City was placed at the foot of Mount Orontes, now called Elwend or Elvend; (from Orontes came Olont, easily changed into Olwent,) from which it was distant twelve stadii, (a mile and a half,) and had an artificial, but very strong citadel. (Polybius, x. 27.) It was, as the same writer observes, in the northern part of Media, and was the summer residence of the Persian Kings. Its name, though much altered, may be traced in Hamadân, a large and populous City, in 34° 53′ north and 48° east of Greenwich, containing monuments of the Sásání Dynasty, but none of the ancient Persian Monarchs.

Ecbatana, in Syria, on the declivity of Mount Carmel, and not far from Ptolemaïs, was the place where, as the Oracle had predicted, Cambyses died.

Ecbatana *of the Magi*, was a Town in Persis, peculiarly inhabited by those Priests of Zoroaster.

See Cellarii, *Geograph.*; Herodotus; Diodorus; Polybius; Macdonald Kinneir's *Memoir of Map of Persia.*

EBURNA, in *Zoology*, a genus of spiral shell-bearing *Mollusca*, belonging to the family *Buccinidæ*, established by Lamarck, in his *System of Animals Destitute of Vertebræ*, for a shell which the Linnæan authors had placed in the genus *Buccinum*, but which most of the older Conchologists had confounded with the *Olivæ*.

Generic character. Shell oval or long, aperture longitudinal, cut-in in front; outer lip simple, sharp; columella umbilicated in the upper part, and channelled under the umbilicus.

Animal unknown. *E. glabrata*, Lamarck, *Hist.* vii. 280, the *Buccinum glabratum* of Linnæus. Figured in Lister's *Conchology*, pl. 794, fig. 29, and *Encyclopédie Méthodique*, Vers. pl. 401. fig. 1.

The outer surface of this shell is destitute of any epidermis, and is covered with a polished china-like coat, deposited similar to the *Olivæ*; most probably the reflexed mantle of the animal.

Lamarck, in his *History*, has added to the genus some species, as *E. Ceylanica*, Lam. *Hist.* vii., the *Buccinum Ceylanicum* of Gmelin, *Sys. Nat.*; *Ency. Méthod.* pl. 401, fig. 3, which have more the appearance of true *Buccina*, and like them are furnished with an epidermis.

Cuvier and Ferussac have only considered this genus as a subgenus of *Buccinum*, while Mr. Swainson has proposed to consider those which are polished and destitute of epidermis, as species of the genus *Ancillaria*, to which they are certainly very closely allied, especially by means of *Ancillaria Buccinoides*, but from which they are separated by their umbilicated columella. Mr. Swainson has also proposed to give the name of *Eburna* (which Lamarck certainly originally intended for the first section) to those species which have an epidermis, and are spotted on the surface like *Eburna Ceylanica*, and *E. arcolata* of Lamarck, which are so nearly allied to the genus *Buccinum*.

ECCE'NTRICK, *n.* / Ecce'ntrick, *adj.* / Eccentri'city, / Ecce'ntrically. } Fr. *eccentrique*; It. *eccentrico*; Sp. *excentrico*; Lat. *ex*, and *centrum*; Gr. κέντρον, a point, *sc.* in the middle of a sphere, globe or circle.

Out of the *centre*; moving out of, deviating or wandering from the *centre*; and thus, irregular, not conforming to, or guided by rule; inconsistent with rule or order; affecting singularity; singular, odd.

But indeed, upon mistaking the pole's altitude, and other errour in observation, Copernicus was deceived, and in this present age the sun's *eccentricity* (in Ptolemy, being the *eccentric's* semidiameter, divided into 60) hath been found between 27 and 28 P., which is far greater than that in Copernicus, erroneously making it but near 31.
Selden. Illustrations of Drayton's Poly-olbion, song 24.

Aristotle made very odd schemes, not at all corresponding with the phenomena of the heavens, as appears from his hypothesis of the solid orbs, epicycles, *excentricks*, intelligences, and such other ill-contrived phancies.
Glanville. Essay 3. *Of Useful Knowledge.*

The other cause of their sublimities is, for that in other signes they have the absides elevated highest from the centre of their owne *eccentric* circles. *Holland. Plinie*, vol. i. fol. 11.

But so it is in the regions of stars, where a vast body of fire is so divided by *excentric* motions, that it looks as if nature had parted them into orbs and round shells of plain and purest materials; but where the cause is simple, and the matter without variety, the motions must be uniform; and in heaven we should either espy no motion, or no variety. *Taylor. Sermon* 6. part iv.

For some say the *eccentricity* of the sunne is come nearer to the earth than in Ptolemies time; the vertue therefore of all the vegetals is decayed, men grow less, &c.
Burton. Anatomy of Melancholy, fol. 249.

In gayer hours, when high my fancy ran,
The Muse, exulting, thus her lay began:
"Blest be the Bastard's birth! through wondrous ways
He shines *eccentrick*, like a comet's blaze."
Savage. The Bastard.

For had I power, like that which bends the spheres
To music never heard by mortal ears,
Where in his system sits the central sun,
And drags reluctant planets into tune,
So would I bridle thy *eccentrick* soul,
In reason's sober orbit bid it roll.
Whitehead. On Churchill.

It was not enough to fix the law of the centripetal force, though by the wisest choice; for, even under that law, it was still competent to the planets to have moved in paths possessing so great a degree of *eccentricity*, as, in the course of every revolution, to be brought very near to the sun, and carried away to immense distances from him. *Paley. Natural Theology*, ch. xxii.

Swift, Rab'lais, and that favourite child,
Who, less *eccentrically* wild,
Inverts the misanthropic plan,
And hating vices, hates not man.
Lloyd. A Familiar Epistle

Genius, a bustling lad of parts,
Who all things did by fits and starts,
Nothing above him or below him,
Who'd make a riot, or a poem,
From *eccentricity* of thought,
Not always do the thing he ought.
Id. Fables. Genius, Envy, and Time.

ECCHYMOSIS, Gr. ἐκχύω, I pour out, an extravasation of blood, by which the skin is discoloured, but not broken. A black eye is the commonest example. Cooling lotions, as camphorated spirits, *lotio salis ammoniaci* or *ammoniæ acetatæ*, mild purgatives and an antiphlogistic regimen, for the most part speedily excite absorption. Few cases occur in which any incision, for the discharge of the blood, can be necessary or even proper.

ECCLESIA'ST, ECCLESIA'STICK, ECCLESIA'STICAL, ECCLESIA'STICALLY. Gr. ἐκκλησιαστής, ἐκκλησία, *cœtus evocatus*, from ἐκ-καλέω, *evocare*. The Athenian ἐκκλησίαι, were public Assemblies of the people, *called together*, according to Law, to consult about the affairs of the Commonwealth. Applied to the Christian Church: *Cœtus præconio Evangelii ad vitam æternam* vocatus.—An assembly *called* or *summoned* by the proclamation of the Gospel to eternal life. Vossius.

> But trewely to tellen atte last,
> He was in chirche a noble *ecclesiast*.
> *Chaucer. The Prologue*, v. 1710.

> Redeth *ecclesiast* of flaterie
> Beth ware, ye lordes, of lire trecherie.
> *Id. The Nonnes Preestes Tale*, v. 15335.

What dothe he binde it to one day? No surely, but he commadeth to vse continually this order of publike and *ecclesiastical* discipline vnto the laste ende of our lyfe, euen to the day of deathe, wherin beginneth our redemption.
Calvine. Foure Godly Sermons, serm. 3.

Euen the myndes of the learned shal be changed, and all, both the seculare and *ecclesiastik* sorte shal be distracted from the trwthe vnto reuenginge one another with warre.
Joye. Exposition of Daniel, ch. xii.

For such is the reverence they bear to the church here, and so holy a conceit they have of all *ecclesiastics*, that the greatest don in Spaine will tremble to offer the meanest of them any outrage or affront. *Howell. Letter* 20. book i. sec. 3.

But our histories, and with them the Latin *ecclesiastic* relation (in passages of her invention of the cross and such like,) allowed also by Cardinal Baronius, make her [Helen] thus a British woman.
Selden. Illustrations of Drayton's Poly-olbion, song 8.

Many of the fathers and *ecclesiastical* historians, especially the Jewish rabbins, (taking their highest learning of Cabala but from antique and successive report,) have inserted upon tradition many relations current enough, where holy writ crosses them not.
Id. Ib. song 1.

If a son marries without his father's consent, the law saies it is void, but yet it is not so void, but that the father's approbation makes it valid without marrying again; which could not be, if it were naturally invalid; but therefore it is both naturally and *ecclesiastically* good. *Taylor. Rule of Conscience*, book iii. ch. v.

Thus then we see that our *ecclesial* and political choices may consent and sort as well together without any rupture in the state, as Christians and freeholders.
Milton. Of Reformation in England, book ii.

Boileau being struck with the absurd disputes of certain contending *ecclesiastics*, resolved to make them the subject of his ridicule; and afterwards pitched upon the imitation of the heroic as a vehicle for his satire. *Cambridge. The Scribleriad. Preface.*

The clergy, being permitted and encouraged by the king to sit in convocation after the dissolution of the parliament, took upon them not only to frame canons and oaths, but also to impose four shillings in the pound upon *ecclesiastical* benefices throughout the kingdom.
Ludlow. Memoirs, vol. i. p. 9.

> Not any, whilst they heard him preach,
> Did ever feel (his powers were such)
> *Ecclesiastic* lethargy,
> From soporific sanctity.
> *Cooper. Ver-Vert*, can. 2.

A secret conflict between the civil and *ecclesiastical* jurisdictions embarrasses the operations of the Roman government; and a pious emperor was alarmed by the guilt and danger of touching with a profane hand the ark of the covenant.
Gibbon. Decline and Fall of the Roman Empire.

ECCREMOCARPUS, in *Botany*, a genus of the class *Didynamia*, order *Angiospermia*, natural order *Bignoniaceæ*. Generic character: calyx tubular, membranaceous, five-cleft; corolla tubular, border five-cleft, revolute; nectary cup-shaped; capsule on a foot stalk, one-celled, two-valved; seeds with a membranaceous band.

Two species, climbing shrubs, natives of South America. Ruiz and Pavon.

ECHELON, Fr., the step of a ladder. In military tactics, troops are said so to move when each follows that which precedes, as the steps follow each other in a ladder.

ECHENEIS, from the Greek ἔχειν, to hold, and ναῦς, a ship, Lin.; *Sucking Fish*, Dampier. In *Zoology*, a genus of animals belonging to the order *Malacopterygii subbrachii*, class *Pisces*.

Generic character. Head flattened above, and surmounted with a flat disc, composed of several pairs of moveable plates, directed obliquely backwards, and serrated or spiny at their posterior edges; mouth roundish, but horizontal, the lower jaw projecting, and furnished, as well as the front of the upper jaw, with small teeth, set close, like a wool-card, whilst those on the sides of the upper jaw are very fine, and ranged in a single row; eyes lateral; branchiostegous rays eight; body longish, the dorsal fin single, soft, and opposite the anal.

Of the three species included in this genus, the *E. remora* is alone found in Europe, whilst the others are natives of the Tropical Seas. They are bad swimmers; but this deficiency is supplied by a remarkable organ placed on the top of the head, which enables them to adhere to other large fishes, or to ships' bottoms; so that without exertion they are conveyed to such situations as are most appropriate for finding their food. This organ is of a rounded form, and has a middle crest, which extends from its anterior to its posterior edge; and from each side pass obliquely outwards several pairs of solid bony plates, which are flat and serrated at their edges, and the whole are kept together by a kind of pin. By some Naturalists, this organ is considered as a kind of sucker, and the firm attachment of one species to an anchor, observed by M. Bosc, would seem to support this opinion; but Commerson believed, that the adhesion is effected by means of the numerous little hooks which are found upon the disc; in an experiment, however, which he made by applying his thumb to this part, he states, that "the adhesive power exerted by the animal was so great, as to produce a kind of torpor and even paralysis, which did not subside for some time." Of this genus, the best known is the

E. Remora, Lin.; *Remora*, Edwards; *Mediterranean Sucking Fish*. It is about eleven inches long, and is distinguished by the eighteen plates upon its disc or shield: the colour brown, and the belly not lighter than the back; the fins bluish; irides brown, surrounded with gold; and the interior of the mouth of a deep carnation; the body, which is long and conical, is covered with a soft viscous skin, on which the scales are not seen without difficulty till after death, and the animal has become dry; the lateral line consists of a row of jutting points.

ECHENEIS.

The *Remora* has been fabulously gifted with the power of arresting the course of ships by its attachment to their bottoms. Hence its Greek name *Echeneis*, given by Aristotle; and its Latin name *Remora*, of similar import. Pliny, in the commencement of the XXXIId Book of his *Natural History*, has enlarged on this legend most rhetorically. "What is more powerful," says he, "than the sea, the wind, the hurricane, and the tempest? What greater auxiliaries has the genius of man furnished him with than sails and oars? Add to these the immense power of the tides, which render the ocean one vast river. All these powers, and those which second their efforts, are, however, restrained by one little fish, named the *Echeneis*. Though the winds may rage, and the tempests sink the bark, it restrains their fury, it destroys their power, it renders immoveable those vessels, which no chain could stay, no weighty anchor moor. Thus does it bridle, thus does it restrain the violence of the elements, without toil or labour, without seeking a stay but merely by adherence; it has but to will, and the vessel is arrested in its course. Though the war ships be embattled with turrets and ramparts, that the combatants may fight in the midst of the sea, as on the tops of the walls on land: O vanity of human affairs! a little fish renders useless the spears of iron and brass, and damps the courage of those who wield them. It is related, that at the battle of Actium an *Echeneis*, at the very moment when Antony was about to pass through his fleet, and exhort his soldiers, by arresting the course of his vessel, gave to the ship of Cæsar the advantage of swiftness and superiority, which depends on the impetuosity of the first onset. And more recently, the galley in which Caius embarked on his return from Astura to Actium was arrested by an *Echeneis*: then, indeed, was it an augur; for scarcely had this Emperor arrived at Rome, but he perished under the strokes of his own soldiers. As to the sequel, his (Cæsar's) surprise was not of long duration, when he beheld that of the whole fleet his fifty-oared galley was alone stayed in its course. Those who threw themselves from the vessel, to ascertain the cause of its detention, found an *Echeneis* attached to the rudder, and showing it to their Prince, he was angry that so insignificant an animal should have power to counteract 400 rowers, but surprised that the fish which whilst in the sea could impede his vessel, when thrown into a vessel possessed no power."

Later observations have shown the folly of imputing this astonishing power to the *Remora*. That it attaches itself to the bottoms of vessels is true, and not only to these, but also to large fish; from which Dampier relates, that in his passage from the Caraccas to Virginia he took many *Sucking Fishes*. "When it is fair weather," he says, "and but little wind, they will play about the ship; but in blustering weather, or when the ship sails quick, they commonly fasten to the ship's bottom, from whence neither the ship's motion, though never so swift, nor the most tempestuous sea can remove them. They will likewise fasten themselves to any other bigger fish; for they never swim fast themselves, if they can meet with anything to carry them. I have found them sticking to a shark after it was hauled in on the deck, though a shark is so strong and boisterous a fish, and throws about him so vehemently for half an hour together, it may be, when caught, that did not the Sucking Fish stick at no ordinary rate, it must needs be cast off by so much violence."

A remarkable circumstance with regard to the *Remora* has been observed, viz. that it always swims on its back; this was noticed both by Commerson and Bosc, who kept some of these fishes alive in vessels of water; but the latter also observed them to swim in the same manner in the sea, when they had separated themselves from the ship in order to feed upon some boiled beans which had been thrown overboard. On the western coast of Africa they are known amongst the Dutch by the name of *Dung Fish*, from their greedily swallowing whatever filth may be thrown from the ship. The *Remora* is a native of the Mediterranean and Tropical Seas.

E. Naucrates, Lin.; *Pilot Sucking Fish*. Is the largest fish of the genus, and measures from three to seven feet: it has from twenty to twenty-two laminæ upon the disc; the anal and dorsal fins falciform, and proportionally longer than those of the *Remora*; and the tail rounded. This fish is employed on the Mozambique coast for the purpose of taking marine Turtles, and this curious capture is performed in the following manner; a ring, sufficiently tight to prevent it from slipping over the caudal fin, is put around the tail, and to this is attached a rope. The fish is then placed in a vessel of water, and conveyed in a boat to the neighbourhood of the Turtles' resort, where they are found asleep, floating on the surface of the water. At a distance sufficient to prevent their disturbance, which is effected by a very slight noise, the Sucking Fish is thrown overboard, and endeavouring to make its escape attaches itself to the Turtle, which is then hauled in with it to the boat.

E. Lineata, Menz.; *Lineated Sucking Fish*. Has less than twelve plates on the disc, and is not more than five or six inches long; it is of a deep brown colour, with two white stripes extending from the eyes to the root of the tail. It was first described by Mr. Menzies, in the Ist Volume of the *Linnæan Transactions*.

See Linnæi *Systema Naturæ*, à Gmelin; Lacepede, *Histoire des Poissons*; Cuvier, *Règne Animal*.

ECHIDNA, Cuv., in *Zoology*, a genus of animals belonging to the family *Monotremata*, order *Edentata*, class *Mammalia*.

Generic character. Snout or bill elongated, and terminating in a small mouth, provided with a long extensible tongue; teeth horny, and placed on the tongue and palate; feet short, five-toed, with very long stout curved claws, fit for burrowing; body covered with spines.

This is one of the remarkable genera which have hitherto been discovered in New South Wales only, and which are provided with organs not found in any other known animals.

The *Echidnæ* are included, by Sir E. Home, under the genus *Ornithorhynchus*, from which, however, they principally differ in the form of their bill, and the want of ivory or bony teeth. In their habits, however, they rather resemble the *Ant Eaters*, as they are found in the midst of Ant hills, and their narrow conical bills and strong nails assist them materially in searching after the swarms of Ants on which they feed. They probably form the connecting link between the *Myrmecophagæ* and *Ornithorhynchi*.

E. histrix, Cuv.; *Ornithorhynchus hystrix*, Home; *Aculeated Ant Eater*, Shaw; *Spiny Echidna*. This animal is about seventeen inches long, from the tip of the bill to the tail, and the body of proportionable

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bulk; the upper part is covered with short coarse hair, from amongst which protrude numerous quills similar to those of the Porcupine, but shorter, and which seem arranged in rows; the head and neck are covered with very coarse hair, but have no quills, neither have the breast or belly any, but the former has the hair very long and soft, whilst the latter is almost bare. The bones of the nose, palate, and lower jaw are projected to form a kind of tubular bill, which is of a conical shape, rounded above, but flat beneath, and covered with a smooth skin; the orifice of the mouth small, within which are found upon the back of the tongue twenty small horny teeth, and upon the palate seven rows of the same kind; "each row looks," says Sir E. Home, "somewhat like a small-toothed comb laid flat upon the palate." The fore legs are short and thick, provided with five toes, which have strong broad nails, of which the middle is the longest; the hind legs are longer than these, and have the inner nail longest; at the junction of each hind leg with the foot is a small spur, slightly hooked.

E. setosa, Cuv.; *O. setosus*, Home; *Hairy Echidna*. Seems to differ principally from the above-mentioned, in having the quills very short, and scarcely appearing from amongst the hair with which the animal's body is plentifully covered.

See Home, in *Philosophical Transactions*, 1802, p. 348; Cuvier, *Règne Animal*.

ECHIDNIS, in *Zoology*, a genus of chambered shells, established by De Montfort, in his *Conchyliologie Systématique*, i. 354; but it has not been noticed by any succeeding authors.

Generic character. Shell free, univalve, chambered, straight, conical, fistulous; mouth rounded, horizontal, acute at the tip; dissepiments plaited only on their edge; syphon continued and central. De Montfort has never seen a complete specimen of this genus, but has named the few fragments on which he established the genus, *E. diluvianus*. They were scattered in some marble brought from the valley of Os, in the Pyrenees, and from some fragments sent from England.

ECHINANTHUS, in *Zoology*, a genus of *Radiata*, belonging to the division *Echinidæ*, and the family *Scutellidæ*. This genus was first proposed by Breynius. Lamarck has since established a similar one under the name of *Clypeaster*; Klein, of *Scutum*; and Van Phelsum, of *Echinorodum*, who gave the name of *Echinanthus* to another genus, the *Echinometra*.

Generic character. Body oval or subpentangular; above convex, beneath concave, with five grooves; *ambulacra* in pairs, rounded; ovarial pores five, mouth central, vent marginal.

The jaws of the animals of this genus are very large and curiously formed, they are moderately figured by Klein, pl. xxxiii. fig. *p. q.* The genus has been divided into two sections:

§ I. *Interambulacral area, rounded.*

1. *E. humilis*, Leske, pl. xvii. fig. A. pl. x. fig. B.
2. *E. ambigenus*, Gray; *Scutella ambigena*, Lamarck; Seba, iii. pl. xv. fig. 13, 14.

§ II. *Interambulacral area, acute.*

3. *E. altus*, Gray; *Clypeaster altus*, Lamarck; Leske, pl. liii. fig 4.

The species are all found in the seas of warm climates.

ECHINARACHNIUS, in *Zoology*, a genus of *Radiata*, belonging to the division *Echinidæ*, and the family *Scutellidæ*, first established by Leske, from the subdivision *Arachnoides* of Klein, and forming part of the genus *Echinodiscus* of Breynius, which is exactly similar to the *Scutella* of Lamarck.

Generic character. Body flattened, outline orbicular or subangular, above rather convex; edge thin, *ambulacra* in pairs, like a flower; mouth central, anus marginal.

All the species of this genus are found in the Tropical Seas.

E. placenta, *Scutella placenta*, Lamarck; Klein, pl. xx. fig. A. B.

E. parma, Gray; *Scutella parma*, Lamarck.

ECHINIDÆ, in *Zoology*, a group of *Radiata*, which Linnæus formed into a single genus, under the name of *Echinus*, but which was before his time much studied, and divided into many genera, most of which have been adopted by modern Zoologists.

Character of the group. Body not contractile, nor radiately lobed, mostly globular; skin hard, furnished with tubercles provided with mobile spines; digestive canal having a mouth and vent.

These animals are furnished with a distinct crustaceous skeleton, composed of numerous regularly-disposed plates, united on all sides by a straight suture, and furnished externally with rounded tubercles, on which the mobile spines are attached. The pieces form twenty perpendicular bands, each composed of several horizontal pentagonal pieces; the bands are placed symmetrically in pairs, uniting together by a flexuous suture; the projecting angles of one series being fitted into the concave angles of the other. The pairs of bands are united together generally by a straight suture, and the pairs are alternately broad and narrow. The broad bands are formed of a few pieces, and are always imperforated, and the outer edge of the narrow bands, which consist of very numerous long narrow pieces, are perforated by two or more series of minute holes placed together in pairs; these perforations form grooves in the covering of the body, which Linnæus compared to the walks in a garden, and called *Ambulacra*; and he distinguished the parts which are covered with tubercles by the name of *Areæ pulvilli* or beds. These parts are much the most distinctly seen in the regular orbicular species of the group, as the true *Echinidæ* and *Cidaridæ*; where, as these are often made use of in describing the species, it is well to distinguish the broad bands by the name of *extra*, and the narrow bands, which are always placed between the walks, by the name of *intra ambulacral beds*.

The spines are attached to the base of the tubercles by a circular ligament, lined with muscular fibres moving them in every direction.

The plates are placed between the two skins with which the body of these animals are covered; the outer of these skins is the thickest: it is greatly thickened near the vent and mouth; and the plates, which are composed of fibres perpendicular to their surface, and increase in size by the addition of particles to the inner side of the fibres, and by the formation of new ones on the sides of the older, are kept separate from each other by a small process of the skin being interposed between them, so that they never become soldered together during the life of the animal.

The spines evidently grow by a deposition of matter

placed on their outer edge, more especially near the distal extremity; the matter is perhaps deposited by the processes of the outer skin, which forms the articulation, being extended up the longitudinal grooves with which these spines are always furnished. Their manner of growth may be easily seen, by cutting longitudinally the spines of *Echinus Mammilatus*, when the outer surface of each of the complete spines will be seen distinctly visible in the form of a dark line, occasioned by the greater hardness of its outer edge.

The vent is surrounded by numerous small scale-like pieces attached to the skin, which are generally regularly disposed, but vary in the different families. In the typical families, where the vent is placed on the centre of the back, just opposite to the mouth, it is surrounded by two series, each formed of five pieces, which are attached to the body of the crustaceous covering: the series of these plates which are next the body are the smallest; they are placed just at the top of the *ambulacra*, and each is perforated with a minute hole, the use of which is quite unknown. The inner series is formed of larger pieces, each perforated with a considerable foramen, which leads to the ovary; the latter may, therefore, be called the *ovarial*, and the former, as they are partly between them, the *interovarial pieces*. One of the *ovarial plates* is considerably larger than the rest, convex externally, and perforated like a sieve, with numerous minute foramina, and internally thick and rugose; this plate is somewhat similar, both in form and, perhaps, in use, to the orbicular spot on the back of the *Stellerida*, called by Spix the *Corpus Spongiosum*, and figured in the *Annals of the Museum of Paris*, xiii. pl. xxxii. fig. 1, *a*. In the annectant group of these animals, as the families *Scutellidæ*, *Galeritidæ*, and *Spatangidæ*, where the vent is not placed opposite to the mouth, but in the hinder part of the body, the *corpus spongiosum* occupies the centre of the place where the vent is placed in the other group, and is itself surrounded by the ovarian pores.

The skin round the mouth is thickened and furnished with scaly plates, more or less distant from each other. The mouth itself varies in the various families of the group in the *Spatangidæ*; it is destitute of any hard parts, but is furnished with tentacula, compared by some to the similar parts in the *Holothuriæ*. In the *Scutellidæ* it is furnished with five triangular cellular bones, each provided with a blunt, arched tooth at the inner angle, which apparently serves for crushing the food; while in the typical families this part is furnished with a much more complicated apparatus, with short prominent teeth fit for biting their food. These jaws were compared by Aristotle to a lantern; they consist of ten conical triangular bones, soldered together in pairs, containing between them a long linear curved tooth. The teeth are externally convex, and furnished with an internal central rib, and the end hardens as they are worn away by use. These jaws are articulated together by the intervention of oblong bones converging towards the centre, and furnished with five other linear arched bones. The jaws are moved by muscles placed between them, and by others attached to five variously-formed erect processes, placed on the oval edge of the body of the crust, called *Auricules* by Blainville.

The classification of these animals was greatly attended to by the older Naturalists; thus Morton, in 1712, in his *History of Northamptonshire*, divided the fossil species found in that County into three groups. Breynius, in 1732, divided the *Echini* into seven genera, from the position of their mouth and vent; these genera have all been adopted by Lamarck, but under other names. Klein two years after published his *Natural Disposition* of the *Echinodermata*, wherein he divided them into nine sections, containing twenty-two genera, placing them according to two systems: first, according to the position of their vent, forming them into three classes, called *Anocystos*, *Latocystos* and *Pleurosystos*; secondly, with respect to the place of the mouth, as *Emmesostomi* and *Apomesostomi*. The former of these methods has been adopted in this country by Mr. Smith. Van Phelsum, in 1744, extended Klein's method, by taking notice, for the first time, of the form and extent of the *ambulacra*; he divided them into the same number of genera as Klein, but with numerous differences. Leske, in 1778, published an addition to Klein; in which he considered Klein's sections as genera, and adopted the prior names of Breynius.

Lamarck is the only modern Naturalist who has written from actual examination of this class, and he has adopted most of the genera of Breynius and Leske, and added a single new one, *Cassidulus*. The following division was proposed by Mr. J. E. Gray, in the *Annals of Philosophy* for 1826:

I. *Body globular, mouth and vent opposite.*

1. *Cidaridæ*, containing the genera *Cidaris*, *Diadema*, and *Astropyga*.
2. *Echinidæ*.
Echinus and *Echinometra*.

II. *Body variously-shaped, vent posterior.*

3. *Scutellidæ*.
Echinanthus, Gray; *Lagana*, Klein; *Echinarachnius*, Leske; *Echinodiscus*, Leske; *Echinocyamus*, Leske; *Cassidulus*, Lamarck.
4. *Galeritidæ*.
Galeritis, Lamarck; *Discoidea*, Klein; *Echinonaus*, Koenig; *Echinocorys*, Breynius; *Echinolampas*, Gray, *Echinobrissus*, Breynius.
5. *Spatangidæ*.
Spatangus, Klein; *Echinocardium*, Van Phelsum; *Brissus*, Klein; *Ova*, Klein.

The anatomy of this animal has been treated by Teideman, Cuvier, and Blainville. The species have been best described and figured by Klein and Leske, in their *Echinodermata*; and their figures have been mostly copied into the French *Encyclopédie Méthodique*.

The fossil species have been described by the same authors, and Desmarest is at present engaged in a work on the subject.

Many of them are used as food by people resident on the sea coast, who generally reckon them delicacies, especially when their ovaries, which are very large, and nearly occupy the whole body, are full of eggs.

ECHINOBRISSUS, in *Zoology*, a genus of *Echinidæ*, established by Breynius, and since used by Lamarck, who has applied the name of *Nucleolites* to it, belonging to the family *Galeritidæ*.

Generic character. Body ovate or cordiform, rather convex, grooved in front; *ambulacra* ten, in pairs, radiating without interruption from the vertex to the mouth; mouth subcentral, vent dorsal.

This genus has hitherto been found only in the fossil state; it is at once known from all the other species of the family by the position of the vent.

1. *E. scutatus*, Breynius; *Nucleolites scutata*, Lamarck, *Hist.* iii.; Breynius, pl. vi. fig. 62.

ECHINOCARDIUM, in *Zoology*, a genus of *Echinida*, established by Van Phelsum, belonging to the family *Spatangidæ*.

Generic character. Body cordiform; back equally tuberculated; *ambulacra* five, the posterior one in a groove, perforated.

1. *E. atropos, n. Spatangus atropos*, Lamarck, *Hist.* iii.

2. *E. pusillum, n. Spatangus pusillus*, Lamarck, *Hist.* iii.; Leske, pl. xxviii. fig. 5.

ECHINOCOCCUS, in *Zoology*, a genus of intestinal Worms, belonging to the order *Vesiculaires*.

Generic character. Consisting of a simple or double bladder, containing on the inside some very small animals, free, without any sort of adherence; the body of the animal obovate, the head furnished with a crown of hooks, armed with suckers. The *Echinococci* have very great affinity to the *Acephalocysti*, which are furnished with the same organs, and have the same habits.

Zeder united together, under the name of *Polycephales*, the *Cœnuri* and the *Echinococci*; but the union is certainly very unnatural, for the *Cœnuri* have vesicular bodies, into which the suckers and crown of hooks are withdrawn when they are contracted; while the *Echinococci* live in a bladder, from which they are perfectly distinct.

The species of this genus are very rare, and but slightly known. Rudolphi describes three:

1. *E. hominis*, Rudolphi, *Syn.* 183. The outer bladder almost the size of a nut, and the animals like grains of sand.

2. *E. simiæ*, Rudolphi, *Syn.* 283. Found in the abdominal and thoracic viscera of Apes.

3. *E. veterinorum*, Rudolphi, *Syn.* 183; *Hydatica*, Batsch; *Tænia*, Gmelin.; *Ency. Méthod.* pl. xl. fig. 9, 14. In the viscera of domestic animals.

ECHINOCORYS, in *Zoology*, a genus of *Echinidæ*, established by Breynius, synonimous with the sections *Echinus salaris* and *Pelagius* of Van Phelsum, and *Cassis Galea* and *Galeola* of Klein, and *Anachites* of Lamarck, belonging to the natural family *Galeritidæ*.

Generic character. Body ovate, convex; base oval, flattened; *ambulacra* ten, placed in pairs, extending without interruption from the vertex to the mouth, where they become close together; mouth central, transverse; vent marginal.

E. ovatus, n. Anachites ovatus, Lamarck, *Hist.* iii. 45; Leske, pl. liii. fig. 3.

The species of this genus are found only in the fossil state; they are very much allied to some of the genera of *Spatangidæ*; but they have most of the character of the family to which they are above referred.

ECHINOCYAMUS, in *Zoology*, a genus of *Echinidæ*, belonging to the family *Scutellidæ*, established by Leske, and again proposed by Lamarck, under the name of *Fibularia*.

Generic character. Body subglobular, outline ovate or orbicular; edge rounded; inside columnar; *ambulacra* in pairs, short, like a flower; mouth central; anus between the mouth and the margin.

This genus only contains a few species, all of which are of a small size, and may be at once distinguished by their form and columnar inside, which enables them for a long while to resist the action of the sea: indeed, they are so very strong, that they are often found entire on the shell banks thrown up by the sea, as at Whitstable, Sheppy, &c., when most of the shells themselves are broken.

1. *E. ovulum*, Gray; *Fibularia ovulum*, Lamarck. On the coast of the Mediterranean.

2. *E. pusillus, Spatangus pusillus*, Muller.

ECHINODERMATA, in *Zoology*, a division of radiated animals, forming a class according to Cuvier, and an order according to Lamarck.

Character of the group. Skin opaque, coriaceous or crustaceous, mostly tubular, spiny, and pierced with holes, placed in series, provided with retractile tubes dilated by water, which go out through the holes in the skin.

Mouth simple, mostly armed with hard parts at its orifice. The vascular system not extended over the whole body, but forming a communication with the different parts of the intestines and the organs of respiration; which latter, as well as the viscera, are very distinct. The nervous system very incomplete, forming a circle round the mouth, and fibre to the rays of the body.

Klein was the first Naturalist who used the term, but he confined it to the *Echinidæ* or *Sea Eggs*; Brugiere extended it to the Star-fish; and lately the *Holothuriæ* and *Fistulidæ* have been added to it by Cuvier and Lamarck; but perhaps they should be again separated from them, as they differ from the *Echinidæ* and *Stellerida* in several essential characters. The older Naturalists and Linnæus placed these animals with the *Testaceous Mollusca*; and Jonston considered them as crustacea.

Cuvier divided the group into two sections:

1. *E. pedicellata*. The skin pierced with a great many very small holes placed in series, out of which pass numerous cylindrical membranaceous *tentaculæ*, each of which is furnished at the end with a sucker-like disc, which serves the animal for locomotion. This group contains, according to him, the genera

Asterias, Encrinus, Echinus, and *Holothuria*.

2. *E. apoda*. The skin hard, coriaceous, without any perforations or tentacula. Containing the genera

Marpadia, Miniada, Priapulus, and *Sipunculus*.

Lamarck and Blainville have divided the orders into three families:

1. *Stellerida, Les Stellerides*, Lamarck; and *Les Stelleroides*, Blainville. Skin not irritable, but mobile; body depressed and furnished with mobile angles or rays; digestive cavity, with only one opening. Containing the genera

Cromatula, Euryale, Ophiura, and *Asterias*.

2. *Echinidæ, n. Les Echinides*, Lamarck; the *Spheroides* of Blainville. Skin interior, immovable and solid; body not contractile, mostly globular, without radiating lobes; digestive cavity, with a mouth and vent. Containing ten genera.

3. *Fistulida, n. Les Fistulides*, Lamarck; *Les Cylindroides*, Blainville.

The skin soft, mobile and irritable; body contractile, long, cylindrical; digestive cavity mostly provided with a vent. Containing the genera

* *Actinia*, ** *Holothuria, Fistularia*, *** *Priapula*, and *Sipunculus*.

The *Echinodermata* are all marine: they appear to be reproduced by buds, and they have the faculty of regenerating any part which they may accidentally lose; and the parts themselves have the property of continuing to live, and of forming for themselves new bodies. Thus, the arm of a Star Fish will gradually form a

mouth, and have new arms spring out from the sides of it.

Blainville having, at one time, restricted the word *Echinodermata* to the *Echinidæ* only, gave the name of *Polycerodermata* to the class.

ECHINODISCUS, in *Zoology*, a genus of *Echinidæ*, established by Breynius, and since reestablished by Lamarck, under the name of *Scutella;* but Leske has derived it from two genera, under the name of *Echinarachnius*, the *Arachnoides* of Klein, and the *Echinocyamus*, the *Fibulariæ* of Lamarck; the restricted genus may be thus characterised:

Generic character. Body flattened; outline orbicular; above rather convex, edges thin, *ambulacra* in pairs, like a flower; mouth central; vent between the mouth and margin.

The jaws of this genus are very curious, being formed of five triangular pieces, each furnished with a blunt tooth at the inner angle; they are figured in the plates of Klein, and in those of this Work.

The genus has been divided into three sections according to the shape.

* *Entire.*

E. orbicularis, Gray; *Echinus orbicularis*, Gmelin. Figured by Leske, pl. xlii. fig. 6, 7.

** *Lobed.*

E. inauritus, *Scutella inaurita*, Lamarck. Figured by Seba, *Thesaurus*, iii. pl. xv. fig. 3, 4.

*** *Perforated.*

E. digitatus, Gray; the *Scutella digitata* of Lamarck. Figured by Klein, pl. xxii. fig. A. B., and in this Work.

Several species of this genus are found in a fossil state in chalk and other strata above it.

This genus is distinguished from the *Echinarachnius* by the anus not being quite marginal, and from all the other *Echinidæ*, by their depressed form and small hair-like spines.

ECHINOLAMPAS, in *Zoology*, a genus of *Echinidæ*, referred to the genus *Echinanthus* by Van Phelsum, and *Clypeaster* by Lamarck; but which certainly do not belong to the same natural group as the latter genus, as they have all the character of *Galeritidæ;* they are very nearly allied to the *Echinocorys*.

Generic character. Body ovate, convex; base ovate, flattened, extended posterior; *ambulacra* ten, placed in pairs, rather distant, near the vertex, interrupted at the edge, and close together near the mouth; mouth subcentral; vent marginal.

1. *E. Koenigii*, *n. Echinoccus Lampas*, De la Beche, *Trans. Lin. Soc.* pl. iii. fig. 3, 4, 5; and in the plates of this Work.

Found fossil; named in honour of Mr. Koenig, who first described the species.

2. *E. oviformis*, *n. Echinus oviformis*, Gmelin, *Sys. Nat.* i.; *Clypeaster oviformis*, Lamarck, *Hist.* iii.; Klein, pl. xx. fig. *c. d.*

3. *E. orientalis*, *n.* Seba, iii. pl. x. fig. 23, 24.

The two last species are found on the shores of the East Indies.

ECHINOMETRA, in *Zoology*, a genus of *Echinidæ*, established by Van Phelsum and Breynius.

The name was used by the older Naturalists to designate any of the *Echini* which had the vent opposite to the mouth and were nearly orbicular.

Generic character. Body ovate or elliptical; each bed with two rows of large tubercles; *ambulacra* flexuous.

This genus appears to unite the *Echinidæ* to the *Cidaridæ*, as it has the unequal and large-sized tubercles of the latter; but the tubercles are not perforated like those of that family.

The species which have been referred to this family differ considerably amongst themselves, and the following may be considered as the types of three sections:

1. *E. lucuntur*, Gray; *Echinus lucuntur*, Linnæus. Figured by Klein, pl. xxx. fig. A. B.

2. *E. atratus*, the *Echinus atratus* of Lamarck; Klein, pl. xlvii. fig. 12.

3. *E. mammillatus*, the *Echinus mammillatus* of Gmelin; Klein, pl. xxix. fig 1.

ECHINOMITRA, in *Zoology*, a genus of *Echinidæ*, established by Van Phelsum.

Generic character. Mouth central; anus marginal, directed upwards; *ambulacra* narrow, and continued from the mouth to the vent.

E. variolata; Cidaris variolata, Klein.

The genus is very nearly allied to *Anachites*.

ECHINOMYIA, in *Zoology*, a genus of dipterous Insects, belonging to the family *Anthericera* and the tribe *Muscidæ*, established by Dumeril.

Generic character. Antennæ with intermediate joint longer than the third; the lateral hair simple, and hid when the insect is at rest.

The *Echinomyia* differs from the *Muscæ*, or true Flies, and the *Cenogastres*, by the simplicity of the lateral hair of the antennæ; and from the *Syrphes*, *Sagræ*, *Muliones*, &c. by the length of the middle joint. They agree in both these characters with the genus *Tetranocera;* but the antennæ of the latter are hid in a frontal cavity.

The *Echinomyia* resembles in form the common house Flies; but is remarkable for the large size of its body, which is covered with scattered long hairs, which are large, and, as it were, jointed at the base. The wings are spread, and the abdomen is broader than long. The manners of several of the species are comparatively well known: the perfect insects live but a very short time, and are found principally on the flowers of umbelliferous plants; the females lay their eggs in the Caterpillars (*larvæ*) and grubs (*pupæ*) of various *Lepidopterous* and some *Coleopterous* insects, which they eventually destroy. The following species may be cited as the most common:

1. *E. gigas*, the *Muscagrossa* of Linnæus, described and figured by Degeer, (*Mém. sur les Insects*, vi.) and by Reaumur, iv.; according to the latter author, the larvæ of this species live in the *Scarabeus Vacca*.

2. *E. larvarum*, the *Eriotrix gentilis* of Meigen. Described and figured by Degeer, i. pl. xi. fig. 23; vi. pl. i. fig. 7: by whose observation the larvæ are said to live in the bodies of Caterpillars and grubs of several Bombyces: as *B. dominula*, *B. laga*, and *B. hero*.

ECHINONAUS, in *Zoology*, a genus of *Echinidæ*, established by Van Phelsum, under the name of *Echinoneus*, but altered to the above by Mr. Koenig, in the *Tables of the Fossil Echini*, in the British Museum, belonging to the family *Galeritidæ*.

Generic character. Body obovate or orbicular, rather depressed; *ambulacra* ten, placed in pairs, extending, without interruption, from the vertex to the mouth; mouth central; anus placed between the mouth and the edge of the shell.

This genus is very distinct, in its form and the situation of the mouth and vent, from all the other *Echinidæ*. All the species are small.

1. *E. cyclostomus*, *n. Echinoneus cyclostomus*, Lamarck, *Hist.* iii.; Klein, pl. xxxvii. fig. 3, 4. Found in the Asiatic Seas. Lamarck describes two other species, *Echinoneus semilunaris*, (*Ency. Méthod.* pl. cliii. fig. 21, 22,) and *E. gillonus*, both from the American Seas.

ECHINOPHORA, in *Botany*, a genus of the class *Pentandria*, order *Digynia*, natural order *Umbellatæ*. Generic character: lateral flowers males; central flowers hermaphrodite, one-seed, imbedded in the involucellum.

Two species, *E. spinosa*, a doubtful British plant, and *E. tenuifolia*, native of the south of Europe.

ECHINOPORA, in *Zoology*, a genus of *Stony Corals*, belonging to the family *Madriporidæ*, or those with radiating star-like cells; established by Lamarck, in his *History of Animals without Vertebræ*, for a kind of singular Coral brought by Perron and Leseuer from the Australasian Seas.

Generic character. Coral stony, flat, expanded, free, rounded, leaf-like, finely striated on both sides; the upper face charged with small papillæ, and orbicular; convex orbicular roses much roughened with papillæ, pierced with one or two holes, each covering a lamellar star; stars scattered, orbicular, covered; plates unequal, rather confused, partly obstructing the cavity.

The cells of this Coral are plate-bearing, and in stars filled with unequal plates, which are partly coalesced and rather confused, so as to form a very irregular star, which is scarcely to be discovered on account of the stony plate which covers it, and which forms a kind of orbicular, convex, very rough protuberance, pierced with one or two unequal holes.

Without the presence of these well-determined stars, which are remarkable for the singularity of their construction, this Coral might be considered an *Explanaria*.

Only one species of this genus is at present known, which is called

1. *E. rosularia*, on account of its being orbicular, broad, waved, and attached near the centre of its lower disc. It inhabits the coast of New Holland.

ECHINOPLACOS, in *Zoology*, a genus of *Echinidæ*, established by Van Phelsum, which corresponds to the genus *Mellita* of Klein, and *Clypeaster* of Lamarck.

Generic character. Mouth central on the lower surface; circumference irregular, rounded or angular; *ambulacra* short; petals tapered.

ECHINOPS, in *Botany*, a genus of the class *Syngenesia*, order *Segregata*, natural order *Compositæ*. Generic character: calyx one-flowered; corolla tubular, hermaphrodite; receptacle bristly, down obsolete.

Six species, natives of the south of Europe. *E. sphærocephalus* is frequently cultivated in gardens, on account of its beautiful globular head of flowers.

ECHINORODUM, in *Zoology*, a genus of *Echinidæ*, established by Van Phelsum, which corresponds to the genus *Scutum* of Klein, and the *Scutellæ* of Lamarck.

Generic character. Body depressed; anus near or in the edge; *ambulacra* five, short petali-formed and acute.

ECHINORHYNCHUS, in *Zoology*, a genus of intestinal Worms, which forms the order *Acanthocephala*, in the works on these animals. It was established by Goeza, and has been adopted by most succeeding authors; but the name has been changed into *Acanthocephalum* by Koelreuter, and *Acanthrum* by Achar.

Generic character. Body rather long, rounded, orbicular, elastic, furnished with a retractile trunk, provided with many rows of regularly-placed horned hooks at the end.

The *Echinorhynchi* are easily distinguished from the rest of the intestinal Worms, by the prolongation of the anterior end, which is retractile and furnished with hooks, whence the name of the genus is derived. The body of these animals being sometimes ridged transversely, has induced many Naturalists to place some of their species in the genus *Tænia*; but the examination of the head must at once dissipate their doubts. They are usually long, cylindrical, and more or less transversely ridged, and are found attached to the mucous membrane of the intestine by the hooks of their trunk. They are sometimes found free, that is to say, floating in the intestines; when they are placed in water, by absorption they gradually lengthen and enlarge their diameter, and become less ridged, and their trunk, if it was not before exhibited, becomes exposed.

This genus contains a great number (150) of species, many of which are very elegantly formed. They live in the digestive organs of the vertebrated animals, and they are sometimes accidentally formed in the abdominal cavity. Rudolphi, in his work *On Intestinal Worms*, divides this genus into two divisions, according to the neck being very short and armless, like the body, or long and armed; the latter of these divisions contains many doubtful species, and is divided into six sections, according to the form of the trunk.

1. *E. gigas*, Goeza. Figured in the *Ency. Méthod.* pl. xxxvii. fig. 2, 7. Body cylindrical, attenuated behind, white; trunk short, nearly globular; armed with six ranges of teeth: lives in the small intestines of the common and wild Swine.

2. *E. globulosus*, Rudolphi. Figured in the *Ency. Méthod.* pl. xxxviii. fig. 16, 18. White; trunk oval; armed with six or eight rows of hooks; body oblong, narrowed behind. Lives in the intestines of the common Eel, and many other fish.

ECHINUS, in *Botany*, a genus of the class *Dioecia*, order *Polyandria*. Generic character: male flower, calyx scaly; corolla none; stamens thirty: female flower, calyx five or six-cleft, inferior; corolla none; style two; capsules two, covered with spines, one-seeded.

One species, *E. trisulcus*, a moderate-sized tree, native of Cochin-China. Loureiro.

ECHINUS, in *Zoology*, a genus of *Echinidæ*, belonging to the family *Echinidæ*; established by Linnæus for the whole of the *Echinidæ* or Sea Eggs, but lately restricted to the orbicular species, with small, nearly uniform spines.

Generic character. Body orbicular or depressed, subangular; beds with cross rows of tubercles.

This genus contains a considerable number of species, which have been proposed to be subdivided, according to the number of the rows of holes in the *ambulacra*, in the following manner:

A. Body regular, depressed, the lateral area very unequal; intra-ambulacral beds very narrow; *ambulacra* nearly straight, composed of a double series of close pores; auricules divided, spathulate.

1. *E. pustulosus*, Lamarck; Leske, pl. xi. fig. D.

B. Body regular, orbicular, ovate or depressed;

ambulacra toothed or slightly sinuous, formed of three, four, or seven pair of holes.

2. *E. melo*, Lamarck, *Hist.* iii. 45; Gault., *Ind.* pl. cvii. fig. E. Mediterranean.

3. *E. variegatus*, Lamarck, *Hist.* iii. 45; *Cidaris variegata*, Leske; Klein, pl. x. fig. B, C.

4. *E. esculentus*, Lin. British Coast.

5. *E. variolaris*, Lamarck, *Hist.* iii. 18. Seas of New Holland.

C. Body orbicular; ambulacra formed of two ranges of double pores, placed end to end.

6. *E. pileolus*, Lamarck, *Hist.* iii. *n.* 7.

D. Body orbicular or depressed, thin, covered with small tubercles; intra and extra ambulacral beds equal; ambulacra formed of three vertical series of double pores; the angles of the mouth deeply cut in.

E. ventricosus, Lamarck, *Hist.* iii. 45; Leske, pl. i. fig. *a*, *b*; *Ency. Méthod.* pl. cxxxii. fig. 2, 3. India.

ECHIOCHILON, in *Botany*, a genus of the class *Pentandria*, order *Monogynia*. Generic character: calyx four-parted; corolla two-lipped, superior lip two-lobed, inferior three-lobed, lobes round; tube slender, arched; seeds four.

One species, *E. fruticosum*, native of Africa.

ECHITES, in *Botany*, a genus of the class *Pentandria*, order *Monogynia*, natural order *Apocineæ*. Generic character: corolla contorted, funnel-shaped; throat naked; anthers forming a cone; seed-vessels two, seeds hairy.

A genus of elegant shrubs, containing about eighty species, mostly natives of the West Indies. Persoon.

ECHIUM, in *Botany*, a genus of the class *Pentandria*, order *Monogynia*, natural order *Boragineæ*. Generic character: corolla tubular, irregular, throat open, naked.

About eighty species have been discovered, herbaceous or small shrubs, mostly natives of the northern hemisphere. *E. vulgare* is a beautiful but common British plant. *Eng. Bot.* 181.

ECHIURI, in *Zoology*, a family of *Annelides*, allied to the family *Lumbricidæ*, established by Julius Cæsar Savigny, in his *System of Annelides*, forming part of the large French work on Egypt.

Generic character. Gills none; organs of respiration on the surface of the skin; mouth retractile, tentaculated, or at least provided internally with a fleshy and extensible appendix, which appears to constitute true tentacula; teeth lateral; appendages replaced by circular rows of metallic bristles on certain rings of the body; the bristles completely retractile, mostly very simple, and never hooked.

This genus is distinguished from the *Lumbrici* by the bristle being retractile and simple, and placed circularly. The intestines of the *Echiuri* are very long, slender, much folded, and floating on the abdominal cavity.

This family comprehends only the genus *Thalassema*, which see.

E'CHO, *v.* } Fr. *echo*; It. *ecco*, *echo*, *eco*; Sp. *eco*;
E'CHO, *n.* } Lat. *echo*; Gr. ἠχώ, from ἠχ-εῖν, *sonare*, *resonare*, to sound, to resound. See the Example from Holland's *Pliny*.

> Folweth ecco, that holdeth no silence,
> But ever answereth at the countretaille.
> *Chaucer. The Clerkes Tale*, v. 9063.

> Then gan triumphant trumpets sound on hie,
> That sent to heauen the *echoed* report
> Of their new ioy, and happy victory.
> *Spenser. Faerie Queene*, book i. can. 12.

This done, hee tooke the bride about the necke and kist her lips with such a clamorous smacke, that at the parting all the church did *echo*. *Shakspeare. Taming of the Shrew*, fol. 220.

In the same citte, neare unto the gate which is called Thracia, there stand seven turrets, which do multiplie a voice, and send back many againe for one: this miraculous rebounding of the voice, the Greekes have a prettie name for, and call it *echo*.
Holland. Plinie, vol. ii. fol. 581.

> *Eccho* was then a body, not a voyce:
> Yet then, as now, of words she wanted choyce;
> But only could reiterate the close
> Of every speech. This Juno did impose.
> *Sandy. Ovid. Metamorphoses*, book iii.

> *Echo* was then a maid, of speech bereft,
> Of wonted speech: for though her voice was left,
> Juno a curse did on her tongue impose,
> To sport with ev'ry sentence in the close.
> *Addison. Id. Ib.*

> A dreadful howling *echo'd* round the place:
> The mountain Nymphs, thought I, my nuptials grace.
> I thought so then, but now too late I know
> The Furies yell'd my funerals from below.
> *Dryden. Ovid. Epistles. Dido to Æneas.*

> ——— "Evoe!" they mad'ning cry,
> And shake their torches, "Evoe! Io!" rends
> The air, and beats the *echoing* vault of heav'n.
> The hills, the vales, with Io! Evoe! ring.
> *Thompson. Corcyus and Calliroe.*

ECHTRUS, in *Botany*, a genus of the class *Polyandria*, order *Tetragynia*. Generic character: calyx none; corolla bell shaped; petals six; germen superior; capsule oblong, four-lobed, spiny, four-valved, one-celled, many-seeded.

One species, *E. trivialis*, native of Bengal. Loureiro.

ECLI'PSE, *v.* }
ECLI'PSE, *n.* }
ECLI'PSING, *n.* }
ECLI'PTICK. } Fr. and Sp. *eclipse*; It. *eclissi*; Gr. ἔκλειψις, from ἐκ-λείπ-ειν, *deficere*. See ASTRONOMY, sec. ii. 7.

> That is þe cause of þis *eclipse*, þat over closeþ now þe sonne.
> *Piers Ploukman. Vision*, p. 346.

> But sothly the latitudes of planets ben comonly yreckened fro the *ecliptike*, bycause that none of hem declineth but fewe degrees out fro the brede of the Zodiake.
> *Chaucer. The Astrolabe*, fol. 266.

> And that is whan they haue no longitude fro the *ecliptike* line.
> *Id. Ib.*

> The sonne and moone *eclypsen* both,
> And bene with man's sinne wroth.
> *Gower. Conf. Am. Prol.*

> But in ye first watche of ye night, the moone suff'red *eclips*, which losing her brightnes, afterwardes became as redd as bloud, and therewith waxed dimme and darke.
> *Brende. Quintus Curtius*, book iv. fol. 78.

> They vnderstandinge verie well the reuolutions of the time, and their appointed courses, knewe that the moone dyd euer *eclypse*, when that either she went vnderneathe the earth, or else when her light was blemished by opposition of the sunne, which reasoune conceiued amongs themselues, they accustomed not to teache the people.
> *Id. Ib.* book iv. fol. 79.

> For he that hath each star in heaven fixed,
> And gives the moon her hornes, and her *eclipsing*,
> Alike hath made thee noble in his working.
> *Wyatt. Odes*, vol. ii. p. 49.

> For till I see them here, by doubtfull feare,
> My ioy of libertie is half *eclips'd*.
> *Shakspeare. Henry VI. Third Part*, fol. 168.

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ECLIPSE. ECLOGUE

But then againe (for why should I shame to confesse it?) the world thrusts itselfe betwixt me and heaven; and, by his darke and indigested parts, *eclipseth* that light which shined to my soule.

Hall. Epistle 3. *Dec.* 2.

Within these two hundred yeares found out it was, by the wittie calculation of Hipparchus, that the moone sometime was *eclipsed* twice in five moneths space, and the sunne likewise in seven.

Holland. Plinie, vol. i. fol. 9.

For Æmylius was not ignorant of the diversities of the *eclipses*, and he had heard say the cause is, by reason of the moon making her ordinary course about the world, (after certain revolutions of time,) doth come to enter into the round shadow of the earth, within the which she remaineth hidden, untill such time, as having passed the dark region of the shadow, she cometh afterwards to recover her light which she taketh of the sun.

Sir Thomas North. Plutarch. Paulus Æmylius, fol. 213.

Pythagoras was the first that noted the obliquity of the *ecliptick*.

Glanville. Essay 3.

[Satan] Took leave, and toward the coast of earth beneath,
Down from the *ecliptic* sped with hop'd success,
Throws his steep flight in many an aerie weele.

Milton. Paradise Lost, book iii. l. 740.

Let other Muses write his prosp'rous fate,
O. conquer'd nations tell, and kings restor'd:
But mine shall sing of his *eclips'd* estate,
Which, like the sun's, more wonders does afford.

Dryden. Annus Mirabilis, st. 90.

And we can point each period of the time,
When they [errours] begun, and who begot the crime;
Can calculate how long th' *eclipse* endur'd,
Who interpos'd, what digits were obscur'd.

Id. The Hind and Panther, part ii.

The vegetable world is also thine,
Parent of Seasons! who the pomp precede
That waits thy throne, as through thy vast domain,
Annual, along the bright *ecliptic* road,
In world-rejoicing state, it moves sublime.

Thomson. Summer.

——————— O lamented youth!
Since fate and gloomy night thy beauties veil'd
With shade mysterious, and *eclips'd* thy beams,
How many Somersets are lost in thee.

Thompson. Sickness, book ii.

ECLIPTA, in *Botany*, a genus of the class *Syngenesia*, order *Superflua*, natural order *Compositæ*. Generic character: disk of the corolla four-cleft; receptacle chaffy; down none; seeds compressed, obsoletely, two or three toothed.

Seven species, natives of the East Indies and Carolina. Persoon.

E'CLOGUE, E'CLOGUE-WISE. } *Ἀπὸ τοῦ ἐκλέγειν, quia ex multis, quæ scripsisset, hæc sola elegerit.* Vossius. Because from many things which he had written, he had *elected* or *selected* these alone. See the Quotation from the *Guardian*.

But old Geron, who had borne him a grudge, ever since in one of their *eclogues* he had taken him up over-bitterly, took hold of this occasion to make his revenge.

Sidney. Arcadia, book iii.

Which gave occasion to Histor and Damon, two young shepherds, taking upon them the two friendly rivals' names, to present Basilius with some other of their complaints *eclogue-wise*.

Id. Ib. book ii.

I must not, however, dissemble that these bold strokes appear chiefly in those *eclogues* of Virgil, which ought to be numbered amongst his pastorals, which are indeed generally thought to be all of the pastoral kind; but by the best judges are only called his *select poems*, as the word *eclogue* originally means.

Guardian, No. 28.

This beautiful and luxuriant marriage pastoral of Solomon is the only perfect form of the oriental *eclogue* that has survived the ruins of time, a happiness for which it is probably more indebted to its sacred character than to its intrinsic merit.

Collins. Oriental Eclogues. Observations on, by Langhorne.

ECONOMIZE.

ECO'NOMIZE, ECO'NOMICK, ECO'NOMICKS, ECO'NOMIST, ECO'NOMY. } Gr. οἰκο-νέμ-ειν, to regulate or manage the *house* or *household* affairs. Written *œconomy* by the older writers. To regulate or manage *household* or domestic affairs; to manage or arrange, or dispose or conduct affairs (generally) &c. with prudence, parsimony, thriftiness, frugality.

Their *œconomy* was sincere, and proportionable to the dispositions and requisites of nature.

Taylor. The Great Exemplar, part i. disc. 1. p. 34.

A kind of laborious secretary
To a great man! (and likely to come on,)
Full of attendance! and of suche a stride
In business politique, or *œconomick*,
As, well, his lord may stoope t' advise with him.

Ben Jonson. The Magnetick Lady, act i. sc. 7.

And certain likewise, that the best authors have chosen rather to handle it [education] in their politicks than in their *œconomicks*.

Reliquiæ Wottonianæ, p. 78.

Some are plainly *œconomical*, as that the seat be well watered, and well fewelled; that it be not of too steep and incommodious access, to the trouble both of friends and family; that it lie not too far from some navigable river or arme of the sea, for more ease of provision, and such other domestic notes.

Id. p. 7.

And so he did furnish his cabinets with rarities at an easie rate, being in truth one of the greatest *œconomists* of his age.

Id. Ib. p. 244.

I know Mr. Penry to be a gentleman of a great deal of solid worth and integrity, and one that will prove a great husband, and a good *œconomist*.

Howell. Letter 17. book i. sec. 2.

But Manilius has too perfect a taste for the pleasure of doing good, ever to let it be out of his power; and for that reason he will have a just *œconomy*, and a splendid frugality at home, the fountain from whence those streams should flow which he disperses abroad.

Spectator, No. 467.

I would not confine occasional meditations to divinity itself, though that be a very comprehensive subject; but am ready to allow men's thoughts to expatiate much farther, and to make of the objects they contemplate not only a theological and a moral, but also a political, and *œconomical*, or even physical use.

Boyle. On Occasional Meditations.

The king's household—at the remotest avenues to which all reformation has been hitherto stopped, that household, which has been the stronghold of prodigality, the virgin fortress which was never before attacked, has been not only not defended, but it has, even in the forms, been surrendered by the king to the *œconomy* of his minister.

Burke. On Œconomical Reform.

The charitable few are chiefly they
Whom Fortune places in the middle way;
Just rich enough, with *œconomic* care,
To save a pittance, and a pittance spare:
Just poor enough to feel the poor man's moan,
Or share those suff'rings which may prove their own.

Harte. Eulogius.

Too *œconomical* in taste,
Their sorrow or their joy to waste:
Mix both together, sweet and sour,
And bind the thorn up with the flow'r.

Lloyd. The Poet.

Perturbed spirits rest, nor thus appear
To waste your councils in a spendthrift's ear.
On your grave lessons I cannot subsist,
Nor e'en in verse become *œconomist*.

Churchill. The Journey.

If ever we ought to be *œconomists* even to parsimony, it is in the voluntary production of evil. Every revolution contains in it something of evil.

Burke. Appeal from the Old to the New Whigs.

Not only in science, but in politicks and *œconomics*, in the less splendid arts which administer to convenience and enjoyment, much

information may be derived, by careful search, from times which have been in general neglected, as affording nothing to repay the labour of attention. *Knox. Essays*, No. 73.

E'CSTASY, *v.* E'CSTASY, *n.* ECSTA'TICK. } Fr. *ecstase*; It. *estasi*; Sp. *extasi*; Gr. ἔκστασις, from ἐξίστημι, to remove from its *place*; ἐξ, from, and ἵστημι, I place.

The removal of any thing from its *place*; applied, met. to the amotion or emotion of the mind; the unsettling of the powers of the mind, (from whatever cause,) and, consequently, to the loss of the senses; to madness;—to any excess of emotion or passion, of joy or grief, hope or fear, rapture, delight, enthusiasm.

It is now more commonly restricted to excess of joy or delight.

To *ecstasy*, the verb, is, to enrapture, to transport.

When the Christian army, after a tedious march towards the land of Canaan, came within view of the Holy City, and beheld afar off the towers and turrets of Jerusalem, they were so *extasied* with joy, that they made the heavens ring with triumphant shouts and acclamations. *Scott. Christian Life*, part i. ch. iv. sec. 5.

And the *extasie* hath so much overborne her, that my daughter is sometime afeard she will do a desperate outrage to herself.
Shakspeare. Much Adoe about Nothing, fol. 108.

To serve God for his own sake, is nothing but an *extasie* of love used by some excellent and contemplative persons, in which they only actually consider the excellencies and perfections of God.
Taylor. Rule of Conscience, book iv. ch. ii.

And therefore in this *ecstatick* fit of love and jealousy in the beginning of ch. ii. you may see him [St. Paul] resolve to do that, that was most contrary to his disposition, boast and vaunt, and play the fool. *Hammond. Works. Sermon* 11. vol. iv.

He that, with the late fryar in France, pretends to *ecstatical* revelations, with the enthusiasts of the last age, and phanaticks now with us, to *ecstatical* motions; that, with Mahomet, pretends a dialogue with God, when he is in an epileptic fit, sets off the most ghastly diseases, I shall add, most horrid sins.
Id. Ib. Sermon 5. part ii.

CAAT. What! are you dreaming, son! with eyes cast upwards
Like a mad prophet in an *ecstasie*.
Dryden. Cleomenes, act iv.

These are the haunts of meditation, these
The scenes where ancient bards th' inspiring breath,
Ecstatic, felt; and from this world retir'd,
Convers'd with angels and immortal forms,
On gracious errands bent. *Thomson. Summer.*

I say, such prayers, as they proceed from a purer sense of his duty, so, without doubt, they will be more effectual with God, for the obtaining what he really stands in need of, then if they were accompanied even with *ecstatical* transports of fervour and joy.
Sharp. Works. Sermon 3. vol. iii.

Perhaps in this neglected spot is laid
Some heart once pregnant with celestial fire;
Hands that the rod of empire might have sway'd,
Or wak'd to *ecstacy* the living lyre.
Gray. Elegy written in a Country Churchyard.

Some, manner'd verse delights; while some can raise
To fairy fiction their *ecstatic* gaze,
Admire pure poetry, and revel there,
On sightless forms, and pictures of the air.
Whitehead. A Charge to the Poets.

ECTROPIUM, ἐκτρέπω, I turn out; an eversion or inversion of the eyelids. This disease, when affecting the upper eyelid, has been termed *lagophthalmia*, from the resemblance to the eye of a hare (λάγος) which it occasions. It is generally occasioned either by accidental causes or by senile relaxation. If it occur through contraction, after emollients and compressions have been tried, one or more incisions may be made, at a small distance from the eyelashes. Relaxations and tumours may be subjected to the customary treatment to which they yield in other affections.

ECTROSIA, in *Botany*, a genus of the class *Polygamia*, order *Monoecia*, natural order *Gramineæ*. Generic character: glume many-flowered, two-valved, nearly equal, awnless; spikelets two-ranked, lower florets hermaphrodite, the others male or neuter: hermaphrodite flower, perianthium two-valved, exterior valve terminated by a simple awn: male and neuter flowers with long awns.

Two species, natives of New Holland. Brown, *Prod.*

E'CTYPE, E'CTYPAL. } Lat. *ectypum*; Gr. ἔκτυπον; ἐκ, and τύπος, *nota τω τύπτειν facta*: i. e. A mark or impression made by *striking* or beating. Martinius.

First, simple ideas, which are ἔκτυπα, or copies; but yet certainly adequate.
Locke. On Human Understanding, book iii. ch. xxxi.

Secondly, the complex ideas of substances are *ectypes*, copies too; but not perfect ones, not adequate. *Id. Ib.*

Exemplars of all the *ectypal* copies.
Ellis. Knowledge of Divine Things, p. 417.

ECUMENICAL, see ŒCUMENICAL.

EDACITY, Lat. *edacitas*, from *ed-ere*, to eat. Voraciousness, gluttony.

It is true that the wolf is a beast of great *edacitie* and digestion.
Bacon. Natural History, Cent. x. sec. 972.

EDDA, the name of two very curious Works in Icelandic literature, the etymology of which has much perplexed the Northern Antiquaries. According to Olaus Magnus, it is derived from the Latin *edo*; to Gudmundus Andreæ, from the Greek τήθη, *nutrix*, or more properly *avia*; to Bishop Resenius, (grandfather of the Editor of the Edda, of the same name,) from ἄττα, *pater*, or the Anglo-Saxon Ede, *grex*. All these derivations, it is plain, have reference to the contents of the Edda, which is a collection on Mythology, *mater et atavia verborum*. Two other sources of a different nature have been suggested; the one by Biornon de Skardza, who mentions *Odde*, an estate of Sœmund, the Compiler of the older Edda; the other by Arna Magnæus, who forms a feminine substantive, Edda, from the masculine Oðr *Ratio*.

The older of the two Eddas is commonly attributed to Sœmund Sigfusson, surnamed Frode the learned, who was born in Iceland, in 1056. He studied at Cologne, and travelled much in Italy and Germany. On his return to Iceland he took Orders, and succeeded his father Sigfus, as Priest of the above-named Odde. Not long before his death, about the year 1134, he wrote a History of Norway; but the date of his compilation of the Edda is not ascertained. If his claim to this work be considered as established, his share in it, probably, was little more than committing to writing the national and traditionary Poems of which it consists. But even his pretension thus far has been disputed; and it has been supposed that Brynjolf, who first transcribed the older Edda from a MS. in 1639, gave it the name of Sœmund, apparently for no other reason than, because Sœmund was the most learned man of his time.

Neither is it determined, whether the whole of the older Edda, or only fragments of it, have reached us. Such portions as are known to exist were first published by Resenius, Professor of Law and Ethics, at Copenhagen, (Hafniæ,) in 1665, accompanied by a Latin and a Danish translation, and a most voluminous Preface on collateral matters. Additional matter, with a very extensive apparatus and a Latin translation, was published at Copenhagen, in 1787; and a third, and yet more copious Work, with which we have not met, ap-

peared at the same place in 1818. From these sources, and from Bishop Percy's Translation of M. Mallet's Dissertation on *Northern Antiquities*, in his *Introduction a l'histoire de Dannemarc*, our information for the most part is borrowed.

Of the Edda of Sœmund, Resenius observes, that it is *constans meris rhythmis adeo fabulis involutis ut vix intelligatur;* and the later Editors, yet more forcibly, term it *nud obscuritate Sphingis fere ænigmatibus magis inexplicita*. Of such a Work it is not very easy to give a distinct account. The remains published by Resenius consist of three pieces: 1. Voluspa, (Vola, *sibylla*, Spa, *vaticinium*,) the prophecy of Vola or the Sibyl. This describes the Creation; the formation of Frost-Giants (*Rhymthusse;*) of Men; the names and functions of the Destinies (*Nornæ;*) the punishment of the evil being Loke; the last Ages; the end of the world; its renovation; and the abode of the Blessed. All this is conveyed, in brief sentences and obsolete language, in 251 lines; nevertheless, M. Mallet is inclined to perceive in it frequent vestiges of grandeur and sublimity; and from two plain evidences of very remote antiquity, afforded both by its manner and subject, he considers it most probably to be a genuine portion of the Sibylline Verses, so ill counterfeited in Latin. In like manner, he traces *Vola*, the name of the Prophetess who delivers the oracle, to the *Ariminensis Folia* of Horace, (*Ep.* v. 42,) and the *Veleda* of Tacitus, (*Hist.* iv. 61, 65.)

2. Haabamaal, (Haabt, *celsus*, Maal, *sermo*,) the sublime Discourse. This is attributed to Odin; and comprises, in 122 stanzas, sundry moral precepts and much advice to travellers; or, as Resenius states, *Ethica, et circa devertentium hospitia*. Some of these are pleasingly expressed, "Know that if you have a friend, you ought to visit him often. The road is grown over with grass, the bushes quickly spread over it, if it be not constantly travelled." Another cannot fail to bring to mind a saying of the Wise man, (*Proverbs*, xiv. 10,) "The heart alone knows what passes within the heart; and that which betrays the soul is the soul itself." There is yet a third, which recommends hospitality for reasons very similar to those adduced by the Apostle to the Hebrews, (xiii. 2,) "Do not accustom yourself to mocking; neither laugh at your guest, or a stranger. They who remain at home often know not who the stranger is that cometh to their gate."

3. Runa Capitule, (Run, *litera magica*, Capitule, *capitulum*,) or the Magic of Odin; enumerating, in twenty-seven stanzas, the method of writing Runic characters, and the wonders produced by them. The magic is of eighteen kinds. The Songs, which Odin knows, help in sickness, grief, and all adversities; they operate medicinally; they soften and enchant the arms of enemies; they loosen fetters; they appease hatred; and they calm tempests. His looks disconcert magicians while travelling through the air, and compel them to abandon their enterprises. The characters which he can engrave restore the power of speech to the dead; a marvel well known to the English reader by Gray's spirited version, "Uprose the King of men with speed," of a Norse Ode, preserved by Bartholinus in his Tract *de causis contemnendæ Mortis*. By sprinkling water over a man at the moment of his birth, Odin can preserve him from falling in battle. So extensive is his knowledge, that he can explain the nature of all the different species of Men, Genii, and Gods; and he can secure and retain the favour of any fair one whom he addresses. The last secret of which he boasts is well calculated to excite curiosity, "I know one which I will never impart to any female except my own sister, or to her whom I hold in my arms. Whatever is known only to oneself is always of very great value." The Editors of Sœmund's Edda, in 1787, have given thirteen mythological Odes not printed by Resenius.

The second Edda was collected, about 120 years after the first, by Snorro Sturleson, a nobleman of ancient family, who twice, in 1215 and 1222, filled the high post of Supreme Judge of Iceland. He was assassinated, in 1241, by Gyssurus, the chief of an opposing faction. The work of Snorro is preceded by a long Preface, recounting the Creation, the Deluge, and the descent of the Norsemen from a Trojan original. Then follows a vision of Gylfe, a King of Sweden, famous for his wisdom and magic, who reigned before the arrival of Odin. This is made the vehicle of a detailed and highly interesting account of Gothic Mythology, contained in conversations held by Gylfe, during a visit which he paid to *Asgard*, the abode of the Gods. Of this, which comprises thirty-three Fables, Bishop Percy has given an entire translation from M. Mallet. Twenty-nine other Fables succeed, in which are related many adventures of the Gods, derived from the ancient *Scalds* or Poets, and some others which have no bearing upon Mythology. Of these, M. Mallet has given only a slight sketch; but he assures us that they afford neither pleasure nor information. The *Scalda*, with which the Edda concludes, is a Poetical Dictionary, or Icelandic *Gradus ad Parnassum*. The whole of these pieces were published with a Danish and Latin translation by Resenius, in the same volume with the more ancient Edda of Sœmund. The first thirty-three Fables have also been published with a Swedish and Latin version by Goranson, a Swede, who prefixed to them a very long, learned, and singular Dissertation on Hyperborean Antiquities.

See also the Preface of Stephanus Stephanius to his edition of Saxo-Grammaticus, and the *Annotationes* to the XIIth Chapter of Sheringham, *de Anglorum Gentis Origine*.

EDDER, now written *Adder*, q. v.

Ye *eddris* and *eddris* briddris, hou schulen ye fle fro the doom of helle? *Wiclif. Matthew*, ch. xxiii.

Therfore he seyde to the puple which wenten out to be baptised of him, Kindelyngis of *eddris*, who schewide to you to fle fro the wrathe to comynge? *Id. Luk*, ch. iii.

E'DDY, *v.* **E'DDY**, *n.* **E'DDY**, *adj.* Skinner thinks from A. S. *ed, iterum, retro;* and *ea, aqua*, q. d. the alternate flux and reflux of the Sea.

Suche as in this case escaped theire enemies, were eyther drowned wyth violence of the water, or the *eddies* (*vorticibus*) of the streame. *Brende. Quintus Curtius*, book viii. fol. 245.

For from the Cape to Virginia all along the shore are none but *eddie* currents, setting to the south and south-west. *Hakluyt. Voyage, &c.* vol. iii. fol. 291. *M. John White.*

Mark how yon *eddy* steals away
From the rude stream into the bay;
Then lock'd up safe, she doth divorce
Her waters from the channel's course,
And scorns the torrent that did bring
Her headlong from her native spring.
Carew. To my Mistress, sitting by a River-side.

Strain'd to the root, the stooping forest pours
A rustling shower of yet untimely leaves;
High-beat, the circling mountains *eddy* in,

From the bare wild, the dissipated storm,
And send it in a torrent down the vale.
Thomson. Autumn.

Bear wide thy course, nor plough those angry waves
Where rolls yon smoke, yon tumbling ocean raves;
Steer by the higher rock; lest whirl'd around
We sink, beneath the circling *eddy* drown'd.
Pope. Homer. Odyssey, book xii.

The one has only an *eddy* wind, which seems to be the effect of two contrary winds. *Dampier. Voyage*, vol. ii. part iii.

Forth from whose nitrous caverns issuing rise
Pure liquid fountains of tempestuous fire,
And veil in ruddy mists the noon-day skies,
While wrapt in smoke the *eddying* flames aspire.
West. First Pythian Ode.

EDENIZE: admitted into Eden, or to a state of paradisiacal happiness.

For pure saints *edenis'd* unfit.
Davies. Wits Pilgrimage, sig. N 4.

EDENTATA, in *Zoology*, one of the orders of the class *Mammalia*.

EDESSA, a City in the north-western part of Mesopotamia, which was called Mygdonia by the Macedonians, (Strabo, xvi. 1,) was at one period named Antioch, according to Pliny, (v. 24,) and was also known as Callirhoë, from a fine spring of water, more celebrated than that which bore the same name, in Palestine, near the lake Asphaltites. In the 1st century of our era, Mygdonia formed a part of the Kingdom named Osrhoene, and was the residence of its Kings. It was placed near a small stream called Scirtus, (Procop., *de Ædificiis*, ii. 7,) and lay to the south-south-east of Samosata, and north-east of Zeugma, at the distance of about twenty miles from the Euphrates. Its inhabitants, though a mixed kind of Greeks, Arabs, Syrians and Armenians, spoke the purest of the three Syrian dialects. In the beginning of the VIth century, Edessa was one of the most flourishing Schools of learning in the East; and being also a bulwark of the Empire against the Parthians and Persians, the Emperor Justin I. repaired its walls, and gave it the name of Justinopolis. In the same century, moreover, it acquired a still greater celebrity, by the pretended discovery of the holy napkin on which our Saviour had impressed an image of his face, in order to requite the faith of Abgarus, who had besought him to heal his disease, and had offered this strong City as a protection against his enemies. (Gibbon's *Rom. Hist.* ix. 116—121.) At the close of the XIth century, it was governed by an Armenian Prince, a vassal of the Turks; who, vainly hoping to shake off his thraldom by the aid of the Crusaders, adopted Baldwin, brother of Godfrey of Boulogne, as his son, and having received him as his deliverer, was basely supplanted by him. The Frank Principality of Edessa did not, however, last much more than half a century. By the Syrians and Arabs, Edessa is called Rohà, possibly from the Greek Rhoas; by the Turks, it is named O'rfah; and it lies in 37° 8′ north and 38° 25′ east, according to the best modern Geographers. Isidore of Seville, in his *Origines*, ascribes the foundation of Edessa to Nembroth, [Nimrod,] which only proves its reported antiquity; it evidently owed its name, and, probably, its origin, to the Macedonian colony established by Alexander and his successors.

Edessa, in Macedonia, also called Ægæ or Ægea, from a herd of goats, by which Caranus was guided to it in a thick fog, and thus enabled to approach unobserved, so that its inhabitants were taken by surprise, and unprepared to make any resistance, (Justin, *Hist.* vii. 1,) was anciently the residence and place of sepulture of the Macedonian Kings. The latter privilege it still possessed, even after their court was transferred to Pella. It was near Gordynia, and is now called Vodenà, (Βοδενά,) according to Meletius, (ii. 472, 8vo ed.) who adds, that it is still a City of note, and an Episcopal See in the Province of Achridæ: and twenty-eight miles from Pella, fifty from Thessalonica.

Macdonald Kinneir's *Asia Minor*; Jaubert's *Persia*; Niebuhr's *Reise Th.* ii.; Meletius's *Geography*, vol. ii. &c.

Edessa, in *Zoology*, a genus of *Hemipterous* insects, belonging to the family *Pentatomidæ*, established by Fabricius. Latreille, in the *Animal Kingdom*, considered it as a subgenus of *Pentatoma*.

Generic character. Third joint of the antennæ shorter than the second; head large.

This genus contains many species, all exotic.

EDGE, *v.*
Edge, *n.*
E'doing,
Edgeless,
Edge-tool,
Edge-wise.

A. S. *egg-ian, incitare, acuere*, to make keen or sharp. Whence Ger. *eck*; Dutch *egge*; Sw. *ægg*. The sharpened (*sc.*) extremity; and then applied, generally, to the extremity, rim, or border.

To sharpen, to give sharpness, keenness or acuteness; to give an *edge* or border; to advance towards, move upon the *edge*, extremity, or border. Also (met.)

To unite or urge on, to stimulate. See to Egg.

In þe kyng tresorye þat suerd ý wust ýs,
As vor noble relyke, gut to þys daye ýwýs.
I *egged* ýt ýs in on alf, and in þe oþer nozt.
R. Gloucester, p. 274.

Batailles shulle never eft be. ne man bere *eg* tool
And ýf eny man smyþen hit be smýte þr wt to deþe.
Piers Ploughman. Vision, p. 62.

Thei dryueden awei the *egge* of sword.
Wiclif. Hebrewis, ch. xi.

[Which] escaped the *edge* of the swearde.
Bible, Anno 1551.

For in like manner as if ye break of the *edge* of a wepon, the rest of it is able to no great harme: euen so this duke [Epaminondas] being dead, who was as it were the *edge* of the commonwealth of Thebes, the strengthe therof was appalled, and in a manner dulled, in so much that they semed not so much to haue lost him, as altogether to haue died with him.
Arthur Goldyng. Justine, fol. 37.

Those weapons that they haue, are onely bowes made of witch-hazel, and arrowe of reedes, flat-*edged* truncheons also of wood, about a yard long.
Hakluyt. Voyage, &c. vol. iii. fol. 276. *M. Thomas Hariot.*

We found no kind of *edge-tool*, sauing that there were certaine sharp stones, which we found vpon certaine rockes that were very keene, wherewith we supposed that they did cut and flea those scales.
Id. Ib. vol. iii. fol. 418. *Francisco de Vollo.*

But his impiety is a potent charm
To *edge* my sword, and add strength to my arm.
Massinger. The Unnatural Combat, act i. sc. 1.

Cassius, finding Brutus's ambition stirred up the more by these seditious bills, did prick him forward, and *edge* him on the more, for a private quarrell he had conceived against Cæsar: the circumstance whereof, we have set down at large in Brutus's life.
Sir Thomas North. Plutarch, fol. 613. *Julius Cæsar.*

This done, he made shift, partly, as it is said, on horseback, and partly on foot, to get to Portsmouth, for he was indigent and low in money, which perhaps might have a little *edged* his desperation.
Reliquiæ Wottonianæ, p. 232.

This distinguishes it from what they call the profile, signified by the *edging* strokes, by some called outlines, and contours only, without any of this solid finishing.

Evelyn. Miscellaneous Writings, p. 371.

Which [Pescotter] mounting out of the ground in the *edge* of Cardigonshire, runneth along as a limet and march vnto the same, till it ioine with the Tothēo.

Holinshed. Description of Britaine, ch. xiv.

Vp princes, and with spirit of honor *edged*,
More sharper then your swords, hie to the field.

Shakspeare. Henry V., fol. 80.

To morrow in the battle think on me,
And fall thy *edgeless* sword, dispaire and dye.

Id. Richard III., fol. 202.

Though thou couldst buzze about the flame,
And keep vnskorcht thy wings,
Few safely play with *edge-tooles*.

Warner. Albion's England, book xi. ch. lxviii.

The mistress drives my counsels to the leeward;
Now I must *edge* upon a point of wind;
And make slow way, recovering more and more,
Till I can bring my vessell safe ashore!

Dryden. Plays, act iii. sc. 1.

Thou teachest Persius to inform our isle
In smoother numbers, and a clearer style:
And Juvenal, instructed in thy page,
Edges his satire, and improves his rage.

Addison. To Mr. Dryden.

For as a sword hath both a glittering radiance and brightness to strike and terrify the eye, and also an *edge* to pierce the flesh; so the word, being drawn forth and brandished by a skilful hand, darts a conquering light into the understanding, and with an irresistible *edge* enters the heart and the affections.

South. Sermons, vol. ix. p. 174.

This is evident from those black circular lines we see on boxes, dishes, and other turned vessels of wood, which are the effects of ignition, caused by the pressure of an *edged* stick upon the vessel turned nimbly in the lathe.

Ray. On the Creation, part ii.

Till clogg'd with blood, his sword obeys but ill
The dictates of its vengeful master's will;
Edgeless its falls; and though it pierce no more,
Still breaks the batter'd bones, and bruises sore.

Rowe. Lucan. Pharsalia, book vi.

You must have armies rais'd to back
The gospel-work you undertake:
As if artillery and *edge-tools*
Were th' only engines to save souls.

Butler. Hudibras, part iii. can. 1.

He hangs his mantle loose, and sets to show
The golden *edging* on the seam below.

Addison. Ovid. Metamorphoses, book ii.

The *edges* of them [plants in the sea] do in that posture with most ease cut the water flowing to and fro; and should the flat side be objected to the stream, it would soon be turned *edge-wise* by the force of it, because in that site it doth least resist the motion of the water.

Ray. On the Creation, part i.

The veriest gluttons do not always cram;
Some intervals of abstinence are sought
To *edge* the appetite: thou seekest none.

Blair. The Grave.

——————— O! deemest thou indeed
No pleasing influence here by nature given
To mutual terrour and compassion's tears?
No tender charm mysterious, which attracts
O'er all that *edge* of pain the social powers
To this their proper action and their end.

Akenside. Pleasures of the Imagination, book ii.

EDIBLE, Lat. *ed-ere*, to eat.
That may be eaten.

Some stomacks will digest the hardest meates, and turn over substances not in their nature *edible*, while others surfet of the lightest food, and complaine even of dainties.

Hall. Cont. Saul in David's Cave.

Of fishes some are *edible*; some, except it be in famine, not. For those that are not *edible*, the cause is, for that they have (commonly) too much bitterness of taste, and therefore those creatures, which are fierce and cholerick, are not *edible*; as lions, wolves, squirrels, dogs, foxes, horses, &c.

Bacon. Natural History, Cent. ix. sec. 859.

EDICT, Fr. *edict*; It. *editto*; Sp. *edito, edicto*; Lat. *edictum*, from *edicere*, (*e*, and *dicere*,) to tell forth, to proclaim.

A publication or proclamation, &c. of any thing ordered; any thing declared to be law.

Which was encountered by the queen's *edict*,
By publishing the justness of her cause,
That she proceeded in a course so strict,
T' uphold their ancient liberties and laws.

Drayton. The Barons' Wars, book iv.

The sun forbids me not his heat; then why
Comes there to earth an *edict* from your eye?

Cartwright. Beauty and Denial.

Yet more there be who doubt his ways not just,
As to his own *edicts*, found contradicting,
Then give the reins to wand'ring thought,
Regardless of his glories' diminution.

Milton. Samson Agonistes, l. 301.

SEMP. You pour oil
On fire that burns already at the height:
I know the emperor's *edict*, and my charge,
And they shall find no favour.

Massinger. The Virgin Martyr, act i. sc. 1.

The discontented now are onely they,
Whose crimes before did your just cause betray:
Of those your *edicts* some reclaim from sin,
But most your life and blest example win.

Dryden. Astræa Redux.

The silence or ambiguity of the laws was supplied by the occasional *edicts* of those magistrates who were invested with the honours of the state. *Gibbon. Decline and Fall of the Roman Empire.*

E'DIFY, EDIFY'ING, EDIFICA'TION, EDIFICA'TORY, E'DIFIER, E'DIFICE, EDIFICA'NT, EDIFY'INGLY. Fr. *edifier*; It. *edificare*; Sp. *edificar*; Lat. *ædificare*, q. d. *ædes facere*, to make a house, to construct a house.

To build, to strengthen, to establish, to fortify; and met. to fortify or establish, &c. in knowledge, wisdom, virtue, religion, in the faith; and thus, to instruct, to teach, to improve, to enlighten.

The metaphor was adopted by the Latin Translators of the New Testament from the Greek *v.* οἰκο-δόμ-εειν, *ædificare*, and *n.* οἰκο-δομὴ, from οἶκος, a house, and δομ-εῖν, to build; and from the Latin Version it was introduced into English by Piers Plouhman and Wiclif. It was also introduced by the respective Translators into French, Italian, and Spanish, from the same source.

Ostrike, as sayd is, *edified* this building,
Which carved was with caracts wond'rous to see.

R. Gloucester. Appendix, p. 578.

And whenne þat my wil is, ich wolde hit overthrowe
And er þre deyes after *edefye* hit newe.

Piers Plouhman. Vision, p. 313.

——————— And seyde
Thys J. H. C. of our Juwen temple japede and despisede
To for don hit on a day, and in þre dayes after
Edefien hit ofte newe. *Id. Ib.* p. 341.

Ac þese oceanytes þat *edefyen*. þus by þe bye weyes
Wyten were workmen. *Id. Ib.* p. 75.

Wherefore in youth I rede you *edifie*
The house of vertue in such a manere,
That in your age may you kepe and gie
Fro the tempest of worldes wawes here.

Chaucer. To the Lords and Gentlemen.

EDIFY.

Warnestoring (quod she) of heighe toures and grete *edifices*, is with grete costages and with grete travaille; and whan that thei ben accomplised, yet ben they not worth a stre, but if they ben defended by trewe frendes, that ben olde and wise.

Chaucer. The Tale of Melibeus, vol. ii. p. 100.

For he that profecieth spekith to men to *edificacioun* and monestyng and comfortyng, he that spekith in tunge *edifieth* himself, but he that profecieth *edifieth* the chirche of God, and I wole, that alle ghe speken in tungis, but more that ghe profecie.

Wiclif. 1 *Corynthians*, ch. xiv.

But he that prophecieth, speaketh vnto men, to *edifyynge*, to exhortacion, and to comforte. He that speaketh with tongues, profiteth hymselfe: He that prophesieth, *edifieth* the congregacion. I would that ye all spake wyth tongues; but rather that ye prophesyed.

Bible, Anno 1551.

Therefore sue we tho thingis that been of pees, and keep we togidre tho thingis that ben of *edificaciouns*.

Wiclif. Romayns, ch. xiv.

Let us folowe those thynges whyche make for peace, and thynges wherwith one maye *edifie* another. *Bible, Anno* 1551.

So your maiestie more graciously hath by your mostly godly injunctions willed to be read, used and studied by every curate and priest, to the undoubted *edyffying* as wel of them as of all other that with a desire to know God shall eyther reade or heare the same.

Udall. Preface unto the King's Maiestie.

He neithere wisheth nor desyreth any thinge more earnestly, then to be in that company and assembly of the people of God, wherein he may declare his faithe, and may cõfirme and *edefye* himselfe, by the holy sacraments and the holsome doctryne there preached.

Calvine. Four Godlye Sermons, serm. 3.

The 18 [November, 1563] by meanes of a friend we were licenced to enter the castle or fortresse of Corfu, which is not onely of situation the strongest I have seene, but also of *edification*.

Hakluyt. Voyage, &c. vol. ii. *John Locke.*

God sent them hir Aungel Cryste to helpe them whylis thei were content the Jewes to *edifye* their temple.

Joye. Exposicion of Daniel, ch. xi.

Separate the stones, and the wall openeth, and leat the cimeat faile, and the *edifice* falleth.

Golden Boke, ch. xvii. sig. H 4.

At last, as nigh out of the wood she came,
A stately castle far away she spyde,
To which her steps directly she did frame.
That castle was most goodly *edyfied*,
And plac't for pleasure nigh that forest side.

Spenser. Faerie Queene, book iii. can. 1.

A heape of earth he hoorded vp on hie,
Enclosing it with banks on euerie side,
And thereupon did raise full busily
A little mount, of greene turfs *edifide*.

Id. Virgil's Gnat.

Now men are *edified*, when eyther their understanding is taught somewhat whereof in such actions it behoueth all men to consider; or when their hearts are moued with any affliction suteable thereunto, when their minds are in any sort stirred vp vnto that reuerence, devotion, attention, and due regard, which in those cases seemeth requisite.

Hooker. Ecclesiastical Polity, book v.

That unblemisht reputation here, when it is to be had, is a pretious blessing, very instrumental to the *edifying* of others, and is a kind of coronet here in this life, preparatory to that crown hereafter.

Hammond. Works. Sermon 11. vol. iv.

What hither hath been spoke upon the law of God, touching matrimony or divorce, he who will deny to have been agru'd [argu'd] according to reason and all equity of Scripture, I cannot *edify* how, or by what rule of proportion that man's virtue calculates, what his elements are, nor what his analytics.

Milton. Tetrachordon.

By his blessed influences guide and governe this sacred meeting, and happily direct all our councels and endeavours to the glory of his owne great name, the salvation of our soules, and the assured *edification* of his church, through Jesus Christ.

Hall. Noah's Dove, vol. i. fol. 509.

Where these gifts of interpretation, and eminent endowments of learning are found, there can be no reason of restraining them from an exercise so beneficially *edificatory* to the church of God: without which the truth of Christian religion had wanted much both of her vigour and lustre in all generations.

Id. Cases of Conscience, case 10. vol. iii. fol. 839.

——— Should I goe to church
And see the holy *edifice* of stone,
And not bethink me straight of dangerous rocks,
Which touching but my gentle vessel's side
Would scatter all her spices on the streame,
Enrobe the roaring waters with my silks.

Shakspeare. Merchant of Venice, fol. 163.

——— Many an heyre
Of these faire *edifices* fore my warres
Hane I heard groane, and drop.

Id. Coriolanus, fol. 21.

And as his pen was often militant
Nor less triumphant; so *edificant*
It also was, like those blessed builders, who
Stood on their guard, and stoutly buikled too.

Dugard. Verses on Gataker, (1655,) p. 75.

The bookful blockhead, ignorantly read,
With loads of learned lumber in his head,
With his own tongue still *edifies* his ears,
And always listening to himself appears.

Pope. Essay on Criticism.

Devout people may fancy what they please about all our speeches tending to *edification*; but in truth it is all speculation.

Sharp. Works. Sermon 13. vol. vi.

They scorn their *edifiers* to own,
Who taught them all their sprinkling lessons,
Their tones and sanctify'd expressions.

Butler. Hudibras, part iii. can. 2.

He will discourse unto us *edifyingly*, and feelingly, of the substantial and comfortable doctrines of religion.

Killingbeck. Sermons, p. 324.

If a country gentleman appear a little curious in observing the *edifices*, signs, clocks, coaches and dials, it is not to be imagined how the polite rabble of this town, who are acquainted with these objects, ridicule his rusticity. *Spectator*, No. 354.

There are mansions, which, without any striking *edificial* attraction, have a certain air of appropriate hospitality and provincial dignity. *History of the Rivers of Great Britain*, book i. p. 232.

No doubt 'tis *edifying* stuff,
(For gentle ears are cannon-proof,)
And wise the doctrines which you teach.

Whitehead. The Goat's Beard.

But the minister of the Gospel does not go in quest of such occasions: [in which he may exert his abilities:] he only adapts himself to them, when they come in his way; and then pursues them no farther than the end he has in view, the *edification* of others, not his own credit, demands from him.

Hurd. Works. Sermon 1. vol. vi.

Behold (says he) [Rufinus] in the night, the last preceding the day for laying the foundation, a prodigious earthquake arises, by which, not only the stones of the foundations are cast abroad and dispersed, but almost all the *edifices* that were about the place are thrown down and levelled.

Warburton. Of Julian's Attempt to Rebuild the Temple, book ii. ch. iii.

EDINBURGHSHIRE.

Boundaries.

EDINBURGHSHIRE, sometimes called MID-LOTHIAN, a County of Scotland. It borders on the Frith of Forth, and is encompassed on the other sides by the Counties of Linlithgow, Haddington, Berwick, Roxburgh, Selkirk, Peebles, and Lanark. It is situated between 55° 39′ and 55° 59′ of north latitude, and extends only from 2° 56′ to 3° 33′ of west longitude, from Greenwich. The medium length of this County is about twenty-four miles, and its breadth fifteen, while the whole circuit has been stated at ninety miles, and the area at 354 square miles. The increase of population during the present century has been as follows:

Population.

Years.	Population.	Increase.
1801	127,100	21 per cent.
1811	153,600	27 per cent.
1821	195,300	

The actual resident population at the last date was 191,514, which comprised 87,759 males, and 103,755 females, included in 29,193 families, which were occupied in the following manner:

	Families.
Chiefly in agriculture	1,759.
In trade and manufactures	13,517.
In other employments	13,917.

General aspect.

Heights.

The lower part of this County approaches to a semicircular form, inclining towards the Frith of Forth. The Pentland Hills, which rise towards the south-west of this tract, divide it into two large plains. This group of hills covers a space of about forty square miles, and although their highest point does not exceed 1700 perpendicular feet, yet as they rise in a flat country, with a bleak and barren aspect, they form very prominent objects. Towards the south-east extremity of the County there is another group, called the Muirfoot Hills, which cover a space of nearly fifty square miles, and rise to about 1800 feet in perpendicular height. Besides these two groups, the surface of the County is diversified with several detached hills of considerable elevation, as Arthur's Seat, in the neighbourhood of Edinburgh, and the Corstorphine Hills. The remainder of the County, though much lower, is diversified with a succession of ridges and gentle declivities. Among the higher grounds many fertile vallies are to be met with, and even some of the hills themselves are cultivated. The eminences of this County often afford views which are singularly rich and beautiful, including the city of Edinburgh, with its numerous villas and pleasure-grounds scattered round it,—the port and shipping of Leith, with the broad estuary of the Firth, expanding into the distant ocean. The plains and high grounds of Fife also extend and vary the prospect beyond the Forth, while the ragged mountains towards the south form a strong contrast with the cultivated landscape into which they protrude. The most elevated points of this County are:

	Feet.
Allermore	1616.
Arthur's Seat	822.
Black Hill	1878.
Calton Hill	356.
Carnethy	1864.
Castlelaw Hill	1399.
Corstorphine Hill	470.
Cross of Edinburgh	277.
Hawk Hill	115.
Kirkyetton	1560.
Muirfoot Hill	1850.
Piazza of the Abbey	117.
Salisbury Crags	550.
St. Andrew's Church	215.

Waters.

The streams of this County are what the Scotch denominate *waters*, i. e. larger than brooks but smaller than rivers, and such as continue to flow through all seasons. A few of these only may be briefly noticed. The Leith rises on the north side of the Pentland Hills, and falls into the sea at Leith, after a course of about sixteen miles. The banks of this stream are often beautifully fringed with wood; and in no part of Scotland, perhaps, is so small a body of water, though not navigable, employed with greater effect, as it turns not less than seventy mills, most of them for grinding corn. The Esk is another large and beautiful rivulet. It is formed of two branches; one of which issues from the Pentland Hills, the other from the Muirfoot Hills. They unite below Dalkeith, and flow into the sea at Musselburgh. The Tyne rises five or six miles within the borders of this County, and flows into East-Lothian. The Gala is the only stream that flows towards the south. It originates in the Muirfoot Hills, and ultimately terminates in the Tweed. The Almond Water rises on the borders of Lanarkshire, and flows between the Counties of Edinburgh and Linlithgow for a great part of its course, which is navigable for a short distance from the sea at high tide. Several of these streams contain trout; and salmon is caught near the mouth of the Esk.

Union Canal.

The want of a water communication between Edinburgh and Glasgow had long been felt; and a plan was formed, several years ago, for supplying this deficiency by the Union Canal. To defray the expense of this, the sum of £240,500. was raised in shares of £50. each. The whole extent from Edinburgh to the spot at which it joins the Forth and Clyde Canal is about thirty miles. The dimensions are thirty-seven feet wide at top, twenty-two at bottom, and five feet deep. In the line of this canal, there is an aqueduct over the Leith Water, at Slateford, 500 feet long, and 50 above the bed of the river; and another over the Avon, about two miles above Linlithgow bridge, of 835 feet in length, and 90 in height. Both these aqueducts are lined with iron. There is also a tunnel through Prospect Hill, near Falkirk, about twenty-eight miles from Edinburgh.

Climate.

The climate of this County is variable, but seldom subject to either extreme of temperature. Cold east winds generally prevail from March to June; and at this time of the year there are often heavy falls of rain. The grain does not ripen so early as in the southern parts of Scotland, by three weeks or a month; even in the vicinity of the metropolis, the fields are not always cleared before October. From a register kept in the neighbourhood of Edinburgh, it appears, that the average quantity of rain that annually falls is about twenty-

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six inches; and that the mean annual temperature is nearly 46½° of Fahrenheit's thermometer. During the eight years that this register was kept, the thermometer rose three times above 80°, and fell once as low as 11°.

Agriculture. As in the vicinity of most other large towns, the land near Edinburgh is principally cultivated with reference to the wants of the populous neighbouring city. Potatoes, turnips, and clover, are found the most beneficial crops; which it is customary for the farmer to sell on the ground, at an average price of about £20. the Scotch acre, the purchaser being at the expense of clearing them off. The manure produced in the city affords ample means of raising these crops; and so much is this valued, that the street soil, a few years ago, produced a clear revenue of £2000. a year. The rents are high, but the quantity of manure within the attainment of the farmer, enables him to raise good crops upon lands which are not naturally fertile. Lime is, consequently, little used as a manure in the immediate neighbourhood of the city, but beyond that space, the cultivation and produce are similar to those of the other Counties of Scotland already described. The upland or hilly tracts are chiefly used for pasturage, and the northern side of the Pentland Hills is usually preferred for this purpose to the south. About 400 or 500 acres of land are employed in raising vegetables for the supply of the city, and 100 more are planted with strawberries, for meeting the same demand, and the produce of each is estimated at about £45. per acre; the rent varies from £8. to £16. There are also several nursery-grounds in the vicinity of Edinburgh, some of them considered as being equal to any in the Kingdom for their collections of trees, shrubs, and plants, as well as for their arrangement and management. About 130 acres are under this species of cultivation within a few miles of the Capital. Like most of the other Scotch Counties, the extent of natural wood is but small: the whole of it has been stated at 3000 acres; but many plantations have been lately made, and the extent of these improvements may now amount to nearly 15,000 acres.

Mineralogy. Minerals of various kinds, especially coal and stone, are found in this County. A bed of the former substance extends across it from north-east to south-west, for a space of fifteen miles in length, and seven or eight in breadth. This embraces the valley of the North Esk, towards the lower part of which it is that the pits are chiefly wrought. In some places more than twenty seams are met with, varying from two feet to ten in thickness; some of them lying horizontally, others almost perpendicular, and called *Flat* or *Edge* seams, according to the position which they occupy. Their positions appear to have some relation to the surface of the ground; as they are flat in the valley, and more or less inclined to the horizon, in the higher and adjacent parts. In the parish of Laswade, coals have been worked for more than 200 years, and the produce is still so abundant, that it is equal to a sixth part of that which is obtained in the whole County. Lime-stone is found not only in the same tract with the coal, but also farther to the east, as well as in the south-west part of the County. The great quarry at Glimerton, a few miles from Edinburgh, is nearly a mile long, and resembles a large chasm. The beds of this stone, like those of the coal, generally lie in an inclined position. The principal free-stone quarries are at Craigleigh, near the city, and at Calinton, about three miles further west. The superior whiteness of the stone obtained from the former place causes it to be in great request for building, but that from the latter is unequalled for flags and stairs. A species of stone similar to that of Craigleigh, but easier to work, is also obtained in the parish of Calinton. Mill-stones have been wrought in one or two places, and copper has been found in several others, but not in sufficient quantities to defray the expense of working. Iron-stone abounds in the coal district, and along the shore in the vicinity of Leith; and there is scarcely a parish in the County wherein stone, which serves the common purposes both of building and paving, is not to be found. A kind of stone resembling the *Chinese petunse*, and a species of clay fit for crucibles, have also been met with. There are not any mineral waters of celebrity in the County; those that formerly had obtained some repute are now seldom visited for their medicinal qualities.

Manufactures and commerce. The manufactures and commerce of this County, with the exception of the different branches carried on in Edinburgh and Leith, are very inconsiderable. Distilleries, paper-mills, potteries, and salt and iron-works, are met with in various places. The local commerce of the metropolis, together with that of Leith, which is the chief port in the eastern side of the Island, in colonial produce, the products of the south of Europe, &c. is proportionate to their demands.

Edinburghshire contains few places of note besides the Capital, and its adjacent port of Leith. It sends two Members to Parliament; one for the County, and one for the city, which is the only burgh it contains.

Edinburgh. Edinburgh, the Metropolis of North Britain, is situated near the northern confines of the County, about a mile and a half from the Frith of Forth, and partially covers three parallel ridges running from east to west. It is surrounded by hills on all sides except the north, where the ground declines gently towards the shores of the Forth. On the east, and in the immediate vicinity of the City, are the abrupt and rocky elevations of the Calton Hill, Arthur's Seat, and Salisbury Crags. They form a ridge of naked and almost perpendicular rocks, which on a distant view present a singularly wild and romantic appearance. Towards the south, the Pentland Hills, and those of Braid, rear their elevated summits, and close the distant prospect; while the Corstorphine Hills are seen on the west.

Foundation and history. The origin of Edinburgh is lost in the remote antiquity of barbarous times; as the indistinct notices respecting it, to be met with in the early historians, are insufficient to determine either the time of its commencement, or the object of its erection. Some have supposed the Castle to have been built by Edwine, a Saxon Prince, in 626, who gave to the Town the name of Edwine's Burg. However this may be, the first historical fact respecting the Castle is, that, in 1093, Queen Margaret, the widow of Malcolm Canmore, died in it a few days after her husband was slain; when Donald Bane, the uncle of Malcolm's children, and the usurper of his throne, besieged the Castle, in which the heir to the crown then resided, who found means to escape to England. In 1128, David I. granted a charter to the Abbey of Holyrood House. In 1215, a Parliament was first assembled in the same Abbey; and in 1437, it became the regular residence of the Scottish Kings, and the seat of their Legislative Assemblies. From that period Edinburgh may be considered the Metropolis of the Kingdom.

Situation. The Town stands on high and uneven ground. The

central ridge, on which the City was originally built, is terminated abruptly on the west by the precipitous rock on which the Castle stands; while towards the east it gradually inclines to the plain, from which the Calton Hill, (on which stands a monument in commemoration of Lord Nelson, 108 feet in height,) Arthur's Seat, and Salisbury Crags, rear their diversified forms. The valley on the north of this ridge was formerly filled with water, but has now been drained, and is nearly dry in summer, though still called the North Loch; and a small part of it is covered with buildings. On the rising ground north of this valley stands the New Town. The ravine on the south of the central ridge, as well as the southern eminence, is wholly covered with buildings. Many villas have also been of late years erected beyond the precincts of this part of the Town.

Old Town. The principal or High Street, in the Old Town, runs along the central ridge for more than a mile from the Castle on the west, to Holyrood Palace on the east, and is in some places ninety feet broad. This is crossed by a great number of alleys and narrow lanes, which descend into the valley on each side; in most parts the houses are crowded together in the closest manner, the lanes being seldom more than six feet in width. Many of the houses, too, are disproportionately high, especially the back parts of those which face the principal street; these sometimes rise to eleven or twelve stories. In a view from the adjacent eminences, the houses often present the most irregular masses. A second long street, the Cowgate, occupies the bottom of the southern valley, and runs nearly parallel to that on the ridge. This also communicates by narrow lanes with the part of the Town of more recent erection, on the southern eminence. An elegant bridge also crosses the southern valley, uniting the two ridges on which the Old Town stands. Houses are arranged on each side of the bridge, with the exception of the central arch, which overlooks the street below; and thus a spacious and nearly level street is formed, notwithstanding the unevenness of the ground. This street crosses the High Street, and is continued over a second bridge across the northern valley to the New Town. Another communication has also been formed between the Old and New Towns by the *Eastern mound*, a vast collection of earth and rubbish, chiefly supplied by the foundation of several new houses erected since 1783. This forms an elevated road across the valley, formerly occupied by the waters of the North Loch.

South Bridge.

North Bridge.

Eastern mound.

New Town. The original plan of the New Town was a parallelogram, 3900 feet in length, and 1090 in breadth. Down the centre of this runs George Street, 115 feet wide, and terminating in St. Andrew's Square on the east, and Charlotte Square on the west; being universally considered as one of the finest streets in Europe. The outsides of this parallelogram, Princes Street on the south, and Queen Street on the north, are handsome terraces overlooking the adjacent declivities. Between George Street and these, are two intermediate streets of inferior architecture, and only thirty feet wide. The parallel streets are also crossed by seven other spacious streets, which intersect them at right angles. The City is now extending over the northern slope towards the Frith of Forth; several streets and squares are already completed, and the plans of other augmentations are formed. From this eastern part of the Town, a very fine road extends to the port of Leith, which is partially formed into a handsome street. In addition to the other improvements, a magnificent entrance to the eastern extremity has been made by a new road over the Calton Hill; in accomplishing which, a passage has been cut through the solid rock, and an immense mass of the hill levelled into a spacious road. The foot of the hill is connected with Prince's Street by a stone bridge of one large arch, which crosses the valley between them.

George Street.

Princes and Queen Streets.

Castle. The Castle is situated at the western extremity of the Old Town, on a rugged rock, which rises on three sides from a plain to the height of about 150 or 200 feet. In some parts the precipice is nearly perpendicular, and in others it slightly overhangs its base. The summit, which includes an area of about seven English acres, is crowned with military works, which, together with the rugged scenery beneath, give a romantic aspect to the whole, and render it peculiarly picturesque and ornamental to the City. The Castle and its works are separated from the Town by a clear space of about 300 feet; and the entrance is defended by an outer barrier of palisades, and a dry ditch, with a drawbridge, and a gate flanked by two batteries. Before the invention of fire-arms, this Castle was a place of great strength, but as there are several points within the reach of artillery, by which it is commanded, it now could not long resist a besieging force. It is chiefly used as a station for soldiers, having barracks for about 3000 men; and the part in which James VI. was born has been converted into apartments for officers. At the opposite end of the Old Town stands the Palace and Abbey of Holyrood. The latter was founded by David I., in 1128, and in the burying-ground many of the Scottish monarchs were interred; but the walls alone now remain. The Palace is a large quadrangular building of hewn stone, with a court within, surrounded by piazzas. The west front has circular towers at its angles, and a portico and cupola, supported by Doric columns in the centre. In the north-west tower the bed-chamber, with the remains of its crimson damask bed, occupied by the unfortunate Mary, are still to be seen; with an adjoining cabinet, from which her favourite, Rizzio, was taken, and murdered in her presence. This Palace contains also a gallery 150 feet long, and about seventy-two wide, in which the nobility of Scotland meet to choose sixteen of their number to represent them in the British Parliament. The Palace, together with the extensive park adjoining it, is still privileged for insolvent debtors.

Holyrood House.

University. The University of Edinburgh appears to have been originally founded in the year 1582, and had at first only one Professor, who was a Clergyman of the City. In 1590, a second Professorship of Law was established, and in 1640, a Hebrew Professorship was added. Since that time the number of Professors has been gradually increased, and they now amount to twenty-seven; and the number of students generally exceeds 2000. The buildings for the University, as founded by James VI., were ill-adapted to the great concourse of students who resorted thither in later times; part of these were taken down towards the close of the last century, and a more extensive structure commenced in their stead, from a design by Mr. William Adam. The expense was to be defrayed by public subscription, but this not being commensurate with the magnitude of the building, the funds became exhausted, and the further prosecution of the project was for several years suspended. The unfinished building thus became rather

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a deformity than an ornament to the City. A grant of money has, however, been recently obtained from Government for completing this edifice; and the work has been resumed on a reduced scale, according to a plan proposed by Mr. William Playfair, the nephew of the late Professor of Natural Philosophy. The former plan included two interior courts separated from each other by a central range of buildings, but in that which has now been adopted this range is removed, and the whole space thrown into one court; and some other alterations have also been introduced, to give the whole the aspect of uniformity. The access into the court is through a spacious gateway. The right hand side of the quadrangle contains the buildings for the library; the left is composed of the class rooms; and opposite the gateway is the museum, with a front richly ornamented with Corinthian columns, resting upon a rusticated arcade. The interior of the building is laid out in suitable apartments for the library, the museum, the graduation hall and chapel, and the class rooms of the different Professors. The upper part of the library consists of one large room, 190 feet long, having a circular part towards each extremity, with a handsome dome; the central part has an arched ceiling, supported by sixteen Corinthian columns.

The High School is not far distant from the University. It was founded at the close of the XVIth century, and consists of a Rector and four Masters. It is a plain stone building, in the middle of a large enclosed area; and the establishment has sometimes educated 500 boys at a time.

Parliament Square.

Near the centre of the Old Town there is a small square, called Parliament Square, decorated with an equestrian statue of Charles II. This square contains an irregular pile of building, wherein the Supreme Courts for the administration of justice are assembled. The original portion of this building was designed for the reception of the Scotch Parliament. The front has been replaced by a new one, ornamented with a piazza; and much improvement has taken place in the interior, beside the erection of an adjoining building for the reception of the Advocates' Library, and that of the Writers to the Signet, both of which are valuable collections. The former, which is esteemed the most so of any in Scotland, contains not less than 70,000 printed volumes, beside numerous manuscripts.

Advocates' Library.

Churches. St. Giles.

The Church of St. Giles is considered as the metropolitan church, and is the oldest ecclesiastic structure in the City. It forms one side of Parliament Square, and is in the form of a cross. It was erected into a collegiate church in 1466, but is supposed to have been first built about 600 years before that period. Under the roof of this venerable edifice there are four separate places of worship,—the New Church, Old Church, Tolbooth Church, and Haddon's-hole Church; and one of its large aisles has lately been converted into a police office. From the centre of this building rises a lofty tower, surmounted by slender arches of exquisite workmanship, supporting a handsome spire, 161 feet in height. It is in this church that the General Assembly is held by the Royal Commission. A little below this church once stood the Cross. At the east end of the North Loch stands Trinity Church, which was founded by Mary of Gueldres, in 1466; but only the choir, cross, and central tower, which are all in the purest Gothic style, appear to have been finished at that time. The interior has lately been repaired, according to the original design. The other churches in the Old Town are the *Greyfriars*, the *Tron*, (so called from its vicinity to the *Tron*, a weighing-beam,) *Lady Esther's*, *Cannongate*, and *St. Cuthbert's*. St. Andrew's and St. George's adorn the principal street of the New Town. The former is of an oval form, with a handsome portico, supported by four Corinthian columns, and has a fine spire 168 feet high. St. George's Church is of a square form, with a front 112 feet long, facing Charlotte Square, and a portico 35 feet high, elevated on a flight of steps, and supported by four Ionic columns. A dome, forty-eight feet square, rises from a basement behind the portico, above which is a circular row of columns, then the upper compartments of the dome, the whole terminating in a lantern and cross, 160 feet from the ground. This church was opened in 1814, and is favourably situated, and when viewed from certain points at a distance, it is a grand and striking object. It is, however, far surpassed in elegance of architecture by the Episcopal Chapels of St. Paul's and St. John's, which were opened for public worship in 1818. The former of these is in the style of Gothic architecture which prevailed in the reign of Henry VI. It is built in the form of King's College Chapel, Cambridge, only the aisles are wider in proportion, and the octagonal towers more ornamented. It consists of a nave and two aisles; the former of which is 105 feet long, 26 feet wide, and 46 high. The vaulting of the nave is a flat Gothic arch, with ornamented ribs, and tracery. The whole is richly ornamented. St. John's Chapel stands at the west end of Prince's Street, and is a Gothic structure in the form of a parallelogram. The chapel is 109 feet in length, by 66 in breadth, and the east end is ornamented with an elegant window, about 30 feet high, which, with the lofty Gothic tower, has a good effect, especially when viewed from a distance. The nave and finishing of the roof is in the florid Gothic style, similar to Henry the Seventh's Chapel. There are no galleries to break the continuity of the design, and the effect is at once simple and grand. A Roman Catholic Chapel, and a Church for the Antiburgher congregation, have also been lately built in the Gothic style.

St. Andrew's. St. George's.

Episcopal chapels. St. Paul's.

St. John's.

Trinity.

Among the other public buildings of Edinburgh must be enumerated the Observatory, and the New Prison, both on the Calton Hill. Heriot's Hospital is the principal building belonging to the benevolent class, and was endowed by George Heriot, jeweller to James VI., in 1650, for supporting and educating the sons of burgesses and freemen. It was erected from a design of Inigo Jones, and consists of a large quadrangle, with an interior court; the annual revenue by which it is supported amounts to about £8500. The principal buildings connected with the Revenue, are the Custom House, and the Excise Office, both elegant edifices, in the New Town; which contains also the Register Office, a splendid building, as a depository for public records, the Assembly Room, and the Physicians' Hall. The Town is governed by a Lord Provost, whose style is Right Honourable, and who is High Sheriff, Coroner, and Admiral, within the City, its liberties, and town and haven of Leith. He has jurisdiction in matters of life and death, and claims precedence within the City. He is assisted by a Town Council, composed of thirty-three persons, chosen by themselves from the merchants and traders.

Other public buildings.

Edinburgh cannot be considered either as a manufacturing or trading place, beyond that which is essential for the support of its own population. The popu-

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lation, at the time of the enumeration in 1821, was 138,235; 62,099 males, and 76,136 females. The latitude of the Observatory is 55° 57′ 20″ north, and its longitude 3° 1′ 40″ west. Distant 56 miles from Berwick, 377 from London.

Leith.

Leith, formerly called *Inverleith*, lies about two miles north-east of Edinburgh, to which it is the port. It stands on both banks of the water of Leith, at its confluence with the Forth. This small river forms the harbour, and is crossed by two draw-bridges. The principal part of the Town is on the south side of the harbour, where the streets are in general narrow and irregular; but many of the modern improvements are north of the river, where some of the streets are laid out in a regular plan, and consist of well-built, elegant houses, inhabited by the principal merchants. These recent improvements have increased North Leith to three or four times its original size. The parish church is a large Gothic edifice, not remarkable for the beauty of its architecture; but the new church in North Leith, finished in 1816, is a large and beautiful edifice, with a handsome portico, supported by columns, and a spire 140 feet high. There are also other places of worship, which, with the Trinity House, the High School, and the Exchange, are good stone edifices. The harbour of Leith was granted to the community of Edinburgh by King Robert I., in 1329; but the adjacent ground being private property, the inhabitants were obliged to purchase it on high terms, for building, and other accommodations. The town has, therefore, been gradually extended, according to the increase of shipping and trade. At first, the only harbour was the estuary or mouth of the river, and the vessels which visited it were small, and laid, at low water, on the banks near the sea. A breast-work or quay of stone was first built by the city of Edinburgh; and, at the beginning of the last century, it was extended northward to a considerable distance into the sea, in form of a crescent, and a light-house erected at its extremity. Further improvements also took place in 1777, and, at the beginning of the present century, the increase of trade largely extended them. Among the principal improvements may be regarded the Docks, which we have already briefly described.

Leith carries on a considerable trade with the Baltic, the Mediterranean, and other parts of Europe, as well as the West Indies and America. The coasting trade to the different parts both of England and Scotland is also extensive. Vessels sail twice a week for London; and a regular communication is kept up with most of the other chief ports in Great Britain. The Greenland fishery is likewise prosecuted with activity. Several manufactures of ropes, canvass, glass, soap, and agricultural implements, are carried on, in the latter of which great ingenuity is displayed. There are also sugar refineries, distilleries, wire-drawing, and vinegar-making factories, besides docks for ship-building.

Leith was plundered and burnt by the English troops who invaded Scotland in 1541; but was soon after rebuilt and fortified. The works, however, were demolished, and a citadel was built in North Leith, for the defence of the place, by Cromwell; which was destroyed at the restoration of Charles II., and the ground given to the Duke of Lauderdale, from whom it was purchased by the city of Edinburgh. A battery was erected near this place about forty years ago, and since that time the fortress has been greatly increased, and made the head quarters for the Royal Artillery in North Britain. There is also a magazine, with a large train of artillery, and suitable stores of ammunition, &c. The harbour is defended by a Martello tower, about a quarter of a mile from the pier, which was built during the late war, when the apprehension of invasion was prevalent. Leith contains a naval yard, or depôt, with supplies of stores for such of his Majesty's ships as resort to the Forth. The space between Edinburgh and Leith is rapidly being filled with buildings, which will soon unite them into one great city. In 1811, the number of inhabitants in North and South Leith was 20,363; and in 1821, there were in North Leith 7025, and South Leith 18,975 individuals, making a total of 26,000; which is an increase of about 27 per cent. in the intermediate period of ten years.

Dalkeith.

The only two other places in this County which deserve notice, are Dalkeith and Musselburgh. *Dalkeith* is situated on a narrow strip of land between the two Esks, about six miles south-east of Edinburgh. The banks of the rivers are here beautifully wooded, and adorned with gentlemen's seats. The Town is tolerably well built, and the principal street spacious, containing the church and gaol, the former of which was founded by James VI. A fine old building, which once formed part of the church, now constitutes the burying-place of the Buccleuch family. Dalkeith is considered as the largest market for grain in Scotland. The Duke of Buccleuch has a fine seat in the immediate vicinity, built about the beginning of the last century by Ann, Duchess of Buccleuch and Montrose, on the site of an ancient castle belonging to the Earl of Morton, Regent of Scotland, who was beheaded in 1581. The population of the parish at the last enumeration was 5169.

Musselburgh.

Musselburgh, which takes its name from an extensive bank of muscles, is situated at the mouth of the Esk, and consists chiefly of one principal street. It is an ancient burgh of legality, and is connected with Fisher-row and Market-gate, which make part of the burgh, by three bridges over the Esk. One of these is of great antiquity, and has been attributed to Roman workmanship. Prior to the Reformation, it belonged to the abbacy of Dunfermline, but was taken from it by James VI., and is now held by the Duke of Buccleuch, as Lord of the legality. Musselburgh is said to have received its first charter as early as 1340; but the most ancient deed of this kind extant is dated in 1562, and was granted by the Commendator of Dunfermline, with the consent of the members of that convent. This has been confirmed by various acts of Parliament. Its privileges, however, do not extend to the voting for a Member of Parliament, or of sending a Delegate to the Convention of the Royal Burghs. Salt-works, and tanning of leather, with some other branches of industry, are carried on here. From some antiquities found in the neighbourhood, Musselburgh appears to have been a Roman station; and near it are the *Pinkie* and *Carberry Hills*, famed in Scottish history. In the vicinity of the former, the Scots were defeated with great slaughter by the English in 1547; and it was at the latter, that the forces of Mary and Boswell were dispersed by the confederate army, when the Queen was made a prisoner in 1567. Musselburgh is about five miles east by south of Edinburgh. The whole parish of Inveresk, in which Musselburgh is situated, in 1821, contained a population of 7836 individuals.

The celebrated ruins of *Roslin Castle* stand on the

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North Esk, below the village of Pennycuck. They are founded on a steep rock, rising almost from the bed of the river, which flows between precipitous and wooded banks. The Castle is attributed to the XIIth century. The Chapel, which stands on a hill immediately above it, is in good preservation, and of rich architecture. About half a mile below Roslin Castle is *Hawthornden*, the residence of the poet Drummond, a spot of considerable beauty. *Borthwick Castle* presents very extensive remains on one of the streams which runs into the South Esk. It was one of Mary's retreats with Bothwell. *Crichton* and *Craigmaller Castles* are interesting ruins. *Dalhousie* has been unhappily modernized. *Cramond*, a Roman station, four miles west from Edinburgh, is distinguished for its iron-works. The Island *Inchkeith* is situated in the middle of the Forth of Leith. It is now used as a sheep-walk; but on its highest point are the remains of an ancient fortress, and a light-house was erected in it not many years since.

Maitland, *History of Edinburgh*, fol. 1753; Laurie, *Plan of Mid-Lothian*, 1763; Armstrong, *Survey of the three Lothians, on the scale of one inch to a mile*; Tytler, *History of Edinburgh*; Kirkwood, *Series of Plans illustrative of Edinburgh*; Arnot, *History of Edinburgh*, 4to, 1779; Stark, *Picture of Edinburgh*, 1806, 19; Crawfurd, *History of the University of Edinburgh*, 1808.

E'DIT, Edi'tion, Edi'tioner, E'ditor, Edito'rial, E'ditorship. Fr. *edition*; It. *editione*; Sp. *edicion*; Lat. *editio*, from *edere*, (*e*, and *dare*,) to give out, to publish.

Editorial and *Editorship* are common words in speech, and periodical books of criticism.

And therefore I thought it conuenient to gather these notes together out of suche learned and godly writers as haue had experience of them, the which I also haue more at large set oute in the seconde *edition* of my booke. *Whitgift. Defence*, fol. 49.

As put case some well-minded printer (as one of the Stephens,) is willing to be at an excessive charge in the fair publication of a learned and useful work, for the benefit of the present and following ages; it is most just that he should from the hands of princes or states receive a priviledge for the sole impression; that he may recover with advantage the deep expence he hath been at; otherwise some interloper may perhaps underhand fall upon the work at a lower rate, and undo the first *editor*; whose industry, care and cost shall be thus recompenced with the ruine of himself and his posteritie.
Bishop Hall. Cases of Conscience, dec. 1. case 5.

As to the larger additions and alterations, I have obliged him, and he has promised me to print them by themselves, so that the former *edition* may not be wholly lost to those who have it, but by the inserting in their proper places the passages that will be reprinted alone, to that purpose, the former book may be made as little defective as possible.
Locke. On Human Understanding. To the Reader.

I must confess, I was much surprised to see a great body of *editors*, criticks, commentators and grammarians meet with so very ill a reception. *Tatler*, No. 100.

Still, all *editions* verbally contain
The simple necessary truths and plain
Of Gospel doctrine; and the Spirit's aid,
Which is the chief, is not at all decay'd.
Byrom. On the Disposition of Mind, &c.

After you shall have repeatedly read, marking the pauses, examining the rhythmus, and pronouncing aloud, at least a hundred times over, the few orations of Demosthenes, which Monteney has *edited*; I would put into your hand, as a convenient book, the *edition* of Lucchesini, published in London by Allen.
Knox. Works, vol. v. *Letters to a Young Nobleman.*

Though his [Fanshawe's] Lusiad, by the dedication of it to William, Earl of Strafford, dated May, 1655, seems as published by himself, we are told by the *editor* of his letters, that, "during the unsettled time of our anarchy, some of his MSS. falling by misfortune into unskilful hands, were printed and published without his consent or knowledge, and before he could give them his last finishing strokes." *Mickle. Dissertation on the Lusiad, &c. Note.*

EDITUATE, Low Lat. *æditutus, cui ædis sacræ custodia incumbit. Æditutare*, æditutum *agere*. Du Cange.

The devotion whereof could not but move the city to *edituate* such a piece of divine office, where so many Gods were present by their proxies; where not only the sports themselves, but all the company, were reputed holy for that time, and some accounted so ever after.
Gregory. Notes on Scripture, (*Acts*, xix. 35.) p. 49.

EDOLIUS, Cuv.; *Drongo*, in *Zoology*, a genus of animals belonging to the family *Dentirostres*, order *Passeres*, class *Aves*.

Generic character. Beak compressed laterally, and arched throughout its whole length; its upper edge sharp; nostrils feathered, and surmounted with a tuft of strong hairs or bristles; hind toe stronger than those in front; tail as long as the body, forked, and consisting of ten plumes.

This genus was established by Vieillot, from a specimen he met with in the interior of Africa, and was named by him *Dicourus*, in reference to its forked tail. It is distinguished from the Flycatchers by the ten feathers of the tail, the latter birds possessing twelve; but in their mode of living and food they resemble each other, both feeding upon Bees, and building in trees. The Edolii are found in the countries bordering the Indian Seas; and in Africa also they were met with by Levaillant, who states, that they live in societies, are very quarrelsome and noisy, and assemble together at nightfall.

Of this genus there are several species which are about the size of our Thrush, or rather larger, and their colour is generally black or dark brown. One of them, *E. Cristatus*, Cuv., *Crested Drongo*, is remarkable for its beautiful note, which much resembles that of the Nightingale, and therefore differs materially from the shrill cries of the Flycatchers. They collect together before sunrise, and after sunset, for the purpose of catching the Bees in their return homeward; and whilst thus employed, the cry *pia-griach-griach* is uttered in every kind of tone. The Hottentots, who do not understand the reason of this cry, imagine it a bad omen, and have named them, in consequence, *Duywels* or Devil's Birds.

The other species are, *E. Musicus*.
E. Balicassius, Cuv.; *Corvus Balic.*, Gmel. and Lath.
E. Cærulescens, Cuv.; *Lanius Cærul.*, Lin.
E. Platinus, Cuv.; *Lanius Malabaricus*, Shaw.
E. Macrocerus, Cuv.
E. Mystaceus, Cuv.
E. Leucophæus, Cuv.

EDOLIUS. — EDUCE.

E. Œneus, Cuv.

See Cuvier, *Règne Animal;* Latham's *Natural History of Birds.*

EDRIOPTHALMA, in *Zoology*, a name used by Dr. Leach to designate the second legion of his *Malacostraca* or *Crustacea*.

Sectional character. Eyes sessile, generally compound, but sometimes simple, placed on the side of the head; mandibules mostly provided with palpi, the head always distinct from the body.

This section contains many divisions, the first of which corresponds to the *Crustacea Amphipoda* of Latreille, and it contains a great number of Genera.

EDU'CE, EDU'CING, EDU'CTION, EDU'CTIVE, E'DUCATE, EDUCA'TION, E'DUCATOR. Lat. *e-duc-are*, and *educ-ere*, (*e*, and *duc-ere*,) to lead. Of uncertain origin. To *educe*, to lead or draw forth. To *educate*, (met.) To lead or draw forth, to train and exercise the powers of the mind, the passions, affections, dispositions, habits, manners.

Whiche story cõteineth first a clere example of the divine providence, and then an example of the holy and liberall *educacion* of yonge men.

Joye. Exposicion of Daniel, ch. i.

But if there withal some good order were taken for *education* of youth, and setting loyterers on worke, (as, thanks be to God, the cittie is most godly bent that way,) all would sone be well, without all doubt. *Wilson. The Arte of Rhetorique*, fol. 28.

They know, no doubt, that first matter is neither *Quid*, nor *Quale*, nor *Quantum;* and that wonderful *gremium materiæ*, out of which forms were *educ'd*, that were never there.

Glanville. Essay 3.

But by *educing*, the affirmers only mean a producing in it, with a subjective dependance on its recipient: a very fine signification of *eduction;* which answers not the question whence 'tis derived, but into what it is received.

Id. The Vanity of Dogmatizing, ch. xvi.

It remains, therefore, that in the first production of insects, whether at this day, or in the first *eduction* of their species, if they were not produced in the complement of their individual and specifical nature, they must necessarily be produced *ex aliquo semine congruo, et determinante materiam*

Hale. Origin of Mankind, sec. 3. ch. v.

She is as faire as nature intended her, help'd, perhaps, to a more pleasing grace by the sweetnesse of *education*, not by the slight of art. *Habington. Castara*, part i.

I will not resist, therefore, whatever it is, either of divine or human obligement, that you lay upon me; but will forthwith set down in writing, as you request me, that voluntary idea, which hath long in silence presented itself to me, of a better *education*, in extent and comprehension far more large, and yet of time far shorter, and of attainment far more certain, than hath been yet in practice.

Milton. Of Education.

Thus we judge all things by our anticipations; and condemn or applaud them, as they agree or differ from our *education-prepossessions.* *Glanville. Vanity of Dogmatizing*, ch. xiv.

And it is plain that the human body hath a receptive power in reference to the human soul, which yet themselves confesse both to be a substantial form, and not to be *educed* out of the power of matter. *Boyle. On the Origin, &c. of Substantial Forms.*

I need not tell you, that among the Peripateticks, the disputes are many and intricate about matter, privation, substantial forms, and their *eduction*, &c.

Id. Of the Excellency, &c. of the Mechanical Hypothesis.

Indeed, if they would admit the form of a natural body to be but a more fine and subtile part of the matter, as spirit of wine is of wine, which upon its recess remains no longer wine, but phlegm or vinegar, then the *eductive* power of matter might signify something.

Id. On the Origin, &c. of Substantial Forms.

With glewy wax some new foundations lay
Of virgin-combs, which from the roofs are hung:
Some arm'd within-doors, upon duty stay,
Or tend the sick, or *educate* the young.

Dryden. Annus Mirabilis, st. 145.

'Tis that [swimming] that saves many a man's life: and the Romans thought it so necessary, that they rank'd it with letters; and it was the common phrase to mark one ill-*educated* and good for nothing; that he had neither learnt to read nor to swim.

Locke. On Education.

If what I have said in the beginning of this discourse be true, as I do not doubt but it is, viz. That the difference to be found in the manners and abilities of men, is owing more to their *education* than to any thing else; we have reason to conclude, that great care is to be had of the forming children's minds, and giving them that seasoning early, which shall influence their minds always after.

Id. Ib.

Give me leave, for once, to step out of my profession so far (though still keeping strictly within my subject,) as to lay before the *educators* of youth these few following considerations; for I shall not, in modesty, call them instructions.

South. Sermons, vol. v. p. 27.

Go, hymn the Fount of Mercy, who, from ill
Educing good, makes e'en a death like his,
A life surcharg'd with tender woes like thine,
The road to joys eternal.

Mason. The English Garden, book iv.

It looks so like that good old grove
Where Adam once to Eve made love,
That any soul alive would swear
Your trees were *educated* there.

Whitehead. Answer to the Epistle, &c.

As Puffendorf very well observes, it is not easy to imagine or allow, that a parent has conferred any considerable benefit upon his child by bringing him into the world, if he afterwards entirely neglects his culture and *education*, and suffers him to grow up like a mere beast, to lead a life useless to others, and shameful to himself.

Blackstone. Commentaries, book i. ch. xvi.

EDULCORATE, from Lat. *dulcis*, sweet. To sweeten, to purify.

Succory, a little *edulcorated* with sugar and vinegar, is by some eaten in the summer, and more grateful to the stomach than the palate. *Evelyn. Miscellaneous Writings*, p. 755.

And I would the rather have experiments tried again in other places with colcothar, not calcined to the utmost, nor yet so exquisitely *edulcorated*, but that some saline particles should be left in it for future encrease. *Boyle. Of Celestial and Aerial Magnets.*

The copious powder, that results from their union, is, by that union of volatile parts, so far fixed, that, after they have *edulcorated* it with water, they prescribe the calcining of it in a crucible for five or six hours. *Id. On the Production of Firedness.*

EDULIOUS, Lat. *edulium*. Any thing eaten; from *ed-ere*, to eat.

Eatable, edible, esculent.

The husks of pease, beans, or such *edulious* pulses.

Sir T. Brown. Miscellany, p. 13.

EDWARDSIA, in *Botany*, a genus of the class *Decandria*, order *Monogynia*, natural order *Leguminosæ*. Generic character: calyx oblique, five-toothed, cleft on the upper side; pod moniliform, one-celled, two-valved, four-winged, many-seeded.

This genus of elegant shrubs has been divided from *Sophora*, from which it is distinguished by its four-winged seed-vessel. Five species have been discovered, natives of the South Sea Islands. Decandolle.

EEK, see EKE.

EEL, EEL-BOAT, EEL-LIKE, EEL-SKIN. A. S. *æl;* Ger. *ahl;* Dutch, *æel;* Sw. *æl*. Ihre and Serenius think from Sw. *hal;* Ger. *hæl;* *lubricus*, so called from its slipperiness. In A. S. *æl* is also *oil*, and *æl-an*, to oil.

It is agreed, by most men, that the *eel* is a most dainty fish: the Romans have esteemed her the Helena of their feasts; and some, the queene of palate-pleasure.

Walton. Angler, part i. ch. xxiii.

Prithee be satisfied, and seek the suburbs,
Good Captain, or whatever title else,
The war-like *ele-boats* have bestowed upon thee.

Beaumont and Fletcher. The Scornful Lady, act iii. sc. 1.

I saw it, and told John of Gaunt, hee beat his owne name, for you might haue truss'd him and all his apparell into an *eele-skinne*.

Shakspeare. Henry IV. Second Part, fol. 88.

Among reptiles that have a strange faculty to shift for food, &c., may be reckoned *eels*, which, although belonging to the waters, can creep on the land from pond to pond, &c.

Derham. Physico-Theology. Note.

Thy stumbling founder'd jade can trot as high
As any other Pegasus can fly:
So the dull *eel* moves nimbler in the mud,
Than all the swift-finu'd racers of the flood.

Dorset. To Mr. E. Howard.

That ethereal substance, agitated the little *eel-like* particles of the water, and thereby made them compose a fluid body.

Boyle. Experimental History of Cold, Tit. 11.

EFF, see EFT.

EFFABLE, *effabilis*, from *effari*, to speak out, to utter.

That may be spoken or uttered; utterable.

He did, upon his suggestion, accommodate thereunto his universal language, to make his character *effable*.

Wallis. Defence of the Royal Society, (1678.) p. 16.

EFFACE, Fr. *effacer*, to *efface*, deface, raze, blot, rub out, wipe away; to abolish. Cotgrave. *Pristinam faciem auferre.* See to DEFACE.

Thus the ideas, as well as children, of our youth often die before us; and our minds represent to us those tombs, to which we are approaching; where tho' brass and marble remain, yet the inscriptions are *effaced* by time, and the imagery moulders away.

Locke. On Human Understanding, book ii. ch. x.

——————— Away; my Muse,
Though yet the prospect pleases, ever new
In vast variety, and yet delight
The many-figur'd sculptures of the path,
Half beauteous, half *effaced*.

Dyer. Ruins of Rome.

EFFASCINATION, Lat. *effascinari*, to bewitch. See to FASCINATE.

St. Paul sets down the just judgment of God against the receivers of Anti-christ, which is *effascination*, or strong delusion.

Shelford. Learned Discourses, (Camb. 1635.) p. 317.

EFFE'CT, *v.*
EFFE'CT, *n.*
EFFE'CTIBLE,
EFFE'CTION,
EFFE'CTIVE,
EFFE'CTIVELY,
EFFE'CTLESS,
EFFE'CTOR,
EFFE'CTUAL,
EFFE'CTUALLY,
EFFE'CTUALNESS,
EFFE'CTUATE,
EFFE'CTUOUS,
EFFE'CTUOUSLY,
E'FFICACY,
EFFICA'CIOUS,
EFFICA'CIOUSLY,
EFFICA'CITY,
EFFI'CIENCY,
EFFI'CIENT, *n.*
EFFI'CIENT, *adj.*
EFFI'CIENTLY.

Fr. *effectuer*; Sp. *efetuar*; It. *effettuare*; Lat. *efficere*, *effectum*; *e*, and *facere*, to do or make. To do or make, (emphatically, and thus,) to bring to pass, to bring to end, to attain, to perform, to accomplish, to complete, to achieve, to consummate.

Effects, in the pl., things attained, acquired, possessed.

Efficacious; able to *effect*, able or having power to bring to pass, &c.

Efficient; bringing to pass, bringing to an end, &c.

Effectuous, (sometimes written *affectuous*,) and *effectuously*, were used by our old writers, as equivalent to *effectual*, and *effectually*. See AFFECT.

Gret was the strif, and long betwix hem twey,
If that I hadde lesser for to sey:
But to th' *effect*. It happed on a day,
(To tell it you as shortly as I may.)

Chaucer. The Knightes Tale, v. 1191.

The firste mover of the cause above,
Whan he firste made the fayre chaine of love,
Gret was th' *effect*, and high was his entent;
Wel wist he why, and what therof he ment.

Id. Ib. v 2991.

My pourchas is th' *effect* of all my rente.

Id. The Freres Tale, v. 7033

For sire and dame trusteth me right wel,
Our orisons ben more *effectual*,
And more we seen of Christes secree thinges,
Than borel folk, although that they be kinges.

Id. The Sompnoures Tale, v. 7452.

From the natural working cause, the *effect* must needes follow, as thus: If the sunne shine, the day must needes be, which is the *effect* or workmanship of the sunne.

Wilson. The Arte of Logicke.

Thou sonne of man, what maner of by-worde is that, whiche ye vse in the lande of Israell, sayinge: Tushe, seynge that the dayes are so slacke in commynge, all the visions are of none *effecte*.

Bible, Anno 1551. *Ezechiel*, ch. xii.

And in the mistery of this supper, was written, made, and sealed a moste perfyte testimonie, for an *effectuall* memorye of Christes offeryng of himselfe to his father, and of his death and passion with the fruite therof.

Steven, Bishop of Winchester. Of the Presence of Christ's Body in the Sacrament, p. 31.

Forasmuche as this saying of our Sauiour Christ, *Oportet semper orare*, A man must always pray, written in the Gospell of Saint Luke, appertaineth generally vnto all Christian men: who seeth not howe profitable and necessary it is for euery man, diligently and *effectually* to apply hymselfe to prayer.

Fisher. On Prayer, sig. B 1.

For the contempt of the Gospell, shall the wrath of God suffer the Turke and the Pope with strong delusions and *effectuouse* errors to destroye many soulis and bodys, but it shall dure no longer then that his wrath consumed, shall cease, and their wykednes be rype.

Joye. Exposicion of Daniel, ch. xii.

Which things, though it be partely done by the prechynge Godes wordes and frutefull exhortacyons, yet doth that vysible token and sacramente (yf a man vnderstand what is ment therby,) more *effectuously* worke in them both fayth and thankesgeuinge, then doth the bare worde.

A Boke made by John Fryth, p. 11.

By my flesh and bloud, I mean my doctrine, and so I tearme it: whiche doctrine if ye dooe by true foith receiue it destrously, and *effectuously*, and then conueigh it unto the bowels of your minde, and retain it there, it will quicken and make your minds liuely, and cause you and me to bee all one.

Udall. John, ch. vi.

Therfore we knowyng the vertue and *effycacy* of these holy psalmes, let vs vse them in our like besines, and doubt not to haue forgyuenes, yf we do it so louingly as he did in this time.

Fisher. On the Seven Penitential Psalmes, sig. G 4.

Honey, as welle in meate as in drynke, is of incomparable *efficacy*, for it not onely clenseth, altereth, and nourisheth, but also it long time preserueth that vncorrupted which is put into it.

Sir Thomas Elyot. The Castel of Helth, book ii. ch. xxii.

The power of whiche sacramentes is of suche *effycacite*, that cannot be expressed.

A Boke made by John Fryth, p. 10

The *efficient* cause is the working cause, by whose meanes thinges are brought to passe.

Wilson. The Arte of Logicke, fol. 43.

And that thyng which maketh a man loue the law of God, doth make a man righteous, and iustifieth him *effectively* and actually, and maketh hym alyue as a woorkeman and cause *efficient*.

Tyndall. Works, fol. 335. *An Answer to Sir Thomas More's Dialogues.*

Those long unorder'd troops so marshalled,
Under such formal discipline to stand,
That e'en his soul seem'd only to direct
So great a body such exploits t' *effect*.

Daniel. History of Civil War, book v.

EFFECT.

We know many things may be done by the mathematicks, and mechanick artifice, which common heads think impossible to be *effected* by the honest ways of art and nature.

Glanville. Essay 6.

Tra. Dangers, that we see
To threaten ruin, are with ease prevented;
But those strike deadly that come unexpected:
The lightning is far off, yet soon as seen,
We may behold the terrible *effects*
That it produceth.

Massinger. The Duke of Milan, act i. sc. 1.

It is very true, that the angelick natures have a very great knowledge of natural *efficacies* and virtues, and a great power of transporting, uniting, and applying actives to passives; whatsoever, therefore, is *effectible* by the most congruous and *efficacious* application of actives to passives, is *effectible* by them.

Hale. Origin of Mankind, ch. v. sec. 4.

But going further into particulars, [Plato] falls into conjectures, attributing the *effection* of the soul unto the Great God, but the fabrication of the body to the *Dii ex Dio*, or Angels, it seems according to the tradition of the Egyptians. *Id. Ib.* ch. i. sec. 4.

That the word had an inception, and had an inception from God, is a truth that, by the diligent improvement of natural light and reason, is attainable; but the manner and order of this *effection* is, as before is said, discoverable only by divine revelation. *Id. Ib.*

The use of these rules is not at all *effective* upon erring consciences, while the error remains: for the advices supposing the error are not applicable to them who will not suppose themselves in error.

Taylor. Rule of Conscience, book i. ch. ii.

As the first [Mark, ix. 40] enjoyns us to the labour of love, and an active will, and an *effective* zeal, and a religion productive of permanent *effects*; so the latter [Luke, ix. 50] seems to be content with negative measures, to approve of an indifferent will, to allow a neutrality, and that not only many single actions, but that a whole state of life may have negative indifference and indetermination.

Id. Ib. book iv. ch. i.

In bootelesse prayer haue they bene held vp,
And they haue seru'd me to *effectlesse* vse.

Shakspeare. Titus Andronicus, fol. 40.

Hel. Sare, all's *effectless*, yet nothing we'll omit
That bears recovery's name.

Id. Pericles, act v. sc. 1.

That yet *effectless*, this enchanting witch,
Bred baneful jealousie against my lady,
My most immaculate lady, which seiz'd on her
Almost to death.

Beaumont and Fletcher. The Knight of Malta, act iv. sc. 1.

I must begin with rudiments of art,
To teach you gamoth in a briefer sort,
More pleasant, pithy, and *effectuall*,
Then hath been taught by any of my trade.

Shakspeare. Taming of the Shrew, fol. 218.

And if he stand in hostage for his safety,
Bid him demaund what pledge will please him best.
Emili. Your bidding shall I do *effectually*.

Id. Titus Andronicus, fol. 47

For which, [his intercession] he being his natural son, so neerly allyed to him, would transcendantly fit him, and give such an omnipotent prevalencie and *effectualnesse* to his requests, that he would be the most absolute perfect priest for ever, (in this respect,) that could be. *Goodwin. Triumph of Faith*, sec. 5.

Where such an unexpected fare appears
Of an amazed court, that gazing sat
With a dumb silence, (seeming that it fears
The thing it went about t' *effectuate*,)
As if the place, the cause, the conscience gave
Bars to the words their forced course should have.

Daniel. History of Civil War, book vii.

O Saviour, I do rather more adore thee, on the Calvary of thy passion, than on the Tabor of thy transfiguration, or the Olivet of thine ascension; and cannot so *effectuously* blesse thee for, *Pater clarifica*, Father glorifie me, as for, my God, my God, why hast thou forsaken me.

Hall. Works, vol. ii. fol. 324. *Sermon preached to his Majesty.*

Likewise the King of England sent with them the Earle of Angus and his brother Sir George Douglas with his letters to the gouerner requesting *effectuously*, that they might be restored to their roomes, lands and possessions in that realme

Holinshed. Scotland, Anno 1543.

——————— To the blanc moone
Her office they prescrib'd, to th' other five
Thir planetarie motions and aspects
In sextile, square, and trine, and opposite,
Of noxious *efficacie*.

Milton. Paradise Lost, book x. l. 660.

[Those hands] were cloven and rent upon the crosse, till the wounds became (after the resurrection) so many transparencies and glorious instruments of solemn, spiritnall, and *efficacious* benedictions.

Taylor. The Great Exemplar, part i. sec. 3. p. 31.

In a glass of water the etherial substance, which he supposes to run through all bodies, is more *efficaciously* moved than in air.

Digby. Of Bodies, ch. xiii.

Religion has descended to the securing of these too, [earthly blessings and temporal rewards,] and that not only by moral designation, but a proper and natural *efficiency*; so that we cannot better prosecute our present interest, than by the methods of religion.

Glanville. A Sermon preach'd at the Funeral of Mr. Job Glanville.

So then, since there's so much dissimilitude between cause and *effect* in the more palpable phænomena, we can expect no less between them, and their invisible *efficients*.

Id. The Vanity of Dogmatizing, ch. xxi.

For it is a true sentence, that of nothing cometh nothing, which none of the Ancients denied, though they held not that principle of the *efficient* cause, but of the materiall subject that is of the nature of all formes. *Boetius, translated by J. P.*, 1609. p. 121

He [God] did it, after our forefathers were reduced to extremities, and had tired themselves by various attempts to bring this great end about, and had been baffled in all of them, and sat down at last in despair of *effecting* it. *Atterbury. Sermon* 7. vol. i.

Power being the source from whence all action proceeds, the substances wherein these powers are, when they exert this power into act, are called causes; and the substances, which thereupon are produced, or the simple ideas which are introduced into any subject by the exerting of that power, are called *effects*.

Locke. On Human Understanding, book ii ch. xxii.

Indeed he that would *effectually* persuade the undertaking of any enterprise, must either suppose it, or prove it *effectible*.

Barrow. Sermon 17. vol. iii.

The King of France having drawn together 120,000 *effective* men, divided them into three bodies.

Ludlow. Memoirs, vol. iii. p. 198.

This sanctification, and blessing the seventh-day, was setting it apart from the rest of the week-days, and appropriating it to holy uses, and purposes, namely, the commemoration of that great work of the creation, and paying homage and worship to that infinite being, who was the *effector* of it.

Derham. Physico-Theology, book xi. ch. vi.

God hath so contrived things, that if I do but love myself heartily, and out of that self-love do endeavour all the ways I can to promote my own future happiness; this very self-love, and this endeavour to do myself good, shall be the most *effectual* way, nay the only way to promote and advance his glory.

Sharp. Works. Sermon 12. vol. iii.

2. From the *effectualness* of it in order to that end, it is the power of God to salvation. *Stillingfleet. Sermon* 4. vol. i.

For the *effectuating* this gratious intent, suppose that he should appoint and commissionate messengers, impowering and charging them to divulge the purport of this act of grace to all the people of that kingdom. *Barrow. Sermon* 41. vol. iii.

The *efficacy* whereby the new substance or idea is produc'd, is call'd, in the subject exerting that power, action; but in the subject wherein any simple idea is chang'd or produc'd, it is called passion: which *efficacy*, however various, and the *effects* almost infinite, yet we can, I think, conceive it in intellectual agents, to be nothing else but modes of thinking and willing; in corporeal agents, nothing else but modifications of motion.

Lock. *On Human Understanding*, book ii. ch. xxii.

But you will ask then, upon what account is it, that prayer becomes prevalent and *efficacious* with God, so as to procure us the good things

EFFECT.

we pray for? I answer upon this; That it is the fulfilling of that condition, upon which God has freely promised to convey his blessings to man. *South. Sermons*, vol. ii. p. 86.

The same judgments that in the hand of God are sovereign means to polish and improve a well-disposed mind, are as *efficaciously* used by him to inflame the accounts of the wicked and the obdurate; who take occasion from thence to make themselves ten times more the sons of reprobation than they were before. *Id. Ib.* vol. ix. p. 51.

Is not this to have a direct influence and *efficiency* in producing sin, so to order and dispose second causes, as that they cannot miss producing it? *Atterbury. Sermon* 4. vol. iii.

A subject or utensil of so various and inexplicable use, who could have invented and formed, but an infinitely wise and powerful *efficient*? *Ray. On the Creation.*

If a man has not within himself a principle of self-motion, or a power of beginning motion; then, being no agent at all, (notwithstanding his perception or intelligence,) any more than a clock or a watch, his motions must all be owing to the *efficient* impulse of some extrinsick cause, and the motions of that to the *efficiency* of some other cause; and so on.
Clarke. Remarks on a Philosophical Enquiry.

Among men, a son does not, properly speaking, derive his being from his father: Father, in this sense, signifies merely an instrumental, not an *efficient* cause: but God, when He is stiled Father, must always be understood to be [*aivia*] a true and proper cause, really and *efficiently* giving life.
Id. On the Trinity, part ii. sec. 13. note.

You see, then, that, to argue upon Gospel principles, (and the fair enquirer can argue upon no other,) the Christian dispensation was necessary to fulfil the purposes of God to man, and to *effect* that which the divine counsels had decreed in relation to him.
Hurd. Works. Sermon 4. vol. vi.

Happy the man who sees a God employ'd
In all the good and ill that checker life!
Resolving all events, with their *effects*
And manifold results, into the will
And arbitration wise of the Supreme.
Cowper. The Task, book ii.

The House of Commons will lose that independent character which, inseparably connecting the honour and reputation with the acts of this house, enables us to afford a real, *effective*, and substantial support to his government
Burke. A Representation to his Majesty.

The extreme dishonour and even peril of this situation roused her old age, at length, to the resolution of taking some *effectual* measures.
Hurd. Works. Dialogue 4. vol. iii.

Cicero had imbibed a strong relish for the frank and libertine wit of the old comedy, as best suited to the genius of popular eloquence; which, though it demands to be temper'd with some urbanity, yet never attains its end so *effectually* as when let down and accommodated, in some certain degree, to the general taste and manners of the people. *Id. Notes on the Art of Poetry.*

The same intention is mechanically *effectuated*; but by a mechanism of a different kind.
Paley. Natural Theology, ch. xvi.

Rules themselves are, indeed, nothing else but an appeal to experience; conclusions drawn from wide and general observation of the aptness and *efficacy* of certain means to produce those impressions.
Hurd. Notes on Horace's Epistle to Augustus.

All this is in the hand of Providence; yet now, even now, I should confide in the prevailing virtue, and *efficacious* operation of lenity, though working in darkness, and in chaos, in the midst of all this unnatural and turbid combination.
Burke. On American Taxation.

The church was not impaired. Her estates, her majesty, her splendour, her orders and gradations continued the same. She was preserved in her full *efficiency*, and cleared only of a certain intolerance, which was her weakness and disgrace.
Id. Substance of Speech on Army Estimates.

So that when I speak of cause, and *efficient* cause, I only mean certain affections of the mind, that cause certain changes in the body; or certain powers and properties in bodies.
Id. On the Sublime and Beautiful.

EFFEMINATE.

EFFE'MINATE, *v.*
EFFE'MINATE, *adj.*
EFFE'MINATE, *n.*
EFFE'MINATELY,
EFFE'MINATENESS,
EFFEMINA'TION,
EFFE'MINACY.

Fr. *effeminer*; Sp. *efeminar*; Lat. *effœminare*; from *ex*, and *fœmina*; e *masculo* fœminam *facere*.

To be or cause to be *feminine*, womanish; to pursue or indulge in *feminine* or womanish habits, amusements, occupations; to be or cause to be weak, tender, cowardly.

He was girte *effeminately* with a gyrdle of golde, and the swoorde yt hong therevpon had the scabard made of a pearl.
Brende. Quintus Curtius, book iii. fol. 24.

Is not that white rochette that the byshops and chanons weare so like a nunne, and so *effeminatly*, a false sign?
Tyndall. Workes, fol. 143. *The Obedience of a Christian Man.*

How many brave hopes have we known dashed with youthly excesse? how many high and gallant spirits *effeminated*? Hannibal could complain that he brought *men* into Campania, but carried *women* out again.
Hall. Christian Moderation, vol. iii. p. 14. book i. sec. 10.

And thou dost nourish him a lock of hair behind like a girle, *effeminating* thy son even from the very cradle.
Evelyn. Miscellaneous Writings, p. 113.

And must we leave him here, whom here were fit
We should retain, the pillar of our state?
Whose virtues well deserve to govern it,
And not this wanton young *effeminate*. (R. 2)
Daniel. History of Civil War, book i.

[The Angles] did now learn from the stranger Saxons an uncivil kind of fierceness, of the Flemings *effeminacy*, of the Danes drunkenness, and such other.
Selden. Illustrations of Drayton's Poly-olbion, song 10.

DAL. The king is angry.
CRAW. And the passionate duke,
Effeminately dolent.
Ford. Perkin Warbeck, act iii. sc. 4.

And what vices therein [in the law] it [the hare] figured, that is, not only pusillanimity and timidity from its temper, feneration or usury from its fecundity and superfetation; but from this mixture of sexes, unnatural venery and degenerous *effemination*.
Sir Thomas Brown. Vulgar Errors, book viii. ch. xvii.

But would the young *effeminate* gallant, that never knew what it was to want his will, that every day clothes himself with the riches, and swims in the delights of the world; would he, I say, choose to rise out of his soft bed at midnight, to begin a hard and a long march, to engage in a crabbed study, or to follow some tedious, perplexed business? *South. Sermons*, vol. iv. p. 77.

I find the name of a minister of state, in one part of their history, who was fined for appearing too frequently in clean linnen; and of a certain great general, that was turned out of his post for *effeminacy*, it having been proved upon him, by several credible witnesses, that he washed his face every morning. *Spectator*, No. 433

But now, conspicuous from afar,
He rides triumphant in his car;
With golden pendants in his ears,
Aloft the silken reins he bears,
Proud, and *effeminately* gay.
Fawkes. Sixty-ninth Ode of Anacreon.

For pride, envy, covetousness, gluttony, intemperance, *effeminateness*, oaths, idleness, and I know not how many other sins, contrary to the laws of nature, and of Christ, are so little provided against by human sanctions, that one may be a bad Christian, and a bad man, without being a bad citizen.
Boyle. Occasional Reflections, sec. 5. refl. 5.

Fair, female minstrels charm the sight and ear:
Effeminating measures on their lutes
Dissolve the soul in languor, which admits
No thought but love.
Glover. The Athenaid, book xxi.

Even in the instance your lordship puts, a young man may be polished indeed out of his rusticity; yet if he have no better rule to go by, than the fashion of the place where he lives, he may easily wear himself into the contrary defect, an *effeminate* and unmanly foppery.
Hurd. Works. Dialogue 8. vol. iv.

Where will those, who inveigh against the education of our universities, recommend a more improving one? The indulgent softness of the parent's family is apt, at best, to give young persons a most unhappy *effeminateness*.

Secker. Works. Sermon 1. vol. i.

A mediocrity of virtues and of talents is the lot of the great majority of mankind: and even this mediocrity, if cultivated by a liberal education, will infallibly secure its possessor against those excesses of *effeminacy* which are really culpable.

Mickle. Introduction to the Lusiad.

EFFENDI, a corruption of the Greek word αὐθέντης, which signifies "Lord," or "Master," in the modern dialect, and is pronounced *Aphthendis* or *Aphendis*. It is a term of modern use in the Turkish language, and has been substituted for the Tátár word *Chelebí*, (Noble,) now applied to persons of inferior rank. *Effendí* is the title peculiarly applied to the Civil, as *Aghà* is appropriated to the Military officers of the Sultân; and both are used in conversation, just as "Sir" is by us. The Grand Judge of Constantinople is called *Istánból Effendí-sí*, and the head in the Military Accountant's office; the Turkish Secretary at War is styled the Effendí of the Janissaries, (*Yení-cheri Effendí-sí*;) while the Commander in Chief is called their Aghà.

Von Hammer's *Osman. Reichs Staatverfassung*, i. 65, ii. 205; Cantemir's *Hist. of the Othman Empire*, p. 44, n. 27.

EFFERVESCE, Lat. *effervescere; e*, and *fervescere*, to become hot; from *fervere*, to be hot, to heat; which Vossius thinks is from the Gr. βράζ-ειν, *fervere, tollere*.

To grow or become hot; to be agitated; to hiss or bubble, &c. as if by the action of heat.

The compound spirit of nitre, put to oil of cloves, will *effervesce*, even to a flame. *Mead. On Poisons.*

I am not sure, but there may be *effervescences*, (and perhaps periodical ones,) in the blood and other juices of the body without fermentation properly so called.

Boyle. On the Usefulness of Natural Philosophy.

The wild gas, the fixed air, is plainly broke loose: but we ought to suspend our judgment until the first *effervescence* is a little subsided, till the liquor is cleared, and until we see something deeper than the agitation of a troubled and frothy surface

Burke. On the French Revolution.

EFFERVESCENCE, in *Chemistry*, appears to be distinguished from *Fermentation*, inasmuch as the latter term is applied to the commotion in vegetable juices, producing vinous or acetous liquors; the former to the ebullition produced by the mixture of different bodies, as of an acid and an alkali.

EFFETE, Lat. *effetus; e*, and *fetus*; which Scaliger thinks is from the Gr. φοιτ-ᾶν, *coire*; Vossius from the ancient Latin *feo, fetum*.

Unproductive, barren; without power to generate or produce.

Nature is not *effete*, as he saith, or so lavish, to bestow all her gifts upon age, but hath reserved some for posterity, to shew her power, that she is the same, and not old or consumed.

Burton. Anatomy of Melancholy, fol. 370.

It is to me highly probable, that the females, as well of beasts as birds, have in them from their first formation the seeds of all the young they will afterwards bring forth, which when they are all spent and exhausted by what means soever, the animal becomes barren and *effete*. *Ray. On the Creation*, part i.

It seems to me made appear, that the atmosphere which we breathe is a mixture of two kinds of air; one pure and vital, the other, for the purposes of life, *effete*, foul, and noxious.

Paley. Natural Theology, ch. x.

EFFICACY, EFFICIENT, &c., see EFFECT.

EFFIE'RCE, } Fr. *fier*; It. *fiero*; Sp. *feroz*;
E'FFEROUS. } Lat. *ferus*; qui ferinum *animum habet*; one who has the disposition of a wild beast. See FIERCE.

That with fell woodnesse he *effierced* was,
And wilfully him throwing on the grass,
Did beat and bounce his head and breast full sore.

Spenser. Faerie Queene, book iii. can. 11.

From the teeth of that *efferous* beast, from the tusk of the wild boar, O thou, that art the root and generation of David, preserve our root and all his generation.

Bishop King. Vine Palatine, (1614.) p. 34.

E'FFIGY, } Fr., It., and Sp. *effigie*; Lat. *effing-*
EFFI'GIATE. } *ere; e*, and *fing-ere*, i. e. *exprimere imitatione veram rem*; to express, delineate or describe a reality by imitation. Fr. *effigier*; to figure, draw, picture, portray, counterfeit, express the form; represent the shape; make a true resemblance of, (by painting, carving, or otherwise.) Cotgrave.

DUKE SEN. If that you were the good Sir Rowland's son,
As you haue whisper'd faithfully you were,
And as mine eye doth his *effigies* witnesse
Most truly limn'd, and liuing in your face,
Be truly welcome hither.

Shakspeare. As You Like it, fol. 194.

In which art that famous Pyrgoteles did so excell, as made Alexander the Great ordain that none should presume to carve his *effigies* save him only. *Evelyn. Miscellaneous Writings*, p. 271.

But this I mean, that he who means to win souls, and prevail to his brother's institution, must, as Saint Paul did, *effigiate* and conform himself to those circumstances of living and discourse, by which he may prevail upon the persuasions, by complying with the affections and usages of men. *Taylor. Sermon* 25. part i

No longer shall dramatics be confith'd
To draw true images of all mankind;
To punish in *effigie* criminals,
Reprieve the innocent, and hang the false.

Butler. Upon Critics.

And thus the man [Francisco de Gama] who despised the wreath with which Camoens crowned his grandfather, brought that grandfather's *effigies* to the deepest insult that can be offered to the memory of the deceased. *Mickle. Life of Camoens.*

He [Thomas à Kempis] lived chiefly in the monastery of Mount St. Agnes; where his *effigy*, together with a prospect of the monastery, was engraven on a plate of copper, that lies over his body.

Harte. Thomas à Kempis, note.

E'FFLATE, } Lat. *efflare, atum*, to breathe out;
EFFLA'TION. } *e*, and *flare*, to breathe.
To breathe out, to blow out; met. to puff out.

Our common spirits, *effated* by every vulgar breath upon every act, deify themselves; and conceit all great additions of honour below their merits. *Sir T. Herbert. Travels*, p. 179.

Where, at the rosy spring of cheerful light,
(If pious fame record tradition right,)
A soft *effation* of celestial fire
Came, like a rushing breeze, and shook the lyre.

Parnell. The Gift of Poetry.

EFFLORE'SCENCE, } *Efflorescentia*, neuter pl.
EFFLORE'SCENCY, } of *efflorescens*, the pres. par-
EFFLORE'SCENT. } ticiple of *efflorescere*, to spring or bud forth.

Fr. *efflorescence* is applied to,—"the outward face or superficies, the utmost rind, pilling or skin of any thing." Cotgrave. In English it is also applied to

The springing, budding, shooting or breaking forth, &c. of flowers.

In this renewed youth, of the so lately calcined and purified earth, there may be some pure *efflorescences* of balmy matter, not to be found now in its exhausted and decrepit age, that may be proper vehicles of life, into which souls may descend without further preparation.

Glanville. Preexistence of Souls, ch. xiv.

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EFFLORESCENCE. EFFLUENCE.

So men and other animals receive different tinctures from constitution and complexional *efflorescences*.
Sir Thomas Brown. Vulgar Errors, book vi. ch. xii.

He observed, that when the moist and blackish mould had been beaten upon by the sun, that here and there the superficial parts would be as it were besprinkled with a somewhat whitish saline *efflorescence*. *Boyle. General History of the Air.*

Two white, sparry incrustations, with *efflorescencies* in form of shrubs, formed by the trickling of water. *Woodward.*

Yellow *efflorescent* sparry incrustations on stone.
Id.

E'FFLUENCE, E'FFLUENT, EFFLU'VIUM, EFFLU'VIATE, EFFLU'VIABLE, E'FFLUX, v. E'FFLUX, n. EFFLU'XION. Lat. *effluere, effluxus; e*, and *flu-ere*, to flow; which Vossius considers to have the same origin with *plu-ere*, that is the Gr. βλυ-ειν, *manare, scaturire*. Tooke thinks the A. S. *fleow-an*, to be the primitive.

To flow or issue forth; to spring or arise from; to emanate.

And as they both hold and affirm, Nilus to be the *effluence* of Osiris, even so they are of opinion, that the body of Isis is the earth or land of Egypt; and yet not all of it, but so much as Nilus overfloweth, and by commixtion maketh fertile and fruitfull.
Holland. Plutarch, fol. 1059.

For these scintillations are not the accension of the ayr, upon the collision of two hard bodies, but rather the inflamable *effluencies* discharged from the bodies collided.
Sir Thomas Brown. Vulgar Errors, book ii. ch. i.

This assertion, that Aristotle deliver'd the Dighœan doctrine of atomical *effluvia*, will alter the whole hypothesis; and then there will be little or nothing of Aristotle in his schools.
Glanville. Essay 2.

His sight could inform him whether the loadstone doth attract by atomical *effluviums*; which may gain the more credit by the consideration of what some affirm, that by the help of microscopes they have beheld the subtile streams issuing from the beloved minerall.
Id. The Vanity of Dogmatizing, ch. i.

For besides its electrick attraction, which is made by a sulphureous *effluvium*, it will strike fire upon percussion like many other stones.
Sir Thomas Brown. Vulgar Errors, book ii. ch. i.

Which appears in the natural production of insects out of the finest parts and *effluxes* of most vegetable natures.
Hale. Origin of Mankind, sec. 4. ch. iii.

It is a grace, which by virtue of the covenant consigned in baptism does, like a centre, transmit *effluxes* to all the periods and portions of our life.
Taylor. The Great Exemplar, part i. sec. 9. fol. 178.

And truly the doctrine of *effluviums*, their penetrating natures, their invisible paths and insuspected effects, are very considerable.
Sir Thomas Brown. Vulgar Errors, book ii. ch. ii.

Yet we are able only to survey
Dawning of beams, and promises of day.
Heaven's fuller *effluence* mocks our dazzled sight;
Too great its swiftness, and too strong its light.
Prior. Charity.

Dazzling the brightness; not the sun so bright,
'Twas here the pure substantial fount of light;
Shot from his hand and side in golden streams,
Came forward *effluent* horny-pointed beams.
Parnell. The Gift of Poetry.

If these *effluvia*, which do upward tend,
Because less heavy than the air, ascend;
Why do they ever from their height retreat;
And why return to seek their central seat?
Blackmore. Creation, book i.

Sound is not unintelligibly explain'd by a vibrating motion communicated to the medium; and the *effluviums* of odorous bodies will, without any great difficulties, account for smells.
Locke. On Malebranche's Opinion, &c.

The great rapidness, with which the wheels, that serve to cut and polish diamonds, must be moved, does excite a great degree of heat (which the senses may easily discover) in the stone, and by that and the strong concussion it makes of its parts, may force it to spend its *effluviable* matter, if I may so call it.
Boyle. On the Superficial Figures of Fluids.

And this brings into my mind what an eminent physician, who was skilled in perfumes, affirmed to me about the durableness of an *effluviating* power, that was not natural to a metal, but adventitious, and introduced by art.
Id. Of the Salubrietyand Insalubrietyof the Air.

By the erecting the barometer, and warily unstopping the orifice of the lower leg, as much mercury as will of itself flow out is *effluxed*.
Id. Works, vol. iii. p. 222. *New Experiments, Physico-Mechanical, touching the Spring of Air.*

Five years being *effluxed*, he took out the tree, and weighed it.
Id. Works, vol. i. p. 496. *The Sceptical Chymist.*

Therefore it is no wonder, if God can torment, where we see no tormenter, and comfort where we behold no comforter; he can do it by immediate emanations from himself, by continual *effluxes* of those powers and virtues, which he was pleased to implant in a weaker and fainter measure in created agents.
South. Sermons, vol. viii. p. 404.

And yet these so incomparably little magnetical *effluviums* proceeding from vigorous loadstones will be able to take up considerable quantities of so ponderous a body as iron.
Boyle. Works, vol. iii. p. 685. *Of the great Efficacy of Effluviums.*

The golden beams ascending now embrac'd
Th' illustrious sage, and circled round his waist.
Now fixt, and by increas'd *effluvia* fed,
Diffus'd a glory from his awful head.
Cambridge. The Scribleriad, book vi.

——————— The poet's mind,
(*Effluence* essential of heat and light!)
Not mounts a loftier wing, when fancy leads
The glitt'ring track, and points him to the skies,
Excursive. *Thompson. Sickness*, book iv.

The Gods declare that thy illustrious head
Such *effluent* glory shall around thee shed,
As, wide dispensing its eternal rays,
Shall fill the enlightened nations with amaze.
Cambridge. The Scribleriad, book i.

EFFO'RCE, EFFORT. Fr. *efforcer*; low Lat. *effortiare*; *e*, and *force*; Fr. *forcer*; It. *forzare*, q. d. *fortia, fortiare*, from *fortis*, (Skinner,) strong, mighty.

Effort, Fr. *effort*, q. d. *exfortia*, i. e. *exertio totius roboris*. Skinner. An exertion of the whole strength or power.

To labour, to strive, to exert, to strain; to do or commit *force* or violence to; to violate.

The Palmer lent his eare vnto the noyse,
To weet who called so importunely:
Againe, he heard a more *efforced* voice,
That bade him come in haste.
Spenser. Faerie Queene, book ii. can. 8.

Nay, let vs first, said Satyrane, intreat
The man by gentle meanes, to let us in
And afterwards affray with cruel threat,
Ere that, we to *efforce* it doe begin:
Then, if all faile, we will by *force* it win.
Id. Ib. book iii. can. 9.

Making *efforts* with all my puissance.
Denham. A Dialogue.

From whence it seems probable to me, that the simple ideas we receive from sensation and reflection, are the boundaries of our thoughts; beyond which the mind, whatever *efforts* it would make, is not able to advance one jot: nor can it make any discoveries, when it would pry into the nature and hidden causes of those ideas.
Locke. On Human Understanding, book ii. ch. xxiii.

Yet liberty, thus slighted and betray'd,
One last *effort* with indignation made;
One man she chose to try th' unequal fight,
And prove the power of justice against might.
Rowe. Lucan's Pharsalia, book iii.

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Whether it be, that such knowledge is unattainable by our faculties, or that it was seen to be improper for our situation: to say the least, all the *efforts* of the ablest men to explain the peculiar fundamental doctrines of our religion, on the principles of our philosophy, have not hitherto been so successful, as to make it certain that these doctrines are indeed cognisable by human reason.

Hurd. Works. Sermon 13. vol. vi.

EFFO'RM, *v.* } Low Lat. *efformare*; *e*, and
EFFORMA'TION. } *forma*; from the A. S. *frem-an*, *facere*, to *frame*, by a common transposition of the letter R. See to DEFORM.

To frame, make or fashion.

The lawyers and physicians distinguish the time of the abortion. If the child was *efformed* into a humane shape, it is capital by the laws; but not if it was *inform* and unshapen.

Taylor. Rule of Conscience, book iv. ch. i.

He that will reprove wisely, must *efform* himself into all images of things which innocently and wisely he can put on.

Id. Sermon 23. part i.

So that, to the knowledge of the poorest simple, we must first know its efficient, the manner, and method of its *efformation*, and the nature of the plastick.

Glanville. The Vanity of Dogmatizing, ch. xxii.

They endeavour to evacuate and disannul our great argument, by pretending to solve all the phænomena of nature, and to give an account of the production and *efformation* of the universe, and all the corporeal beings therein, both celestial and terrestrial, as well animate as inanimate, not excluding animals themselves, by a slight hypothesis of matter so and so divided and mov'd.

Ray. On the Creation, part i.

It is strange to me, they should pretend, that nature, which they make a kind of semi-deity, should not be able to mould and fashion so small, and soft, and tractable, a portion of matter, as that, wherein the first model and *efformation* of the embryo is made.

Boyle. Free Inquiry into the Received Notion of Nature.

EFFOSSION, Lat. *effodere*, *effossum*, to dig out; *e*, and *fodere*, to dig; of unsettled etymology.

The digging out.

He [Cornelius Scriblerus] had already determined to set apart several annual sums, for the recovery of manuscripts, the *effossion* of coins, the procuring of mummies; and for all those curious discoveries by which he hoped to become (as himself was wont to say) a second Peireskius.

Pope. Memoirs of Martinus Scriblerus, book i. ch. i.

EFFRAY, i. e. to *affray*, q. v. Fr. "*effrayer*; to *fray*, skare, fear, affright." Cotgrave. In Spenser,—

To run in disorder, confusion, or *affright*.

Harvey uses *effraiable* as equivalent to *frightful*.

Or that the hellis bisme in sic estate
War oppynyt, that his boddum se men mycht,
And dammit soulis *effrayit* of new licht.

Douglas. Eneados, book viii.

Their dam vpstart, out of her den *effraid*,
And rushed forth, hurling her hideous taile
About her cursed head.

Spenser. Faerie Queene, book i. can. 1.

EFFRONTERY, a word which Skinner had seen only in an old English Dictionary. Fr. *effronterie*; Lat. *effrons*; which, Skinner adds, even in the purer ages of the Latin language, signified *impudent*. (*Ex*, and *frons*, the face or countenance.) Applied to

Hardiness of *front*; "impudency, unshamefacedness, shamelessness." Cotgrave.

Must not one think he [Mr. Edwards] is mightily beholden to the excellency and readiness of his own nature, who is no sooner engag'd in controversy, but he finds out in his adversaries these arts of equivocation, lying and *effrontery* in managing of it?

Locke. Second Vindication of the Reasonableness of Christianity.

Vice is never so shameless, as when it pretends to public spirit. Yet this *effrontery* is so common, that it scandalizes nobody.

Hurd. Sermon on the General Fast Day in 1776.

E'FFULGE, } From Lat. *e*, and *fulg-ere*; Gr.
EFFU'LGENCE, } φλέγ-ειν, to burn or blaze.
EFFU'LGENT. } To blaze forth, to shine forth; to emit or send forth brightness, brilliancy or splendor.

——————————— On thee
Impress the *effulgence* of his glorie abides,
Transfus'd on thee his ample spirit rests.

Milton. Paradise Lost, book iii. l. 388.

Bright at his call, thy age of men *effulg'd*,
Of men on whom late time a kindling eye
Shall turn, and tyrants tremble while they read.

Thomson. Summer.

——————————— Firm as his cause
His bolder heart; is awful justice clad;
His eyes *effulging* a peculiar fire. *Id. Britannia.*

——————————— With purest ray
Sweet Venus shines; and from her genial rise,
When day-light sickens till it springs afresh,
Unrivall'd reigns the fairest lamp of night.
And thus th' *effulgence* tremulous I drink,
With cherish'd gaze, the lambent lightnings shoot
Across the sky. *Id. Summer.*

Thee, Father! first, omnipotent, they sung!
Thee, Son, coequal! from the Father sprung!
Thee, Spirit! in whose influence both combine!
Thee, Virgin-mother of the man divine!
And you, ye leaders! who in heaven above,
Th' *effulgent* bands in triple circles move.

Hoole. Tasso. Jerusalem Delivered, book ii.

His uncorrupted heart; his honour clear
As summer-suns, *effulging* forth his soul
In every word and look.

Thompson. Sickness, book ii.

Venus herself divine *effulgence* shed
O'er all her stature, and her lovely head;
Such as in spring the colour'd blossoms show,
When on their op'ning leaves the Zephyrs blow.

Wilkie. Epigoniad, book vi.

And darkness and doubt are now flying away,
No longer I roam in conjecture forlorn.
So breaks on the traveller faint and astray,
The bright and the balmy *effulgence* of morn.

Beattie. The Hermit.

——————————— Yon radiant throne
Presents great Cyrus, as the Magi feign'd
The snowy-vested Mithres, from the east
Descending in *effulgent* rays of light,
To guide the virtuous to th' ethereal plains,
Where joy for ever dwells.

Cooper. Power of Harmony, book i

E'FFUME, } Lat. *e*, and *fumus*, smoke or
EFFUMABI'LITY. } vapour.

To throw forth steam or vapour, to evaporate, to reek.

SHIF. I can make this dogge take as many whiffes as I list, and he shall retaine, or *effume* them at my pleasure.

Ben Jonson. Every Man out of his Humour, act iii. sc. 6.

Paracelsus himself, and therefore, as you will easily believe, many of his followers, does somewhere call that mercury, which ascends upon the burning of wood, as the Peripatetics are wont to take the same smoke for air; and so seems to define mercury by volatility, or (if I may coin such a word) *effumability*

Boyle. The Sceptical Chymist.

Some of them ascribe to Mercury, colours; as all of them do *effumability*, as they speak. *Id. Ib.*

EFFU'ND, *v.* } Lat. *effundere*, *effusum*, to pour
EFFU'SE, *v.* } forth; (*e*, and *fundere*, to pour.)
EFFU'SE, *n.* } Fr. and Sp. *effusion*; It. *effusione*.
EFFU'SE, *adj.* } To pour forth; to shed or spill;
EFFU'SION, } to pour out, *sc.* lavishly, waste-
EFFU'SIVE. } fully.

Suspires which I *effund* in silence.

Chaucer. Of the Cuckow and the Nightingale, fol. 334.

Thou precious gem of martirs Margarite,
That of thy blood dredest none *effusion*.
Chaucer. The Letter of Cupide, fol. 329.

No man may doubte of this, that by the aspersion of blude of beasties before the incarnation was sygnifyed and represented the *effusyon* of the blude of Christe for oure redempcion.
Fisher. On the Seven Penitential Psalms, sig. K iiii.

After thys went forth the secounde aungel of the secounde seale openynge, *effundinge* his vyall vpon the sea.
Bale. Image, part ii *Revelations*, ch. xvi.

Much sweat they spent in furious fight,
Much blood they did *effund*.
St. George for England, in Percy, vol. iii.

——————— If he his life *effund*
To utmost death, the high God hath design'd
That we both live. He in my heart shall find
A seat for his transfused soul to dwell.
More. On the Soul, part i. book ii. st. 77.

——————— Jone of Aire hath beene
A virgin from her tender infancie,
Chaste, and immaculate in very thought,
Whose maiden-blood thus rigorously *effus'd*,
Will cry for vengeance at the gates of heaven.
Shakspeare. Henry VI. First Part, fol. 117.

——————— He fell, and deadly pale
Groan'd out his soul with gushing bloud *effus'd*.
Milton. Paradise Lost, book xi. l. 447.

The ayre hath got into my deadly wounds,
And much *effuse* of blood doth make me faint.
Shakspeare. Henry VI. First Part, fol. 157.

Which [knife] the duke himself pulling out, on a sudden *effusion* of spirits, he sank down under the table in the next room, and immediately expired. *Reliquiæ Wottonianæ*, p. 233.

William of Poictiers affirms, that on his death bed, he (Wm. I.) made protestation that his right was not hereditary, but by *effusion* of blood and loss of many lives.
Selden. Illustrations of Drayton's Poly-olbion, song 4.

——————— Encountering fierce
The Solymean sultan, he o'erthrew
His moony troops, returning bravely smear'd
With Painim blood *effus'd*.
J. Philips. Blenheim.

Oft in this season too the horse, provok'd,
While his big sinews full of spirits swell,
Trembling with vigour, in the heat of blood,
Springs the high fence; and, o'er the field *effus'd*,
Darts on the gloomy flood, with stedfast eye,
And heart estrang'd to fear. *Thomson. Summer.*

As the goods thence accruing to us are in multitude innumerable, in quality inestimable, in duration immense; so in some correspondence should our joy be very intense, very *effuse*, very stable
Barrow. Sermon 43. vol. iii.

——————— Th' *effusive* south
Warms the wide air, and o'er the void of heaven
Breathes the big clouds with vernal showers distent.
Thomson. Spring.

With thirsty sponge they rub the tables o'er,
(The swains unite the toil:) the walls, the floor,
Wash'd with th' *effusive* wave, are purg'd of gore.
Pope. Homer. Odyssey, book xxii.

Should tempting Novelty thy cell refrain,
And Sloth *effuse* her opiate fumes in vain;
Yet hope not life from grief or danger free,
Nor think the doom of man revers'd for thee.
Johnson. Vanity of Human Wishes.

'Twas here, in many an early strain
Dryden first try'd his classic vein,
Spurr'd his strong genius to the distant goal,
In wild *effusions* of his manly soul.
Lloyd. Ode Spoken on a Public Occasion at Westminster.

To thee, O mighty chief! I fly for aid,
An ill-starr'd orphan, and a helpless maid!
O let these tears, that have thy feet bedew'd,
Prevent the *effusion* of my guiltless blood!
Hoole. Tasso. Jerusalem Delivered, book iv.

——————— Of degree
The least and lowliest, in the *effusive* warmth
Of colours mingling with a random blaze,
Doth beauty dwell.
Akenside. Pleasures of Imagination, book i.

EFT, an *eft* or *evet*; "A. S. *efete*, an eft, a newt, a lizard." Somner. "I know not," says Skinner, "whether from A. S. *ef-an*, *equalis*, from the evenness or smoothness of the skin."

We included in a receiver, whose globular part was about the bigness of an orange, one of that sort of animals that they vulgarly call *efts*.
Boyle. Pneumatical Experiments about Respiration.

Around the tomb, in mystic lore,
Were forms of various mien,
And *efts*, and foul-wing'd serpents, bore
The altar's base obscene.
Mickle. Ballads, Wolfwold and Ulla.

Eft, Eftsoon. "A. S. *eft*, *postea*, *porro*, *iterum*, afterwards, furthermore, again. *Eftsoon*, *denuo*, *iterum*, *rursus*, *identidem*, *de integro*. *Eftsoones*, forthwith or again." Somner. Skinner remarks that *eft* (or *aft*) signifies *post*, and also (*parum deflexo sensu*) *statim*. *Eft-soones*, is *soon aft*, or *after*, (*cito post*,) instantly, immediately, *after*; and *eft*, alone, is used in the same manner.

Of *efters*, in *Romance of the Rose*, Skinner says, perhaps from the A. S. *efter*, post, q. d. *posticum ædium*.

And suor he wolde raþer dyę þan euer *eft* to flie.
R. Gloucester, p. 222.

Vor mýd sýpes and gret poer as prest *efsone* hii come.
Id. p. 260.

And *eft* arýued on þis lond with fulle grete nauie.
R. Brunne, p. 24.

Henry chanced his sonne þorgh force fro toun to toun,
þe kyng of France *eftsoonne* left tent and pauilloun.
Id. p. 133.

And gif hym *eft* and *eft*, evere at hus neede.
Piers Ploughman. Vision, p. 250.

And *eft* Jhesus bigan to teche at the see and myche puple was gaderid to him. *Wiclif. Mark*, ch. iv.

Jhesus dide *efte* this secounde tokene, whanne he cam fro Judee into Galilee. *Id. Jon*, ch. iv.

Eftsoone Jhesus seide to hem, it is written thou schalt not tempt thi Lord God. *Eftsoone* the feend tok him into a ful high hil and schewide to him alle the rewmes of the world and the joie of hem.
Id. Matthew, ch. iv.

Eftsoone I seye to you that if twene of you consente on the erthe, of every thing whatever thei axen, it schal be don to hem of my fadir that is in heveus. *Id. Ib.* ch. xviii.

Where I unbounden, all so mote I the,
I wolde never *eft* comen in the snare.
Chaucer. The Marchantes Prologue, v. 9103.

I went on right honde and on lefte
About the place, it was not lefte
Till I had all the garden bene
In the *efters* that men might seen.
Id. The Romant of the Rose, fol. 123.

Almighty God, that saved all mankind,
Have on Custance and on hire child som mind,
That fallen is in hethen hond *eftsoone*,
In point to spill, as I shal tell you sone.
Id. The Man of Lawes Tale, v. 5329.

What? quod my lord, ther n'is no more to don,
Of thise perils I wool beware *eftsoone*.
Id. The Chanones Yemannes Tale, v. 16401.

With that she swouneth nowe and *efte*.
Gower. Conf. Am. book viii. fol. 176.

He himself also holding vp his handes to heauen, bewailed *eft* his own misfortune, and *eft* the misfortune of his countrye.
Arthur Goldyng. Justine, fol. 92.

Moyses *eftsones* resorting to Demasco the natyue country of his ancestors, went vp into the mountain Synai. *Id. Ib.* fol. 125.

Though at midnight he would barke and ball,
(For he had *eft* learned a curres call,)
As if a wolfe were among the sheepe.
Spenser. Shepheards Calendar, September.

You must call forth the watch that are their accusers.
KEMP. Yes, marry, that's the *eftest* way; let the watch come forth.
Shakspeare. Much Adoe about Nothing, fol. 116.

——— *Eftsoone* there stepped forth
A goodly lady, clad in hunter's weed,
That seem'd to be a woman of great worth,
And, by her stately portance, born of heauenly birth.
Spenser. Faerie Queene, book ii. can. 3.

——— But I am
For other service first: toward Ephesus
Turn our blown sails; *eftsoons*, I'll tell thee why.
Shakspeare. Pericles, act v. sc. 3.

Whereupon the tribune chafed, and set into an heat, sendeth an officer to the consull: the consull likewise, a lictor to the tribune, crying *eftsoones* alowd, that he was but a privat person without command, without magistracie. *Holland. Livius*, fol. 83.

And *eft* his lathy falchion brandish'd,
As if he meant fierce battle to darrain,
And like a wanton ape *eft* skipp'd he on the plain.
West. On the Abuse of Travelling.

Eftsoons the father of the silver flood,
The noble Thames, his azure head uprais'd,
And shook his dewy locks, worthy a God!
Thompson. Epithalamium on the Royal Nuptials.

EGAL, and EGALITY, i. e. *equal*, and *equality*, q. v.

EGEON, in *Zoology*, a genus of long-tailed *Crustacea*, belonging to the family *Cragonidæ*, founded by Risso, in his *Natural History of the Crustacea, in the neighbourhood of Nice.*

Generic character. Inner antennæ ending in three threads; body covered with a solid shell, spiny, and destitute of any beak in front; the first pair of legs monodactylous.

Latreille has placed this new genus of *Crustacea* near the genera *Penea* and *Cragon*; according to Risso, it is very nearly allied to the genus *Palemon* or *Faunus*; but it differs from them, in being destitute of the frontal beak, and in the first pair of claws being only provided with one finger, and by the plates at the end of the tail not being soldered together. Only one species has been described.

E. loricatus, Risso. Figured by Olivi, in his *Zoologia Adriatica*, pl. iii. fig. 1. The body is long, and slightly arched, covered by a very strong and hard shell of a reddish colour, finely tinctured with purple; the thorax is traversed longitudinally by seven rows of prickles, curved backwards, placed one above the other, and forming a kind of armour. This kind of Shrimp is found in the Mediterranean and Adriatic Seas, at a considerable depth; and it approaches the shore only during the summer season. It, consequently, is very difficult to be caught; and its flavour is not so much estimated as the Prawn's.

De Montfort, in his *Systematic Conchology*, described a many-celled lenticular fossil shell under this name, which is found in great abundance at Claudiopolis in Transylvania.

Generic character. Shell free, univalve, many-celled, lenticular, externally striated, tubercled or pierced in rays, covering the internal spine; mouth unknown; back, or edge, keeled, centre, curved, elevated.

De Montfort gives as the type of this genus, *E. perforatus*; about two lines in diameter, pellucid, pierced with holes, and having opaque ribs; it is figured by Von Fechtel, in his *Microscopic Shells*, pl. vii. fig. H, under the name of *Nautilus Lenticularis*.

EGERIA, in *Zoology*, a genus of short-tailed *Crustacea*, belonging to the family *Cancerides*, established by Dr. Leach, in the IId Volume of the *Zoological Miscellany*.

Generic character. Shell spinous, terminating in front with an elongated beak; eyes large, and much thicker than their peduncle, orbits behind, with two below, with one slit; outer antennæ inserted at the side of the base of the beak, the two first joints larger than the rest, the first much longer than the second; legs, front pair didactile, of the male, about twice the length of the body, nearly filiform, and scarcely thicker than the other,—four hinder pairs very long, very slender, and of equal thickness and form; claws long, somewhat acute, very slender; outer double palpi, with the inner side of the second joint of the inner footstalk straight, with the inner apex abruptly prominent. Dr. Leach has only described one species.

E. Indica. Beak acutely notched; shell behind the beak with six tubercles, arranged in transverse lines, 3, 2, 1, and 1. Figured in *Zoological Miscel.*, pl. lxxiii. This animal is not uncommon in the Indian Ocean; the specimen described by Dr. Leach was caught by Colonel Hardwick, who divided his Cabinet of *Indian Crustacea* between the British Museum and the Linnæan Society.

EGE'ST, } Lat. *egerere, egestum*; (*e*, and *gerere*,
EGE'STION. } *manum administrare*, q. d. to handle, formed from χερ-ὸς genitive from χεῖρ, the hand.)

To bear or carry out; to throw out, emit or eject.

There be divers creatures that sleep all winter, as the bear, the hedgehog, the bat, the bee, &c. these all wax fat when they sleep, and *egest* not. *Bacon. Natural History, Cent.* ix. sec. 899.

It is confounded with the intestinal *excretions* and *egestions* of the belly.
Sir Thomas Brown. Vulgar Errors, book iii. ch. xiii.

For he that does not love to sing, *avia Pieridum peragro loca nullius ante trita solo*, but permits his memory to be so stiff, as to give us the same (though from the best inspired writers) rather than the result from his own alembic, his stomach is bad, and his *egestions* nauseous.
Boyle. Letters from Several Persons, vol. vi. p. 333.

EGG, A. S. *æg*; Ger. *ey*; D. *ei, eye*; Sw. *ægg*; Fr. *œuf*; It. *ovo, uovo*; Sp. *huevo*; Lat. *ovum*. Written *ay* by Robert of Brunne; *ey* by Chaucer; and *eie* by Gower.

An *ay* bi it selue for fiue schillynges was bought,
A pere for penyes tuelue, or þei had it nought.
R. Brunne, p. 175.

Hire bord was served most with white and black,
Milk and broun bred, in which she fond no lack,
Seinde bacon, and sometime an *ey* or twey.
Chaucer. The Nonnes Preestes Tale, v. 14851.

And polished was eke so clene,
That no signe of the sculle was seene,
But as it were a grips eie.
Gower. Conf. Am. book i. fol. 22.

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EGG.

——————— Menye of þe bryddes
Hudden and beleden. durneliche here *egges*
For no foul sholde hem fynde.
Piers Ploukman. Vision, p. 223.

Or if he axe an *eg*: whether he schal areche him a scorpioun?
Wiclif. Luk, ch. xi.

Or yf he aske an *egge*: wyll he offer him a scorpion?
Bible, Anno 1551.

Tell me, how curst an *egging*, with a sting
Of lust, do these unwily dances bring.
Cleaveland. Poems, p. 105.

Con. Nay, soft and faire, I have *eggs* on the spit; I cannot goe yet, sir.
Ben Jonson. Every Man in his Humour, act iii. sc. 6.

So rides he mounted on the market-day,
Upon a straw-stuffi pannell all the way,
With a maund charg'd with houshold merchandize.
With *eggs*, or white meate, from both dayries.
Hall. Satires, book iv. sat. 2.

To helpe it he call'd for a puritan poacht,
That used to turne up the *eggs* of his eyes.
Ben Jonson. Song 29.

Meanwhile the tepid caves, and fens, and shoares
Their brood as numerous hatch, from the *egg* that soon
Bursting with kindly rupture forth disclos'd
Their callow young.
Milton. Paradise Lost, book vii. l. 418.

Ye maids, the hornpipe then so mincingly that tread,
As ye the *egg-pye* love, and apple cherry red;
In all your mirthful songs and merry meetings tell,
That Ribble every way your Erwell doth excel.
Drayton. Poly-olbion, song 27.

——————— And his shipping,
(Poor ignorant baubles!) on our terrible seas
Like *egge-shells* mou'd vpon their surges, crack'd
As easily 'gainst our rocks.
Shakspeare. Cymbeline, fol. 380.

That flying creatures of the greater sort, that is birds, should all lay *eggs*, and none bring forth live young, is a manifest argument of divine Providence, designing thereby their preservation and security, that there might be the more plenty of them; and that neither the birds of prey, the serpent, nor the fowler should straiten their generations too much. *Ray. On the Creation*, part i.

Concerning the soland goose in Scotland, he [Father Kircher] argues thus, that the Dutchmen, that went to Nova Zembla, saw on the ice near the North Pole such quantity of *eggs*, that were sufficient to feed all Europe; now the ice coming to melt, and these *eggs* to drop into the sea, they there lie at the mercy of the waves, they turn the sea into such a caudle, that those islands that are most near, as in particular Scotland, come to receive some of these *eggified* waves dashing against them.
Boyle. Letter from Robert Southwell, vol. vi. p. 299.

From plants we may proceed to oviparous animals; from seeds to *eggs*. Now I say, that the bird has the same concern in the formation of the *egg* which she lays, as the plant has in that of the seed which it drops; and no other, nor greater.
Paley. Natural Theology, ch. iv.

In a sheath, which divides and opens whenever the organ [borer] is used, there is enclosed a compact, solid, dentated stem, along which runs a gutter or groove, by which groove, after the penetration is effected, the *egg*, assisted in some cases by a peristaltic motion, passes to its destined lodgment. *Id. Ib.* ch. xx.

Egg, v. } A. S. *egg-ian, incitare, acuere*, to incite, to sharpen. See to Edge.
Egging, } To incite or urge on, to stimulate, to
Egge'nt. } encourage, to instigate, to provoke.

And Thebald. of Plesence *egged* to þat tirpeile,
Ageyn his fader to rise, þer he had no right.
R. Brunne, p. 133

EGG. — EGLANTINE.

þat while þei were werand in Gascoyn euer ilkon,
þe clergi of Scotland *egged* þer Kyng Jon.
R. Brunne, p. 278.

Adam and Eva. he *egede* to don ill.
Piers Ploukman. Vision, p. 16.

And next was painted Couetise
That *eggeth* folke in many a gise,
Go take and yeue right nought againe,
And great tresours vp to laine.
Chaucer. The Romant of the Rose, fol. 117.

——————— January hath caught so gret a will,
Thurgh *egging* of his wif, him for to play
In his gardin.
Id. The Marchantes Tale, v. 1009.

Mother, quod she, and mayden bright Marie,
Soth is, that thurgh womannes *eggement*
Mankind was lorne, and damned ay to die.
For which thy child was on a crois yrent.
Id. The Man of Lawes Tale, v. 5262.

The desyer of spoile *egged* foorth many a great way from the campe.
Arthur Goldyng. Caesar. Commentaries, book vi. fol. 167.

The neatreese, longing for the rest,
Did *egge* him on to tell
How faire she was, and who she was,
"She bore," quoth he, "the bell
For beautie."
Warner. Albion's England, book iv. ch. xx.

But the common people being very glad to see him shame and despight the senate, and measuring always the greatness of his courage with his haughty fierce words, they *egged* him forward still not to spare the nobility.
Sir Thomas North. Plutarch, fol. 352. *Caius Marius.*

EGLANTINE, written by Chaucer *eglatere*, and *eglantere*. Skinner and Junius both say, *rosa sylvestris*. Warton asserts the *Eglantine* and sweet-briar to be the same plant; and that by *twisted Eglantine*, Milton, therefore, meant the *Honey-suckle*.

Fr. *eglantier*; D. *eghelentier*; q. d. *arbor echinorum*; because its branches are stiff, and with prickles and thorns like a hedge-hog; i. e. in D. *eg-hel*; A. S. *igil*. Junius and Skinner.

The hegge also that yede in compas
And closed in all the green herbere
With sicamour was set and *eglatere*.
Chaucer. The Floure and the Leafe, fol. 366.

Where she sat in a fresh greene laurey tree
On that further side euen right by me,
That gaue so passing a delicious smell
According to the *eglentere* full well. *Id. Ib.*

Sweet is the rose, but grows vpon a breere;
Sweet is the *eglantine*, but pricketh nere.
Spenser. Sonnet 26

I know a banke where the wilde time blowes,
Where oxlips and the nodding violet growes,
Quite ouer-cannoped with lussious woodbine,
With sweet musk roses, and with *eglentine*.
Shakspeare. Midsummer Night's Dreame, fol. 150.

And yet the flower of them both, the male as well as the female, doth resemble that of the wild rose or *eglantine*, save that it hath no smell at all. *Holland. Plinie*, vol. i. p. 480.

This *eglantine* I'll next put in
The sense with sweetness seizing.
Drayton. The Muses' Elysium, Nymphal 6

Then to come, in spite of sorrow,
And at my window bid good morrow,
Through the sweet-briar, or the vine,
Or the twisted *eglantine*.
Milton. L'Allegro, 47.

I look'd and look'd, and still wita new delight;
Such joy my soul, such pleasures fill'd my sight:
And the fresh *eglantine* exhal'd a breath,
Whose odours were of power to raise from death.
Dryden. The Flower and Leaf.

How well he knew to turn from flattery's shrine,
To drop the sweeping pall of sceptre'd pride;
Led by calm thought to paths of *eglantine*,
And rural walks of Isis' tufted side.
Warton. On the Death of Frederick Prince of Wales.

E'GOISM, E'GOIST, E'GOTISM, E'GOTIST. } Lat. *ego;* Gr. ἐγὼ, I. Fr. *egoiser, egoisme, egoiste.* It is also written in French *egomisme.* The example from Reid explains the application of the two first words, and that from the Spectator, of the two last.

That kind of scepticism called *egomism.*
Baxter. On the Soul, (1737) ii. 21.

The gentlemen of Port Royal, who were more eminent for their learning and their humility than any other in France, banished the way of speaking in the first person out of all their works, as rising from vain-glory and self-conceit. To show their particular aversion to it, they branded this form of writing with the name of an *egotism;* a figure not to be found among the ancient rhetoricians.
Spectator, No. 562.

There is one kind of *egotists* which is very common in the world, though I do not remember that any writer has taken notice of them; I mean those empty, conceited fellows, who repeat, as sayings of their own, or some of their particular friends, several jests which were made before they were born, and which every one who has conversed in the world has heard an hundred times over. *Id. Ib.*

You see, dear Dan, how long I have been talking about myself; but attribute my vanity to my affection: as every man is fond of himself, and I consider you as a second self, I imagine you will consequently be pleased with these instances of *egotism.*
Goldsmith. Letter to Dan. Hodson, Esq.

Hitherto he [Des Cartes] was uncertain of every thing but of his own existence, and the existence of the operations and ideas of his own mind. Some of his disciples, it is said, remained at this stage of his system, and got the name of *egoists.*
Reid. On the Powers of the Human Mind, vol. i. ess. ii. ch. viii.

EGRE'GIOUS, EGRE'GIOUSLY. } Fr. *egrege;* Sp. and It. *egregio;* Lat. *egregius;* from *e,* and *grege,* out of the flock, q. d. *e grege selectus,* chosen or picked out of the flock, *sc.* for good or bad qualities; and thus Remarkable, distinguished, for peculiar qualities; extraordinarily or eminently good or bad; singular, extraordinary, eminent.

Then let us at these mimic antics jest,
Whose deepest projects and *egregious* guests
Are but dull morals at a game at chess.
Donne. To Sir Henry Wotton.

——— Aye me, most credulous foole,
Egregious murtherer, theefe, any thing
That's due to all the villaines past, in being,
To come. *Shakspeare. Cymbeline,* fol. 396

Gluttons and raueners, droonkards, and *egregious* deuourers of victuals were punished also by death, first being permitted to deuoure so much as they listed, and then drowned in one fresh riuer or other.
Holinshed. Scotland, ch. xiii.

Make the Moore thanke me, loue me, and reward me
For making him *egregiously* an asse,
And practising vpon his peace, and quiet,
Euen to madneese. *Shakspeare. Othello,* fol. 318.

——————— One, to empire born,
Egregious prince, whose manly childhood show'd
His mingled parents, and portended joy
Unspeakable. *J. Philips. Blenheim.*

What can be more *egregiously* absurd, than to dissent in our opinion, and discord in our choice, from infinite wisdom; to provoke by our actions sovereign justice, and immutable severity; to oppose almighty power, and offend immense goodness; to render ourselves unlike, and contrary in our doings, our disposition, our state, to absolute perfection and felicity? *Barrow. Sermon* 18. vol. i.

Thus have I here adventured to expose the *egregious* folly, and to unmask the extreme corruption of heart, which can assume the buffoon or the philosopher indifferently, to laugh at misery and death, and make a mockery both of law and religion.
Warburton. Sermon 22. vol. x.

On the other hand, it would be unjust to say, that speculations on the nature and end of government are, therefore, useless or even hurtful, because we see them, in the present instance, so *egregiously* misapplied.
Hurd. Sermon on the General Fast Day in 1776.

E'GRESS, EGRE'SSION. } Lat. *egredi, egressus;* (*e,* and *gradi,* to step,) to step or go out. Going forth, passage out, departure.

Host. My hand, (bully:) thou shalt haue *egresse* and regresse, (said I well?) *Shakspeare. Merry Wiues of Windsor,* fol. 45.

Vpon this round answere the ordinances were planted on the north side of the castell, which made no great batterie for the space of a fortnight: yet the castell so warlie on ech side inuironed, as the rebelles were imbard from all *egresse* and *regresse.*
Holinshed. Ireland, Anno 1534.

Thus if Mævius shoot an arrow to kill Paternus, and, in the instant of its *egression, nollet factum,* repents of the intended evil, that mischief which is then done shall not be imputed to him.
Taylor. Rule of Conscience, book iv. ch. i.

The stopping of the first *egressions* of anger is a certain artifice of the spirit of God to prevent unmercifulness, which turns not only our desires into vanity, but our prayers into sin.
Id. Sermon 5. part i.

'Tis not shreds of Latin or Greek, nor a *Deus dixit,* and a *Deus benedixit,* nor those little quirks, or divisions into the ἔτι, the λοιπὸν, and the *nadir,* or the *egress,* regress, and progress, and other such stuff (much like the style of a lease) that can properly be called wit.
South. Sermons, vol. iv. p. 47.

For this is not an affection that depends upon the freedom of man's will, but it streams from him by a necessary *egress* of nature; it is as unconquerable as antipathy. *Id. Ib.* vol. viii. p. 335.

On the whole, what stronger evidence can any one require of a rich and powerful monarchy, than what hath been here given? Scripture describes Egypt under that condition, in the times of the patriarchs, and the *egression* of their posterity.
Warburton. Divine Legation, book iv. sec. 3.

EGRET, Fr. *aigrette,* which Cotgrave calls, a fowl very much like a heron: and Skinner suggests it may be from *eager;* because it is *eager* (*vehemens*) in pursuit of prey.

And of the same worke were their bases, their head tyres of flowers, mix'd with silver, and gold, with some sprigs of *egrets* among, and from the top of their dressing, a thin vayle hanging downe.
Ben Jonson. Masques. Chloridia.

That it was formerly very frequent here, appears by some of the old bills of fare: in the famous feast of Archbishop Nevill, we find no less than a thousand asterides, *egrets* or *egrittes,* as it is differently spelt. *Pennant. British Zoology. The Egret.*

The scapulars and the crest were formerly much esteemed as ornaments for caps, and head-pieces; so that *aigrette* and *egret* came to signify any ornament to a cap, though originally the word was derived from *aigre, a cause de l'aigreur de sa voix.* *Id. Ib.*

EGRITUDE, Lat. *ægritudo,* passion, grief, sorrow of the minde; and, sometimes, sickness of the body. Minshew.

I do not intende to write to the cure of *egritudes* or syckenesses confyrmed. *Elyot. Castel of Helth,* book iv

EGYPT.

EGYPT. Boundaries.

EGYPT, geographically considered, is the southern division of the valley of the Nile, extending from the parallel of 24° N., where the river appears to force its way through the mountains of Nubia, to the neighbourhood of Damietta in 31° 35′ N., where its principal stream is poured into the Mediterranean Sea. The natural boundaries of Egypt are so distinctly marked, that its nominal or territorial limits have rarely included a larger area. Just above the Cataracts of Syene (*Aswán*) there is a little island, called Philæ by the Greeks, and Bilác by the Arabs, (Idrisi, *ed. Hartmann*, 69; *Annals of Orient. Lit.* 329,) both which names are corruptions of the Coptic word *Pi-lakh*, i. e. the extremity, (Quatremère, *Mémoires Geog. sur l'Egypte*, i. 388,) because that island had from the earliest times been the southern limit of Egypt. The eastern and western boundaries are well described by the Author of the *Merásid-el-atlâá*, (Schultens, *Index Geog.* in Bohaddini *Vitam Saladdin*, *v.* Thebais.) "The Sâíd or Upper Egypt," he says, "is enclosed by two mountains, one on the east, and the other on the west; and those mountains form the wings of the Nile from the commencement of its course till the eastern chain reaches Mocattam, where it is cut off, and there is nothing beyond it but the Arabian Desert and the Sea of Colzum, (i. e. the Red Sea.) The western chain extends to the Sea." The whole length of Egypt, therefore, from Philæ in 24° 3′ 45″ N. to the northernmost point of the Delta in 31° 32′ N., amounts to about 450 geographical miles; but its mean width between Syene and Cairo is not more than nine miles. (Girard, in *Mém. sur l'Egypte*, iii. 14.) From the southern extremity of the Delta, where the mountains recede eastward and westward, and the river divides into two large branches, the breadth of Egypt gradually increases. The opposite chains of mountains form at this point an angle of about 140°, (Girard, in *Mém. de l'Acad. des Sciences*, 1819, ii. 192,) and the western hills extending to the sea, near Alexandria, form a natural boundary on that side; but those on the east sink gradually, to the north of the Valley of the Wanderings, into the level of sand and shingle which connects Egypt with Arabia, and forms the Isthmus of Suez.

Extent.

The superficial extent of Egypt has been variously estimated, according as more or less of the adjoining Desert was comprehended within its limits; but though some habitable spots in the mountains between the Nile and the Red Sea on the east, and the Oases on the west, including that of Ammon, have, at various periods, been annexed to Egypt, they do not, physically considered, form a part of that country; which, as was before observed, consists properly of the valley formed by the Nile, between the last cataract and the Mediterranean Sea. Its whole length in a straight line is seven degrees and a half of latitude, or 450 geographical miles; but as the Nile makes a considerable bend, the absolute length of its course below the cataracts is probably little short of 600 miles, and the whole area of cultivable soil may be estimated with M. Girard, (*Mém. de l'Acad. des Sciences*, 1819, p. 200,) at 2,100,000 hectares, or about 11,000 square miles.

EGYPT. Soil.

The productive soil consists almost entirely of mud, deposited by the river; and the Delta, as in all similar tracts of country, is wholly composed of alluvial earth brought down by the stream. It may be remarked, that most large streams divide into two or more branches at a moderate distance from the place of their discharge into the sea: and the outermost of these arms forms, with the intervening line of coast, a rhomboidal or triangular area, similar in shape to a Delta, (Δ,) the fourth letter of the Greek alphabet. Hence the Ancients gave that name to the northern and most fertile part of Egypt; and it has been applied, in modern times, to other tracts at the mouths of large rivers similarly circumstanced.

Geology.

The mountains which form the natural boundaries of this valley are, on many accounts, highly deserving of attention. From them, under the Pharaohs, the Ptolemies, and the Antonines, were drawn the materials not only for the stupendous monuments which still make Egypt a land of wonders, but also for many of the public buildings in Italy, the remains of which attest the genius of the Roman artists, and the munificence of the Emperors. About the 24th degree of North Latitude, a granite chain closes in on each side of the river, so as to wear the appearance of having been rent by the stream which forces its way through fragments of rock. Hence the almost innumerable islands to the north of Philæ as far as Aswán. The Cataracts, a little to the south of that town, are nothing more than rapids; which might arise merely from a contraction of the bed of the stream; there is, however, most probably, in that tract of country, a considerable change in the level of the soil. The bold, but wild and gloomy precipices which here overhang the stream, as well as the roar of its waters rushing through a multitude of channels, (for even when the inundation is at its height there are twenty large islands in the midst of the river,) (Jomard, *Descript. de l'Eg. Ant.* i. 5,) were well calculated to work upon the imagination of the early inhabitants; and their belief, that Osiris remained buried in those abysses, (Creuzer's *Symbolik*, i. 266,) as long as the stream was confined within its banks, but rose from the grave to scatter his blessings over the land, as soon as the accumulated waters were poured forth on all sides, was fostered, if not created, by the physical peculiarities of this overawing though desolate region. The granite or southern district extends from Philæ to Aswán, (in 24° 8′ 6″ N., 33° 4′ E.,) and is formed, for the most part, by rocks of syenite or Oriental granite, in which the quarries may yet be seen, from which the Ancients drew the stupendous masses required for their colossal statues and obelisks. Between Aswán and Esnà (in 25° 19′ 39″ N.) is the sandstone, or middle district, which supplied slabs for most of the Temples; and beyond it, the northern or calcareous district stretches to the southern angle of the Delta. This last chain of hills furnished not only the solid part of the Pyramids, but materials also for many public buildings long since destroyed, because they proved excellent stores of lime and stone for the Arabs and other barbarians by whom Egypt has been desolated for so many centuries. The steep, perpendicular cliffs of this calcareous rock give a monoto-

nous and unpicturesque aspect to this part of Egypt; while the boldness and grotesque forms of the mountains in the south offer new points of view in continual succession, even when the inundation is at its greatest height. The quarries of Philæ, Elephantiné, and Syené, produced the beautiful oriental, or rose-coloured granite, called *Syenites* by Pliny, from the city near which it abounded, but differing from the Syenite of modern Oryctognosts. Two-thirds of its mass are formed by felspar, varying in colour from a pale pink to incarnate or brick-red; the remainder consists of mica with a metallic lustre, and translucent quartz. Sometimes it also contains a small quantity of hornblende, and it then becomes the Syenite of Werner. It is called Thebaic-stone by Pliny, (*Hist. Nat.* xxxvi. 8,) from the frequency of its occurrence in the monuments at Thebes, not from any quarries of it in that neighbourhood. The rose-coloured variety seems confined to the neighbourhood of Elephantiné, though it is found unmixed, for some distance, on both sides of the Nile. It is connected, by numerous shades and variations, with the common granite, and the succeeding species of rock. Hence we have the *Granitello* of Lapidaries, when it is fine-grained; *Grey Syenite*, when the felspar is grey; Black and White Granite, (*Granito nero e bianco*,) when the felspar is white and the mica black; Egyptian or Oriental Basalt, (*Basalte antico*,) when it has been extracted from veins in which the mica and hornblende prevail in black, homogeneous masses, with scarcely any admixture of felspar. The extreme hardness of this stone is such as to preserve its surface uninjured, though exposed for ages to the atmosphere; but the wonderfully perfect state in which monuments of great antiquity are found in Egypt, is also to be ascribed to the uniform dryness of the air, and constant freedom from rain. In the Delta, and especially near the sea, where showers occasionally fall, and there is more moisture in the atmosphere, the work of decomposition has begun, and has in some places made a considerable progress.

On each side of the river below Aswán, (*Syene*,) steep, abrupt, sandstone cliffs, presenting a continued line of ancient quarries, hem in the stream; and the valley, which opens gradually, closes again at the distance of 12 leagues, (about 36 geographical miles,) where it is reduced to one-fourth of its former width, and lofty walls of rock on each side barely leave a passage for the water. This is now called Jebel-el-silsileh, (Mountain of the Chain,) and from its quarries the materials used in the Temples at Thebes were drawn. (Girard, *Mém. de l'Acad. des Sciences*, 1819, ii. 186.) Below these narrows, the valley gradually widens, but the eastern bank continues to present one uninterrupted, perpendicular wall, while on the west there is a gradual, and generally an easy ascent to the Desert. Another contraction of the valley occurs, about 56 geographical miles lower down, ten miles to the north of Esnà, where the rock does not leave even a footpath near the river, and the traveller by land must make a considerable circuit in order to reach the third place where the hills again recede. This passage, called Jebelein, (the two hills,) leads to the plains of Ermont and Thebes, (in 25° 44′ N.,) for here the land on each side of the river spreads out into so wide a level as really to form a plain, in comparison with the rugged banks of the stream higher up. It is at this place that the sand-stone terminates, and the free-stone begins; the banks are no longer straight and parallel, but diverge in various directions, forming many bays and creeks, while the country, rising on each side almost imperceptibly towards the hills, presents a nearly even surface of cultivable soil about two leagues (six geographical miles) in width. This, which is the first level of any extent below the Cataracts, is the site of the most ancient and celebrated Capital of Egypt, Thebes; the ruins of which cover a large proportion of the valley; and it is remarkable, that the distance from Thebes to the Cataracts, one extremity of the country, is exactly the same as that between Memphis, the subsequent Capital, and the sea, the other extremity of Egypt, i. e. 40 leagues, (120 geographical miles.) The calcareous chain continues from this point, on each side of the valley, to the summit of the Delta, where the hills open to the East and West, uniting with the Libyan chain on one side, and bending towards the mountains of Arabia Petræa on the other. This chain, though generally calcareous, is occasionally, especially near the Desert, broken by isolated rocks of sand-stone.

At Denderah, (*Téntyris*,) 12 leagues (36 geographical miles) north of Thebes, the Nile, again hemmed in by the hills, turns nearly at right angles, and runs directly from east to west, as far as the site of Abydus, (*Medfún* or *El Birbà*,) where it resumes its northerly direction, and, entering another spacious and fertile valley, passes by Jirjeh and Osyút. Near the latter place, the Libyan chain begins to bend toward the west; and the descent from the Desert becomes so gradual, that the country is on that side much exposed to clouds of sand, by which it would have been overwhelmed long since, but for the canal called Bahr Yúsuf, (Joseph's River,) which secures the irrigation of the land between itself and the Nile, and thus prevents the further encroachment of the Desert. (Girard, *loc. cit.* p. 189.) Here the Sáid or upper division of Egypt terminates, and the Wustáni or middle region, extending as far as the fork of the Delta, commences. The more the valley of the Nile gains in width, and its western mountains lose in height, the greater is the danger from its proximity to the Libyan Desert, (*El Sahrà*.) That remarkable portion of Africa is, for the most part, covered with sand, or very fine gravel, the minuter particles of which are, at certain seasons, carried by tempestuous gales over a great extent of country. It is manifest, that the less the ground is cultivated, the fewer the trees and shrubs it bears, and the more its irrigation is neglected, the more rapidly will the sand from the Desert encroach on the plains or vallies near the river. The cultivable tracts, therefore, in the middle and lower Egypt, have long been daily decreasing, and were it not for the canal just mentioned, few spots, uncovered by sand, would have remained on the western bank of the Nile.

Beyond Beni Suweff, (in 29° 9′ 12″ N.,) the Libyan chain of hills again closes in towards the North-East, and forms the northern boundary of the large basin between Derút-el-sherif and Atfih; but at El Iláhún, to the North-West of the first of those places, it is broken by one of the many transverse vallies, and thus opens a passage into the Province of Fayyúm. Beyond that vale, which is merely a large bay or sinuosity in the border of these mountains, they approach the river with a steeper declivity, and have a nearly level summit, overlooking the country below. This table-land, between the Nile and Fayyúm, was chosen for the site of the Pyramids. On its north-western side, the hills shelve

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off in that direction, and terminate in the cliffs and promontories which mark the coast of ancient Cyrenaïca. The eastern or Arabian chain has generally more transverse breaks and ravines, is more lofty and rugged, and comes closer to the river than the hills on the opposite side. The northern part of it is called El Mocattam, (the hewn,) probably from the quarries formed in its sides; and is connected by several inferior ranges with the mountains of Arabia Petræa. (Burckhardt's *Syria*, 443, 445.)

Transverse vallies.

Each of these chains, as has been already observed, is intersected by vallies running from East to West; those on the right side of the river leading to the Red Sea, and those on the left to the Oases. Of the former, those best known are the valley of Coséïr, and that of the Wanderings of the children of Israel, the first being the most frequented road between the Upper Egypt and the sea; and the other the route probably followed by the Israelites on their return to the promised land. But besides these, there are five or six others at present known, and several, probably, unexplored. Some were much frequented anciently, which are now rarely, if ever, visited; such have been the ruinous consequences of misgovernment, by which the commerce of Egypt has dwindled to almost nothing. Towns upon the Red Sea, once flourishing emporiums, have ceased to exist; and Berenicé, anciently celebrated for its wealth and commerce, is now so completely forgotten, that even the road to it was unknown till traced a few years ago by MM. Cailliaud and Belzoni The narrow ravines between the hills on the western side were, till very lately, equally unknown, though the Oases, and the roads leading to them, were described by the Greeks and Arabs. Two lead from Jirjéh and Esnà into the greater Oasis, (El-wáh-el-khárijeh,) and one from Fayyúm into the smaller, (El-wáh-el-dákhileh.) On the western side of the Delta, the direction of the vallies is nearly from South-East to North-West; and Síyah or Shantariyyeh, the Oasis of Ammon, is connected with Egypt by branches which diverge more towards the West, from the Bahr-bilàmà, (Waterless Sea,) i. e. the celebrated Desert called Sceté, or the Valley of Natron.

Delta

The opposite ranges on the other side of the Nile form, near the site of the Pyramids, an obtuse angle of 140°, from which one vast plain extends itself to the Mediterranean, continually widening on each side till it reaches the coast, which completes its rhomboidal figure, whence it derives its ancient name, approaching, probably, in former ages more nearly than now, to the shape of a triangle. It must also be remembered, that the Delta was properly the island enclosed between the extreme branches of the river and the sea. (Strabo, xvii. p. 541.) The whole of this level is unbroken by a single hill, and consists of a mixture of sand and alluvial earth. (Girard, *Mém. de l'Acad. des Sciences*, Paris, 1819, ii. 192.) The Desert, however, has encroached on the productive soil to the South-East and South-West; and the sea, on the North, has reduced a considerable tract to the same state, by the downs of sand which it throws up. At Bahr-el-bacareh (anciently *Cercasorum*, Herod. ii. 15—17) the Nile divides into two nearly equal branches, one running to the North-West, and falling into the sea below Rosetta, (*Raschid*;) the other having a course almost due North, and passing by Damietta, (*Dimyát*.) The latter divides the Delta, properly so named, into two nearly equal parts. The first of these branches was anciently named the Bolbitinic; the latter, the Phatnitic, or Bucolic. It is remarkable, that these are the two mouths expressly said by Herodotus (ii. 17) to be artificial. The five natural channels mentioned by him are now obstructed or absorbed in the lakes of Etkú and Menzáleh. The westernmost was the *Canopic*, flowing into the sea near Canopus, a town situated 120 stadii (15 miles) to the east of Alexandria, not far from the site of Abúkir. This was also called the *Heracleotic* and the *Naucratic* mouth; the one from a Heracleum, or Temple of Hercules, near its afflux into the sea; the other from Naucratis, a town on its banks. It is now lost in the Lake of Etkú, but part of its bed may still be traced a little to the west of the Rosetta Branch. (Coste's *Map of the New Canal*, annexed to Mengin's *Egypte*.) The second was the *Bolbitic*, or *Bolbitine*, from Bolbitiné, a town near its banks. It was formed by the Taly, a canal drawn in a straight line from the Canopic Branch to the sea. The *third*, called *Saïtic*, was the western branch of the Sebennytic canal, and derived its name from Saïs, confounded with Tanis, by Strabo. The *fourth*, or *Sebennytic*, was named from Sebennytus; an appellation still, perhaps, to be traced in Shíbín-el-kúm, a town by which the canal, bearing that name, flows. That canal, therefore, is supposed to mark the course of the Sebennytic Branch. Near Shíbín-el-kúm, (i. e. Shíbín of the Mound, from the heaps of rubbish in the neighbourhood,) it divides into two arms, one of which joins the Rosetta stream at Fareskák, and the other, called Meligh, taking a northerly direction, passes by Mehallet-el-kebir, (Cynopolis,) 15 miles below which it falls into the great canal of Tâbániyyeh, as commonly pronounced; properly Thâbániyyeh, i. e. the Place of Dragons. This last stream issues from the Damietta branch at Tâbániyyeh, and loses itself in the Lake Burlós, at the distance of six myriameters (30 geographical miles) from its outset. The *fifth* branch, called the *Phatnitic*, *Pathmetic*, or *Bucolic*, passes by Damietta, and now forms the eastern arm of the Nile. The *Mendesian*, or *sixth* mouth, named from Mendes, a town sacred to the Egyptian Pan, was the outlet by which the eastern branch of the Sebennytic Canal discharged its waters into the sea. This is now called the Canal of Ashmún, and is lost in the Lake Menzáleh, after a course of about 30 miles. The *seventh*, and easternmost, anciently named the *Pelusiac* arm, flowed into the sea near Pelusium, and is now called the Canal of Abú Munejjí. It is the second branch issuing from the Damietta arm, which it leaves at about six miles below Cairo; it then passes by Bilbeïs and Tell Bastah, (*Bubastis*,) and at length reaches the sea, much contracted in width, and almost choked up with mud. In the time of Herodotus, it appears that the river divided near the point of the Delta into three principal arms; the Canopic, (1,) on the west, the Pelusiac, (7,) on the east, and the Sebennytic, (4,) nearly in the middle; from the latter issued two smaller arms, the Saïtic, (3,) on the west, and the Mendesian, (6,) on the east. These were considered as natural channels; the two remaining arms were artificial; the Bolbitinic, (2,) between the Canopic and Saïtic, and the Bucolic, (5,) to the west of the Mendesian. (Herod. par Larcher, ii. 5, 17, n. 55.) The accounts of other ancient writers seem not entirely to agree with that of Herodotus. The Saïtic arm is called

Mouths of the Nile
1. Canopic, Heracleotic, or Naucratic
2. Bolbitine, or Bolbitine
3. Saïtic.
4. Sebennytic.
5. Phatnitic, Pathmetic, or Bucolic.
6. Mendesian.
7. Pelusiac.

Tanitic by Strabo, (xvii. p. 1154,) but the latter is more to the west, and is now called the Canal of Moêzz. It is one of those lost in the Lake of Menzáleh. This arm is not noticed at all by Diodorus Siculus and Ptolemy, and these writers appear also to have transferred the names of the Phatnitic, Mendesian, and Tanitic, to the Sebennytic, Bucolic, and Mendesian. It is possible, however, that the names of the two last were changed after the time of Herodotus. There were also several other mouths, but they are scarcely noticed by the Ancients, because they were considered as being artificial, and of inferior importance. (Strabo, xvii. 1153, 1137; Diod. Sic., i. 33, p. 39.)

Soil of the Delta.

It has been often remarked, that all the cultivable soil of Egypt is a deposit of the Nile; but there were no data for determining the depth of the alluvial bed, or the process by which it was apparently formed, till the French, during their occupation of that country, ascertained, by means of wells sunk at intervals, the order and depth of the different strata. From these observations, four vertical sections of the valley of the Nile (Girard, *loc. cit.* p. 207, Tab. fig. 2, 3,) were deduced: 1st, at Monfalut, (in 27° 26′ N.;) 2dly, at Siyút, (27° 13′ N.;) 3dly, at Keneh, (in 26° 11′ N.;) and 4thly, at Esnà, (in 25° 19′ N.;) and from them the following results were obtained. 1st, That the surface of the soil descends more or less rapidly towards the foot of the hills, which is exactly the reverse of that which occurs in most other vallies: 2dly, that the depth of the bed of mud is unequal; it is generally one metre and a half (about five feet) near the river, but increases gradually at greater distances from it: 3dly, beneath the mud, there is a bed of sand similar to that always brought down by the river. The peculiarity first mentioned is satisfactorily explained by the absence of rain, which in other countries washes down the soil from the hills, and carrying it to the stream in the bottom of the valley, forms a basin, the sides of which have a concave surface: but in Egypt the soil is conveyed by the inundation from the river into the valley; the deposits, therefore, will always be greatest near its banks, and least in places more remote, which the water, in defective seasons, cannot reach. The greater, also, the rapidity of the current, the smaller will be the quantity of mud deposited; for, as that is the lightest of all the substances brought down by the river, it is mingled with the fluid, and is, in that state, carried onwards, except where any obstacles check the course of the stream. (Girard, *Mém. sur l'Egypte*, iii. 17.) When condensed in a solid body, the mud of the Nile is black; but when diluted with water, it has a reddish tint. It rests upon a bed of quartzose sand, 11 metres (36 feet) in depth, and placed upon the calcareous rock which forms the basis of this part of Egypt. At the Catacombs, near Siyút, this last rock is found at the depth of only six metres and a half, (21.33 feet,) so that it slopes down to the bed of the stream. Similar results were obtained at Keneh and Esnà; but at the latter place, the surface of the valley rises more abruptly towards the hills. The river, above that point, is so hemmed in by cliffs on each side, that little or no level is left to form a basis for its deposits; there are, therefore, beyond that place few cultivable spots on its banks, and only some small alluvial islands within its channel. In every part of its course, its waters filter through the bed of sand, and springs are found as soon as the borer has reached any considerable depth; but as the filtration is occasioned by the lateral pressure of the fluid, the depth of the wells varies at different seasons of the year. At Siyút, the rate of the current in 1″ of time was found to be 1·21 metres, (about four feet,) and the quantity of water brought down 679 cubic metres when the river was lowest; but 1·97 metres, (5·8 feet,) and 10,247 cubic metres were the measure of those rates when the inundation was at its greatest height: so that the maximum is to the minimum as 20 to 1; while in the Delta it is only as 15 to 1. At Caïro, the river begins to rise early in July; at first, almost imperceptibly, but soon, with a continually increasing rapidity. By the middle of August it has reached half of its greatest height, which it attains usually in the last days of September. It then appears stationary for about a fortnight; but by the 10th of November has sunk to half its altitude. From that period it subsides very slowly till the middle of the following May: and its water becomes extremely pure, clear, and agreeable to the taste. The depth, at the period of its greatest altitude, may be estimated at 7·419 metres, (24·4 feet nearly,) or 13 cubits, 17 inches, according to the Nile metre (*Mikyàs*) at Caïro; but 14 cubits according to that at Elephantiné, which is graduated by an ancient Greek scale. (Girard, *Obs.* 202.) It was suspected by Niebuhr, (*Reise*, i. 126,) but ascertained by the French, that the number of cubits stated in the daily proclamation of the height of the river, as observed at the Mikyàs, are not to be relied upon. The real state of the inundation is concealed for political purposes; and, in 1801, when the public Cryer had announced that the water had attained 23 cubits, 2 inches, it stood in reality at only 18 cubits, (Girard, 257;) hence it appears, how erroneous the calculations founded on such data must have been; and yet they were the only ones which, before that time, could be obtained. We learn from Herodotus, (ii. 13,) that unless the river rose 15 or 16 cubits, it did not overflow its banks; in such cases, therefore, a dearth ensued, and no contributions were levied, because there was nothing produced to afford the means of paying them. The same rule was observed by the Arabs, whence 16 cubits, the lowest elevation which would allow of an assessment, was called Má-el-Sultán, "the Sultán's water." (*Abd-al-latif par* De Sacy, 330.) The accumulation of the soil, however, has changed the standard; and unless the water rises much higher, there is no chance now of an abundant harvest. In 1799, which was a very bad year, the water rose, at the Mikyàs, to 16 cubits, 2 inches; but in 1800 it reached 18 cubits, 3 inches. Supposing this height to be now equivalent to the standard of 16 cubits, fixed at the time when the Mikyàs was erected, (A. D. 847,) the difference between the two numbers (i. e. 2 cubits, 3 inches) will give the increase in the elevation of the bed of the river since that period; so that we have 1.149 metres, or 3.77 feet, for the accumulation of soil near Caïro, in nine centuries and a half, or 0.120 metres (= nearly 4 inches) in a century. At Elephantiné, near the southern extremity of Egypt, the ancient Nilometer, mentioned by Strabo, (xvii. i. p. 464,) is still remaining, and the highest measure marked upon its scale is 24 cubits; but the water now rises, when at its greatest elevation, 2.413 metres (nearly 8 feet) above that mark, while, as appears from an inscription on the wall, at the beginning of the IIId century of our era, it rose only 0.31 of a metre (= 1·01 foot) above that level. The difference between these numbers (= 2·11 metres = 6·9 feet) gives the accumulation of the soil

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in the bed of the Nile, at that place, during 1600 years, and amounts to 0·132 of a metre (0·434 of a foot,) or rather more than five inches in every hundred years. The proximity of the results thus derived from independent data affords a strong presumption in favour of their truth; and wherever History has recorded the date of any public monument, another mode of checking these estimates presents itself. Among the dates thus obtained, the following are some of the most remarkable. 1. The depth of the soil round the colossal Statue of Memnon, at Thebes, gives only 0·106 of a metre as the rate of accumulation in a century, while the mean of several observations made in the valley of the Lower Egypt gives 0·126 metre: but the basis of the Statue of Memnon was certainly raised above the level of the inundation by being placed on an artificial mound; and excavations made near it show that the height of that terrace was six metres (= 19.686 feet) above the level of the soil, at the time of its formation. A similar result arises on examining the foundations of the Palace at Luxor, (*El-ocsor.*) Taking, therefore, 0.126 metres, the mean secular augmentation of the soil, as a divisor, the quotient, 4760, gives the number of years which have elapsed since the foundation of Thebes. This date, which, of course, can only be considered as a very imperfect approximation to the truth, carries the origin of that celebrated Metropolis as far back as 2960 years B. C., and consequently 612 years before the Deluge, according to the reckoning in the Hebrew text. But the numbers given there differ materially from those of the Samaritan text and the Septuagint Version;* which, carrying the Deluge back to the year 3716 B. C., make an interval of seven centuries and a half between the Flood and the building of Thebes. Though no distinct account of the age of that city is to be found in the Greek Historians, it is clear from Diodorus, that they believed it to have been begun in a very remote period of antiquity, (i. 15.) 2. The rubbish collected at the foot of the Obelisk of Luxor indicates that it was erected 1400 B. C. 3. The causeway which crosses the plain of Siyût (Lycopolis) furnishes data for supposing it to have been founded 1200 years B. C. 4. The Obelisk at Heliopolis, six miles from Caïro, appears from similar data to have been erected 1200 years B. C., but as the waters drain off more slowly in the Delta than in the Upper Egypt, the accumulation of alluvial soil is more rapid there than higher up the stream; the foundations, therefore, of ancient buildings will there be at as great a depth below the surface as those of greater antiquity are in the Middle and Upper Egypt. To form these calculations with such accuracy as would render them less liable to controversy, more time and observation would be requisite than could be given by the French in the short period during which they continued in undisturbed possession of Egypt; one general and important consequence, however, arising from their inquiries, can hardly be overlooked or denied; viz. that the dates thus obtained are as remote from the extravagant chronology of the ancient Egyptians, as they are consistent with the testimony of both sacred and profane History, with regard to the early civilisation of that country.

* The grounds which may be alleged for giving a preference, in this point, to the Samaritan text, or even to the Septuagint, and the singular approximation to the former, resulting from a mean taken between it, the Hindù, and the Chinese epochs, are ably stated by M. Klaproth, (*Asia Polyglotta*, 25, 29.)

EGYPT. Names.

The most ancient name of Egypt is that perhaps which is still preserved in the Coptic language, Chemi, (Khamê, or Khêmi, in the northern, and Kamê, or Kàmi in the southern dialect,) (Champollion, *l'Egypte*, i. 110.) Mistram, the Coptic name of Fostât, or Old Caïro, has a close resemblance to the Hebrew word *Mizraim*, and the Arabic *Misr*, which are the dual and singular number of a word evidently derived from *Mizraim*, the name of one of the sons of Noah, (*Gen.* x. 6.) This, as well as Mestræa, the most ancient Egyptian name, according to Eusebius, (*Chron. Temp. Moris*,) seems to indicate a tradition, which ascribed the first occupation of Egypt to that Patriarch. The first name in use among the Greeks was Aëria, or Eëria, an appellation also given to Thessaly; it signified "darkness, or blackness;" is said to have been taken from the colour of the soil, and may be considered as a translation of the Egyptian word *Chemia*, which, as Plutarch observes, (*de Iside et Osiride*,) signified the black part of the eye, and was given to Egypt on account of the dark colour of its soil. Mazòr, (Masòr, or Matzor,* 2 *Kings*, xix. 24; Is. xix. 6; Mich. vii. 12,) another Hebrew name of Egypt, may be either derived from *Mizraim*, or considered as an epithet ("the well guarded") descriptive of the peculiar security of the valley of the Nile, which is so well protected by mountains and deserts. Egypt, (Αἴγυπτος,) the name which among Europeans has supplanted every other, is a word of very uncertain origin. Eusebius, (*in Chron.*) probably from Manetho, says, that Ramesses, also called Ægyptus,† one of the ancient kings of Egypt, (B. C. 1577, according to Usher,) gave his own name to his territories; and this derivation is, on the whole, the most probable one. From Ægyptus, the Arabs seem to have formed the term Cobtî; whence, since the time of the Crusaders, the aboriginal inhabitants of that country have been named Copts by European writers.

Divisions.

The natural divisions of Egypt are so distinctly marked, that they have always regulated its artificial, or political ones. The Upper and Lower Egypt, i. e. all above or below the fork of the Nile, were the two leading divisions under its ancient rulers; the first was again subdivided into the Thebaïs, extending from the Cataracts to the neighbourhood of Hermopolis, and the Heptanomis from that place to the vertex of the Delta. The former of these subdivisions answers to the Sâïd, or Highlands, of the Arabs; the latter to their Wustâni, or Midlands; but the Sâïd, according to the more ancient Arabian Geographers, comprehended all the country above Fostât, as the Rif did all below it, (*Abd-al-latif par* De Sacy, 397;) the subdivisions of the upper territory having been formed at a later period. A portion of the Delta or El-rif,‡ seems at first to have been called by the Arabs the Province of El-hauf, or Jauf; but under the Mamlûk Sultans, in the XIVth century, when a complete survey of the whole country was made, it was divided into North and South Egypt; the former con-

* Translated, 'Besieged or fortified places,' in our Version.

† Diodorus Siculus (i. 19) says, that the Nile was called *Ægyptus* from one of the sovereigns of the country; and it also has that name in Homer, (*Odyss.* iii. 300; iv. 355.)

‡ The Delta of the Greeks and Egyptians did not, strictly speaking, extend beyond the outer branches of the Nile; but the Rif of the Arabs comprehends all the lowlands of Egypt between Alexandria and Coltzum, (Suez.) The word Rif means "a rich, productive, well-watered soil on the border of the Desert." (*Abd-al-latif par* De Sacy, 379.)

taining twelve Provinces or Townships; the latter nine.

Under the Ptolemies, and probably at a very early period, the whole country was divided into thirty-six Nomes or Provinces, (Diod. Sic., i. § 54; Strabo, xvii. 1,) and that division was maintained till the invasion of the Saracens. The number and extent of the Nomes, however, fluctuated a little at various periods. The following table gives the Greek, Egyptian and Arabian names of these Provinces, in the order in which they occur along the course of the Nile; and the same order is observed in the subjoined account of the most remarkable places which they contain

I. UPPER EGYPT.

I. Thebaïs, Marès, El Sàïd.

Nomes.—Pthosh.

Greek.	*Egyptian.*	*Arabic.*	*Present name of the Province.*
1. Ombos		Kúm-ombò	Cûs.
2. Apollonopolis Magna	Athô	Odfû	
3. Lætopolis	Snè	Isnà or Esnè	
4. Hermonthis	Ermont	Erment	
5. Diospolis or Thebæ		Medinet Abú	
6. Pathures or Pathros		El-ocsorein	
7. Coptos	Keft	Kift	
8. Tentyris	Tentore or Kentore	Denderà	
9. Diospolis parva	Hû or Hô	Huw.	
10. Abydus.			
11. Oasis Major	Wahe	El-wáh.	
12. Ptolemáis	Psôi	Ibnai.	
13. Panopolis or Chemmis.	Khmim or Shmin	Ikhmím.	
14. Aphroditopolis		Idfeh.	
15. Antæopolis	Tkôû	Cáú.	
16. Hypselis	Shôtp	Shotb	Osyût.
17. Lycopolis	Siôût	Osyût	
18. Hermopolis	Shmûn	Oshmúnein	Oshmunein.
19. Theodosiopolis	Tôbô	Tahà	
20. Cynopolis	Kaïs	El-kaïs	
21. Oxyrhynchus	Pemjé	Behenasà or Behnesà	Behnesà.
22. Oasis Minor	Wahé	El-wah	
23. Heracleopolis	Hnès	Ehnàs	
24. Arsinoe or Crocodilopolis	Phiom	Fayyùm	Fayyùm.
25. Aphrodriopolis	Tpêh	Atfih	Atfih.
26. Memphis	Memfi	Menf	Jizeh.

II. LOWER EGYPT.

Nomes.—Pthosh.

1. Pharbæthus.	Pharbaït	Horbaït	Sharkiyyeh.
2. Tanis	Jani	Sán	Dacahliyyeh
3. Mendes	Shmûn anerman	Oshmúm.	
4. Prosopis	Pshati	Ibshádeh	Gharbiyyeh.
5. Saïs	Saï	Sà-el-hajar.	
6. Busiris	Pusiri	Búsír.	
7. Sebennytus	Shemnuti	Semennûd.	
8. Onuphis			
9. Buto or Butus.	Pteneto.		
10. Cabasa	Kîbehs	Kabas.	

These ten Nomes were all comprehended within the limits of the Delta; but there was also a considerable territory on each side beyond the Canopic and Pelusiac arms of the Nile. This was, in the same manner, divided into several Nomes, formed probably after the Kingdom of Egypt had been extended beyond its original boundaries, and, therefore, not comprehended in the six and thirty mentioned by Diodorus and Strabo. These additional territories were

I. The Eastern.—Præfectura Arabica, Ti-arabia.

1. Heliopolis	On	Matariyyeh or Ain-shems.	Calyûbiyyéh.
2. Athribis	Athrébi	Athrib	Sharkiyyeh.
3. Bubastis	Pubasti	Tell-Basteh.	
4. Arabia	Ti-arabia	Tarabiyah	Calyûbiyyeh.
5. Sethrum	Psariom		Dacahliyyeh

II. The Western.—Præfectura Libyca, Niphaïsh.

1. Alexandria	Racoti	Al Iskanderíyyeh	Iskanderíyyeh. Bobeirch. Ba'hîreh.
2. Menelaus.			
3. Andropolis.			

On entering Egypt from the south, and following the course of the Nile, the first place which occurs is the Island of Philæ, about six miles to the south of Syene, and nearly 34 to the north of the Tropic of Cancer. With an area of barely 900 yards in circumference, and 100 in breadth, this diminutive islet still offers a variety of objects deserving admiration, and calculated to revive a multitude of Historical and Classical recollections. Bilâc,* its Arabian name, is nothing more than the old Egyptian word Pi-lakh, spelt in the Arabian fashion; and as that word signifies "the end or extremity," it affords an evidence of the remoteness of the period at which this spot first formed the southern boundary of Egypt. Considered as the burial-place of Osiris, and adorned with magnificent Temples, one of which was believed to have been built by Isis, in honour of her husband, every thing which antiquity and sanctity could give to warm the imagination, and inflame the devotion of the votary, seemed concentrated on this holy soil; and the period at which it first became a favourite place of pilgrimage among the worshippers of Osiris is lost in the mists of Fable, by which the early History of every nation in the world, except one, is obscured. Jezíret-el-birbà, i. e. the Temple-Island, one of the names by which it is at present known, sufficiently indicates the magnitude and character of the ruins by which it is covered. They are called by the neighbouring Arabs, Anas-el-wojùd, i. e. the sociality of Wojùd, whom they suppose to be the mighty Sultan who built these Palaces, as a retreat to which he might retire and enjoy his convivial hours, (Burckhardt, *Nubia*, v. 130.) Though the surrounding cliffs are of a dark brown granite, the Temples are built of a bright white sandstone,† which contrasts singularly with the neighbouring cliffs; and nearly the whole island is cased with

Philæ, Bilâc, or Jezíret-el-birba, 24° 1′ 34″ N 32°54′31″ E

* Bilâc is changed into Yalâk by the Maronites, (*Geogr. Nubiens.* Paris, 1619, p. 15, 19, 20,) in consequence of the erroneous punctuation of the word in the Epitome from which they translated; but it is always written Bilâc in the MSS. of Idrisi's entire work, preserved in the Bodleian Library.

† That circumstance, perhaps, gave rise to the name by which the island was called, in Norden's time, El-khaif, "the black and grey eyed;" but as his orthography of the Arabic names is very incorrect, it is difficult to form any satisfactory conjecture as to their real meaning, or the proper mode of spelling them.

walls of hewn stone, which give it the appearance of a modern escarpment. These walls form quays, concave toward the stream, but convex landwards, a mode of building peculiar to ancient Egypt, (*Descript. de l'Egypte, Antiquités*, i. 12.) The whole Island is covered with Temples in the largest groups and highest state of preservation of any now remaining in Egypt. On its south-west side there are two large ones, adorned and connected by long colonnades, but manifestly of different ages. From a rocky eminence, at its southern extremity, the whole of the ruins may be seen at once. On the right, is the small Temple of Isis, and an isolated, unfinished building, supposed to have been destined for the same object; on the left, an Obelisk, and long Porticoes leading to a large Temple of Isis, near a smaller one dedicated to Venus. The great Temple of Isis is the southernmost of all; in front of it there are two colonnades, with as many Obelisks and Pylons, or Portals, of vast dimensions. The capitals of the columns are in the pure Egyptian taste, having the foliage borrowed alternately from the flower of the lotus, (*Nelumbium speciosum*,) or the leaves of the palm, (Lancret, *in Descrip. de l'Egypte, Ant.* i. i. p. 25, 8, 10.) One of these majestic Pylons, flanked by two square tower-like masses of masonry, rising pyramidically to the height of 54 feet, leads to the second court of the Temple, and beyond the third court is the *adytum*, or sanctuary. The Pylon last-named towers over every thing around, being the loftiest building on the Island: for, however considerable when examined separately, they are small when compared with many other remains of antiquity in Egypt. These Pylons are richly ornamented with sculpture and hieroglyphics, relating to the service of the Gods to whom the Temple is dedicated. As one side alone of the great Pylon measures 5400 square feet, and all of them are entirely covered with hieroglyphics, the number of those symbolic inscriptions is exceedingly large. Fragments of Obelisks and Lions of red granite are strewed upon the ground in front of the great Temple, which was itself formed, in part, from similar materials, as the inverted, broken hieroglyphics on the back of the columns show: so that "on travelling back for upwards of 3000 years," say the French Savans, (Lancret, *l. c.* 58,) "we can scarcely see a trace of the infancy of Egyptian architecture." The rows of Lions in front of the Temple, and the recurrence of that figure among the hieroglyphics, had convinced these learned men, that this emblem was meant to mark the sign Leo, in which the sun is at the time when the inundation begins, i. e. at the summer solstice; but the sun ceased to be in Leo at that season, 2500 years before the beginning of our era; so that M. Fourier, (*Descr. de l'Eg. Ant.* i.,) thence infers, that this Temple must have been built before that period, and within the limits of the 2163 years during which the sun was in Leo at the summer solstice. Similar inferences have been drawn from the Zodiacs found at Denderah and elsewhere in Egypt; but, unluckily for these speculations, Delambre,* whose authority in astronomical questions cannot be disputed, has shown that they furnish no data for determining the age of the buildings which they adorn; and M. Letronne has adduced some very strong grounds for believing them to have been merely astrological. (*Journal des Savans*, 1821, 2.) If the Greek inscriptions over the entrance, or on the walls, of many of the ancient Temples in Egypt had received the attention they deserve, several erroneous theories would have been avoided, and the antiquity of those buildings would not have been supposed to be so incredibly great. It is the opinion of skilful artists, that the hieroglyphics and sculptures on the Propylon, at Philæ, are of various dates, some of them having been made, probably, little more than a century before the Christian era, while others are 200 or 300 years later, and at that time, as may be reasonably conjectured, they received the covering of paint, traces of which are yet visible. (Letronne, *Recherches, &c.* 136, 152.) So little foundation is there for the notion long prevalent, that hieroglyphic writing had fallen into disuse under the sway of the Ptolemies. Three large, and several smaller chambers lead to the *adytum* of the great Temple, in one corner of which there is a granite block, containing a niche, and entirely covered with hieroglyphics. This is supposed, by the authors of the *Description de l'Egypte*, to have been destined for the bird venerated as the emblem of Osiris. It was a kind of Hawk, (ἱέραξ,) brought, as Strabo says, (xvii. 1, p. 466,) from Ethiopia, and much larger and more varied in its plumage than the Egyptian birds of the same kind. Bas-reliefs, representing processions, festivals, sacrifices, and other scenes connected with the worship of the Gods, cover the walls within and without, and a deep religious gloom has been studiously thrown over every part of the building, externally as well as internally; for the cornices projecting over the walls are so contrived as to throw them into the shade, even when the almost vertical sun pours down upon them at noon-day. (Lancret, *l. c.* 11.)

On the left of the great Temple which was dedicated to Isis, there is an uncovered enclosure, formed by a colonnade, of which the intercolumniations are filled up to more than one-third of their height. This was considered as an unfinished Temple by the French architects, and called "the Eastern," or "the Temple of Isis."* Before it lay a small Obelisk of granite, which, though displaced, was little injured. It was first noticed by Mr. W. J. Bankes, in 1815, and two years afterwards he succeeded, with the assistance of Mr. Belzoni, in removing it to England. The hieroglyphics on the obelisk itself, and the Greek inscription on its basis, have been faithfully copied by that distinguished Traveller; and the inscription, which has been ably illustrated and explained by M. Letronne, (*Rech.* 297,) is one of the most curious monuments of antiquity found in Egypt. It is a petition from the Priests of Isis, at Philæ, to Ptolemy Euergetes II., in 125, or 126, a. c. praying him to release them from the exactions of the magistrates and military officers stationed in the Thebaïs, and to allow them to erect a stelé or cippus, on which they might commemorate the equity and beneficence of their Sovereign. The existence of this commemorative Obelisk is, therefore, as M. Letronne justly remarks, (336,) in itself a proof that the prayer was granted; and the hieroglyphics on the shaft, when interpreted, will doubtless be found to refer to this beneficent act of Euergetes.

At some distance from these Temples, near the water's edge, there is a large Hall, the walls of which are covered with sculptures relating to the death of Osiris,

* *Nouvelles Annales des Voyages*, viii. 389.

* They supposed, as was before observed, that the great Temple was dedicated to Osiris, and therefore assigned the small one to Isis.

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over which inscriptions of various ages and in various characters are scattered, recording the names of Pilgrims who had come to perform their devotions to the Deities of the place. Had not these memorials escaped the notice of the authors of the great work, (*Description de l'Egypte,*) they would have known to what Gods these Temples were dedicated; and would have found some dates more to be relied upon than the conjectures derived from doubtful astronomical data, or gratuitous suppositions, on which they dwell with so much confidence. At the north end of the Island, there are the remains of a Triumphal arch, and other works of Roman architecture; and on the south-east side, an unfinished Temple, remarkable on account of the lightness of its colour, marks many peculiarities of Egyptian masonry, and shows that the Arts were not always stationary in that country. (Lancret, *l. c.* 13.) The Nubian cabins, Arab huts, Christian chapels, Roman fortifications, and Egyptian Temples, thus crowded together within the compass of a diminutive islet, fill the mind with astonishment, and almost instantaneously produce such a sense of the lapse of ages, and the destructibility of human works, as, perhaps, the sight of no other spot upon earth can convey.

Elephantiné, Jezîret-el-zâhir.

Just below the Cataracts there is another small island in the Nile little inferior in celebrity to Philæ. It was called, by the Ancients, Elephantiné, and has been named, by the Arabs, Jezîret-el-zahir,* i. e. the Flowery Island, a name which it well deserves, from the luxuriance of its vegetation. In the time of Psammetichus, (Herod. ii. 30,) it was the last fortified place in his dominions, and, under the Romans, it was garrisoned by three cohorts, (Strabo, xvii. i. 469.) Heaps of rubbish mark the site of the town, and there are remains of two Temples, covered, like most of the public buildings in Egypt, with hieroglyphics, but approaching, in their form and plan, to the earliest Temples of Greece. (Jomard, *Ant.* i. 4—14.) In one of them, a bas-relief, on the left of the entrance, is very remarkable, on account of its size. It represents the sacred Ark, and the rites performed when it was carried in procession. (*Descrip. de l'Egypte, l. c.* pl. ii. fig. 4.) This is, doubtless, the Temple of Cnuphis, mentioned by Strabo, (*l. c.*) The quarries of Elephantiné were worked in a very early age, and furnished the materials for many celebrated buildings, among which the famous monolithe Temple at Saïs peculiarly deserves to be noticed. It was formed from a single block of granite, and its removal from Elephantiné to the Delta employed 2000 men for the space of three years. (Herod. ii. 175.) On the wall of an ancient quay, over a flight of steps down to the river, the Nilometer, mentioned by Strabo, may still be seen. (Ibid.; Marcel, *in Descrip. de l'Egypte;* Girard, Ibid. *Ant.* p. 8.) Elephantiné, physically considered, is more properly the extremity of Egypt than Philæ, (*Biléc,*) for it is the last projection of the granite rock which forms the natural division between Egypt and Nubia. (Girard, *Mém. de l'Acad. des Sciences,* 1817, ii. 185,) and beyond it the limestone tract of country begins.

Syene, Suan, Aswân. 24° 8′ 6″ N. 32° 55′ E.

On the eastern side of the Nile, nearly opposite to Elephantiné, stands the town of Aswân or Oswân, the Syene of the Greeks, and Suan of the Copts, in whose language it signifies "the Opening." Being so near the Tropic, it was chosen by Eratosthenes as the point of departure for his admeasurement of a degree, which was to form the basis of his calculations, in order to determine the circumference of the earth. "There, also," says Strabo, (xvii. 1, 465,) "is the well which marks the summer solstice; for, as those places are under the Tropic, the gnomons there, at that season, cast no shadow at noon." This is not strictly true, as the ancient Syene, though somewhat to the south-west of the modern town of Aswân, is 37′ 23″ north of the Tropic; there is, therefore, some shade at noon-day, during the summer solstice, but it is scarcely perceptible. Aswân was in a very flourishing state for some centuries after the Arabian invasion, but under the Fatimite Khalifs became a prey to intestine divisions, and has long been reduced to a state of great wretchedness. (Buckhardt, *Nubia,* 131, 516, 395.)

Ombos. Koom-Ombo.

Twenty-seven or twenty-eight miles below Aswân, on the western bank of the Nile, lies Kûm-Ombô, on the site of Ombos. All the lower part of the ancient town, except what has been washed away by the river, is covered with a mount of sand, as its modern name implies; but two Temples, surrounded by a brick wall of great thickness, still remain. The larger, formed of a greyish sandstone, differs from every other building of the same kind in Egypt, by having two entrances, and consisting of two united, though distinct, but perfectly symmetrical buildings: a circumstance which surprised and embarrassed the French Savans, notwithstanding a Greek inscription over one of the entrances, which is nothing more than a Dedication to Aroëris-Apollo, and the other Gods worshipped there together with him. This Temple was, in fact, devoted to two principal Deities; Apollo, typified by a Hawk, and Saturn, by a Crocodile. (Letronne, 80.) Hence that symbol of the latter God was supposed by the Romans to be the favourite idol of the Ombites, whose fanaticism is so strongly painted by Juvenal, (*Sat.* xv. 2, 35.) The colouring, in many parts of this temple, is still very bright; and the painting of one of the ceilings was evidently left unfinished. The smaller Temple, to the north-west of the other, is supposed, by the authors of the *Description de l'Egypte,* to have been dedicated to Isis and her son Horus.

Apollonopolis Magna Athô, Edfoo. 24° 58′ 43″ N. 33° 54′ E.

Edfû, the Apollonopolis Magna of the Greeks, is 32 or 33 miles lower down the Nile, on its western side, about two miles from the water's edge. The ancient quay, with a flight of steps down to the river, and two Temples at right angles to each other, are still remaining; the latter, though half buried in sand, are among the finest and most perfect remains in Egypt. The roof of the largest, as at Philæ, Denderah, and other places, is covered by peasants' huts, and the openings intended to give light to the Temple serve as sinks for the reception of filth. The Temple is twice as long as it is broad, and measures about 440 feet by 220; its largest columns are six feet four inches in diameter, 21 feet in girth, and 42 in height. The two lofty Pylons, which are very conspicuous from the river, as may be seen in Norden, (pl. cxviii.) and the thirty-two columns of the peristyle to which they lead, form a magnificent perspective. The sculptures are executed in the most perfect style of Egyptian art; and none of the remains in Egypt give a juster notion of the distribu-

* Written by Norden, Ell Sag, (for Ell Sagr, according to the Danish orthography, the *hr* having sounded to his ear like *gh*. Had M. Champollion (*Egypte,* i. 159) looked into Norden's *Map,* he would have found that the word is not Sâgh, as, from his mode of spelling it, he seems to have supposed.

tion of their Temples than this, where the Sanctuary, Temple and Ante-Temple, Pylons and Propylons,* are all remaining, and the wall of the sacred Enclosure can be traced. (Jomard, *Descript. de l'Egypte Antiq.* i. v. 1—30.)

The endless variety of sculptures and hieroglyphical inscriptions on this Temple, render it an object of the highest interest, and it is to be hoped, that before many years have elapsed they will be examined and delineated by some traveller whose patience and accuracy will secure to the world a knowledge of these venerable monuments of Egyptian history and mythology. The small Temple, placed at right angles to the former, is supposed by M. Jomard to be a *Typhonium* dedicated to Typhon, the Genius of Evil.

Elethyia, El-kâb.

Six miles lower down the river, and nearly opposite to Edfû, is El-kâb, the ancient *Elethyia*. Its Temples and other ruins are now buried in sand; but two sepulchral caverns near it rival those of Thebes, in the variety and richness of their decorations; with this difference, that the former relate to the military and religious usages of the ancient Egyptians, but the latter represent familiar and domestic objects, (Saint Genis, *Descript.* p. 7; Costaz, ibid.) Belzoni has observed, (ii. 99,) that the great commercial road to Berenice, on the Red Sea, commenced from this town, and though abandoned for so many ages, the traces of it may still be seen.

Letopolis, or Latopolis, Sna, Esnè, or Eanch, 24° 58½′ S. 32° 35′ E.

Esnè, Snà, or *Letopolis*, the present Capital of Lower Egypt, about 13 miles below El-kâb, is placed in a large plain where the valley is nearly four miles and a half wide. Neglect of the canals requisite for the irrigation of the soil, which is now too high to be reached by the inundation, has reduced the surrounding country almost to a desert, and the town itself would be abandoned, but for its port and the trade carried on by means of the Nile. The Great Okâl (*Wakkâleh*) or Bezestein, is the site of a Temple of vast dimensions, much of which is now concealed by huts, booths, and rubbish. (*Descript. de l'Egypte Antiq.* i. 6.) About two miles and a half further to the North, there are the remains of a smaller Temple, remarkable for the singularity of its hieroglyphics; and both contain some of the symbolical Zodiacs which have proved such a stumbling-block to Egyptian antiquaries. Esnè is also remarkable on account of a very large Coptic Convent, probably founded by the scholars of St. Pachomius, and supposed to possess the bones of the martyrs who were victims of the persecution under Diocletian, A. D. 383.

Hermonthis Ermont.

In the third enlargement of the valley of the Nile, at a small distance from the river, lies Ermont or Armont, on the site of *Hermonthis*, the Capital of a Nome bearing the same name, and the See of a Coptic Bishop. A Temple of moderate dimensions, but peculiar in its plan, and distinguished by the beauty of its columns and sculptures, is still remaining. It also contains a representation of the Zodiac, the age of which, by calculations similar to those before mentioned, has been made to appear such as is almost incredible. (Jomard, *Descript. Ant.* i. c. 8, p. 9, pl. 91—96.) A Christian Church near these ruins, formed of materials collected from the spoils of Grecian as well as Egyptian Temples, like the ruins of the Great Mosque at Ephesus, strongly marks the lapse of ages, and the various revolutions, civil and religious, which, in that long period of time, have so entirely subverted the opinions and doctrines once held most sacred and inviolable.

Thebes.

In the broadest part of this section of the valley, where the Nile has a width of 1300 feet, and runs from South-West to North-East, between Cúrnah or Gúrnah on the North, and El Nahariyyah on the South, the splendid remains of Thebes are spread over a large area occupied by nine distinct Townships. (*Plan des Ruines de Thèbes; Descript. de l'Egypte Ant.* ii. pl. 1.) They are El Akâliteh, Nácah Abú Hamúd, Kúm el-bâirât, Medînet Abú to the West; Cúrnah or Gúrnah to the North; El-ocsor (Luxor) close to the river's edge; and Kafr Karnák, and Medâmúd on its eastern side. The most remarkable of these places are Medînet Abú, Cúrnah, and Karnák.

Medeenet-aboo. 25° 43½′ N 32° 37′ E.

At Akâliteh, the remains of an ancient Hippodrome or race-course are visible, and at its North end is Medînet Abú, (i. e. the Town of the Father, probably the Papé of the Copts,) (Quatremère, *Mém. Géogr. sur l'Egypte*, 250,) which contains not only the remains of a castellated Palace with embattled walls, such as are not found in any other Egyptian building, but a Temple with Propylæa of gigantic dimensions, majestic Colossal figures, and Caryatides, and long rows of columns richly ornamented. The perpendicular sides of the Libyan Mountains hard by, which form a grey back-ground, frequently broken by openings to sepulchral caverns, and vast mounds of rubbish at their foot, illumined by a cloudless sun, and contrasting with the deep blue of the Egyptian sky, present an assemblage of objects as novel as they are astonishing; so that no delineation can convey to the mind any adequate notion of the effect produced on actually beholding these wonders of the ancient world. On the edge of the Desert, to the North and West of Medînet Abú, there are almost innumerable fragments of statues, pillars, &c., and a quadrangular enclosure of brick walls filled with broken remains of colossal figures and hieroglyphical tablets finely executed. A grove of mimosás, (*Mimosa Nilotica* or *Acacia vera*,) wherein similar relics of ancient sculpture occur at almost every step, occupies the site of the *Memnonium*. (Strabo, xvii. i. 462.) At the Eastern boundary of this wood stood two colossal Statues of Memnon, one of which was the object of much superstitious credulity, on account of the sound issuing from it once every day. Strabo declares, that he heard this sound, like the noise of a moderate blow; but "whether it issued from the base, or from the Colossus itself, or was made purposely by some of those who were seated in a circle round the base, he could not affirm; though any thing," he adds, "is more credible than that the sound should be emitted by stones so arranged." These Statues, called by the Arabs Támah and Shámah, might be seen 12 miles off, rising like solitary rocks in the midst of the plain. The surprising length of their shadows at sun-rise long rendered them an object of curiosity at that hour, though, like their kindred oracles, they had become mute. The hieroglyphical inscription on the throne of the vocal Colossus shows, that it represents Amenophis or Phamenoph II., who reigned nearly 1700 years before the birth of Christ. (Champollion, *Précis*, 233.). A large Temple and a great number of fine Statues have also been since discovered near the same spot, in the course of the

* The Secos or Cells, Naos, Pronaos, and Propylæa of the Greeks. (Letronne, *Recherches*, 22.)

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EGYPT.

excavations lately made by Mr. Salt and other travellers in Egypt.

Tomb of Osymandyas.

To the North of the Grove of Acacias, there is another mass of ruins, as stupendous in their dimensions as they are admirable in their execution. They are supposed to mark the site of the Tomb of Osymandyas, the mighty conqueror, whose sepulchre was to surpass in splendour every thing upon earth. (Diod. Sic. i. 47.) The Temple of Isis, and the Syrinx or Labyrinth, to the North-West, though diminutive when compared with the gigantic structures just described, are not less remarkable for ingenuity of contrivance or for rich and finished decorations; and the Porticoes, Courts, and Statues at Ghourna. Cournah, further North, as well as its Catacombs, inhabited by a modern race of Troglodytes, and half concealed by a forest of palms springing up in the midst of these wide spread ruins, form a most splendid and singular landscape, and are the last boundary of the ancient city on that side of the Nile. On the other side, Luxor and Karnák present a richer spectacle, if possible, to the artist and the antiquary; green and cultivated islands in the fore ground, with Obelisks, Propylæa, and Palaces, diversifying by their broad lights and shades the palm groves, of which the waving boughs give continual glimpses of the neighbouring mountains, bounding the scene on the East. Two Obelisks, each hewn out of one block of granite upwards of 70 feet high, two Colossal figures, measuring 44 feet from the ground, and the same number of Pylons 50 feet in height, succeeded by long Peristyles, lead to the main body of this Palace of the Pharaohs. Some of the columns of the peristyle are nearly 11 feet in diameter. The sculptures on the Pylons, like those at Medínet Abú, represent the victories of Sesostris. A second Hippodrome appears to have been formed at El-Bayádiyyet, about a mile and a half to the South-East; and to the North a broad, raised causeway, adorned with columns and sphinxes, leads to the Kafr Karnák, another splendid quarter of the ancient Diospolis. For the space of 1026 toises (nearly 6200 feet) a road bordered by more than 600 colossal Sphinxes leads from one Temple to another. Another similar road branching off from this passed between figures of rams, on lofty pedestals, to a triumphal gateway leading to a Temple apparently the most ancient in Thebes,—an inference fully justified by a hieroglyphic inscription over its entrance, ascribing it to Osymandyas. From the ruins within its area, many fine specimens of Egyptian art were recovered by the exertions of M. Belzoni, several of which are now in the British Museum, and among them, according to M. Champollion, is a statue of that conqueror, whose magnificence was almost proverbial. His reign began, according to the calculation of M. Champollion Figeac, (*Lett. 2me au Duc de Blacas*, p. 11,) 2272 B. C. nearly 4100 years ago. The great Palace, at which the right branch of the avenue of Sphinxes terminates, is the most surprising of all among these venerable monuments. From most points of view it appears a boundless, confused wreck of splendid buildings, scattered in every direction, without any order or perceptible design; but from the North-West end of the principal group the eye can survey the whole at once; and the great entrance from the West then displays all its extraordinary dimensions and magnificence. An unfinished Pylon, succeeded by an avenue of columns 23 metres (more than 75 feet) high, all of one block, but only one of them standing; a second Pylon leading to a hall 103 metres (338 feet nearly) in length, and 51 metres (167.23 feet) in breadth; a third Pylon opening into a court, in which there are two obelisks 22 metres (more than 72 feet) high; and, in the midst of another hall, to which a fourth Pylon leads, the largest obelisk probably ever formed from one stone,—are all seen following exactly in the same line, and forming a perspective, the effect of which cannot be conveyed by any draught, much less by any description; those who have seen such galleries as that of the Louvre, can alone form a faint notion of the impression made by such a never-ending line of towering and splendid edifices. The great obelisk is very nearly 100 feet high, and the walls are every where covered with hieroglyphics, or sculptures representing the battles, triumphs, sacrifices, processions, and festivals of the ancient Egyptians; and the colours with which they were decorated are still, in many places, extremely vivid. On the Northern side of these buildings, there were also Triumphal Arches, Colonnades, Sphinxes, and other monuments of architectural splendour in vast numbers; but they have all suffered, more or less, from the barbarism under which Egypt has so long groaned. The hieroglyphical inscriptions hitherto noticed at Thebes, strongly corroborate the observations of artists, as to the various ages of the buildings on which they are found, and show, in perfect consistence with ancient History, that these buildings were erected principally by Kings of the XVIIIth dynasty. (B. C. 1822—1473.)

Karnak. 25° 44′ N. 32° 40′ E.

Catacombs, Beeban-el Molook.

The Catacombs in the Western Mountains are not less abundant in treasures illustrative of the ancient history of Egypt. Not only are the walls of these subterraneous abodes of the dead covered with paintings, which the unparalleled dryness of the atmosphere in Egypt has preserved uninjured, but besides mummies, these sepulchres often contain vessels of various kinds, utensils, and other works of art; the most extraordinary articles however, and sometimes the most valuable of all, are the deeds and other documents written on papyrus in the Egyptian and Greek languages, and buried with their possessors. What these tombs of the ancient Kings still are, is known to all who have seen the model exhibited in London by the unfortunate and meritorious Belzoni. It was in the valley called Bibán-el-Mulúk, (the Gates of the Kings,) a rocky ravine to the South-West of Cúrnah, that he discovered and explored that splendid crypt. A strength and resolution as Herculean as his, were needed to overcome the difficulties occasioned by the suspicions of the neighbouring Arabs, the want of mechanical aid, and the heat and closeness of the caverns. But his perseverance was rewarded by the discovery of the burial-place of Psammis, son of Necos, the Pharaoh Necho of Scripture, who reigned more than six centuries before the beginning of our era. Triumphal processions, in which Jewish captives are distinctly recognised, have a distinguished place in the decorations of this royal Sepulchre, (*Quarterly Review*, xxiv. 161;) and thus there has been preserved, through the long interval of more than 24 centuries, a contemporary verification of some of the great events recorded in sacred and profane History. That the magnificent ruins in Karnák, El-ocsor, and Medínet Abú, are the remains of the hundred-gated Thebes, the earliest Capital of the world, cannot be doubted. According to the admeasurement made by the French, the distance of these ruins from the sea, one way, amounts to 680,000 metres, (850 miles,) and from Elephan-

tiné, the other, to 180,000 metres, (= 225 miles,) corresponding exactly with the 6800 and 1800 stadii mentioned by Herodotus, (ii. 9.) Without including the Hippodrome and Medámúd, the circumference of the ruins is from 14,000 to 15,000 metres, equally agreeing with the 140 stadii (17 miles and a half) mentioned by Diodorus Siculus, (i. 45,) as the circumference of Thebes. The origin of the name of this celebrated City, as well as the date of its foundation, are unknown. *Thebæ* is perhaps derived from the Egyptian word *Thbaki*, "the City;" and the No-Ammon* of the Hebrews, (Nahum, iii. 8,) and Diospolis of the Greeks, are mere translations of Thbaki-antepi-Amoun of the Egyptians, i. e. City of the Most High. (Champollion, *l'Egypte sous les Pharaons*, i. 218.) On the sandy bank of the river, between Thebes and its greatest bend to the West, lie Cús, Keft, and Keneh on the Eastern side, and, nearly opposite to the latter, Denderah on the West. Cús, called Kôs-birbir by the Egyptians, is the *Apollonopolis Parva* of the Greeks. Its Egyptian name signifies interment; and Abú Seláh, an Egyptian ecclesiastical writer, says that it was called so from its being the abode of those who had the care of the Royal obsequies. (Quatremère, *Mém.* i. 199.) From the XIth till the latter end of the XIVth century, it was not only the Capital of a Province, but also the principal place in the Sâíd, being the rendezvous of all the caravans from Arabia, India, and Abyssinia. (*Ib.* 194.) It was, however, ruined by the calamities which desolated Egypt in the beginning of the following century. (Macrízi, in Quatremère, i. 196.) The epithet Birbir appears to have been given to it because of its excessive heat; and that peculiarity also accounts for the abundance of scorpions and lizards by which it is infested. The gateway of an ancient Temple is the only relic of antiquity now visible. At about three quarters of a mile to the East of Cús there is a narrow pass, forming the entrance to the second valley, which traverses the mountains between the Red Sea and the Nile. This ravine soon branches out in several directions, one of which leads to Coseïr and forms the modern line of communication between India and Egypt, having superseded another chain of ravines which lead to Berenicé and Aïdhéb, the great emporium on the Red Sea under the Ptolemies and the Fatimites.

Names.

Apollonopolis Parva, Koos.

Valley of Coseïr.

Kift or Coft, (Kebto or Kepto of the Copts,) the ancient *Coptos*, near another opening into the same valley, is first mentioned in History under the Ptolemies, was in its greatest prosperity in the time of Strabo, (A. D. 15—25,) and began to decline A. H. 400, (A. D. 1010.) In the beginning of the XIVth century it was greatly reduced, (Macrízi, in Quatremère, *Mém.* i. 149,) and is now a wretched Arab village; but the ruins of three Temples, an ancient Christian Church, and a City, the brick walls of which are now filled with mounds of rubbish, give evidence of its former wealth and populousness, and show, at one glance, the four different periods in which it flourished. (Jollois and Devilliers, in *Descript. de l'Egypte*, ii. ch. x. p. 63.) "It has many lettuce and turnip (*khass* and *lift*) grounds," says Idrísí, (*Clim.* ii. part iv. *Cod. MSS. Bibl. Bodl.* Oxon,) "for they collect the seeds of those herbs, boil it, and extract from it an oil with which they make different kinds of soap, sold throughout Egypt, and exported from thence in every direction. This kind of soap is famous for its scouring qualities." He adds, "there are also in this place some Grecian remains, (bicáyá-minel Rúm.)* Kenah (perhaps the Cani of the *Mamlúk Territorial Register*, *Abd-el-latíf*, p. 704) has now superseded Kift and Cús as the entrepôt for the Arabian and Indian commerce with Egypt, and is the place where all the caravans and pilgrims travelling Eastward assemble. Opposite to it is a village surrounded by groves of date-palms and Dúms, (*Cucifera Thebaica*,) the latter of which are never seen further Northward. This village is called Denderah, and is about a mile and a half to the East of the ruins of *Tentyris*. They occupy an area of 1700 metres (more than a mile) in length, 800 metres (about half a mile) in breadth, and 4000 metres (two miles and a half nearly) in circumference. There are two Temples, a larger and a smaller one, supposed to be the *Typhonium*, both nearly buried in rubbish; and both are not only the first remains of antiquity of any magnitude occurring above Cairo, but finished in the best style, and worthy of admiration even after the finest works at Thebes have been examined. The largest of them is in plan similar to the eastern Temple at *Philæ*. Its Portico and Pronaos or Ante-Temple, are peculiarly striking. Upon the roof of the latter was the celebrated Planisphere now at Paris, and so long the subject of wild speculations. Several chambers attached to the interior of this Temple, are covered with astronomical, or rather astrological decorations; and the calculations deduced from them had occasioned so powerful a prepossession in favour of their extreme antiquity, that very obvious proofs of the contrary were entirely overlooked. The basis of the largest of these Temples, for example, is upon a terrace still 4.57 metres (nearly 15 feet) above the level of the neighbouring country, while similar terraces at Thebes are only on a level with the surface of the Nile, above which they were beyond a doubt once greatly elevated. Visconti, therefore, and after him Belzoni, justly inferred that the Temple at Denderah was not older than the time of the Ptolemies, or perhaps that of the Romans; but Jollois, on the contrary, (*Descript. de l'Egypte Ant.* iv. sec. 2, p. 62,) expresses his firm conviction, from the style and execution of the sculptures, that they cannot have been made subsequently to the invasion under Cambyses, (B. C. 529,) and were probably at least as old as the Tomb of Psammis, who lived in the time of Josiah, King of Judah. (B. C. 640.) Unluckily the hieroglyphics on the walls of the Temple completely confirm the evidence afforded by the Greek inscription over the entrance of the Pronaos; for they contain the names of Tiberius and Augustus, for the preservation of the former of whom, this latter building was erected by the inhabitants of the Nome, when Publius Avillius Flaccus was Præfect of Egypt, about A. D. 34.† (Letronne, *Rech.* 180; Champollion, *Précis*, 387.) The capitals of the pillars in the Pronaos are formed by the face of Venus, (Nephthys,) to whom the Temple was dedicated, and who was the principal object of the devotion of the Tentyrites.

Coptos, Kebto, Keft.

Ghéneh.

Tentyris, Ni-tentori, Denderah, 26° 9′ N 32° 41′ E.

* This No-Ammon, however, was *Diospolis Parva* in the Delta. (Champollion, ii. 132, 133.)

* This passage is omitted in the Epitome printed at Rome, A. D. 1592.

† Mr. Salt, whose inquiries were coeval with, but independent of those of M. Champollion, has observed the names of Trajan, Hadrian, and the Antonines on different parts of these Temples. (See Salt's *Tract on Hieroglyphics*, London, 1825.)

EGYPT. (Strabo, xvii. i. p. 461.) Behind it stood the Temple of Isis, one of the Propylons of which was erected, as appears from another Greek inscription, by the inhabitants of the Nome in the thirty-first year of the reign of Augustus. (A. D. 23.) (Letronne, *l. c.* 170.)

A little below Denderah, the Nile suddenly changes its course, and for about nine miles runs nearly due West, after which it returns to its original direction. Near to the latter elbow lay the town of Abydos, once watered by a canal from the Nile, and the second Town in the *Thebaïs*. (Strabo, xvii. i. p. 458.) It was at some small distance from the river, near the Western Mountains, and, according to Strabo, was the residence of Memnon, an ancient King, called by the Egyptians Ismandis, though reduced to a miserable village even in his time. The remains of a fine building, perhaps the *Memnonium*, are still existing; whence the place is now called El-birbà, (i. e. the Temple.) In one of its inmost chambers, Mr. W. J. Bankes discovered, in 1818, a large hieroglyphical tablet containing a long series of royal names, as is evident from the well-known ring, or border, which encloses them. On further examination, it proves to be a genealogical table of the immediate predecessors of Ramesses the Great, the Sethos or Sethosis of Manetho, Sesoosis of Diodorus, and Sesostris of Herodotus. A careful comparison of it with other documents, has enabled the Messrs. Champollions to ascertain, with a considerable degree of probability, the period in which the XVIth and following dynasties, mentioned by Manetho, reigned, (*Lettres au Duc de Blacas, &c.*,) and if their calculations are correct, Sesostris, under whom the sculptures were made, ascended the throne B. C. 1473. (Champollion, *Précis*, 244, 245.) The epochs thus determined, though still liable to some objections, are supported by so many concurrent and independent testimonies as must be allowed to give them great weight, and make it probable that they will ultimately be established beyond controversy. The ruins at El-kherbeh, a neighbouring village, are supposed by M. Jomard to be those of the *Memnonium*. (*Ant.* iv. pl. xxxv. p. 8.) The population of both *Abydos* and *Diospolis Parva* (Hô or Hú) was in part transferred to *Ptolemaïs*, Capital of the Thinite Nome, at or near Syis, (Steph. Byzant., voce Σύις,) the Psoï or Soï of the Egyptians. It is now called Monshát Ikhmím or Munshiyet-el-neïdeh, from a favourite kind of pastry (*neïdeh*) which is made there in great perfection. (De Sacy, *Abd-el-latif*, 316, 571.)

Abydos

Diospolis Parva, Ho.

Ptolemaïs, Psoï, Moonshiet Ikhmeem.

Girgé or Jeerjay

Half-way between *Abydos* and *Ptolemaïs*, and about 12 miles South of the latter lies Jírjeh, the present Capital of the Sâïd, built on the ruins of a Christian Monastery dedicated to St. George, whence it received its name.* It was begun in the middle ages, probably in the latter part of the XIVth century. On a rising ground, about a mile from the river, lies Ikhmím, the ancient *Panopolis*. It is on the Eastern side of the river, only a few miles to the North of Jírjeh, and, under the Mamlúk Sultans, was the Capital of the seventh Province of the Upper Egypt. Few towns can boast of a greater antiquity; and in none was Pan, the donor of generative, fructifying, and productive powers, (for Pan in Egypt answered to Priapus in Greece,) more ardently worshipped. The splendid Temples of Ikhmím, which in the days of Idrísí and Abú 'l-fedà excited the admiration even of Musulmans, (*Geograph. Nub.* 42; *Arab.* 48; Abulf. *Egypt*, 14,) have long since been reduced to a few fragments. Chemmo or Chemmis, whence the Khmim or Shmim of the Copts, was, as Diodorus informs us, (i. 18, p. 30,) the Egyptian name of *Panopolis*, where, according to Strabo, (xvii. i. p. 457,) the principal linen weavers and masons had their abode. It has now about 4000 inhabitants, principally engaged in the manufacture of coarse woollen cloths, many of them are Copts, and about one-half Roman Catholics. The Monastery of St. Saviour or the Martyrs, mentioned by Macrízí, (Quatremère, *Mém.* i. 449,) is still standing on the side of the ancient canal,—a more useful and a more venerable monument of antiquity, being almost coeval with the town itself. The neighbouring mountains are full of grottos, which have been, at successive periods, the abode of the living and the dead, sepulchres for Pagans, hiding-places for persecuted Christians, and retreats for secluded anchorets.

Panopolis Ekhmeem.

The Nile, like the Ganges and all overflowing streams, often changes its bed; thus it now runs nearly a mile and a half to the East of Mellâwí, (a little to the South of Ashmúneïn,) the walls of which it washed a few centuries ago. Cáú, in like manner, sometimes called Cáú-el-kebír, the Great Cáú, (Legh's *Travels*, p. 40,) which in the time of Ptolemy was at some distance from the river, is now close to it. Its Coptic name Tkôû, shows that the Arabians have preserved the old Egyptian denomination, for which the Greeks substituted *Antæopolis*, because the Egyptian Deity Antæus was peculiarly worshipped there. The Nile, in this part of its course, is constantly advancing to the Eastern side of the valley; and the Pronaos or vestibule of a fine Temple, once at some distance from the stream, is now upon an island severed by it from the Eastern shore, and in 1819 became a complete mass of ruins in consequence of a more than usually powerful inundation. (Letronne, *Rech.* 75.) At Cáú, which is now a dirty Arab village, besides these ruins, there are large quarries and numerous sepulchres. "Near this village," says Diodorus, (i. 21, p. 34,) "the battle was fought in which Typhon and his abettors were defeated." The Pronaos, as appears from an inscription skilfully restored by M. Letronne, (*Rech.* 42—51,) was dedicated to Antæus and the Gods worshipped in the same Temple, by Ptolemy Philometer and Cleopatra, his sister and Queen, about 150 B. C.; and its cornice was repaired by the Emperors Aurelius, Antoninus, and Verus, A. D. 164.

Meylaouy or Mellawe.

Antæopolis, Ikou, Kow, or Gaw-el-kibeer

Osyút, Asyút, or Suyút, which may now be considered as the Capital of Middle Egypt, is the Siout of the Copts, and the *Lyconpolis* or *Lycopolis* of the Greeks. The latter name was derived from the worship of the Jackal, to which its inhabitants were peculiarly devoted. Some mounds of rubbish outside the Town, and an abundance of Sepulchres in the neighbouring mountains, are the only monuments of antiquity that remain; but the surrounding country is rich and well watered, and the modern Town is one of the principal emporiums in Egypt, being the rendezvous of all the caravans from the South and West. At Monfalút, an ancient City not noticed by the Greek or Roman writers, and a little lower down the stream, the Catacombs are very extensive; and at Tarut-el-sherif, still further North, the large Canal called Bahr Yúsuf branches off from the Nile, and passes along the foot of

Lycopolis, Siout, or Osyoot. 27° 10′ N. 31° 13′ E.

* It is written Dijirja in the *Mamlúk Registers*, (*Abd-el.* 701,) having the Coptic article *ti* prefixed.

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the Libyan chain of hills, till it falls into the waters of Fayyúm at Iláhún.

Hermonthis Magna, Shmóun, Ashmooneyn.

The next City noticed by the Ancients is *Hermopolis Magna*, called Shmún by the Copts, and Ashmúneïn, or the Two Shmúns, by the Arabs. It is still a large and wealthy village, though the diminution of the supply of water from the Khalíj-el-Meuhí, or Bahr Yúsuf, has driven most of its inhabitants first to Melláwí, and afterwards, when that place was abandoned by the Nile, to Minyet-ibn-Khasíb, now the principal Town in the Province. The remains of Hermopolis cover an area of nearly four miles (6300 metres) in circumference; and a Portico with a double colonnade, in a massive and uncommon style of architecture, gives some idea of the former splendour of this seat of the Egyptian Muses; for as Thoth, or Hermes, was the inventor of Arts and Sciences, the Egyptian God of Wisdom, so was Isis considered as the first of the Muses, and the source of Wit and Genius, (Plutarch, *de Is. et Osirid.*,) and both were peculiarly adored by the Hermopolites. The stately Ibis (*Tantalus Ibis*) which, year after year, measured off on the fresh mud a cubit at each step, first gave the Egyptians an idea of number and mensuration, (Ælian, *Hist. Animal.*, ii. 38, p. 108,) and was, for that reason, consecrated to Thoth, the reputed inventor of both. (Clemens Alexandrin., *Stromat.*, i. 361.) The *Ibéum*, or city of the Ibis, wherein those sacred birds were generally buried, a little to the North of Minyeh and Oshmúneïn, is now called Tahà-el-âmúdeïn, (Tahà of the Two Columns.) The decline of *Hermopolis* may be dated from the building of *Antinoë*, on the opposite side of the Nile. The remains of that City, founded by Hadrian in honour of his favourite Antinöus, its Colonnades, Triumphal Arches, Baths, and Amphitheatres, form as singular a contrast to all the surrounding objects, and are as foreign to the soil on which they stand, as was the new Capitol raised by the Romans at Trèves, on the banks of the Moselle. The habits and institutions of this Grecian colony were also no less at variance with those of the country in which it was settled, for it was governed by a Senate and a Magistrate (*Prytanis*) of its own choosing, and had gymnasia, games, and all the institutions of a Greek city. (Letronne, *Rech.*, 280—296.) The village of Sheïkh Abâbdeh, near Insinà, (*Ensenè*,) is on the site of *Antinoë*. The ruins of the latter are still considerable, and are a fine object from the Nile. It became an Episcopal See under the Christian Emperors, and was the Metropolis of the *Thebaïs* till the time of the Arabian invasion. Since that period it has declined, and some of its remains were used in the embellishment of Caïro. The quarries near it are a complete labyrinth, and are full of cells and oratories belonging to the Monks and Anchorets, swarms of whom once peopled the mountains and deserts of Egypt.

Ibeum, Taha-el-amoodayn.

Antinoë, Antinou, Sheik Abadé.

Heptanomis

The Northern part of Middle Egypt, which, from its seven Nomes, was called *Heptanomis* by the Ancients, is divided by the Arabs into five Provinces; viz. Ashmúneïn, Behneseh, Fayyúm, Atfih, and Jizeh, nearly corresponding with the Nomes of *Hermopolis*, *Cynopolis*, *Oxyrynchus*, *Heracleopolis*, *Crocodilopolis*, *Aphroditopolis*, and *Memphis*, the two first of the latter being comprehended in Ashmúneïn, and the third and fourth in Behneseh. Though little of the cities which once flourished in this part of Egypt can now be traced, yet quarries and catacombs continually mark the neighbourhood of the spot whereon they stood. Of these, the most remarkable are the caverns of Beni Hasan, a deserted Arab village, on the Eastern side of the Nile, 12,800 metres (nearly eight miles) North-West of *Antinoë*. Many of these excavations are richly adorned with paintings, as fresh as when newly executed, except where they have been intentionally defaced by the Arabs. The Northernmost is the most interesting; the ceilings of its chambers are adorned with planispheres like those at Thebes and *Lycopolis*; and the clustered columns which support the roof are an imitation of the trunks of palm trees, plainly indicating the origin of those ornaments in Egyptian architecture, and thus confirming Sir James Hall's ingenious theory, which derives the arches and decorations of the Gothic from the overhanging forests and wicker edifices inhabited by our own forefathers. Most of the scenes and objects depicted in these crypts relate to domestic life, and some of the designs are quite in the Etruscan style. (Jomard, *Descript. de l'Egypte*,—*l'Heptanomis*; Hamilton's *Ægyptiaca*; Legh's *Travels*, p. 34.)

Benee Hassan

On the opposite side of the river, lower down and near the Bahr Yúsuf, is Behneseh, on the site of *Oxyrynchus*. It is now a wretched village, its arable lands having been encroached upon by the Desert, and its inhabitants plundered by the Arabs. In the Vth century it was crowded with ascetics; and 10,000 Monks with 20,000 Nuns were supported by the alms of its Bishop. Their miracles were not disproportionate to their numbers, and such was their reputation, that in the middle of the VIIth century, on the first invasion of their country by the Arabs, they were succoured, according to the Arabian Historians, by the Núbahs and Bejahs, with an army of 50,000 men. (Burckhardt's *Nubia*, p. 540.)

Oxyrynchus, Pemjé, Behneseh.

Heracleopolis Magna lay further North, at the entrance of Fayyúm; but no traces of it can now be found. The diminution of its waters by the obstruction of the smaller canals, while most of those from the Nile are carried by branches of the Bahr Yúsuf into the Lake *Mœris*, doubtless contributed largely to its ruin. The hatred of the Crocodile, for which its inhabitants were noted, and their feuds with their neighbours, the Arsinoites, are recorded by the ancient Poets and Historians. It is the Hnes of the Copts, and Ahnàs of the Arabs, and was placed near the great Canal at the entrance of the vale of Fayyúm. It was sacred to the Egyptian Hercules, the founder and patron of irrigation by canals. On the bank of the Nile, under the same parallel as Ahnàs, is Beni Suweïf, Capital of the Province which bears the same name. The Nile here passes close under the foot of the Arabian hills, and leaves the most extensive and richest corn lands in the whole of Middle Egypt. (Belzoni, ii. 242.) In these plains the excellence of the mode of irrigation followed by the ancient Egyptians is first perceived. The soil deposited during the inundation accumulates fastest near the river, and leaves a ridge two kilomètres (a mile and a half) broad, which is always above the level of the water. There is also another rising between this ridge and the hills, so that there are two depressions of the soil between the mountains and the river; the one parallel with the hills, the other following the course of the Nile. Hence two kinds of canals are requisite, *large* ones in the bosom of these depressions, and *small* ones, which are branches of the others. Large dikes, or mounds, cross the line of the canal at certain intervals, and serve both as dams to retain the water for a sufficient time, and as roads from village to village; so that at the height of the inundation, the whole of the

Heracleopolis Magna, Hnes, Ahnás.

Beni Suef

System of irrigation.

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Crocodilopolis, Arsinoë, Phiom, Fayyoom.

The Nome of *Arsinoë*, one of the most celebrated in Egypt, is now called Fayyúm; the Arabs having in this, as in other instances, preserved the Egyptian name, (*Phîom* or *Pîom*, the Sea,) for which the Greeks substituted one derived from their own language. Before the age of the Ptolemies, its principal City was called *Crocodilopolis;* but that name was exchanged for *Arsinoë*, in honour of one of their Queens. Fifteen miles West South-West of Benî Suweïf, and just opposite to an island formed by the Nile, the Bahr Yúsuf, and two of its branches, near the site of Ahnàs, there is a break in the Libyan Mountains opening into a considerable valley, or Oasis, enclosed on all sides but one, by the chain of hills which separates Egypt from the Desert. Through this narrow pass a branch of the Kalîj-el-menhî (or Bahr Yúsuf) enters, having Iláhún on its North-Eastern, and the large village of Hawárah-el-kebîr on its South-Western side, connected by a stone bridge of three arches. The valley which opens just beyond it is of an oval figure, and forms a low table-land, sloping very gradually on each side to the North and South. Along the highest part of the ridge runs the Bahr Yúsuf, as far as the Capital of the Province, (Medînet-el-fayyúm,) where it branches off into a great number of smaller streams. Its bed is here cut through the rock, and shows that the ancient Egyptians were well acquainted with the art of levelling. Near Iláhún there is the remnant of a free-stone Pyramid, once faced with bricks, but now much decayed. Its basis is 60 mètres (197 feet) square, and its height 60 feet. (Belzoni, ii. 143.) About five miles within the valley, near to the village of Hawárah-el-Sogheïr, there is a bridge of ten arches, running parallel with Bahr Yúsuf, which serves as a dam when the inundation is low, but lets the waters pass when it is high, and is perhaps the sluice mentioned by the ancient writers. (Strabo, xvii. 1, p. 457.) To the North of this village, a second Pyramid, near extensive ruins, probably marks the Labyrinth, 8116 mètres (5 miles) distant from the first Pyramid, and on nearly the highest ground in the valley. This second Pyramid, built of sun-burnt bricks made of clay and chopt straw, measures 1100 mètres (122 yards) square at its basis, and is 60 mètres (197 feet) in height. In the interior of the Pyramid, to which a subterraneous passage was discovered by the French, there is a salt spring and a sarcophagus. To the North-West of this Pyramid there is a large mass of ruins buried in earth and rubbish, and forming an oblong parallelogram of about 300 mètres (984 feet) in length, and half as much in breadth. This is, almost beyond a doubt, the site of the Labyrinth so much celebrated by the Ancients; but as the French had not leisure to make such excavations as would have enabled them to form a plan of these buildings, that point could not positively be determined; the distance, therefore, of these ruins from *Arsinoë* (100 stadii, according to Strabo, = 8½ miles Egyptian measure) is perhaps the strongest evidence of their identity with the Labyrinth. (Letronne, in *Nouv. Annales des Voyages*, vi. 133—154.) In a direction nearly due North from the bridge mentioned above, there is a canal now usually dry, and therefore called Bahr-bilá mà, (Waterless River;) in the time of the inundation it carries the water as far as the village of Tamiyyeh on the East side of the Lake of Fayyúm, a distance of 35,000 mètres, (about 22 miles,) and it was cut out of the solid rock, as appears on sinking a shaft through the mud, which is in many places seven mètres (23 feet) deep. Tamiyyeh, the most northern place in Fayyúm, and about 50 miles from Caïro in a straight line across the Desert, is now six miles to the East of the Lake, on the edge of which it anciently stood, as is shown by the water-marks on the intervening ground. (Jomard, *Descr.* 10; Martin, *Ibid.* 205.) The Bahr-bilá mà was therefore the artificial outlet, by which the superabundant waters were conveyed into the Lake *Mœris*, called by the Arabs Birket-el-kerun, or Kern, (Horn, or Bow Lake.) It forms the North-Western boundary of the valley, extending West South-West for about 33 miles. Near its South-Western extremity is the celebrated ruin called by the Arabs Casr Kerun, supposed, till lately, to be a part of the Labyrinth. Since the canals have been neglected, and the supply of water has in consequence decreased, the extent of this lake has been much reduced. When Wansleben saw it, 150 years ago, it was navigable as far as Sennúres, now six miles from its southern shore. That a similar diminution has taken place on its eastern side, has been already noticed; but on the North and West it is bounded by cliffs, or steep, rocky banks, where there is no slope to be left uncovered by the retiring waters. Judging from the appearance and nature of the soil, the French engineers inferred that it was anciently 12 miles broad, 60 miles long, and 120 in circumference, approaching very nearly in shape and size to the Lake of Geneva, and therefore justifying Strabo's account of its magnitude,* (xvii. 1, 1165.) It could never have had any outlet towards the Mediterranean, for there is no opening in the hills in that direction; and, in fact, the opinion prevalent among the Ancients, that it had a subterraneous communication with the *Syrtes*, shows that there was none visible. At its Eastern extremity, on the contrary, there is a deep but narrow passage between the mountains, communicating with the plain of Jîzeh, and the Valley of Natron, or Bahr-bilá mà. This must, therefore, have been the ancient outlet of the superfluous waters of Egypt; and Fayyúm served as a reservoir to keep them back, till the diminution of water in the Delta made a fresh supply desirable. Except near Sennúres, the shores of the Lake are now

Mœris, Birket-el keroon.

Kasr Keroon.

* In the time of Herodotus it was still larger, for he (ii. 149) gives 3600 stadii (about 277 miles) as the measure of its circumference.

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nearly reduced to an absolute waste; but there are signs of former cultivation, and the sands, like the Arabs of the Deserts, have encroached more through the negligence of the Government, which ought to have taken measures to check them, than from any real difficulty in arresting their progress. The water of the Lake is clear, but slightly brackish; and its bed is deeply covered with mud brought down by the canal. There are one or two small islands, and on the North side, where the compact lime-stone rock sinks abruptly into the water, there is a large area covered with rubbish, which is called by the Arabs El-hamám, and is therefore most probably the site of some ancient Baths. Further West, on the table-land above the cliffs which there bound the Lake, there are some remains of a City, called by the Arabs Casr Tafshárah, or Medínet Nimrúd, (the City of Nimrod.) Fragments of brick walls, and urns containing mummies, show that this place was inhabited by Egyptians; it is therefore, perhaps, the *Bacchis* of Ptolemy, (iv. 5, tab. iii.) Still more to the West, but also on the North-Eastern side of the Lake, Belzoni (ii. 154) discovered the site of another ancient Town, called Denay by the Arabs, possibly the *Dionysius* of Ptolemy. It contains a ruined Temple in the Grecian style, dedicated, it may be conjectured, to Apollo, of whom a mutilated statue was found on the spot. To the North of this place there is a valley, now desert, but retaining the vestiges of former cultivation.

Casr Kerون. On the Southern shore, about three miles to the East of the Western end of the Lake, stands the Casr Kerun, 18 miles West North-West of the village of Nazleh, in the midst of a ruined Town buried in sand. To the East of it there is a small Temple, supposed by Belzoni (ii. 149) to be a Grecian structure. The Casr itself is placed on a small eminence bearing marks of having been once washed by the Lake. At its entrance, which faces the South-East, there is a Portico, unlike any elsewhere in Egypt, and bearing a Greek inscription, in which the name of Thermuthis occurs. This Temple, for such the Casr Kerun manifestly was, is 88 feet long, 58 feet wide, and 29 feet high, its dimensions therefore are to each other as 1, 2, and 3. All its walls have the inclination observable in genuine Egyptian buildings; every part is symmetrical, and the winged globe over the entrance, the only external ornament, is alone sufficient to show by what people it was built. Five halls may be traced, though filled with rubbish, and the walls of the inmost, which is the sanctuary, are adorned with sculptures, among which Apis is easily recognised. Behind it there is a very lofty and strongly re-echoing chamber, quite dark, and only accessible by a small aperture very easily concealed. This place, M. Jomard (*Descript.* p. 20) thinks was designed to hide the person who secretly delivered the oracles which the God was supposed to communicate. On the side of the large chambers there are five small ones, quite unornamented, and now choked up with rubbish. In the interior of the building there is a flight of steps leading to an upper story, on the walls of which human figures appear among the sculptures, and among them Cneph or Cnuphis, the Jupiter Ammon of the Greeks, (Champollion, *Précis*, 88—95,) to whom this Temple was dedicated. It was long taken, as before observed, for a part of the Labyrinth; and from its Arab name, Casr Kerun, or Kern, whence the adjoining Lake is called Birket-el-kerun, some writers have conjectured that this was considered, by the ancient Egyptians, as the Stygian Lake, over which Charon ferried the departed souls to the realms below. But the name, upon which these speculations are built, was the invention of the wild Arabs, who call the four spouts or gutters projecting from the cornice, Horns, and the building itself the Horned Castle; the Lake *Mœris*, therefore, is naturally called by them the Lake of the Horned Castle, (*Birket Casr-el-kerun.*) The whole of Fayyúm was, till lately, continually infested by parties of these marauders, particularly by three Tribes: 1. The Sammálús, who are encamped within the valley; 2. the Fergháns, between Alexandria and Cairo; and 3. the Dâfehs, from the neighbourhood of Beni Suweff. When the French were in possession of Egypt, there were in Fayyúm eight tribes of stationary Arabs, occupying 17 villages, and forming a population of about 3000 persons, besides five wandering tribes, whose numbers were estimated at more than 5000 persons. This estimate is no doubt conjectural, and probably much beyond the truth.

Labyrinth. The Labyrinth, according to Strabo, (xvii. 1, p. 1165,) was a structure equal to the Pyramids. Adjoining to it was the tomb of the kings by whom it was erected. They were near a village on a level table-land, through which the canal passed at the distance of 30 or 40 stadii (two and a half or three miles) from its entrance into the valley. This Palace was the work of several Kings, at that early period when there were as many as there were Nomes. That is, as we learn from Herodotus, (ii. 147,) when the Egyptians having regained their liberty, after the death of Sethos, King, and also Priest of Vulcan, chose twelve Kings to whom they delivered up the twelve portions into which the whole country was then divided. These Princes, resolving to leave behind them a common monument, erected the Labyrinth. "I have seen that building," says the Historian, "and it exceeds all description. The same, indeed, may be said of the Pyramids, and each of them, taken separately, is equal in value to many of the greatest works of the Greeks taken together; but the Labyrinth, in truth, excels even the Pyramids. It consists of twelve courts surrounded by covered Porticoes, and having their gates opposite to each other. These courts are all contiguous, and six of them are turned to the North, and six to the South; they are all likewise enclosed by the same outer wall. There are two suites of chambers, one under, and the other above ground, over the former; they are three thousand in number, fifteen hundred above, and as many below." The upper chambers he went through and examined, but the lower ones he knew only by description; for the Egyptians who had the care of them refused to show them, alleging that they were used as sepulchres for the sacred Crocodiles, and the Kings who erected the whole of the Labyrinth. The chambers above ground, which he himself had seen, "are," he adds, "greater than any other human works. For the communication between the chambers, and the winding passages from one court into another, are so varied, as to occasion infinite surprise. These passages lead from the chambers into porches, from the porches into other apartments, and from them into other courts. The roof of all of them is made of stone, as are the walls, which are full of sculptures. Each court is surrounded by a colonnade of white stone, the blocks of which are as closely joined as possible. At the angle which terminates the Labyrinth, there is a Pyramid of 40 orgyias or paces (261 feet)* on which

* This is the measure of each side of the Pyramid for 40 orgyias

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large figures of beasts are sculptured. The way to it is under ground." Such is the account of this extraordinary building given by Herodotus, from whom Strabo does not materially differ: but other ancient writers seem to be at variance with them on this subject. They may, however, be reconciled by supposing that the work was executed at intervals by different Princes; having been commenced by Mendes, continued by Tithoës or Petesuccus, and finished by the twelve Kings and Lacharis, son of Sesostris. (Herodotus, *Trad. de* Larcher, ii. 496—505.)

Lake Mœris.

The Lake *Mœris* is described by the same historian as not less wonderful than the Labyrinth. "Its circumference, he says, "measures 3600 stadii, which make 60 schœni or cords, (=450 miles,) and are equal to the sea-coast of Egypt. Its greatest length is from North to South, and its greatest depth 50 orgyias, (36 fathoms.) What shows that it was excavated by the hand of man is, that about the middle of the Lake there are two Pyramids, each 50 orgyias (216 feet) above, and as much below the surface of the water; and upon each of them there is placed a Colossus of stone seated on a throne." Its waters, he adds, were entirely derived from the Nile, and its fisheries paid one talent of silver (£225.) to the Crown, every day for six months during the decrease of the waters, and 20 minas (£75.) for the remaining six months during their increase, yielding an annual revenue of £54,000. Herodotus was also told by the inhabitants, that the Lake, after it has turned westward towards the interior of the country, discharges itself into the *Syrtis*, in Libya, by a subterraneous channel. The earth removed, in consequence of the excavation by which the Lake was formed, was thrown, they said, into the Nile. (ii. 149, 150.)

Crocodilopolis, Arsinoë, Medeenat-el-Fayyoom. 29° 29′ N. 31° 1½′ E.

Medînet-el-Fayyûm (the City of Fayyûm) is built from the materials, and is partly on the site of the ancient Capital, *Crocodilopolis*, which Ptolemy Philadelphus named *Arsinoë*, in honour of his sister. The principal remains of the ancient City lie to the North of the present Town, and occupy a space extending 3000 or 4000 mètres (two miles and a half) from North to South, and 3000 mètres (nearly two miles) from East to West. These ruins reach as far as Beyahmû, where there are two ancient Pedestals, eight mètres (33 feet 3 inches) long and 10 mètres (33 feet) high, formed of large blocks of lime-stone, and standing 320 feet asunder. They are called by the natives Rijl-Farûûn, Pharaoh's Feet. At El Bejlj, about a mile to the South of Medinah, there is an Obelisk of red granite, lying on the ground, which is doubtless another monument of the ancient *Arsinoë*. It is broken in two pieces, and two of its sides only, which are double of the breadth of the others, have hieroglyphical inscriptions; it is also terminated by a Cylinder. (Jomard, *Descr.* p. 8, 43; Pococke's *Descr. of the East*, pl. xxii.) Medînet-el-Fayyûm has now about 5000 inhabitants, principally Musulmans, and possesses many Schools, Mosques, and Baths. It is divided by a canal from the Bahr Yûsuf into two parts, and has five bridges. Most of the Christians live in the neighbourhood of Fedmeïn-el-kunâïseh, (Belzoni, ii. 115,) where they cultivate the vine, and make a very indifferent wine. On the West side of Medînah, the Bahr Yûsuf communicates with the lake by nine principal canals, diverging like radii from a common centre, and each provided with its gate and sluice. The water is thus distributed over the whole Province. Fayyûm is the most productive part of Egypt, and the distillery of its rose-water (âtr of roses) is alone sufficient to enrich it; and if it was in a comparatively flourishing state, when surveyed by the French, much more must it be so under the more stable and regular government of Mohammed Alî.

Aphroditopolis, Tpih, Atfeeh.

To the North of *Heracleopolis* (Ahnâs) was *Aphroditopolis* on the Eastern side of the Nile, the Capital of a Nome bearing the same name, and lying between those of *Heracleopolis* and *Memphis*. (Strabo, xvii. 1, p. 809.) A white cow kept there, as the living symbol of Hathor or Athyr, the Egyptian Venus, was an object of fervent devotion. Tpêh, or Petpîehh, is the Coptic name of *Aphroditopolis*, whence the Arabs have formed Atfîhh. Opposite to it there is an island, called Eutfeeg (*i. e.* Utfîhh) by Norden, which has a village and a mosque surrounded by palms, (Norden, ii. 22;) but as the channel between this island and the shore of the river is little frequented, (Sonnini, 508,) few travellers have visited the Town near it, which, as a Capital of a Province, is still a place of some consideration. Between *Aphroditopolis* and *Memphis*, but nearer to the latter, and at some distance from the western shore of the river, was the town of *Acanthus*, and a celebrated Temple of Osiris in a grove "of the Thebaïc thorn," (*Acacia vera* or *Nilotica*,) "by which the gum (Arabic) is produced." (Strabo, xvii. 1, p. 451.) To the North-West of *Acanthus*, near the edge of the flat summit of the Libyan hills, stand the Pyramids so justly numbered among the wonders of human art. Several others are still extant higher up the Nile; and there are some, as has lately been discovered, as far South as the ancient Meroë; but as those monuments have a claim to a larger space than can be allotted to them here, nothing more than their position will now be mentioned. On the Western bank of the Nile, at the distance of one schœnus or cord, = 5 Roman miles from the Pyramids, and 15 Roman miles from the Fork of the Nile, stood *Memphis*, the second Capital of Egypt. Its foundation was ascribed to Menes, their first King, (Herod. ii. 99;) who succeeded in diverting the course of the river from the Libyan Mountains, at the foot of which it ran, by an embankment, and thus gained the soil on which his city was built. To the same Prince also, the formation of the Lake *Mœris* was ascribed, and the erection of a magnificent Temple of Vulcan (Phtha) in his new Capital. As 331 of his successors were recorded in the Egyptian annals, if those documents could be trusted, the period elapsed between the beginning of his reign and the time of Herodotus would amount to 3320 years, allowing only ten years as the average of each reign; and the foundation of *Memphis* must be carried back to the XXXVIIIth century before the beginning of our era, and the Vth before the Deluge. Synesius also (*Epist.* p. 198, 258, &c.) ascribes the foundation of *Memphis* to Menes. His successor, Athotis I., made it the royal residence, according to Manetho, (in Georg. Syncell. *Chronograph.*) and its principal decorations are ascribed by the same writer to the third, fourth, sixth, seventh, and eighth Dynasties; especially the two Suphises, and Mancheres, who caused the Pyramids to be built. Diodorus, however, (i. 50, p. 60,) ascribes the founda-

Pyramids.

Memphis, Meß, Memfi, Menf.

=2.4 plethra, (Herod. ii. 149,) and Strabo, (xvii. 1, 1165,) speaking of the same building, says, πυραμὶς τετράγωνος ἑκάστη τετρακόσιοι ἔχουσα τὸν πλευρὰν, καὶ τὸ ὕψος ἴσον: "a quadrangular Pyramid, each side and the perpendicular height of which measures about four plethra," (i. e. 289 feet Egyptian measure.)

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tion of Memphis to Uchoreus, eighth successor to Busiris II. Adjoining to the Temple of Vulcan, was a splendid one in honour of Osiris, in which the sacred bull Apis was kept. He was entirely black, with the exception of one white spot on his forehead, and a few smaller ones on his body; and by those signs, says Strabo, (xvii. 1, p. 1160,) they are always guided in the choice of a successor to his honours, after his demise. "He was kept in a separate chapel, and his parent cow in another, both opening into the same court, into which they turned him out at a certain hour, principally for the purpose of showing him to strangers, who were not contented with looking at him in his chapel (*secos*) through a window, but wished to see him also out of it. When he had gambolled and frisked about in the court for a short time, he was taken back again into his own stall." The Temple of Apis was adjoining to the spacious and magnificent *Hephæstéum*, or Temple of Vulcan, (*Phtha*.) In the course, or area, before which there was a Colossus made of one block, bull-fights were exhibited, in which bulls, kept for that purpose, were the only combatants, and a prize was given to the victor. Venus, who was considered as a Grecian Deity,* had a Temple in Memphis, and, according to some, the Moon also. The *Serapéum*, or Temple of Serapis, stood in a place wherein the sand was so loose and deep, that the Sphinxes forming an avenue in front of it were buried, some of them one-half, and others up to the neck, and a person going to the Temple ran a great risk, if overtaken by a tempest. In the time of Strabo, (about A. D. 20,) this City was in size and populousness next to Alexandria, having like it a population drawn from various nations. There were ports for shipping before both the City and the Palace, the latter being then unoccupied, and in ruins. It was built on a rising ground, near the lower part of the City, and had its own grove and port adjoining. The site and name of this ancient City were well known in the XIIth and XIIIth centuries. "A little to the South of Fostát," says Idrísí, (Arab. text, 113; *Geograph. Nubiens.* 98,) "is the village of Menf," (i. e. Memph, for the Arabs always substitute *n* for *m* before a labial, and usually drop the final vowel; so that the Egyptian word Memfi was written Menf by the Arabs, and *Memphis* by the Greeks,) "and in the country to the North of it, is the city called Aín-shems," (i. e. the Fountain of the Sun, *Heliopolis*.) "They are (now) little more than two villages, in the neighbourhood of Mount Mocattam; but it is said that they were both the favourite abodes (*manzaheïn*) of Firûún, (Pharaoh;) May the curse of God rest upon him! [with respect to Menf, the greater part of it is now in ruins, but with respect to Aín Shems, it is still inhabited, and is at the foot of Mount Mocattam."]† How splendid some of those ruins still were in the next century after El-Idrísí wrote, may be collected from the following remarkable passages in Abdu'l-latíf's abridgement of his great work on Egypt, (p. 114; De Sacy's vers. 184.) "Among the monuments of the power and genius of the Ancients, are the remains still extant in old Misr, (still called Misr-el-âtic.) That City, a little above Fostát, in the Province of Jízeh, is the Menf (*Memphis*) which was inhabited by the Pharaoh's, and is the ancient Capital of the Kingdom of Egypt." "Such it continued to be," he adds, "till ruined by Bokht-nasr, (Nebuchadnezzar;) but many years afterwards, when Alexander had built El Iskanderiyyeh, (Alexandria,) this latter place was made the metropolis of Egypt, and retained that preeminence till the Moslims conquered that country under Amrú ibn el Aási, who transferred the seat of Government to Fostát. At last, El Moêzz came from the west (Mauritania) and built El Cáhirah, which has ever since been the Royal place of residence." "But let us return," he says after a digression, "to the description of Menf, also called old Misr. Notwithstanding the vast extent of this City, the remote period at which it was built, the change of the dynasties to which it was subjected, the attempts made by various nations to destroy even the vestiges, and obliterate every trace of it, by removing the stones and materials of which it was formed, ruining its houses, and defacing its sculptures; notwithstanding all this, combined with what more than four thousand years must have done towards its destruction, there are yet found in it, works so wonderful, that they confound even a reflecting mind, and are such as the most eloquent would be unable to describe. The more you consider them, the more does your astonishment increase; and the more you look at them, the more pleasure do you experience. Every idea which they suggest, immediately gives birth to some other still more novel and unexpected; and as soon as you imagine you have traced out their full scope, you discover that there is something still greater behind." The antiquities which he specifies,—for however deserving of being read, a complete transcription of the whole passage would occupy more room than can be spared here,—are as follows: "1. the Beït-al-akhdar, or Green Tabernacle; a Monolithe Temple, 9 cubits (13½ feet) high, 8 cubits (12 feet) long, and 7 cubits (10½ feet) broad; the chamber formed within it was 10½ feet high, 9 long, and 7½ broad, two cubits having been left for the thickness of the walls, roof, and floor. It was entirely covered both within and without with sculptures,* both sunken and in relief, and with inscriptions in ancient characters. On the outside, there was a representation of the Sun in the eastern quarter of the heavens, with many figures of stars and spheres, and of men and beasts in different postures and occupations." "It is evident, that the object of these sculptures was to record glorious events, illustrious deeds and extraordinary occurrences, as well as to express, by symbols, very abstruse secrets; for these works were not made without some distinct object, nor was the labour bestowed upon them, sustained merely for the purposes of ornament and decoration. This Tabernacle was fixed upon a basis of large massive blocks of granite." "In front of it," as Macrízí informs us, (*Abdu'l-latíf par* De Sacy, 248.) "there were two large statues, and within it a golden one of Azíz, the eyes of which were two very valuable jewels; the shrine and the two statues near it were all broken up subsequently to A. H. 600, (A. D. 1204)." It may be here observed, that Macrízí does

* She is called THC NEΘΥΦΙΡΑC ΘΕΑC in a bilingual inscription brought from Tentyris, and now in the Royal Egyptian Museum at Paris. *Bulletin des Sciences Historiques*, V. 389.

† The clause included in hooks is omitted in the Epitome printed at Rome in 1592.

* Professor White renders the words of the original, "*picturis et figuris*;" and as the ancient Egyptians used painting as well as sculpture in their public buildings, it is possible that nothing more may be meant: however, as Baron de Sacy had certainly strong grounds for his version, and it applies to hieroglyphical inscriptions as well as to sculptures, it has been followed here.

not say any thing of the destruction of the Golden Image,—we may therefore conclude that part of his account to be a Mohammedan tale which was commonly received, for no such idol, had it ever existed, would have survived the downfal of Paganism. But to return to the Monolithe Temple at *Memphis*, "it was made," he adds, "of granite, that very hard stone which iron cannot touch. On the front of the door were figures of serpents bending their bosoms forwards, (the *Uræus* no doubt;) the combined strength of thousands of men could not have moved this Temple, which the Sabæans said was dedicated to the Moon, being one of the seven similar chapels dedicated to the seven Planets. The Emir Seïfu'd-din Sheïkhú Omarí broke this Green Tabernacle in pieces, after the year 750, (A. D. 1350;) and fragments of it may be seen in the convent and mosque founded by him in the Sabæan's Ward, outside of Caïro." "Stupid and senseless men," exclaims Abdu'l-latif, whose work was written in or before A. D. 1200, "through avarice and a vain hope of finding treasures, have, by undermining it, changed its position, destroyed its equilibrium, and displaced its centre of gravity; so that one part has thrown too great a pressure upon another, and several very small and minute fissures have thus been made in it. This Tabernacle was placed in a splendid Temple built of vast and enormous stones, put together in the most perfect equipoise, and with consummate skill." He then mentions pedestals on bases of vast magnitude, fragments of walls, and a very lofty doorway; he extols the excellence of the masonry, and the care with which these well-shaped blocks were rivetted together by brass or iron cramps, and inveighs in terms of just indignation and contempt against the folly and baseness of those whose cupidity led them to destroy these magnificent works, for the sordid purpose of extracting these insignificant pieces of metal. He next expatiates upon the "idols found among these ruins;" not less admirable for the beauty of their forms, exactness of their proportions, and perfect resemblance to nature, than for their truly astonishing dimensions. "We measured one of them," he says, "which, without including its pedestal, was 30½ cubits (45¾ feet) in height, 10 cubits (15 feet) from side to side, and from back to front in the same proportion. It was of one block of red granite, covered with a coating of red varnish, the antiquity of which seemed only to increase its lustre." He continues, with all the feeling of a Physician and a Naturalist, to particularize the excellence of these colossal statues in the conformation, symmetry, and harmony of all their different limbs. The beauty of their features and just proportions of their faces, is such, he thinks, as human art employed on so hard a material as stone could not excel. Two lions (sphinxes, no doubt) placed opposite to each other, particularly attracted his notice, on account of the truth of form and correctness of proportion preserved throughout, notwithstanding they so far exceeded the natural size, (Arab. text, 128; De Sacy's vers. 100.) "What talent, resolution, and patience," he exclaims, "must have been combined to produce such works as these; what various instruments and unremitting labour; and to what an extent must not the forms and proportions of bodies, especially those of the human body, have been studied, to enable the artist to determine so exactly the mutual relations, distance, and proximity, as well as the corresponding articulations of every limb!" From the imitative art he makes an easy transition to the things imitated,—the works of nature; and, looking "through Nature, up to Nature's God," exclaims, "if such be the faculties of the Creature, what must be the boundless power of the Creator?" adding in a strain of sublime eloquence, happily rendered in the chaste and faithful version of the Baron de Sacy, *C'est Dieu qui vous a créés, vous et ce que vous faites. Béni soit celui dont l'empire embrasse toutes les choses visibles et invisibles, et qui domine sur vos ames! Ne comprenez-vous donc pas (toute sa grandeur?) La lumière de sa gloire est répandue partout, et aucun voile ne peut l'obscurcir. Il connoît ce qui échappe aux yeux, et tout ce qui est caché dans le secret des cœurs; car tout ce qui existe n'existe que par lui, se meut, ou se tient en repos, en exécution de ses volontés; toutes choses se réjouissent de voir ses ordres s'accomplir par rapport à elles, et tressaillent d'allégresse en approchant de sa sainte majesté. Par leur multiplicité même elles attestent son unité; par les changemens qu'elles éprouvent, elles rendent témoignage de son éternité. Il n'y a aucune chose qui ne chante ses louanges.* "But, to return to our former subject," says Abdu'l-latif, "notwithstanding the vast numbers and dimensions of these statues, they have all, with very few exceptions, been reduced by the ravages of time to fragments and heaps of dust." He then enables his readers to judge of their enormous size by observing, that "one, from the side of which a mill-stone, two cubits in diameter, had been cut out, was not sensibly disfigured by it; and that another had a smaller statue between its legs, which, to judge from their relative magnitudes, must have represented its child; but it was, notwithstanding this, of the height of a very tall man; yet such was the grace and beauty of each, that they filled the beholder with delight, and it was impossible to be weary of looking at them." Abdu'l-latif then seizes the opportunity of pointing out the object and utility of such public monuments, and the wisdom of preserving them uninjured; and manifests, in his concluding observations, an elevation of sentiment and an enlargement of views not unworthy of the most enlightened age or nation.

"The ruins of *Memphis*," he remarks, (Arab. text, 116; De Sacy, 184,) "at present extend the distance of half a day's journey (about nine miles) in every direction." Yet in the time of Strabo (xvii. 1, p. 807) its population was not equal to that of Alexandria; it had then, however, been already more than half ruined. The work of destruction has proceeded so rapidly since the XIVth century, in which Macrízí, the latest of these Arabian writers, flourished, that few points have been more debated in modern times, than the site of this celebrated City. Its distance from the Pyramids and the fork of the Delta, clearly pointed out by Strabo; led Bishop Pococke, (*Descr. of the East*, i. 39, 99,) and Bruce, (*Trav.* i. p. 55, and 99,) to fix upon the neighbourhood of Mokhnán and Monyet-rahineh,* two villages on the bank of the Nile, as the ground on which *Memphis* stood. This opinion, resting on far more tenable grounds than that of Dr. Shaw, who supposed Jizeh to be the spot, was generally adopted; but it was not completely established till the French ascertained the ground during their occupation of

* Monyeh or Monyet, is abbreviated in the vulgar dialect into Miyet and Miit; hence this name is spelt Metrahenny by Pococke.

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EGYPT. Egypt. "At Métrhainé, [Miet-raheïneh,] one league from Saccárah," says general Dugua, (in the *Courier de l'Egypte*,) "we found so many blocks of granite covered with hieroglyphics and sculptures, around and within an esplanade three leagues in circumference, enclosed by heaps of rubbish, that we were convinced that these must be the ruins of *Memphis*. The sight of some fragments of one of those Colossuses, which Herodotus says were erected by Sesostris at the entrance of the Temple of Vulcan, would indeed have been sufficient to dispel our doubts, had any remained. The wrist of this Colossus, which Citizen Coutelle caused to be removed, shows that it must have been 45 feet high," (=48 English feet.) A plan of these ruins, made by M. Jacotin, is given with a detailed account of them in the *Description de l'Egypte*.

Jizeh. About 10 or 12 miles further North on the western side of the Nile is Jízeh, (the Ferry,) Capital of a Province bearing the same name, and opposite to the verdant Island now called Raúdah, (the Garden,) but formerly Dáru'l mikyás, from the Nilometer placed in a Mosque at its southern extremity. Jízeh gradually sprung up round a fort built in that spot by Amrú ibn el Aásí, in A. H. 20, (A. D. 640,) in order to protect Misr, and his new City, Fostát, against an attack from enemies on that side of the river. In the XIIth century, each side was connected with Raúdah by a bridge of boats. The largest, which was formed by 60 barges, crossed over from that island to Jízeh, where, says Idrisi,* "there are fine buildings and lofty palaces, a market, and a college." It is now a small town, surrounded by palm groves, in which the European and native inhabitants of Cairo have country houses. In or near it, there was formerly a considerable number of small Pyramids, but they were pulled down by a Greek, named Cará-cúsh, one of the principal Emirs under Saladin, (Salahúddin Yúsuf ibn Iyyúb,) A. H. 562. (A. D. 1167.) This man, being superintendant of the public works, adopted this method of procuring materials for the construction of a bridge, or aqueduct, of more than forty arches, which was connected with the Nile by a causeway six miles in length, (Macrízi, in *Abd'l-latíf*, p. 212.) A part of these works is still remaining, and was mistaken by Pococke (i. 42.) for a portion of the causeway mentioned by Herodotus, (ii. 124,) as having been ten years in building. The inner part of these Pyramids was still existing in the beginning of the XIIIth century, (*Abdu'l.* p. 174.) Immediately opposite to Jízeh is Fostát, or Misr-el-âtíc, (i. e. old Misr;) and a little to the North-East of it Caïro, (El Cáhirah,) the present Capital of Egypt, founded by the Fatimite Khálifs in A. H. 360, (A. D. 971;) with its large suburb Búlác, (see CAIRO, and BULAK, xix. 65, 133.) "The City of Misr," says Idrisi in a passage omitted in the printed Epitome of his work, "is named in the strange tongue the city of *Bábilónah*,† and is now a large and very flourishing city, abounding in fine buildings, markets well supplied, and wealthy, but luxurious inhabitants; and its length and breadth are (each) three parasangs, (nine miles.)" (Arab. text, 112; *Geogr. Nubiens.* 97.) This seems to correspond exactly with the position

Fostat or Misr el Atteck. Cairo. Boolak.

Babylon, Babilona.

assigned by Strabo, (xvii. 1, p. 555.) to a fortress and colony formed by the followers of Cambyses, (Joseph. *Ant. Jud.* ii. v.) and named *Babylon* after their own metropolis. In the Memphitic Nome, on the Western side of the river, a little above the vertex of the Delta, where the Nile divides into two branches, was *Cercasórum*, (Herod. ii. 15,) or *Cercesura*. An imaginary resemblance in the names has caused some writers to fix upon El-akhsás as the place now on the site of that town; but the latter is *below*, not above the fork of the Nile. Batn-el-bacarah (the Cow's belly) is the place where at the river at present divides into the Rosetta and Damietta arms, and is, therefore, the commencement of the Lower Egypt. As the different mouths of the Nile have been already enumerated, it will be sufficient in this place to mention the principal canals communicating with them, and intersecting the plain of the Delta.

Canals from Western arm of Nile Babar Yoosef. Canal of Bahireh.

Near Terránch, eight hours (24 miles) distant from the fork, the Rosetta, or Western arm of the Nile, is joined by Bahr Yúsuf, here called El-âsarah, or the Canal of the Pyramids. Six hours (18 miles) further to the North, the Canal of Bahireh (or Boheïreh) passes from the river in a North-westerly direction to the Lake *Mareotis*, and forms a barrier for the Province bearing the same name, against the sands of the Libyan Desert. Two more streams issue from this arm near Damanhúr; and at Rahmániyyeh, just below the first of those canals, on the eastern bank of this arm are the ruins of *Saïs*, called by the Arabs Sá-el-hajar, (Sá of the Stone.) The Rahmániyyeh stream, better known as the Canal of Alexandria, terminated near the Rás-et-tin close to that city. Just above Fuwah, about 1200 mètres (seven miles) from Rahmánniyyeh, the present Páshá of Egypt, Mohammed Alí, has caused a new canal to be cut, passing by a more direct course from the Nile to Alexandria. It is called Mahmúddiyyeh, in honour of the reigning Sultán; but its banks are so ill secured that it will probably be filled up before many years have elapsed. It seems to have been planned and executed with all the ignorance and precipitation which so often render the projects of Asiatic despots abortive. The want of a proper receiver for the superabundant water in the time of inundation, makes a bar at the outlet from the Nile necessary, and the navigation of the canal is thus impeded for four months in the year. To this work, the lives of nearly 12,000 peasants were sacrificed, through overstrained labour, and an almost total want of good water and sufficient food. It cost, according to M. Mengin, (*Hist. de l'Egypte*, ii. 335,) 35,000 purses, or 17,500,000 piastres,* (£210,000.) The Town of Rahmániyyeh is upon the bank of the ancient Canopic arm of the Nile, which is now dry for three-fourths of the year. The Canal of Deïrút, a Town in the territory or march (*thaghr*) of Alexandria, discharges itself into the Lake of Mâdiyeh or Etkú.

Sais, Sa el Hadjar. Rhamanea Canal. Mhamoodea Rhamanea. Dairoot.

Canals from Eastern arm of Nile. I. West side. I. Menoofea Canal.

The greater number of the Canals which irrigate the Delta, properly so called, that is the country between the two existing branches of the Nile, issue from the Eastern or Damietta arm, (Girard, *Obs.* p. 136.) The Canal of Menúf begins at Batn-el-bacarah, one myriamètre (six miles) below the fork, and joins the Rosetta

* In a passage following the word bi'l-jízeh, (Arab. text, p 112. l. 11,) but omitted in the printed Epitome.

† *Tusemmá medínatu Misr bi'l-tasím 'áljemá medínata. Yachbánah*, in Pococke's MSS.; and this strange name has no distinctive dots in the MSS. which belonged to Graves.

* The amount as given in French money is 7,500,000 francs, (£300,000.;) but there must be some error of the press with regard to the sums in Turkish money, for 188,400 piastres are very greatly below 17,500,000, the real equivalent of 35,000 purses.

arm below Terráneh. Its length is five myriamètres, (30 miles,) and its fall 3.9 metres, (10 feet;) there is, in fact, throughout the Delta, a small inclination from East to West, so that all the streams have a tendency towards the Western arm. Their observation of this fact enabled the French engineers to predict in 1801, what has since taken place; viz. such a diminution of water in the Eastern arm of the Nile, as rendered it necessary to close the mouth of the Canal of Menúf. This was accordingly done by order of the present Páshá, in 1807. That Canal had previously been navigable throughout the year, and is represented in some of our maps as equal in width to the Rosetta arm. 2. About 3¾ miles (6 kilomètres) below the mouth of the Canal of Menúf, there is another stream, drawn from the river, and running in a North-westerly direction. It is called the Canal of Sheïbín-el-kúm or Carineïn. This has been already mentioned as the Sebennytic arm according to Strabo. It divides in its lower course, and one of its branches passes near Ferestak into the Rosetta arm; the other, called El-melij, flows northwards Mehallet-el-kebir, and at the distance of 15 miles joins El-thâbánniyyeh. 3. This last is the third stream drawn from the Damietta arm. It issues from the Nile between Semennúd and Mansúrah, and after a course of 36 miles (six myriamètres, falls into the Lake of Burullos, (Burlos.)

2. Kareenyn or Shaibeen el Koom.

El Meleej, or El Meleeg.

3. El Tabanea.

II. East side.

On the Eastern side of the river, the two first Canals derived from it are above the present fork of the Delta. 1. The Canal of *Heliopolis* or Caïro, called the Great Canal, (El-khalij-el-kebír,) issuing from the Nile near Old Caïro, passes by Matarriyyeh near the site of *Heliopolis* into the Birket-el-hájj, (Pilgrim's Pool,) turns from thence to the North, and after a course of 3½ myriamètres (21 miles) falls into the Bahr Abú'l Munejjá.* 2. This latter, which is the second Canal issuing from the Eastern side of the Nile, begins 6 miles (one myriamètre) below Caïro, runs for 12 miles (two myriamètres) to Belbeïs, and passes thence into the Wádi Túmilát, a transverse valley containing the ancient *Lacus Amarus*, a part of the Canal made by the Pharaohs to unite the Red Sea with the Nile, (Girard, *Obs.* p. 197,) the course of which is probably marked by this Canal. In the extraordinary inundation of 1800, its waters advanced within 40 miles of Suez. A cut from the Canal of Abú'l Munejjá at Bilbeïs, running North-West, passes by Tell Bastah, and falls, after a course of 96 miles (16 myriamètres) into the Canal of Môezz, anciently the Eastern arm of the Nile. 3. This is the first Canal below the fork of the Delta, and the third on the eastern side of the Nile. It was anciently called the Pelusiac arm, and beginning immediately below the ruins near Athríb, divides into two branches; the western falling, after a course of 72 miles, into the Lake Menzaleh, 15 kilomètres (9 miles) below the ruins of *Tanis*, is the Tanitic arm of the Ancients. Near Kafr Furnijeh, where the cultivation begins to diminish, this Canal is called the Canal of Sán, (Tanis or Zoan,) from the ruins of that ancient city still visible six miles above its influx into the Lake Menzaleh. Its outlet from that Lake into the sea is near Omm-Fárej. 4. Ten myriamètres (60 miles) below the village of Môezz, and near the Town of El-Mansúrah, the Canal of Ashmúm issues from the Nile with a course almost due East to that place, and then turning to the North, pours its waters into the Lake Menzaleh, very near a half-ruined town, whence the lake has received its name. This Canal was the Mendesian arm, according to the Ancients. It crosses the same lake and flows into the sea at Díbeh, as was clearly ascertained by General Andréossy, (*Mém. sur l'Egypte*, i. 165.)

1. Canal of Caïro, Khaleej el Kebeer.

2. Bahar, AbooMenggee, or Mengee.

3. Bahar or Teraëi Moezz.

4. Canal of Ashmoon or Ashmoons.

Near the coast there are several lakes and lagunes. 1. The first towards the West is now called Sabakah or Birket Mariyút; it is the *Mareotis* of the Ancients, and is separated from the second only by a narrow isthmus through which the Canal of Alexandria passes. This lake is formed by the superabundant waters from the canals higher up in the Delta, and the greater part of its bed had for ages been dry, when the dikes between it and the Lake of Abú-kír were cut through by the English army in 1801. By that oppressive, but perhaps unavoidable act, more than 40 villages, with all the lands surrounding them, were overwhelmed by a flood of salt water rushing in from the sea. 2. The Lake of Mâdiyeh, or Abú-kír, is also separated from the sea only by a very narrow strip of calcareous rock, the last point of which is a small island near the fort of Abú-kír, 12 miles to the East of the *Pharos*. Beyond that point the shore is formed by downs of sand thrown up by the sea, and further inland the waters collecting between the Canopic arm and the Taly not drained off after the inundation, have formed (3.) the Lake, or rather morass of Etkú, one extremity of which comes within a few miles of Rosetta; it is a part of the Canopic arm of the Nile. 4. Between the Rosetta and Damietta arms of the Nile, but nearer to the former, is the Lake of Burullos or Burlos, which stretches nearly across the present basis of the Delta. The name of this Lake is derived from that of a town on the narrow neck of land which separates it from the sea. *Paralos*, (*Maritime*,) the Greek name of that town, has been changed into Burullos by the Arabs, and Parallu by the Copts. It is named *Paralion* in the Catalogue of the Episcopal Sees under the Patriarch of Alexandria, printed by Bishop Pococke, (*Descr. of the East*, iv. 17.) It was on the western side of the Phermuthiac or Sebennytic mouth of the Nile, and was probably a place of some magnitude, as under the Christian Emperors it became an Episcopal See. The Arabian name Burullos-er-rimál, "Burullos of the Sands," shows the nature of the soil on which it stands; and to that perhaps the peculiar excellence of its watermelons, (*Cucurbita Citrullus*,) said to be the best in the world, may in part be ascribed. It is the *Buto* of the Ancients, and also occupies the coast of the *Elearchia* or *Bucolia*, a wide extent of morass, contained between the Bolbitinic and Phathmetic mouths of the Nile, to the East of that Lake. The City near it, which bore the same name, had several splendid Temples, particularly one dedicated to that Goddess, the Nurse of *Horus*, called *Leto* by the Greeks, and *Latona* by the Romans An Island near the edge of the Lake also contained another celebrated Temple dedicated to *Hermes*, whence it was called *Chemmis* or *Hermopolis*. The Egyptian name of Buto was *Pteneto*, written *Phthenothes* by Ptolemy, and *Ptenethu* by Pliny, (*Hist. Nat.* v. 9.) The only communication between this Lake and the

Lakes.

1. Mareotis.

2. Mâdiyeh or (Abukir) Abooker Beguieres.

3 Lake of Etkoo.

4. Lake of Bourlos, Berelos, or Broulos.

Buto or Butos.

Buto, Pteneto, Ptenethu.

* It was dug under the direction of a Jew named Abú'l Munejjá, son of Isaiah, A. H. 506, (A. D. 1112-3,) who was shamefully requited for his skilful completion of this work. (De Sacy, *Chrest. Arabe*, ii. 313.) It is vulgarly called Bahr Ibn Menjí, or Bahr Benú'l Menjí. *Bahr* in Arabic, like *deryá* in Persian, signifies any large body of water.

sea is the channel which was anciently the Sebennytic or Phermuthiac mouth of the Nile. It receives, directly or indirectly, the waters of the four great Canals of the Delta, viz. Menúf, Sheïbin-el-kúm, Melij, and El-Thâbâniyyeh. Its greatest length from South-West to North-East measures six myriamètres, (36 miles,) and its greatest breadth 18 miles. It contains a great number of islands, the refuge of fishermen, not of herdsmen as of old, (Heliodorus, *Æthiop.* i. c. ii. p. 9, 10, ed. Coray;) and it will probably, before many years have elapsed, be united with the sea on its North-western side, (*Descript. Etat. Mod.* p. 119; Girard, *Obs.* p. 196.) In the marshes on its southern shore the ruins of *Buto* may still be traced. 5. Between the Phathmetic (or Middle*) and the Pelusiac or Eastern arm of the Nile, another large lake has now been formed in the lowlands near the sea. It receives the Canal of Ashmún-er-rommán, which, according to a note in one of the MSS. of Idrisí, belonging to the Bodleian Library at Oxford, formerly passed through the territory of El-Manzaleh, (called El-Manzalet ibn Hún,) and then branched out into two divisions, one of which ran northward, and the other, making a bend, flowed into the Lake of Tennis. To the East of which, there was then another Lake called Boheïret-el-zár by Idrisí, (Ar. 117; *Geogr. Nub.* 102.) Both are now united in the Lake of Menzaleh, and the Canal of Ashmún appears, from its uniform depth, to be the Mendesian arm of the Nile, and that of Môeez the Tanitic, (*Mém. sur l'Egypte*, i. 212.) The outlet of the first, which is close to Dibeh, is the Mendesian mouth; that of the second, at Omm-meferrej or Om-Fárej, the Tanitic, (Sicard, *Lettres Edifiantes*, vi. 233.) "This Lake begins," says the accurate Sicard, *l. c.* vi. 233,) "half a league to the East of Damietta, the ancient *Thamiatis*, and ends at the castle of Tineh, anciently *Pelusium*. It is 22 leagues† in length from East to West, and five or six broad from North to South. Its bottom is muddy and full of weeds. It is seldom more than about four feet deep, and is separated from the sea by a strip of sand at most a league in width; it communicates with the sea by three mouths; that of Tineh, the easternmost, anciently called the Pelusiac; Omm-meferrej, the Tanitic; and Dibeh, or Peschiera, the Mendesian. In summer, during the inundation, its waters are sweet; during the rest of the year they are salt. There are also two smaller inlets from the sea, (the ψευδοστόματα of Strabo,) closed by dams. This Lake contains many islands, most of them uncultivated. Those of Matariyyeh, near El-Menzaleh, are the most populous. Two others are covered with the ruins of ancient cities." The sea first broke in upon the luxuriant district which afterwards formed the Lake of Tennis, in A. D. 543, just a century before the no less destructive irruption of the Musulmans. (De Sacy, *Chrest. Arabe*, ii. 317.)

5. Lake of El Menzaleh.

Mendesian mouth Deebet. 31° 32′ N. 32° 7½′ E. Tanitic mouth, Omm-Farej 31° 9′ N. 32° 30′ E.

Coast.

The coast of Egypt to the East of Alexandria, is a continuation of the calcareous rock which forms the western boundary of Lower Egypt, as far as Abú-kír. The North-eastern projections of this rock form the harbour of Alexandria, with the Peninsula and Island of the ancient *Pharos*. Twelve miles further on, just beyond Abú-kír, the last spit of this rock stretches out to the North-East, and beyond that point the coast consists entirely of sand-banks thrown up by the sea. Between Rosetta and Damietta a narrow neck of land intervenes between the Mediterranean and the Lake of Burullos; this belt bends from South-West to North-East, on the Western side of what was anciently the Sebennytic mouth of the Nile, and is now the outlet of that Lake. From that channel and Cape Burullos, the northernmost point in the coast of Egypt, the sand-downs continually increase in height, and beyond it they expand into a sandy level, six miles in breadth, bounded on the West by the Canal of Thâbâniyyeh, and on the East by the Damietta arm, 48 miles distant. On the other side of that branch of the Nile, the Isthmus between the sea and the Lake of El-Menzaleh bends to the South-East 58¼ miles as far as Tineh, (Pelusium,) with some breadth in the neighbourhood of Damietta, but very narrow towards Dibeh, and a mere line of sand between that channel and Omm-Fárej. From that place to Tineh it gradually widens, and is every where flat and uncultivated. The Pelusiac mouth is obstructed by a bar of sand and mud; but there is a roadsted for small craft outside of it, and beyond it to the East the sands again rise into downs, and stretch along the northern coast to the confines of Syria.

The most remarkable places occurring along or near the two branches of the Nile are these:

1. Below the mouth of the Canal of Damanhúr, on the eastern side of the Rosetta arm, is Sá-el-hajar, on the site of the ancient *Saïs*. A spacious area surrounded by mounds of rubbish, and having a conical heap in its centre, marks the site of that city, about a mile from the river's edge. (Clarke's *Travels*, V. 286, 8vo ed.) The French do not appear to have been aware of its position, though its Arabic and Coptic names (Sá and Saï) identify it with the ancient Capital of Lower Egypt, and an inscription found there by Van Egmont and Heymann, (*Travels*, ii. 112,) shows that it was still flourishing in the time of Marcus Aurelius, who reigned in the latter half of the IId century.

Saïs, Saï, Sá-el-hajar.

2. Damanhúr-el-wohsh, a little to the South of the Canal of Alexandria, was the residence of the Governor of Boheïreh, and of a Káshif or Commandant under the Mamlúks, (Sonnini, *Voy.* ii. 141.) It is a great emporium for cotton, and is called in the Coptic books Timinhôr or Ptiminhôr, "the City of *Horus*," corresponding with the Greek *Hermopolis*; to which the epithet *Parva* was added, in order to distinguish it from several other towns which bore the same name.

Hermopolis Parva, Ptiminhor, Damanhoor.

3. Of Alexandria, which has never ceased since its foundation by Alexander to be one of the most important places in Egypt, so full an account has been already given in this work, (vol. xvii. p. 297,) that little remains to be added respecting it here. According to a tradition long current there, the pastures (Tabucolu, i. e. *Bucolia*) at the foot of the cliffs close to the East of the City, were the place where St. Mark suffered martyrdom. There also his body was deposited, and a Church built in honour of him. Strabo, moreover, (xvii. 1, p. 792—802,) remarks, that the country round Rhacotis (the old Egyptian name of Alexandria) was entirely given up to herdsmen, who were robbers by profession, and well qualified by their boldness and ferocity to drive away any strangers who should set foot on the forbidden soil of Egypt; for the policy of the earliest Kings of that country, in this and other respects, bore

Alexandria Rachati, Al Iskandaria.

* In the Coptic language Phathmetic signifies "the Middle;" this shows that καθμενιτικὸν, the reading in Ptolemy, is right, (Cellarii *Geogr. Ant. Afric.* 16.)

† According to Andreossy, 43,000 toises (52 miles) long, and 8722 (10½ miles) broad.

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Not far from the Lake of Etkò, and on the Eastern side of the Nile, is Fuwwah, the Capital of the ninth Province of Lower Egypt, called Vua (Βουα) by the Copts. It was "a handsome City" in the time of Idrisí, (Ar. 124; Lat. 105,) abounding in fruits and vegetables, and carrying on a considerable trade; and near it the Nile was divided, as it now is, into two channels, enclosing an island.

Bua, Fué

5. At Deirút, a little way above Fuwwah, but on the opposite side, the river was anciently divided into two branches, as is implied by the Egyptian word Terôt,* "Offset." (Champollion, ii. 20, 145.) Of these, the Eastern one was called Taly, an Egyptian name, the meaning of which is not known, and also the Bolbitic arm, from *Bolbitîné*, a town on its banks. This is now named the Rosetta arm, from the Town of Rashid, called Rosetto by the Italian seamen and traders in the middle ages. Of the origin of this town little is known. It was not a place of any note till after the ruin of Damietta, by the increase of the bar which obstructs the navigation of that branch of the river. Even in the beginning of the XVth century, it was at best but a town of the second order. However, it was already in a flourishing condition, three centuries earlier; for Idrisí says, (*Clim.* iii. part iv.,†) that "it is a town, the inhabitants of which are all stationary, enjoying much trade and commerce, and a territory producing wheat, barley, an abundance of excellent vegetables, many palms, and much juicy fruit, with a great variety of fish, both from the sea and the Nile. The Doleinis (*Tellina incarnata*) is caught there, and they pickle it and travel about with it, in all directions; it is one of their peculiar branches of trade." The richness of the soil, and luxuriant vegetation of the surrounding country, form such a contrast to the dreary sands and morasses which separate it from Alexandria, that the traveller seems transported into a new world, when he emerges from the sand-hills which conceal the town as he approaches from the West. Savary's animated descriptions may be overcharged; but Sonnini, not quite so enthusiastic a writer, speaks in raptures of the country round Rosetta. To the North and East, the eye expatiates over an almost boundless level, which looks like a forest of orange, lemon, pomegranate-trees, *anonas*, plantains, and palms, hedges of flowery and, many of them, fragrant shrubs, such as the hhinnà (*Lawsonia inermis*) and the Sambac, (*Nyctanthes*,) enclose these gardens, in most of which the stranger is allowed to ramble without let or hinderance. Innumerable rills give the coolness and refreshment so grateful, but so often sought in vain, in the scorching atmosphere of Egypt. It is no wonder, therefore, that this should be deemed, by the natives of that country, the most delightful spot in the world. Compared with the neighbouring places, it is a well-built town, and its shops are not ill supplied; but as it has long been the principal entrepôt of the trade between Caïro and Alexandria, it also possesses another great attraction to European travellers; the families of some European merchants, whose urbanity and hospitality are the more grateful, as they contrast with the reserve and unsociableness of the other inhabitants of Egypt. Cotton, flax, linens, dye-woods, drugs, rice, and natron, are the principal articles of commerce procured there. The appearance of the Town is singular and picturesque; the white and party-coloured sides of the Mosques, Minarets and Palaces towering over the flat roofs and gloomy walls of the ordinary houses, form a contrast as striking and novel as that presented by the fantastic vessels plying on the river, or the lofty palms waving their heads to the breeze, when compared with European scenery. It stretches for about three miles along a rising ground, on the West side of the Nile, and is about a quarter of a mile broad, commanding a very extensive view over the Delta. A handsome well-built quay contributes to ornament the Town, and affords much facility to its commerce. Its population has been estimated at 9000, and it lies in latitude 31° 25′ 0″ North, and in longitude 30° 28′ 20″ East.

Rasheed, Rosetta. 31° 25′ N. 30° 28½′ E.

6. Menúf, the Capital of the Province called from it El-Menúfiyyah, is on the North-East side of the broadest canal in the Delta, and distant about 24 miles from the fork of the Nile and the Canopic arm. It stands in a very advantageous position, and in one of the healthiest spots in all Egypt. Its ancient name was probably Panúf, and it was once an Episcopal See, under the Patriarch of Alexandria; but its Greek appellation is unknown. It is now a miserable village, notwithstanding its position in a most productive and well-watered tract of country. Du Bois Aimé (*Descript. de l'Egypte Voyage*, 100) supposes it to be *Niciû*, or *Nicius*, the Capital of a Nome called *Prosopites* by the Greeks.

Menoof.

7. That Town, however, also called *Prosopis*, (the Pshati of the Egyptians, and the Ibshádeh* of the Copts,) was near the Eastern bank of the Rosetta arm of the Nile, to the North of the Island of Benú Nasr, six or seven miles below the mouth of the Canal of Menúf. (Quatremère, *Mém.* 420; Champollion, *l'Egypte*, ii. 170.)

Prosopis, or Nicius, Pshati, Ibshadé.

8. In the same Nome was *Atarbechis*, the natives of which, says Herodotus, (ii. 41,) "ran from town to town, to disinter the bones of deceased bulls, and carry them home in order to bury them all in the same grave." Athorbakí, in Coptic, signifies the City of Venus; this town, therefore, was probably that mentioned by Strabo (xvii. 1, 802, ed. Casaub.,) as being in this Nome, and bearing the name of *Aphrodites-polis*, (Venus-Town.)

Atarbechis, Hathorbakí.

9. At the distance of 27 miles from the fork of the Delta, on the Western bank of the Rosetta arm, is Terráneh or Terránút, the Terenuthi of the Copts, and *Terenuthis* of the Greeks. Heaps of rubbish and

Terenuthis, Terenuth, Terráné.

* This word was variously expressed by the Arabs, Derút, Deirút, Dehrút, Darówet, Tarút, and Tarátt. The latter occurs in the same sense as Khalij; *divergium*; a canal.

† In a passage omitted by the Abbreviator.

* Besjada, in most modern Maps, from Niebuhr's Besjadá, i. e. Beshadé, spelt according to the German orthography.

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fragments of sculpture mark its ancient splendour. It was formerly an Episcopal See, (Wansleben, *Hist. de l'Eglise d'Alex.* 24, 25,) but it is now a mere village. Its inhabitants are engaged in extracting natron from the lakes in the Desert of Shihat, called Shihêt by the Copts, and *Scêtê* by the Greeks; and Terráneh is the entrepôt of all the trade in that mineral.

Andropolis, Gynæcopolis, Shábúr.

10. Shábúr, on the West side of the river, at the mouth of the Canal of Damanhúr, is described by Idrísí (Ar. 120; Lat. 105) as a city but little better than a populous village, and is supposed by D'Anville to be on the site of *Andropolis*, or *Andrô*, the Capital of a Nome. (Ptolemy, *Geogr. Itinéraire Anton. &c.*) It is probably the *Gynæcopolis* of Strabo and Pliny, which lay a little to the South of *Hermopolis Parva*.

Cynopolis, Mehallét el Keboer.

11. Mehallet-el-kebír (i. e. the great Street or District) is now the Capital of the Western Province (El-gharbiyyeh;) it is watered by the Canal of Belkínah, which joins that of Thábániyyeh. Mehalleh, though still the largest manufacturing town in the Delta, has many streets in ruins. It was, till lately, the only silk manufactory in Egypt. Some mounds of earth near it show the place of the ancient *Cynopolis*.

Sebennytus, Semennood.

12. Semennúd, on the West side of the Damietta arm to the North-East of Mehalleh, is the ancient *Sebennytus*, whence the arm of the Nile on which it stands was called the Sebennytic. It also gave its name to the Nome, of the Southern part of which it was the Metropolis; that of the Northern was *Pachnamunis*. (Ptolemy, *Geogr.* iv. 5.) Jemnûtí, the Coptic name of Semennûd, appears to signify "the God of Might;" but it seems never to have been called *Heracleopolis* by the Greeks, as would have been the case, had it been consecrated to Hercules, (*Jom*, or *Jem*.) (Champollion, *l'Egypte*, ii. 192.) *Pachnamunis* seems to be the Egyptian phrase, Bakí-n-amûn (the City of Ammon) with a Greek termination. (Id. ii. 206.)

Pachnamunis.

Tanthato, Tandetà, Tantah.

13. Tantah, nearly in the centre of the Delta, and now the most populous Town in Lower Egypt, has upwards of 10,000 inhabitants. Its prosperity is not due to the fertility of its soil alone, but also to the wonder-working sepulchre of Ahmed-el-Bedawí, a Musulman Saint, born at Fez, but buried at this place, in A. D. 1199. Twice a year, at the Vernal equinox and Summer solstice, thousands of pilgrims repair to say their orisons at his tomb, and obtain pardon of their sins through his intercession. Not less than 100,000 *abútácahs* (£2800.) are said to be annually expended by these devout and speculating pilgrims. Tantah is supposed to be the Tandetá of the Mamlûk Register, (p. 643, No. 299,) and the Tantatho of the Copts.

Busiris, Pusiri, Booseer-Benna.

Iseum, Naïsi, Bohbeit.

14. At Búsír-Benà, there are some traces of the ancient *Busiris*, (in Coptic, Busiri or Pusiri, i. e. the Osiris,) and Bohbeît-el-hhijárah, near the Isle of Xoïs, just below Semennúd, has a large enclosure full of sculptured fragments, and is the site of the *Iséum*, or Town of Isis, the Naïsi of the Copts. (Champollion, *l'Egypte*, ii. 194.)

Buto, Pteneto, Ptenethu, Tentú.

15. The place of *Buto*, the Oracle of Latona (Herod. ii. 155) may still be traced in the marshes on the South side of the Lake of Burullos. It is the Pteneto of the Copts, and was the Capital of a Nome called *Ptenethu* by Pliny, (v. 9,) and *Phthenothes* by Ptolemy, (*Geogr.* iv. 5.) This place is named Tentú in the Mamlûk Registers, (*Abd.* p. 643, No. 301.) Its ancient splendour, and wonderful Monolithe Temple, are well portrayed by Herodotus; but little now remains even of the wreck of all this magnificence.

16. One of the most distinguished cities of ancient Egypt was *Heliopolis*, about six miles to the North-East of *Memphis*. Its Greek name (the City of the Sun) shows to what Deity it was peculiarly dedicated; and the antiquity of its Egyptian appellation *On*, which had the same signification, (Cyrill. *Comm. in Oseam*. 145,) is manifest from its occurrence in the Old Testament. (*Gen.* xli. 45, xlvi. 20; Ezech. xxx.) It was, at a very early period, adorned with some of the most splendid Temples in Egypt, and its Priests were so celebrated for their learning, especially in Astronomy, that *Heliopolis* was visited by strangers, for the purpose of profiting by their instructions, which they gave only to such as paid assiduous court to them. Plato and Eudoxus spent several years among them; and the observatories, in which the latter made his astronomical observations, were either at or near this place. As Apis was adored with peculiar devotion at *Memphis*, so was the Bull Mneuis, at *Heliopolis*. Its Temples suffered greatly from the brutality and madness of Cambyses, but were still entire, and frequented when the city was visited by Strabo, (xvii. 1, p. 1158—60, ed. Cau.) who has given a description of one of them. The largest was adorned with an avenue of Sphinxes, and with several Obelisks, two of which had been removed to Rome before he wrote. A village, called Matariyyeh, now occupies the site of *Heliopolis*, the name of which is almost preserved in the words Aín-Shems, (the Fountain of the Sun,) by which a spring of excellent water near it is still called. This is a treasure scarcely to be found in any other part of Egypt. Matariyyeh is supposed by the Copts to be the place where our Saviour and his earthly parents remained while in Egypt; and they firmly believe that an old hollow sycamore, still existing, opened miraculously to afford them a secure abode. A little to the East of the village are the principal remains of the ancient city; some fragments of Colossal Sphinxes, and an Obelisk, covered with hieroglyphics, of which Norden (pl. 39, and Shaw (p. 365) have given plates. It appears, from the hieroglyphic inscription upon it, to have been erected by Osorthon or Osorthos, son of Petubas, the 2nd King of Manetho's 23rd Dynasty, (Champollion, *Précis*, 196,) who reigned three centuries and a half before Cambyses, one before the foundation of Rome, and rather more than one after the death of Solomon. Sesoosis, (Sesostris,) as Diodorus informs us, (i. 57,) carried a wall across the uninhabited country from *Pelusium* to *Heliopolis*, a space measuring 1500 stadii, (187½ miles,) exactly the same distance as that mentioned by Herodotus, (ii. 7.) Matariyyeh was also long celebrated as the only place beyond the limits of Arabia, where the famous Balsam of Mecca was produced. The gardens containing the shrubs of the *Amyris Opobalsamum*, which yields that fragrant gum, were carefully kept up under the Mamlûk Sultáns of Egypt, and were not quite destroyed in the beginning of the XVIIth century; but were neglected and allowed to fall into decay under the destructive rule of the Mamlûk Beys, whose feuds and extortions so long desolated a country favoured by nature more, perhaps, than any other upon the face of the earth.

Heliopolis, On, Aeen-Shems, Matarea.

17. The site of *Athribis*, Capital of the Nome called *Athribites*, is marked by the village of Athrib, on the Eastern side of the Nile. It was a large and splendid city in the early ages; for the remains of it may still be traced for nearly three quarters of a mile one way, and

Athribis, Atreeb.

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a mile the other; a square, and two wide streets perpendicular to each other, and running due North and South, East and West, may be easily distinguished. (Malus, in *Mém. sur l'Eg.* i. 214.) It is the Trieb of Niebuhr's Map, three miles South of Môezz, at the mouth of the Taráét Môezz, or Pelusiac arm of the Nile. Its name is variously spelt by Greek writers, *Atharrabis*, *Atharambe*, *Athlibis*, and *Athrides*; the last has doubtless arisen from an error of transcription; but the others are probably due to the laxity of the Egyptian pronunciation. It was an Episcopal See in the Lower Empire, and belonged to the *Augustamnica Secunda*. The Coptic writers show that its name was properly Athrebi or Athribi. (Champollion, *l'Egypte*, ii. 48; Quatremère, i. 1.)

Tamiathis, Tamiati, Dimyat, Damietta, 31° 25¼' N. 31° 50 E.

18. Damietta, once the emporium of the Eastern arm of the Nile, is called Dimyát by the Arabs, who have preserved the Egyptian name almost unaltered; for in the Coptic books it is written Tamiati, and it is doubtless the *Tamiathis* of Stephanus Byzantinus, (*De Urb.*) It is scarcely noticed by any other Greek writer, and may therefore be supposed to have been a place of little note till the obstruction of the Eastern mouths of the Nile brought almost all of the maritime commerce of Egypt into its harbour. It was also distinguished by the excellence of its manufactures. "In Dimyát," says El Idrísi, whose work is dated in January, A. D. 1154, "they manufacture excellent leathers, and other materials for clothing, almost equal to those made at Tennis," (*Clim.* iii. part iv.;) and in speaking of the latter place in a preceding paragraph, he observes, that the "gown-pieces," or "striped cloths," made at Tennis and Dimyát, were unrivalled in value and beauty.* Khalil Záhiri, (De Sacy, *Chrest. Arab.* ii. 295,) who lived nearly three centuries later, speaks of Damietta, as "a considerable place, surrounded by gardens, and one of the principal sea-ports on the Mediterranean, carrying on a lucrative fishery, and having a large trade in the sugar manufactured by its inhabitants." He also notices the beauty and singularity of its birds and fishes; and Abdu'l-latíf, who observes that rain falls in abundance at Damietta, says likewise that the Hippopotamus is found at that part of the Nile; he had seen one taken there, and gives a description of it. (143—5.) As early as 1737, the mouth of the Nile near this place was too much obstructed to allow even vessels of thirty or forty tons burden to cross without being unladen. (Pococke, *Descript. of the East*, i. sec. 49.) And its navigation suffered still more from the enlargement of the Canal of Menúf. (*Mém. sur l'Egypte*, ii. 31.) It is on the East side of the Nile, about five miles from the sea, in a sort of peninsula formed by the river, the Lake of El-Menzaleh and the sea. It is now a miserable and very filthy place. *Presque tous les habitans*, says Savarési, *se plaisent à vivre dans le fumier et dans les ordures.* It is also very unhealthy; for the sea-water rises so high in the canals near it, as to impregnate all their exhalations with saline particles, so that the walls are every where covered with an efflorescence of salt. Its territory is, however, still productive, and its fishery very lucrative. It is also the great depôt for rice, and the present Pásha's spacious granaries excited Capt. Light's admiration, (*Travels*, 131,) who, judging from the crowds in its narrow streets, concludes that it must be very populous. (*Ib.* 128—9.)

Thinnesus, Thennesi, Tennees.

19. Tennis, the largest Island in the Lake of El-Menzaleh, is the *Thinnesus* of Cassian, (*Collat.* ii. 1,) *Thennesus* of an ancient Ecclesiastical Catalogue, (*Laqui en oriens Christ.* ii. 549,) and Thennesi or Thennisi of the Copts. It was anciently surrounded by a marsh or lagune, and was extremely populous and flourishing in the middle ages, being enriched by its excellent manufactures. In the IXth century it had about 30,000 Christian inhabitants, (*Abdu'l-latíf par* De Sacy, 501,) but it has now been long entirely deserted. (*Mém. sur l'Egypte*, i. 201.) Its walls flanked with towers, some vestiges of baths, and some vaults, well stuccoed, are all that remains of this once populous and wealthy City.

Tanis, Jam, Zoan, San.

20. The Town last-named has been mistaken for another not far from it, but much more celebrated. *Tanis*, called Sán by the Arabs, and Jani by the Copts. It was placed near one of the arms of the Nile, called from it the Tanitic branch. It is the Zoan of the Scriptures, (*Numbers*, xiii. 22; Isaiah, xix. 11,) and was on the Eastern side of the river, not far from its mouth. Its ruins cover a vast extent of ground; and fragments of no less than seven Obelisks were observed by the Commission sent from Caïro, to examine it in 1800. The remains of a Colossus, of Monolithe Temples, and other Egyptian buildings of vast dimensions, were also found there.

Pelusium, Sin, Peremûn, Faramà, Teneeh.

21. *Pelusium*, the last Town in Egypt on the confines of Palestine, lay a little to the East of that mouth of the Nile which bore its name, and 20 stadii (two miles and a half) from the sea. Its circumference measured the same distance, (Strabo, xvii. 1, p. 1154,) and it was guarded not only by solid walls, but also by extensive morasses (*barathra*) on every side; so that it was justly called by Suidas, "the Key," and by Ezekiel, (xxx. 15,) "the Strength of Egypt." It was situated in the midst of a naked level, between the sand-downs, the sea, and the morasses, which now form a part of the Lake of Menzaleh. Its walls are still remaining, but they are now 10 miles, and consequently four times as far from the sea as they were in the time of Strabo. The last part of the Pelusiac arm of the Nile, reduced to little more than a wide stream of mud, crosses this arid plain from the lake to the sea. On its bank is the Castle of Tíneh, a Turkish fortress; and a little to the East, are the ruins of *Pelusium* and Faramà. It is very probable, as M. Champollion supposes, (*l'Egypte sous les Pharaons*, ii. 85,) that the latter was built by the Arabs, when the sea had retired from *Pelusium*; so that it was no longer serviceable as a maritime town. Peremûn, the Egyptian name of *Pelusium*, whence the Arabs formed Furamà, Faramà, or Fermà, signifies "muddy," as *Pelusium* does in Greek, Sin in Hebrew, (Ezekiel, xxx. 15, 16,) and Tíneh in Arabic; so that all the denominations of this celebrated fortress on the Eastern frontier of Egypt, referred to the peculiar character of the soil on which it stood.

Bubastis, Pubasti, Pibeseth, Tell-Bastah.

22. The road from the sea to *Memphis*, along the Pelusiac arm of the Nile, passed by *Bubastis*, a town, the foundation of which was ascribed to Bochos, the first King of the second Dynasty. (Jul. Afric. in *Syncelli Chron.*) It possessed a Temple, distinguished by the beauty and richness of its sculptures, surrounded by a lofty grove, and occupying an island in the Nile. (Herod. ii. 137.) It was the Capital of a Nome, and its annual festivals brought together more than 700,000

* See vol. xxi. p. 18, Art. DIMIYY, where a translation of that passage is given.

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EGYPT. persons, (Id. ii. 59;) and, according to Diodorus, (i. 27,) the hieroglyphical Inscription on the monumental Columns (*Stalé*) of Isis, alleged that *Bubastis* was built in honour of her. In Tell-bastah, (the Hill of Bastah,) the Arabs have preserved a part of the ancient name *Pu-basti*, *Pi-basti*, or *Phi-basti*; whence the Greeks formed *Bubastis*, and the Hebrews (Ezekiah, xxx. 17) *Pi-beseth*; some remains of it may still be seen half a league distant, on the South-Eastern side of the Canal of Môezz, where it throws off what was anciently the Tanitic arm of the Nile. These ruins, which are visible a great way off, are enclosed by a mound measuring 13,000 or 14,000 mètres (three quarters of a mile) every way, and marking the boundaries of the ancient city. A fine fragment of a Cornice, adorned with hieroglyphics, six feet high, and eight broad, with an Obelisk, the side of which was covered with stars, showed the ancient magnificence of the place. (Malus, in *Mém. sur l'Egypte*, i. 215, 216.) Nine miles from these ruins, and on the same side of the Canal, in a thick grove of palms, is the modern and populous Town of Heïhiyeh, (*Mamlûk Register*, No. 382; *Abdu'l.* p. 620,) whose district measured 1388 feddâns (1562 acres) when surveyed in A. D. 1315.

Pharbæthus Pharbeït, Horbeït.

23. To the North-East of *Bubastis*, and on the Eastern side of the Tanitic arm, was *Pharbæthus*, which gave its name to a Nome, and was an Episcopal See after the introduction of Christianity. It is called Pharbeït by the Copts, and Horbeït by the Arabs, and is now reduced to a mere village, and surrounded by ruins in the midst of a low, marshy plain. A Torso and the foot of a Colossus, were found there by M. Malus, in 1798, (*Mém. sur l'Egypte*, i. 218;) but the extent of the mounds of rubbish show that it was not more than one-fourth of the size of *Bubastis*.

Phelbes, Bilbeïs. 30° 25½' N. 31° 34' E.

24. Pharbeït, often co founded with *Bilbeïs*, is named Phelbes or Phlabes by the Copts, but lies to the South of the Pelusiac branch of the Nile. It was an Episcopal See, and perhaps the *Bubastis agria* of Josephus, (*Antiq. Jud.* xiii.;) its ruins, which are principally to the North and East of the present town, consist entirely of bricks, and do not indicate any magnificence. Under the Arabian Government, it became the Capital of the Eastern Province, (El-sharkiyyeh,) and at one period "united every thing most desirable and agreeable," says an Arab writer, (Quatremère, *Rech. sur l'Egypte*, i. 55;) but it was in ruins, and almost deserted in the beginning of the XVth century. Two hundred years earlier, it was the Capital of the Haûf, one of the Eastern divisions of the Lower Egypt, and the residence of the Governor, surrounded by groves of palms and other trees, and watered by the Canal of Abu'l-munejjà. (Abú'l Fedà, *Descr. l'Egypte*, ed. Mich. Ar. 34; Lat. 27.) It was believed, in Macrízi's time, to be the land of Jesen, (Goshen,) inhabited by the family of Jacob; but that name, as M. Quatremère has observed, (*Mém. Géogr. sur l'Egypte*, 61,) is rendered Sedir in the Jewish and Samaritan Versions of the Old Testament; and, by comparing several passages collected from different writers, he is led to infer, that the Wádi Tumilát, in which the Canal of Caïro terminates, is the Land of Goshen mentioned in the Books of Moses; such, at least, seems to have been the opinion of Saadias and Abú Sâïd, the authors of the earliest Arabic Versions of the Old Testament; the one for the use of the Jews, and the other for the Samaritans.

Goshen, Wadee Toomlat.

25. Kelyúb, Capital of the South-Eastern Province of Lower Egypt, named after it El-kelyúbiyyeh, was a large and flourishing city in the middle ages, but had fallen into decay as early as the XVth century, (De Sacy, *Chrest. Arab.* ii. 293,) though in the most productive and best cultivated part of Egypt, (*Mém. sur l'Egypte*, i. 212.) EGYPT.

The Civil and Political condition of Egypt has been so much altered by the final expulsion of the Mamlúks by Mohammed Alí, the present Páshá, that the regulations for its internal Government previously existing, are now merely a matter of History. It will, therefore, be sufficient here to give a summary of the internal Government, finances, and resources of Egypt in its present state under the undivided sway of the Páshá, appointed by the Grand Signor.

Government of Mohammed Alí.

Being amenable only to the Sultán himself, his authority is as unlimited as that of his master; for summary punishment is inflicted by the military code of the Mohammedans, and every Páshá is a military as well as a Civil Chief. But it is neither the exercise of an absolute sway, nor the want of an equitable code, that gives rise to the oppression so often witnessed in Turkey. The etiquette which bars access to the Throne, and the sale of public appointments to the highest bidder, are the pillars of that system of corruption which exhausts every source of national prosperity, and undermines every form of despotism, unless checked by intelligence and vigilance in the head, or the fear of detection in the subordinate agents. Ignorance and prejudice increased by fanaticism, debar the Turks from those advantages which example, competition, and a judicious emulation give to Nations not disunited by Political or Religious animosities. Among the Turks likewise the checks upon corruption are continually growing weaker, while under the most absolute European Governments they are, from the diffusion of knowledge, rapidly gaining strength: it may be doubted, therefore, whether the decisive measures taken by the reigning Sultán, and the revolution effected in Egypt by Mohammed Alí, will have any permanent consequences, or restore a power which has been gradually wasted by defects inherent in its constitution. But though temporary, these reforms would be of great advantage to the people, were it not for the mistaken views by which Mohammed Alí is guided.

The administration is in the hands of the following officers: 1. the *Kiahyâ Bey*, (Ketkhudà Bey, i. e. Deputy,) who may be called his Prime Minister; 2. *Aghà* of the Janissaries,* Chief of the War Department; 3. the *Wálí*, Head of the Military Police; 4. the *Mohtesib*, Superintendant of the Markets; and 5. the *Básh-aghà*, Head of the Civil Police. In every District there is also a Headsman, who is authorized to determine differences by arbitration, and watch over the peace and good order of his neighbourhood. All fees have been abolished, and competent salaries appointed. The *Cádí*, or Judge, sent annually from Constantinople, is assisted by a certain number of *Sheikhs*, or Lawyers, whose posts are held for life, and by their advice the Judge is determined in his sentence; so that they act the double part of council and jury. The *Sheikhs*, however, often attempt to act alone. The costs of a suit never exceed four per cent.; and one-fifth of the whole is divided among the lawyers employed in the cause; the

* Perhaps the old title of *Emiru 'l jeyûsh*, "Commander of the Forces," has been revived since the abolition of that corps.

rest is the *Cádí's* perquisite. The sums due from the Mosques (the property of which has been seized by Mohammed Alí) are paid from the Treasury; and the whole amount of the *Cádí's* emoluments is estimated at 500 or 600 purses, (£4000.)

The officers of the *Páshá's* household are, 1. the *Kíahyà Bey*, as above; 2. the *Khazinah-dár*, or Treasurer; 3. the *Diván-efendi-sí*,* or Supervisor of the exports of Provisions; 4. the *Selihhdár*, (commonly spelt *Seliktar*,) i. e. the Sword-bearer, or Head of the military establishment attached to the Household; 5. the *Anakhtár-aghà-sí*; 6. the Commandant of the Citadel, first Commissioner of the Customs and Excise. Each of the *Páshá's* sons (who are themselves *Páshás*) has a military command, and a separate establishment. The whole number of persons included in the Viceroy's household amounts to 1500, including 400 Mamlúks and 600 *Ich-aghà-sí's*, (Gentlemen of the Privy Chamber.) Two Armenians of considerable talents, united to a probity of character rarely found in the attendants on an Asiatic Court, have long stood high in Mohammed Alí's favour, and borne an important part in his administration, though the posts which they occupy are not such as would in Europe give them any material influence: the first is *Ovannes Botzaris*, the Páshá's Physician; and the other, *Boghòs-Yúsuf*, his Secretary and Interpreter.

His military force is a primary object with him, and it has been brought by degrees to the amount of nearly 20,000 men, but not all regular troops. They are thus distributed:

	Infantry.	Cavalry.	
In Arabia	1300	1200	In all 19,070 men.
To the South of Egypt	5400	3400	
Upper Egypt (including Caïro)	1100	3000	
Lower Egypt	2210	1460	
	10,010	9060	

He has also a park of 30 pieces of artillery, and 1200 cannoneers.

The *Páshá*, though ambitious of possessing a fleet, has not yet been able to raise more than a flotilla of small-armed vessels in the Red Sea, another composed of transports at Alexandria, and one or two frigates.

Population.

In a country where no registers of births and deaths are kept, all estimates of the population must be uncertain; but the following table, calculated from the number of houses in each District, as reported by the collectors of the duty lately imposed, comes, probably, near to the truth. Four persons are allowed to each house in the country, and eight in Caïro. The names and figures included in brackets are taken from the Mamlúk Register made in A. H. 777, (A. D. 1375,) and published by Baron Sylvestre de Sacy in the Appendix to his translation of Abdu'l-latíf's account of Egypt.

Provinces and Cities.	Villages.	Persons.	Mírí, A. H. 1236. Piastres.	Páráhs.
1. Caïro, Búlác, and Misr-el-âtíc	..	218,560	..	
2. Kelyúbiyyeh	140 [61]	177,488	3,080,000	
3. Sharkiyyeh	310 [383]	189,668	4,863,368	
4. Mansúriyyeh [Dacahliyyeh]	315 [214]	197,000	4,611,600	
5. Damietta	..	13,600	..	
6. Gharbiyyeh [Abyár]	360 [475]	230,456	7,943,580	
7. Menúfiyyeh	312 [133]	224,480	6,753,487	20
8. Buhhíreh or Bohaïreh [Fawweh]	280 [231]	89,528	2,527,007	20
9. Rosetta or Rashíd [Nerteráweh]	..	13,440	..	
10. Alexandria	..	12,528	..	
11. Jiziyyeh	120 [158]	101,920	3,275,675	
12. Atfihhiyyeh	80 [53]	45,928	1,691,250	
13. Fayyúmiyyeh	66 [101]	58,480	2,369,250	
14. Beni Suweïf [Behnesáwiyyeh]	367 [155]	184,120	5,821,875	
15. Minyeh-beni-khasíb [Oshmúneïn]	250 [102]	154,256	5,197,725	
16. Suyút [Osyútiyyeh and Manfelútiyyeh]	306 [37]	189,900	6,232,860	
17. Jirjeh [Ikhmímiyyeh] or Jirjà	374 [24]	326,160	6,668,500	
18. Esneh or Isnà [Cúsiyyeh]	195 [43]	86,888	5,017,387	20
	3475	2,514,400	66,054,065	20

Resumption of landed property.

All the landed estates have now been resumed by the Government. Each Township is divided into 24 equal portions, called *Kíráts*, and each of these is subdivided into estates of various extent, formerly belonging to lessees under the Crown, (*multezim*.) It appeared on a more accurate survey that, through a connivance between the lessee and the *Sheïkh-el-beled*, (Collector of the Revenue,) these estates had been greatly undervalued, each paying for little more than one-half of the number of *feddáns** which it contained. The Páshá, therefore, resumed all of them, engaging to make an annual payment to the *multezims* equal to the rent of the number of *feddáns* they held, according to the Registers of the *Rúznámehjí*, (Accountant General.) This measure, though arbitrary, does not appear inequitable, when the origin of the property is considered; but it is, in fact, highly unjust, since by reducing the reed (*casabeh*) or established measure, the Government has estimated the extent of the fields by a different standard, and therefore made a still greater deduction from the rent due to the lessees. What adds to the iniquity of this proceeding is, that these payments are only for

* Some error seems to have crept in here, "*Administrateur des comestibles destinés à être vendus pour l'étrangers*," is M. Mengin's description of the duties of the *Diván-efendi*, (ii. 258.) But in Constantinople that title is given to the Secretary of the Admiralty, of the War-office, &c. See Von Hammer's *Osman. Reichs Staatsverfassung*, ii. 294, 414.

* A land measure equal to about one-third of an acre.

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life; so that all hereditary property in land has been swept away at one blow. The wasiyehs, or estates of intestate persons, or of such as, from inability to cultivate them, have sold their lands to larger proprietors, are, by a strange anomaly, excepted from this general resumption. The holders of such lands can farm or let them, nor are they charged with any duty. Another large source of revenue has been the resumption of lands (*waef* or *rizac*) given for charitable purposes. The Mosques, Imárets, Medresehs, &c. are now maintained by funds appropriated to them in the *Rúznámehji's* account, and the *Sheïkhs*, who had previously the management of such property, receive pensions on the same footing as the *Felláhhs*, (farmers.)

Meeree or impost.

The *mírí*, though nominally the only tax now levied, is subject to such variations, and so uncertain, as to be often oppressive. It is collected under the direction of the Superintendant General of the Copts, and is paid into the hands of the *Defterdár* (Lord Treasurer) by the *Serráf* (banker) of the *Káshif* (Governor) of each Province, who receives it from the local collectors. The inferior officers are paid by monthly stipends, and severely punished if detected in claiming any fees or perquisites. The farmer, (*felláhh*,) however, is not benefited by these regulations. The *mírí* has been raised, by the new survey and admeasurement of the lands, beyond the amount of the rent and taxes formerly paid. No produce can be sold till Government has taken what it claims as *mírí*, or means to purchase at the price it is pleased to give. The articles taken for the household of the *Páshá* and his sons, are not paid at above half their value. Notwithstanding the fertility of the soil, therefore, and the sobriety of the peasantry, there is hardly a country in the world where the labourer is more wretched than in Egypt. The *mírí* on each *feddán* is seventeen *abú-tácahs*,* (dollars,) (10*s.* ;) and therefore at the rate of 30*s.* per acre for the best, 15 *abú-tácahs* (8*s.* 10*d.*) for middling, and 13 *abú-tácahs* (7*s.* 8*d.*) for the worst land; and the amount of the whole in A. H. 1236 (A. D. 1821) was as expressed in the table above, 132,108 purses, 65 piastres, 10 párahs, (£825,676.)

This, it must be observed, is only a small part of the *Páshá's* revenue, which is derived from, 1. the *mírí* or land tax; 2. the customs; 3. the resumed lands, i. e. almost the whole of the cultivable soil; 4. the conquered territories, Dár-fúr, Sennár, Nubia, and a large part of Arabia; 5. the monopoly of all the Egyptian commerce; and 6. an excise on provisions. The following approximation to the amount of his receipts and expenditure alone, is probably not far from the truth.

Revenue of Egypt in A. D. 1821.

RECEIPTS.

	Purses.	Piastres.	
Mírí or land tax	132,308	131	
Profit on sale of cotton, wax, &c., called the petty treasure, (*khazineh*)	21,000		
Silks and cloths	21,000		
Hides	8,000		
Mats	1,200		
Rice	13,714	250	
Natron	600		
Soda	900		
Sal-ammoniac	280		
Gold thread	450		
Customs at the different ports	15,578		
Profits of the mint	3,500		
Monopoly of salt and liquids	5,000		
Butchers' meat	370		
Plate and lace	750		
Senna	120		
Fisheries in Lake of Menzaleh	800		
Duty on fish sold in Cairo	150		
Cattle	50		
Dancing girls, jugglers, &c.	300		
Legacies	400		
Ferry-boats	600		
Boats employed in trade	400		
Monopoly of liquids in Upper Egypt	350		
Duty on markets, &c. in ditto	500		
Date trees	10,000		
Produce of the kharáj (capitation tax)	800		
Toll on grain brought into Cairo	720		
	239,940	381	£ (2,063,490.)
Profit on sale of carthamus	4,500		(38,700.)
Grain and pulse	17,115		(147,189.)
	261,555		(£2,249,379.)

DISBURSEMENTS.

	Purses.	
Army expenditure	100,000	
Remittances to Constantinople	12,000	
Manufactory charges	15,000	
Civil appointments	16,000	
Multezims	6,000	
Sheïkhs, Mosques, Medresehs, &c.	1,800	
Rents to the *Multezims*	1,200	
Páshá's household	24,000	
Gratuities at the *Beïrám*, clothing of *ichágháá-si's*, &c.	10,000	
Pilgrimage to Mecca	1,700	
Hangings for ditto (*kisweh*)	300	
Mulberry plantations in Wádí Tumilát	1,400	
Barracks, warehouses, &c.	15,000	
	204,400	(£1,757,840.)

The profit on ivory, frankincense, &c. and the *Páshá's* foreign commerce, cannot be easily calculated, on account of the fluctuation of the prices.

Produce and agriculture.

The produce of Egypt consists of grain; as wheat, barley, millet, maize, rice, sugar; of various kinds of pulse; as beans, lentils, chick-peas, lupines, fenugreek, and indigo; of flax, cotton, hhinnà, (*Lawsonia*,) carthamus, (*Safflower*,) and tobacco. The soil is so rich that fallows are unnecessary; some attention to rotation of crops is all that is requisite: wheat is succeeded by barley, millet, beans, or lentils; clover by wheat; carthamus by tobacco, lupines, fenugreek, or chick-peas; sugar-canes by millet or maize; maize by flax, and that by indigo, which occupies the soil for three years. 1. Wheat (*Triticum sativum aristatum et spelta*) is sown as soon as the water has drained off after the inundation, one-twelfth of an *ardeb*, (1.15 hectolitre = 5 bushels,) and good land yields from 84 to 48 for one; bad only 24 for one. The seed-time is over by the end of November, and the harvest is finished in May in Lower, and in April in Upper, Egypt. The straw is never more than two and a half feet, but strong; and when gathered, is pulled up, not reaped. The corn is thrashed by a sort of harrow, called *norej*, on the public thrashing-floor of the village, (Norden, pl. xxx.) The straw is tossed with a fork for the purpose of fanning it, and very ill cleaned. 2. Of barley (*Hordeum vulgare*) one *ardeb* (five bushels) is sown per *feddán*, and the field is then trodden down by oxen; it is gathered before the wheat, and yields from four to 15 for one. 3. Millet

Rotation of crops.

Wheat, *Hhintah*.

Barley, *Shaïr*.

* The *Abú-tácah* (called *Patagne* by the French in the Levant) formerly meant the Spanish dollar, (Volney, *Voy. en Egypte*,) but is now a nominal coin worth 2 piastres 10 párahs, (Mengin, *Hist. de l'Egypte*, ii. 342.)

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Millet, *Dhurrah beledi.*

(*Dhurrah, Sorghum vulgare et saccharatum*) is a great article of consumption, both for man and beast. The fields are watered by jug-wheels (*roues à godets*) or the *delù*, a bucket fastened to the end of a lever, (*Descrip. de l'Egypte, état Mod.* vol. ii.) The ground is well cleared, especially of *hhalfeh* (*Saccharum cylindraceum*) and prickly sainfoin (*Onobrychis caput Galli,*) which are burnt upon the land. Three or four seeds are then dropped into holes three or four inches deep, covered over, and well watered. Twenty days after sowing, a thin coat of alkaline earth is spread over the field as manure. The plants grow rapidly to the height of eight or 10 feet, and the grain is reaped in July; the stems are used for fuel in ovens, kilns, &c. or for light thatch. One *ardeb* is sown per *feddán*, and it yields from four to nine or 10 for one. 4. Maize (*Zea Mayz*) called Syrian millet (*Dhurrah Shámí*) by the Egyptian *felláhhs*, and *Nili*, because grown when the Nile is on the increase, is not sown till the end of July. The ground is first manured with alkaline earth, then ploughed and sown, as in Europe. The young crop is well watered. The grain ripens in 70 days, and is then cut, dried, and separated from the husk by women and children. Half an *ardeb* is sown per *feddán*, and it yields seven for one. Maize bread is good; but that made of *dhurrah* is apt to be black, and is very indifferent. 5. Rice (*Oryza sativa*) is sown in April, after having been well soaked in water, and dried in straw, till it shoots. The ground is prepared for it by repeated ploughings and irrigations; for one-sixth to one-tenth of a *dárib* is sown per *feddán*, and it yields from six or 10 to 36 or 60 for one. It is reaped in November, and after being sifted is well dried in the sun, and then cleared of its husk by two mills called *dúd* and *dáyireh*. The oxen turning the mill are changed every two hours. The grain is mixed with salt, when passed through the mill the last time. At Damietta, the *Páshá's* profit on the sale of rice is 106 piastres, 35 párahs, (£1. 16s.) per *dáreb;* and in 1821, that place furnished 40,000 *dárebs*, 8550 purses (£72,675.;) at Rosetta, the profit per *dáreb* is 86 piastres, 25 párahs (£1. 8s. 10½d.) which on 30,000 *dárebs* amount to 5164½ purses, (£43,900.) 6. The sugar-cane (*Saccharum officinarum*) is principally cultivated in the Province of Minyeh, (Oshmúneïn,) in the Upper Egypt. In March and April, pieces of cane newly cut are laid obliquely in the furrows of land well-tilled, and the irrigation is continued from that time till the harvest. In October, the inferior canes are cut to be used green. Those kept for the press are not cut till January or February. The expressed juice is boiled for 24 hours, and then put into inverted cones of earthenware, with an opening below for the discharge of the molasses. The sugar in this state is called *Khám*. When these loaves have been again melted, the liquor is skimmed, and the whole crystallized as before; it is then called *Khawámí*. When melted a third time, soap-shavings and whites of eggs are thrown in to clarify it. The process is then repeated. This sugar, which is the sort commonly used, is called *Kasr:* when refined once more, it is termed *Mucarrar;* and if again refined, it is named *Mucarrar-el-mucarrar;* but this last kind is only used by the most opulent, and never becomes an object of general commerce. In 1817, a sugar and rum manufactory was established by Mohammed Alí, at Retremùn, near Minyeh, under the direction of Mr. Brine; but the sugar is too dear for exportation, and is not liked by the natives The two lowest classes of sugars, the only sorts exported, are carried to the South of Europe, where they are properly refined, and rendered saleable. 7. Beans (*Vicia faba*) are consumed by the peasantry, as well as by cattle, and have lately become an article of exportation. They are sown in the beginning of November, at the rate of half an *ardeb* per *feddán*, and are gathered in March and April. They are reaped, and thrashed with the *norej* like the wheat, and the stalks are given as fodder to the cattle; the return is from four to 10 *ardebs* per *feddán*. 8. Lentils (*Ervum Lens*) are not grown in any great quantity; 15,000 *ardebs* is the utmost amount ever produced; they are sown (two-thirds of an *ardeb* per *feddán*) in November, and ripen in March; and their return is as six or 10 to one. 9. Chich, or chick-peas, (*Cicer arietinum,*) are also sown in November, and gathered in March; their return is as four and a half, or 10 and a half, to one. Much is eaten green, and the dry peas are always soaked in water, dried again in lime, and sprinkled with linseed-oil, before they are brought into the market. 10. Lupines (*Lupinus Termis*) are cultivated at the same season, and in the same manner, as lentils; and their rate of produce is the same as that of chick-peas. Their stems are only fit for fuel. Frequent soaking in water takes away the bitterness of their beans, but they are never very palatable; and 40,000 *ardebs* is the largest quantity ever raised. 11. The same course is followed in the growth of fenugreek, (*Trigonella Fœnum Græcum:*) but when well-dried it is pulled up, and not cut. The stems serve as fodder for camels: half an *ardeb* is the quantity sown, and the return is as 12 or 16 to one. 12. Indigo (*Indigofera tinctoria*) often follows clover. The ground is first well ploughed and rolled, the seed is then put into holes made for it, and covered over, towards the end of March. If far from the river, it is carefully irrigated; and towards the end of June is ready to be cut. It is cut again twice, at intervals of thirty days, and the third crop is the finest. It lasts for three years, but degenerates, and its seed will not germinate; good seed is procured from Syria. The cuttings are steeped in hot water, which is strained off when the lees have settled, and they are then made into a paste with black earth; this paste is formed into small round cakes, which are dried in the sun; this impure indigo, the only sort used by the Egyptians, will not sell in the European markets. Though expensive, the cultivation of Indigo is one of the most profitable branches of farming in Egypt. 13. Safranon, or Safflower, (*Carthamus Tinctorius,*) is sown at the same season with other grains, and requires little preparation or attention. It is gathered in March; the flowers are plucked, by women and children, at sun-rise and sun-set, till it ceases to blossom. They are bruised, squeezed, and spread out in the sun to improve their colour, and then laid up in the Government warehouses. The stems are pulled, and the seed is thrashed out. Half an *ardeb* per *feddán* is the quantity sown, and the produce is from two to two and a half quintals of flowers; with seed as six to one. The stems serve for fuel, and a coarse oil is extracted from the seed. Beni Suweïf, Jizeh, and Kelyúb, are the Provinces wherein this herb is principally cultivated, and it is a profitable article when not injured by the Khamsin winds. 14. Flax (*Linum usitatissimum*) in most grounds requires no care; in

Maize, *Dhurrah Shámí.*

Rice, *Urus.*

Sugar, *Shaker.*

Beans.

Lentils, *Ads.*

Chick-peas.

Lupines, *Termis.*

Fenugreek, *Hhalbet.*

Indigo, *Nileh.*

Bastard Saffron, *Carthamus*

Flax, *Kittán.*

EGYPT. less favourable situations it is ploughed and rolled, and then divided into beds 15 feet by eight, and only once watered. It yields three and a half quintals of flax and three *ardebs* of seed per *feddân;* but only two quintals of flax and four *ardebs* of grain when the land is left untilled. One-third of an *ardeb* per *feddân* is the quantity of seed sown. The land is manured with alkaline earth, and watered, as the dry season comes on, till the seed ripens in March. The plants are then pulled up, and carefully dried. The seeds are carefully knocked out of the husks; and the stems are tied up in bundles, and left for a time exposed to the sun and air. After having been well dried, they are steeped in water for 25 days. When they have been again well dried, they are beaten with clubs till the flax is disengaged; and when combed, it is ready for the markets. 15. Cotton (*Gossypium herbaceum*) is sown immediately after the Vernal equinox, (*Shams-el-kebîr*, the Great Sun.) A little seed, which has been steeped in water for a whole night, is dropped into shallow holes, two inches asunder, and then slightly covered with earth. The fields are watered every ten days or fortnight, till the river rises. The harvest begins in September. The ripe capsules are cut every morning at sun-rise; but they are negligently opened, and the cotton is so full of dust and chips as to have little sale in the European market. The down is cleared of seed by being pressed between two rollers turned by a foot-wheel. Cotton continues in vigour only for two years. It requires nothing but occasional pruning, and, in good soils, one *feddân* will yield four quintals; three, or three and a half, for one is the average produce. Sharkiyyeh and Mansurah are the Provinces in which it is most cultivated. Tree cotton (*Gossypium arboreum*) was never an object of speculation in Egypt till the present *Pâshâ* formed plantations of it in the Province of Kelyûb. The pods are ripe in six months, and their produce may be compared with the cotton of Fernambuco. 16. Tobacco (*Nicotiana Tabacum*) is sown in December, in lands near the river: and in February the young plants are removed into ground prepared for them, where they are placed five or six inches asunder. Sheep dung is strewed over the intermediate space, in order to give the leaves a fine green. The leaves are gathered in April, and strung on a packthread to dry in the sun. A second, but inferior, crop is gathered in May; and a third, still worse, is obtained when the inundation does not reach the tobacco fields. The seed is gathered as soon as the leaves are plucked. Ten quintals per *feddân* is the ordinary rate of produce, but the Egyptian tobacco is so indifferent, that none but the country people will use it. 17. In Sharkiyyeh and Kelyûb, the shrub called tamar-hhenné (*Thamar-khinnâ*, i. e. *Lawsonia inermis*) is grown. In the month of April, suckers properly prepared are planted vertically, three feet asunder, in land twice ploughed, and irrigated abundantly. In a year's time, the shrubs are of a considerable size, and the leaves are fit for gathering. When dried and pulverized, they form the paste used almost throughout Asia for staining the hair and nails scarlet. The flowers of this pretty shrub, of which Sonnini has given a good figure, (*Trav. in Egypt*, pl. iii.) are extremely fragrant. It is the Gopher of the Scripture, and the Cyprus of the Greeks.

Cotton, *Cotn.*

Tobacco, *Dukhân.*

Tamar. *Tamar.*

The quantity of grain raised in 1821 was estimated at 4,320,000 *ardebs* (12,960,000 quintals.)

	Ardebs.
Consumption of corn in Caïro is	250,000
Consumption of corn in the Provinces	200,000
Corn exported to Europe	375,000
Corn exported to Hijâz	72,000
Corn kept in store	303,000
	1,200,000
Beans consumed at home	750,000
Beans exported	450,000
Maize consumed at home	105,000
Maize exported	45,000
Chick-peas consumed at home	42,500
Chick-peas exported	37,500
Lupines, home consumption	
Lupines exported	11,250 ardebs
Rice, home consumption	81,334 ——
Rice exported	80,667 ——
Sugar, home consumption	8,000 quintals
Sugar exported	16,000 ——
Carthamus, home consumption	4,000 ——
Cotton, home consumption	30,000 ——
Cotton exported	30,000 ——
Flax, home consumption	15,000 ——
Flax exported	30,000 ——
Linseed, home consumption	30,000 ardebs.
Linseed exported	20,000 ——
Hhinnâ, home consumption	5,000 quintals.
Hhinnâ exported	35,000 ——

A most oppressive monopoly has been established by Mohammed Alî. Every landholder and manufacturer is obliged to convey the produce of his labour to some central *dépôt*, where it is purchased by the agents of Government at fixed prices; and all articles are marked, without which they cannot be sold again. The only bedding which the *fellâhh* can hope to possess, is a rush mat; and even that he is not allowed to manufacture for himself. Such is the misery which this system has produced, that many cannot afford to pay the price demanded by the *Pâshâ's* agent, and have no bed but the mud floor of their cabins! Several manufactures also have been established with the hope of rivalling, or at least excluding, those of Europe. In Caïro and at Búlâc, 800 natives are employed in spinning and weaving ordinary silks and calicoes, while several Swiss and Italians manufacture finer articles of the same kind. At Mehallet-el-kebîr and Mansûrah there are also cotton-mills; but the higher classes of natives dislike the goods manufactured in these establishments, and the almost impalpable dust constantly floating in the atmosphere, renders it next to impossible to prevent the machinery from being clogged in its movements. The heat causes the best seasoned wood to warp or split, and snaps the wires of the looms, which must consequently be always kept moistened. An Arsenal, established in the Castle of Caïro, is a more useful, and has proved a more successful undertaking. M. Bâfi, an apothecary from Pergola, assisted by Dr. Dussap, has also succeeded in devising a method of procuring saltpetre from a solution of nitrous earth. At Bedrishein he has formed 48 pans of brick work, in which the solution is left for two days. It is then drawn off into other pans lined with a coating of cement. An evaporation takes place in 24 hours,*

Cotton Mills.

Arsenal at Caïro.

* This is evidently what M. Mengin means when he says, (ii. 380,) "*Il se fait de nuit une évaporation.*"

EGYPT. which leaves the surface covered with crystals of chlorate of soda, (common salt.) The nitrous liquid beneath this crust is then drawn off again, and exposed to the heat of the sun for two or three days, in which time the fluid is completely evaporated, and leaves an incrustation of chlorate of potass, (oxymuriate of potass.) From these crystals saltpetre (nitre, or nitrate of potass) is procured by the ordinary process; and thus formed, it costs the Government only 15 piastres per quintal, which is just one-fourth of its cost when obtained by artificial heat. The first expense of these manufactories is estimated at 40,000 purses, (£240,000.,) and the charge for labour 14,400 purses (£122,400.) per year. The mulberry plantations in the Wádi Túmilát, which have cost 45,000 purses (£382,500.) is another project that may hereafter be useful. A colony of 500 Syrians established there, breed the silk-worms, and 1,050,000 trees planted in 3000 of the 27,000 *feddáns* comprised within the valley, are watered by the wheels attached to 1000 wells. 2000 *fellahhs* have the care of the 6000 oxen employed in turning these wheels, and the annual charge amounted to 4800 purses, (£40,800.;) but it has been reduced to one-third of that sum by the completion of the canal of Zakázik, by which the plantations can be watered at pleasure; yet in 1821 only 900 okes (18¾ cwt.) of silk were produced: want of care and intelligence in the workmen employed, together with the effects of injudicious irrigation, and the Khamsin winds, have hitherto, in M. Mengin's opinion, prevented this establishment from being so productive as it might be. He thinks that a belt of *labbakhs*, (*Mimosa Lebbek.*)* *nabks*, (the *Sidrah*, *Rhamnus Spina Christi*, of which the *nabkah* is the fruit,) and sycamores (*Ficus Sycamorus*,) which are lofty trees, together with *seïsabàns*, (*Œschynomeno Sesban*,) plants of rapid growth, would present an impenetrable barrier to the winds, and "secure," he says, (ii. 382,) "moderate rains or heavy dews." These Syrian colonists are Christians, and more industrious than the Egyptian *fellâhhs*. One of the most useful and remarkable institutions, however, formed by Mohammed Alí, is the School established at Búlác, to teach Mathematics, Drawing, Mensuration, French, and Italian, under the superintendence of Núr-edín, Othmàn Efendi, a distinguished officer, who has resided in France and Italy. Some young men were also sent by the *Pásha* to England a few years ago, for similar purposes; and no less than 40 were this year fixed at Paris, where they are under the direction of Messrs. Jomard and Agoub.

Silk.

School at Búlác.

Coins

The Coins, Weights, and Measures, used in Egypt, are, 1. (gold) sequins, (*zecchini*,) halfs and quarters, called *Zer-mahhbúb* by the Turks; 2. (silver) *Kirclics*, *Iyirmilics*, *Onlics*, and *Beshlics*, or pieces of 40, 20, 10, and 5 *Párahs*, and *Meidins*, which are all sent by the Government to Constantinople, Syria, and the Islands, where a considerable profit is made upon them. The *párahs* have ⅙ alloy of copper; and yet a profit is made on them, and they are sold at the mint at a discount of 40 per cent. The Contractor receives for 36 *párahs* one drachm of silver; and the piastre weighs 2¼ drachms, (*dirhems*.) A drachm of pure gold is allowed for 16 piastres; but the *mahhbúbs* have an alloy of 131 drachms of silver to 100 of gold. As in the rest of Turkey, 1 piastre = 40 *párahs*, and 1 *zer-mahhbúb* = 4 piastres, (1*s.* 4*d.*) The relative value of coin so frequently depreciated is, of course, continually varying. In 1821, the Spanish or Austrian dollar, (*talari*,) weighing 2 drachms, was worth 12½ piastres.

Besides the national coins, the following foreign ones are, together with those already named, current in Egypt:

(gold) { Spanish doblon, Venetian sequin, Dutch ducat, } Varying in value according to the rate of exchange.

Mahmúdiyyeh of Constantinople.
Fonducli (*sequin*) ½ & ¼ of do. = 8, 4, & 2 piastres
Mahhbúb, ½ and ¼ of ditto = 5, 2½, and 1¼.

(silver) { *Yúzluc* ..... = 100
Beshlic ..... = 10
Ikilic ..... = 2 }

Nominal coins are also used in commercial calculations; such as the *fonducli* of 146, the *mahhbúb* of 120, the *abú-lácah* of 90, and the *altmishlic* of 60 párahs.

Weights and measures.

II. The weights in common use are, the *roll*, (whence the Italian *rottolo*,) *ócah*, *mithcál*, and drachm, (*dirhem*.) The Greek *roll* = 180 *dirhems* is used in weighing cotton thread; the common *roll* = 144 *dirhems*; but the *roll* = 105 *dirhems* is only used for opaque amber. *One ócah* (*wakkiyeh*) = 400 *dirhems*. For transparent amber and coral, the *ócah* = 420 *dirhems* is used. Gold and jewels are weighed by the *mithcal* (corruptly spelt *metical*) = 24 *kiráts*; 16 *kiráts* = 1 *dirhem*; and 4 grains = 1 *kirát*, (carat.)

The long measure is the *pîkhi*,* (or cubit, from the Greek πηχυς,) it is divided into 24 *kiráts* (*cerátia*.)

1. The Stánbúlí, or Constantinople *pîkhi*, (= 677 millimètres = 2½ feet) for foreign cloths.

2. The *endázeh* (= 627 millimètres = 2¼ feet) for cloths from the Red Sea.

3. The *Beladí*, or country *pikhi*, (= 617 millimètres = $2\frac{2}{100}$ feet,) for cloths woven in the country.

The *ardeb*, the only measure of capacity, is divided into 6 *weïbeh*, each containing 4 *rubás*.

1. Rosetta *ardeb* = 1½ of Caïro, } 1 Caïro *ardeb* =
2. Damietta *ardeb* = 1¾ of Caïro, } 1.821 hectolitre = 4.353 cubic feet.

The *ardeb* of rice, which is a weight as well as a measure, = 156 ókes at Rosetta, and 225 at Damietta; and the weights have a different value in almost every Province of Upper Egypt.

Commerce.

Most of the exports from Egypt have been already mentioned; little therefore remains to be added. It was not till lately that grain, one of the most considerable of them, was procured from that country. The wheat of Upper Egypt makes finer and whiter bread, but neither keeps so well, nor produces so much flour by one-sixth, as that of Lower Egypt. The Egyptian beans sell better in Europe than its wheat. Maize, millet, (*Dhurrah*,) chick-peas, and lupines, are carried to the Greek Islands, and in time of dearth to Tuscany. The rice when properly cleaned is excellent; but it has been of late so adulterated, that preference has been given by European dealers to that raised in Piémont

* Hasselquist misspelt the Arabian term for this tree, which Linnæus adopted from him, as its specific name. It must not be confounded with the true *hejhjlebbakh*, (*Balanites Ægyptiaca*,) the *Persea* of the Ancients. See Delile, *Flora Ægypt. Mémoires sur l'Egypte*, iii. 329; *Abdu'l-latif*, *par* De Sacy, 17, 47—72; Burckhardt's *Nubia*, 295; Belzoni, 321. (Egley.)

* The two first of these cubits are called by the Turks *rif* and *endázeh*; the third is the proper *dhrâá*, or cubit of the Arabs.

and Lombardy. Sugar, flax, cotton, and safflower, are imported in small quantities into the south of Europe; hhinnà (called Kiné by the European merchants) is used only in Turkey; natron is less liable to spoil than artificial salts of the same kind; but the extravagant prices set on these articles by the Egyptian Government, have compelled the merchants to make their returns in specie, and coin has been thus rendered so scarce, that from four to 10 per cent. has been paid for the discount of the Government bills, in which payment is made. It is manifest, therefore, that no beneficial trade can now be carried on with Egypt; and a very brief enumeration of the goods in request there will suffice. The French cloths, called *mahouts* and *londrins*; Florentine silks; scarlet scull-caps called *fez*, gold lace, blotting-paper, glass, earthenware, hardware, watches, and many inferior objects from Marseilles; every variety of cotton goods, superfine broad-cloths, lead, tin, iron, steel, vitriol, gun-barrels, fire-arms, and watches,* from England; similar articles from Germany and Italy, especially the caps called *fez*,† and writing-paper, are the wares which are in demand in Egypt. Besides what has been already named, that country can furnish either from its own produce, or by its transit trade, wax, hides, coffee from Mokhà, myrrh, frankincense, cocculus indicus, assafœtida, ivory, rhinoceros-horn, tortoise-shell, sal-ammoniac, senna, tamarinds, ostrich-feathers, incense, balsam of Meccah, gum Arabic, gum-copal, benzoïn, Socotrine aloës, coloquintida, gum-ammoniac, galbanum, sagapenum, (from a nondescript *Umbellate*,) opopanax, shishm-seed, (*Cassia Absus*,) spica-celtica, (a kind of spikenard,) mahhleb, (dried fruit of *Prunus Mahaleb*,) shebb, (native *Alum*,) sulphur, musk, and gold-dust. In 1822, the European commercial houses in Alexandria were 21, and in Caïro 20. The *Pásha*, though willing to allow his partners in trade time to make good their reimbursements, is not willing to take a share in the loss on their speculations; so that they obtain nothing from him but the loan of funds and protection. Hence the trade with India, attempted under his *patronage*, has ruined the smaller, and shaken the more wealthy, houses engaged in it. The intercourse by land with the countries to the South and West is carried on by caravans. Those from Sennàr and Dár-fúr arrive in September or October, and depart when they have sold their goods, and completed their purchases. The sacred caravan of Pilgrims bound to Mecca reaches Egypt in or about *Ramadàn*, (the fasting month,) and sets off immediately after the *Beïrám*, (the feast,) that it may reach Mecca in *Dhh'l hijjah* (month of the feast.) Caravans from Mount Sinai bring dates and charcoal in March and October. When the ships from Jiddah reach Suez, (Suweïs,) a caravan sets out from Caïro to bring back their cargoes; and small caravans come from time to time, from the Oases, laden with dates. The camels which convey the goods from the interior are sold at Caïro. A camel's rate is from two and a half to three miles per hour.

Duties. European goods pay an import duty of three per cent.; Turkish produce five per cent. at Alexandria, and four per cent. at Búlác. Goods by land from the interior nine per cent., at one payment. The export duty is three per cent. to Europe, and five per cent. to Turkey. All goods sent from Damietta to Syria pay an additional two per cent. Goods sent by the Red Sea pay 10 per cent. each way. Every camel-load from Upper Egypt (Sâïd) pays 25 piastres (7*s.*) at Old Caïro. Slaves are charged 27 piastres (9*s.*) a head at Deráweh, and six piastres 20 párahs (2*s.*) at Caïro. Ivory 50 piastres (17*s.*) per quintal, (*cantár*,) and five at Caïro. Rhinoceros-horns 10 per cent. *ad valorem* at Deráweh, and again at Caïro. Gum Arabic 16 piastres (5*s.*) per quintal, and 20 párahs per pound. Tamarinds and natron six piastres 30 párahs (2*s.* 3*d.*) per quintal, and six piastres at Caïro. White ostrich-feathers six piastres (2*s.*) and black one piastre (3*d.* or 4*d.*) per rotl, and 10 per cent. *ad valorem* at Caïro.

Inhabitants. The present natives of Egypt are either the descendants of the Arabs who overran the valley of the Nile in the first half of the VIIth century, and have since been masters of the country, or the Copts, the only remains of the genuine Egyptian race. In the larger towns, there are also many Christians of the different Eastern sects; but they, like the Arabs, are of foreign extraction, and retain the habits with the religion of their forefathers. Copts. The Copts, notwithstanding all the vicissitudes of their fortune, still retain the peculiarities of manners and habits which distinguished their ancestors. Employed either as agricultural labourers or as manufacturers, they are attached to the soil on which they were born, and seem to have few wishes beyond the cabin of sunburnt brick, *dhurrah* bread, woollen rag of clothing, and mat to sleep upon, which they commonly possess, and without which they could hardly exist. Their numbers are estimated at 160,000; 10,000 of whom form a part of the population of Caïro. During the reign of the Mamlúks, they held many lucrative posts under the great revenue officers; but they now seldom rise higher than to be clerks in some of the public offices. They are reserved, taciturn, and gloomy; mean and submissive to their superiors, haughty to their inferiors; jealous and artful; strict observers of established rites and customs, especially in Religious matters; and ready to pay a blind obedience to their Patriarch, who, though himself elected by his Clergy, exercises an almost unlimited power. Their Priests are maintained by the bounty of their flocks; and ordained, when their conduct has been scrutinized, with little if any preparation. The candidate is seized by his friends among the Priests, and carried almost by force to the Patriarch, who pronounces the benediction over him, notwithstanding his refusal on the plea of unworthiness. No one can be ordained who is unmarried, or when ordained can marry a second time. The Monks on being admitted into their order are clad in a winding-sheet, and the service for the deceased is performed, to show that they are dead to the world. They are distinguished by a strip of blue woollen hanging down from their caps, at the back of the neck; this is called the *Kalusiyyeh*. They are required to maintain a strict celibacy, and from among them the Bishops are always chosen. Auricular confession, the sacrament in both kinds, personal lustrations, and the circumcision of women, are some of the distinguishing tenets of the Copts. Their women are kept in a state of seclusion, if possible, more rigid than that of the Musulmans, a man who is disposed to marry must

* *Montres de George Prion*, (says M. Mengin, (iv. 411,) he means Prior,) *avec cadran à l'Arabe*.

† More properly *Fès*, (pronounced *Fès* by the Barbaresques,) from the city so named, where the finest of these scarlet scull-caps are manufactured. These caps are indispensable to the Turks.

therefore depend upon report for the charms and qualifications of his intended bride. When her parents' consent has been obtained, he sends a present as a suitor in his stead; and if the old woman who is the bearer of it brings word that the lady has kissed her hand, she is considered as having assented. The parish Priest then settles the marriage contract with the bride's family, says a prayer adapted to the occasion, and fixes the wedding-day. The dower (i. e. the price paid by the bridegroom) is divided into two parts: 1. *el-dâkhileh*, the *entrance* fee, for her present maintenance; and 2. *el-khârijeh*, the *exit* fee, to pay the expenses of her funeral. On the third day before marriage, she is carried to the bath; on the second, the *mashitah* (i. e. comber) comes to stain her nails, hands, great toes, and soles of her feet with hhinnà, while *ââlimêhs* (singers) amuse her with songs suited to the occasion. Her stomach and bosom are lastly rubbed with *khodâbeh*, a paste made of sal-ammoniac, powdered hhinnà, charcoal, and honey. Two hours after sunset, on the wedding night, she is conducted to the bridegroom's house, and is obliged to walk through the blood of a sheep killed in her presence, just as she enters. The marriage ceremony is sometimes celebrated in the church, sometimes in the bridegroom's house; the Priest asks for a blessing on the parties, and also on two rings which he puts upon their fingers. The greater part of the night is spent in feasting and merriment; and, in the middle of the repast, two large balls of sweet paste are set upon the table, from which, when broken, if two pigeons come forth briskly, it is a lucky omen; if not, all the party is in dismay. Before daylight, the bridegroom's father takes the bride up in his arms, and carries her to the nuptial bed, and the usual exhibition next morning attests the correctness of her conduct: wedding gifts are then made, and the company withdraws. The bride never stirs out till after she has lain in. Most children are circumcised when five or six years old, but not with a Religious view. The girls are married at 10 or 12, and treated like servants. Hired mourners are engaged for three days after the decease of any one, and on the seventh and the fortieth days; and alms are given to the poor. There are in Cairo 5000 Roman Catholic Copts under the Missionaries of the *Propaganda*, who differ from their brethren only in their Ecclesiastical ceremonies.

See Strabo, Ptolemy; Plutarch, *de Iside et Osiride*; Eusebius, Josephus, ad Apion, Georgii Syncelli *Chronographia*, Larcher's Herodotus, Dr. Prichard's *Analysis of the Egyptian Mythology and Chronology*, Lond. 1819; *Pantheon Egyptien*, by M. Champollion le Jeune, Paris, 1823; *Annales des Lagides*, *par* M. Champollion Figeac, 2 vols. 8vo, Paris, 1819; *Recherches sur l'époque de la mort d'Alexandre*, Par. 1820, *par* M. St. Martin; *Observations sur le Supplément de* M. Champollion Figeac, *par le même*; *l'Egypte sous les Pharaons*, 2 vols. 8vo, *par* Champollion le Jeune, Par. 1814; *Lettre à M. Dacier relative aux Hiéroglyphes Phonétiques*, *par le même*, Par. 1822; *Précis du Système Hiéroglyphique*, *par le même*, Par. 1824; Salt's *Essay on the Phonetic System*, Lond. 1825; Dr. Young's *Account of Discoveries in Hieroglyphical Literature*, 1823; *Recherches pour servir à l'Histoire de l'Egypte*, *par* Letronne; *Description de l'Egypte par ordre de Gouvernement*, 12 vols. in fol. 25 vols. 8vo; *Relation de l'Egypte par Abd-allatif*, *traduit par le* Baron Silvestre de Sacy, Par. 1810, 4to; Forskal *Flora Egyptiaco-Arabica*, Haniæ, 1775, 4to; Niebuhr's *Reisebeschreibung*, 2 vols. 4to, Kopenhagen, 1774; Pococke, *Description of the East*, Lond. 1743; Dr. Shaw's *Travels*, Lond. 1757; Pietro della Valle, *Viaggi*, Rome, 1662; Tourtechot, (Granger;) Norden's *Travels*, Lond. 1757, fol.; Sicard, in the *Lettres Edifiantes*, Par. 1717, 12; the Travels of Volney, Savary, Egmont, and Heymann, Browne, Dr. Clarke, Legh, Light, Belzoni, Sir Fred. Henniker, Lelorrain, Cailliaud, the Baron von Minutoli, &c.; *Edrisii Africa a* Hartmann, Gotting. 1796; Rennell's *Geography of Herodotus*, Lond. 1801; Hartmann's *Paschalik Egyptens*, Hamburg, 1799; Leo Africanus, Lugd. Bat. 1632, 24mo; *Abulfedæ Africa a* I. D. Michaelis Gœtt. 1776; *Histoire de l'Egypte sous le Gouvernement de Mohammed Aly*, *par* M. Felix Mengin, Paris, 1823, 2 tomes 8vo; *Chrestomathie Arabe*, *par* De Sacy, Par. 1801, &c. 3 vols. 8vo, (for extracts from Macrizi) *Geographia Nubiensis*, Par. 1632.

EHRAHARTA, in *Botany*, a genus of the class *Hexandria*, order *Monogynia*, natural order *Gramineæ*. Generic character: calyx, glume two-valved, shortened, one-flowered; corolla, glume double, on both sides, two-valved, exterior, compressed, sword-shaped, transversely furrowed.

Nine species, beautiful Grasses, natives of the Cape of Good Hope. Thunberg, *Prod.*

EHRETIA, in *Botany*, a genus of the class *Pentandria*, order *Monogynia*, natural order *Boragineæ*. Generic character: calyx bell-shaped; corolla tubular; drupe two-celled; stigma emarginate; nuts solitary; two-celled.

Ten species, small trees, natives of the East and West Indies. Persoon.

EJA'CULATE, EJA'CULATION, EJA'CULATORY. Lat. *ejaculare*, to dart forth; *e*, and *jaculare*, from *jac-ere*, to cast or throw.

To cast or throw, to shoot or dart forth; and, metaphorically, to utter; generally applied, to the utterance or expression of short, sudden, and occasional sentences.

All occasions therefore must be taken of sending forth pious and heavenly *ejaculations* to God; the devout soul may doe this more than an hundred times a day, without any hindrance to his speciall vocations: the huswife at her wheel, the weaver at his loom, the husbandman at his plough, the artificer in his shop, the traveller in his way, the merchant in his warehouse, may thus enjoy God in his busiest imployment.

Hall. The Devout Soul, sec. 7.

There is hereto no derivation of the seminal parts, nor any passage from hence, unto the vessels of *ejaculation*.

Sir Thomas Brown. Vulgar Errors, book iii. ch. iv.

We see likewise, the Scripture calleth envy, an evil eye: and the astrologers call the evill influences of the starres, evill aspects; so that there still seemeth to be acknowledged, in the act of envy, an *ejaculation*, or irradiation of the eye.

Bacon. Essay on Envy.

The church hath at all times used prayers of all variety, long and short, *ejaculatory*, determined, and solemn. And the Church of England understood it in its variety, calling the short, *ejaculatory* prayers and responsories by the names of litanies or suffrages.

J. Taylor. Polemical Discourses, pref. sig. C 2.

The mighty magnet from the centre darts
This strong, though subtle force, through all the parts;
Its active rays, *ejaculated* thence,
Irradiate all the wide circumference.

Blackmore. Creation, book i.

All which prayers of our Saviour, and others of like brevity, are properly such, as we call *ejaculations*; an elegant similitude from a dart or arrow, shot or thrown out; and such an one (we know) of a yard long, will fly farther, and strike deeper, than one of twenty.

South. Sermons, vol. ii. p. 150.

Behind the curtain lurks the fountain head,
That pours his politics through pipes of lead;
Which far and near *ejaculate*, and spout
O'er tea and coffee, poison to the rout.

Young. Epistle to Mr. Pope.

3. The same patriarch [Jacob] in his last benediction of his sons, breaks in upon the prophetic blessings with this pious *ejaculation*, "I have waited for thy salvation, O Lord:" which is supposed to respect the salvation of mankind by Jesus Christ.

Warburton. Divine Legation, &c. book v. sec. 3.

EICHSFELD, or EISFELD, formerly a Principality of Germany, situate in the Circle of the Lower Rhine, and encompassed by Hesse Cassel, Thuringia, Calenburg, and Grubenhagen. It belonged to the Electorate of Mentz till the general secularization in 1804, when it was assigned to Prussia. Part of it, containing 19,000 inhabitants, was ceded to the Kingdom of Hanover in 1718, and now forms part of the Province of Gottingen; while the remainder is included in the Prussian Government of Erfurth. The population of the whole Principality is about 90,000. The country was divided into Upper and Lower Eichsfeld: the former being a hilly, cold district, and in some places almost a barren region; the other is flat, mild, and fertile, producing good quantities of grain, flax, and tobacco. The principal towns are Heiligenstadt, Duderstadt, and Stadt Worbis.

Heiligenstadt is situated in Prussian Erfurth, and was formerly the Capital of the Principality. It stands near the river Seine, and is encompassed with walls. It was burnt in 1739, and was rebuilt in a more regular plan. It contains four Churches and a Gymnasium, with a population of 3550 individuals. *Duderstadt* belongs to that part of Eichsfeld which has been ceded to Hanover, and is now included in the Province of Gottingen. It contains a population of about 4000 individuals, and its principal trade is in beer and tobacco. *Stadt Worbis* is about half the size of Duderstadt, and is situated in Lower Eichsfeld.;

EJE'CT, EJE'CTION, EJE'CTMENT. *Ejicere, ejectum*, to cast or throw out; (*e*, and *jacere*, to cast or throw.) To cast or throw out, to drive out, to expel, to dispossess.

For at the oracle he had,
His wife a sonne should beare,
That should *eject* him from his realme.

Warner. Albion's England, book i. ch. ii.

Sic. Speake breefely then,
For we are peremptory to dispatch
This viporous traitor: to *eject* him hence
Were but one danger, and to keepe him heere
Our certaine death; therefore it is decreed,
He dyes to night. *Shakspeare. Coriolanus*, fol. 16.

That is, to reduce the indigestible substance into such a form as may not be *ejected* by siege, but enter the cavities, and less accessible parts of the body without corrosion.

Sir Thomas Brown. Vulgar Errors, book iii. ch. xxii.

Where now are the maisters of the synagogue, that had enacted the *ejection* of whosoever should confess Jesus to be the Christ?

Hall. Cont. Christ's Procession to the Temple.

As, if the gout should seize the head,
Doctors pronounce the patient dead;
But if they can, by all their arts,
Eject it to th' extremest parts,
They give the sick man joy, and praise
The gout, that will prolong his days.

Swift. Bee's Birthday.

That [conscience] shall tell him, whether he had rather be plundered, or perjured. And whether the guilt of rebellion and sacrilege does not strike a greater horror into him, than all the miseries of an *ejectment* or sequestration.

South. Sermons, vol. iv. p. 522.

When, lo! impetuous as loos'd whirlwinds rise,
Or the red bolt that shoots athwart the skies,
His arms and eager eyes *ejecting* flame,
Far wing'd before his squadron Tancred came.

Brooke. Jerusalem Delivered, book iii.

And now comes on the shining part of our apostle's [Mr. Wesley's] exploits, the driving him [the Devil] out, in the face of the whole congregation, by exorcisms and spiritual *ejectments*.

Warburton. The Doctrine of Grace, book ii. ch. iv.

Some of these alterations are only the *ejection* of a word for one that appeared to him more elegant or more intelligible.

Johnson. Preface to Shakspeare.

EJECTMENT, in *Law*, a fictitious mode of proceeding, by which possessory titles to corporeal hereditaments and tithes may be tried, and possession obtained without the process of a real Action. Of the various

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remedies which the Law affords for a breach of contract or reparation of a wrong, none so intimately concerns the relations of Landlord and Tenant as this fiction of the Common Law.

The Action of Ejectment lies at Common Law to recover possession, on the expiration of a lease by effluxion of time; the determination of a lease by non-payment of rent, or non-performance of covenants, where the possession is vacant, or where the Tenant is in possession.

In order to explain the Action, as applicable to these particular cases, an account of the nature of the remedy by Ejectment is necessary. By the ancient Common Law, the only method of recovering possession of land was by real Action, by Writ of Entry, or Assise, and this in no case where the estate was less than freehold; for a mere leasehold interest, or term of years, was in the early period of our Constitution, when feudal principles prevailed, deemed of such little import, that no remedy was provided whereby the Tenant could regain his possession in case he was ousted by his Landlord, or by a stranger; against the former, he could proceed only upon his breach of covenant or agreement, against the latter, he might have his Writ of Ejectment, by which, however, he could recover damages only, and not possession. The Ejectment was a mere personal Action of trespass, and the proceedings were by *pone*, or by *capias* and distress infinite.

In process of time, under Edward IV. or Henry VII., when long leases began to obtain, the remedy by Ejectment was rendered more efficacious by the object of the Action being changed, and the term itself recovered. This was effected by the Courts of Law giving judgment in Ejectment, that the Lessee in Ejectment should recover possession of the land itself by the process of a Writ, called an *Habere facias possessionem*.

From this period, the practice in Ejectment became wholly subject to the control of the Court, and a new method of trial unknown to the Common Law was introduced.

It now became usual for a man that had a right of entry into lands, to enter thereon and seal leases, (an actual entry being required;) and then the person that next came on the freehold, *animo possidendi*, was accounted an Ejector of the Lessee, by which means any man might be turned out of possession, because the Lessee in Ejectment would recover his term without notice to the Tenant in possession; so that the Courts of Law made a rule, that no Plaintiff in Ejectment should proceed to recover his lands against such feigned Ejector, without delivering to the Tenant in possession a declaration, and making him an Ejector and proper Defendant if he chose it. Upon this notice to the Tenant in possession, and affidavit made thereof, it was usual for the Tenant in possession to move the Court, that, as the title of the land belonged to him, he might defend the suit in the casual Ejector's name, which was allowed by the Court, the Tenant in possession saving him harmless; and then the casual Ejector was not permitted to release errors in prejudice of the Tenant in possession, as the suit was carried on in his name by rule of Court; and the process for costs was taken out against the casual Ejector, who was obliged to resort to the Tenant in possession to recover back the same, and put his bond of indemnification in suit upon his refusal to pay them.

Such was the original mode of proceeding in Ejectment when the term was first begun to be recovered; and in this state it remained, with the exception of a few practical regulations, until the time of the Commonwealth. The Action having grown into general use, and much trouble and inconvenience being found in observing the necessary forms attendant on it, Lord Chief Justice Rolle, who presided in the Court of Upper Bench, as it was then called, during the Protectorate, introduced a method of proceeding in Ejectment, which at once superseded the ancient practice, and has by degrees become fully adapted to the modern uses of the Action.

By the new system, all the forms which we have been describing are dispensed with. No lease is sealed, no entry or ouster made, the Plaintiff and Defendant in the Action are merely fictitious names, and in fact all those preliminaries are now only feigned, which the ancient practice required to be actually complied with.

The outline of the present mode of proceeding by Ejectment, is that A, the person claiming title, delivers to B, the person in possession, a declaration in Ejectment, in which C and D, two fictitious persons, are made respectively Plaintiff and Defendant; and in which C states a fictitious demise of the lands in question from A to himself for a term of years, and complains of an ouster from them by D during its continuance. To this declaration is annexed a notice, supposed to be signed by D, informing B of the proceedings, and advising him to apply to the Court for permission to be made Defendant in his place, as he, having no title, shall leave the suit undefended. Upon the receipt of this declaration, if B do not apply within a limited time to be made Defendant, he is supposed to have no title to the premises; and upon an affidavit that a declaration has been regularly served upon him, the Court will order judgment to be entered against D, the casual Ejector, and possession of the lands will be given to A, the party claiming title. When, however, B applies pursuant to the notice, to defend the Action, the Courts annex certain conditions to the privilege. Four things are necessary to enable a person to support an Ejectment; namely, title, lease, entry, and ouster, and as the three latter are only feigned in the modern practice, C, (the plaintiff,) would be nonsuited at the trial if he were obliged to prove them. The Courts therefore compel B, if made Defendant, to enter into a rule, generally termed the *consent-rule*, by which he promises, that at the trial he will confess the lease, entry, and ouster to have been regularly made, and rest solely upon the merits of his title; and lest, at the trial, he should break his promise, another condition is also added, that in such case he shall pay the costs of the suit, and allow judgment to be entered against D, the casual Ejector. These conditions being complied with, the declaration is altered, by making B the Defendant instead of D, and the cause proceeds to trial in the same manner as in other Actions.

The advantages resulting from this method are obvious: the Claimant is exempted from the observance of useless forms, and the Tenant admits nothing which can prejudice the real merits of the case.

An Ejectment may be termed a mixed Action, by which a Lessee for years, when ousted of his term, may recover possession, damages, and costs; it is real in respect of the lands, but personal in respect of the damages and costs. The remedy at the present time is a most safe and expeditious method of trying possessory titles unembarrassed by the difficulties attendant on real

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Actions, and well adapted to the purposes of substantial justice.

Two useful Statutes with regard to Ejectments have been passed: the one, 4 George II. c. 28, which enacts that every Landlord who hath by his lease a right of reentry in case of non-payment of rent, when half a year's rent is due, and no sufficient distress is to be had, may serve a declaration in Ejectment on his Tenant, or fix the same on some notorious part of his premises, which shall be valid without any formal reentry or demand of rent, and a recovery in such Ejectment shall be final, and conclusive both in Law and Equity, unless the rent and all costs be paid or tendered within six calendar months; the other, the 11 George II. c. 19, by which all Tenants are obliged, on pain of forfeiting three years' rent, to give notice to their Landlords when served with a declaration in Ejectment; and any Landlord may, by leave of the Court, be made a codefendant to the Action in case the Tenant himself appears to it, or if he makes default, though judgment must be then signed against the casual Ejector, yet execution shall be stayed in case the Landlord applies to be made a Defendant and enters into the common rule.

Runnington, *History, Principles, and Practice of the Remedy by Ejectment*, 1795; Wentworth, *Complete System of Pleading*, vol. x.; Tidd, *Forms of Proceedings in Replevin and Ejectment*, 1804; Selwyn, *Abridgement of the Law of Nisi Prius*; Adams, *Treatise on the Action of Ejectment*, 1812.

EIGHT, EIGHTH, EI'GHTEEN, EI'GHTEENTH, EI'GHTY, EI'GHTIETH, EIGHT-SCORE. Goth. *ahta*; A. S. *eahta, eht*; Dutch and Ger. *acht*; Sw. *ætta*; Fr. *huict*; It. *otto*; Sp. *ocho*; Lat. *octo*; Gr. ὀκτὼ, "*etymon, si quod est, adhuc valde obscurum est.*" Wachter.

Eighteen, i. e. *eight* and ten; *eighty*, *eight* tens.

A piece of *eight*, in the passage below from Massinger, is a Rial of *eight* or Piastre; originally a Spanish silver coin, very generally current, and worth *eight* silver rials, about four and sixpence English.

Whiche weren sumtyme unbileeueful whenne thei abiden the pacience of God in the daies of Noe, whanne the schip was maad in which a fewe, that is to saie *eighte* soulis weren maad saaf bi water.
Wiclif. 1 *Peter*, ch. iii.

And [God] sparide not the first world, but kepte Noe the *eighte* man the bi-foregoer of rigtwinnesse: and brougte yn the greet flood to the world of unfeithful men. *Id. Ib.* ch. ii.

And as the *eyghtene* on which the tour in Siloa fel doun and slough hem, gessen ye for thei weren dettouris more than alle men that dwellen in Jerusalem? *Id. Luke*, ch. xiii.

——— It is but *eight* years since,
This Percie was the man, nearest my soule,
Who like a brother toyl'd in my affaires,
And layd his loue and life vnder my foot:
Yea, for my sake, even to the eyes of Richard
Gaue him defiance.
Shakspeare. Henry IV. Second Part, fol. 85.

Yet, for the advancement of a noble action,
Repine to part with a poor piece of *eight*;
War's plagues upon them!
Massinger. The Duke of Milan, act iii. sc. 1.

——— Thence full of anguish driv'n
The space of seven continued nights he rode
With darkness, thrice the equinoctial line
He circl'd, four times cross'd the car of night
From pole to pole, traversing each colure;
On the *eighth* return'd, and on the coast averse
From entrance or cherubic watch, by stealth
Found unsuspected way.
Milton. Paradise Lost, book ix. l. 67.

Besides, I say, and will in battaile prone,
Or heere, or elsewhere to the furthest verge
That euer was surueyd by English eye,
That all the treasons for these *eighteene* yeeres
Coemplotted, and contriued in this land,
Fetch'd from false Mowbray their first head and spring.
Shakspeare. Life and Death of Richard II., fol. 24.

The word that came to Jaremiah from the Lord in the tenth yeer of Zedekiah, king of Juda, which was the *eighteenth* yeer of Nebuchadnezzar. *Bible. Modern Version. Jeremiah*, ch. xxxii. v. 1.

Eightie odde yeeres of sorrow haue I seene,
And each howres ioy wrakt with a weeke of teene.
Shakspeare. Richard III., fol. 193.

Bian. And I was going to your lodging, Cassio;
What? keep a week away? seuen days and nights?
Eight-score eight hours? And louers' absent howers
More tedious then the diall, *eight-score* times.
Id. Othello, fol. 328.

In the middle hereof was the temple raised of *eight-square* forme, crusted within and without with marble and musaike worke, having a sphericall roofe, artificially covered with lead.
Purchas. Pilgrimage, book ii. ch. xxii.

EIGNE, Fr. *aisne, pour aint-ne; ante natus*; first-born. See Menage.

Used by Bacon, as equivalent to unalienable. Still used among our Law terms. See Bastard.

Many assurances do also pass to Godly and charitable uses alone; and it happeneth not seldom, that to avoid the yearly oath, for averment of the continuance of some estate for life, which is *eigne*, and not subject to forfeiture for the alienation that cometh after it, the party will offer to sue a pardon uncompelled before the time.
Bacon. The Office of Compositions for Alienations.

EILE, i. e. *ail*, q. v.

The Person him answer'd, Benedicite!
What *eileth* the man, so sinfully to swere?
Chaucer. The Shipmannes Prologue, v. 12911.

Lord, thought I, who may that be,
What *eyleth* him to sitten here.
The Dreame of Chaucer, fol. 244.

And eke thei bringen in pouerte
Of worldes good, it is meruelle,
Amonge the men that it maie *eyle*,
That thei a pees ne connen set.
Gower. Conf. Am. book iii. fol. 60.

EIR, *air*, q. v.

Biholde ye the foulis of the *air*, for thei sowe not, neither reapen, neither gaderen into bernis, and youre Fadir of heuene foedith hem, whether ye ben not more worthie than thei.
Wiclif. Matthew, ch. vi.

Afterward we that liuen that ben left schulen be rauysched togidre with him in cloudis meetynge Crist in the *eyr*, and so euermore we shulen be with the Lord. *Id. First Tessalonians*, ch. iv.

Then shal we which lyue and remayne, be caught up with them also in the cloudes, to mete the Lorde in the *ayer*. And so shall we euer be wyth the Lorde. *Bible, Anno* 1551.

EIRE; Justice in *eire*, signifies *judex itinerans*, (says Skinner,) contracted from the Lat. *iter*, or, as Cowell guesses, from the old Fr. *erre, via*. See the Quotation from Blackstone.

The *eire* of justise wende aboute in the londe.
R. Gloucester, p. 517.

Forasmuch as the common fine and amerciament of the whole countie in *eire* of the justicers, for false iudgements, or for other trespasses, is vniustly assessed by shirifes and extorcioners in the shires, &c.
Rastal. Statutes, fol. 245.

These judges of assise came into use in the room of the antient justices in *eyre, justiciarii in itinere*; who were regularly established, if not first appointed, by the Parliament of Northampton, A. D. 1176, 22 Henry II. *Blackstone. Commentaries*, book iii. ch. iv.

The *Justices* in Eyre were anciently sent with commission once in seven years, or oftener, to determine *Pleas of the Crown* more especially; in order that the people might not be troubled to appear in the Court of King's Bench, if the case were too high for the County

Courts. Bracton, iii. 11—13; Britton, 2; Horne, *Mirror of Justices*, ii. iii. The *Eyre of the Forest*, is the Justice seat held every three years by the Justices of the Forest *journeying* for that purpose.

EISEL, A. S. *eisile*, vinegar; Ger. *essig*, a word, says Wachter, common to many tongues. Gr. ὄξος; Lat. *acetum*; Goth. *akeit*; A. S. *eced*; Dutch, *edick*, *eek*. He refers to Ger. *ecke*, *acies*, in A. S. *ecge*, the edge, from *eggian*, to sharpen.

> She was like thing for hunger deed,
> That lad her life onely by breed
> Kneden with *eisel* strong and agre,
> And therto she was lean and megre.
> *Chaucer. The Romaunt of the Rose*, fol. 117.

> Then these wretches ful of al frowardnesse
> Gaue him to drink *eisel* temp'red with gall.
> *Id. Lamentation of Mary Magdalen.*

> Pity me, then, and wish I were renew'd;
> Whilst, like a willing patient, I will drink
> Potions of *eyesell*, 'gainst my strong infection.
> *Shakspeare. Sonnet* 111.

EISENACH, sometimes called Saxe Eisenach, is a small Principality of Germany, in Thuringia. It is situated on the borders of Hesse Cassel, and formed an independent State till 1741, when it was united to the Grand Duchy of Saxe Weimar, and now constitutes the western and detached part of that State. The country consists chiefly of a series of mountains, many of which are covered with wood, and scarcely produces grain sufficient for the supply of its inhabitants, who amount to about 62,500 individuals. The whole extent is stated at nearly 450 square miles, and its principal valley is watered by the River Werra. The Capital is *Eisenach*, the *Isenacum* of ancient Geography, which is pleasantly situated on a rising ground near the small River Nesse. It is supposed to have been first built in the XIth century; and is a neat German Town, with a population of about 8000 people, a part of whom are supported by the manufacture of woollen cloths. It was formerly the residence of the Princes of Eisenach. On a high mountain in its vicinity stands the decayed Castle of Wartburg, the retreat of Luther, in 1521. Eisenach has five Churches, with a Gymnasium and a good Library. It stands about 26 miles West of Erfurth, and 40 from Weimar.

EISENBURG, a County of Lower Hungary, situated on the borders of Austria and Styria. It is bounded on the other sides by the Counties of Sala, Wesprim, and Oedenburg, and is one of the most extensive and fertile Counties in Hungary, including an area of about 1935 square miles, and a population of 295,000 individuals, chiefly composed of Hungarians, Germans, Croatians, and Jews. Much of the surface is a continued modulation of hill and dale, and a considerable portion of it is covered with wood; the other parts are productive in corn, wine, and pasturage. It is watered by several rivers, of which the Raab is the principal. The Sala and the Mur are also among its streams. *Eisenburg* is a market Town on the Raab, containing a population of about 1200 persons. It was formerly fortified, was a place of considerable strength, and gave its name to the County. *Stein-am-anger* is a still larger Town, a few miles North-west of Eisenburg, and was the ancient *Sabaria*. It stands about 50 miles South of Vienna, is the See of a Bishop, and has four Catholic Churches, and about 2200 inhabitants. Latitude 47° 13′ North and longitude 16° 38′ East.

EI'THER, *pr.* } A. S. *æg-hwæther*, *ægther*, *uterque*,
EI'THER, *adv.* } both, each, both the one and the other. Somner.

> And slowe vaste in *eyher* half, þat rewþe yt was þnow.
> *R. Gloucester*, p. 157.

> And he seith to hem, is it leffel to do wel in the Sabotis *either* yvele? to make a soul saf *either* to loose? and thei werin stille.
> *Wiclif. Mark*, ch. i.

> And he that is at mischief, shall be take,
> And not slaine, but be brought unto the stake
> That shal ben ordeined on *eyther* side,
> Thider he shal by force, and ther abide.
> *Chaucer. The Knightes Tale*, v. 2567.

> And though that I no wepon have in this place,
> But out of prison am astert by grace,
> I drede nouht, that *eyther* thou shalt die,
> Or thou ne shalt nat loven Emelie.
> *Id. Ib.* v. 15695.

> Afterward as victory inclined to *either* part, it belonged eft to the Lacedemonians, and eft to the Atheniens.
> *Arthur Goldyng. Justine*, fol. 45.

> Vp by day breake, and both our labours keepe
> Vp, til slow darknes ean'd the labouring light;
> Fasting all day, and not a crum til night:
> We then should prouе our *either* workmanship.
> *Chapman. Homer. Odysses*, book xviii.

> Therefore Tucidides sayde, she was the best woman, of whome was leaste talke, *either* vnto her prayse, or dispraise.
> *Vives. The Instruction of a Christian Woman*, sig. I 4.

> With that, they gan shiuering speares to shake,
> And deadly points at *either's* breast to bend,
> Forgetful each to haue been euer other's friend.
> *Spenser. Faerie Queene*, book iv. can. 2.

> Hence, too, that she might better hear,
> She sets a drum at *either* ear:
> And, loud or gentle, harsh or sweet,
> Are but th' alarums which they beat.
> *Prior. Alma*, can. 1.

> The mind in that case has not a power to forbear willing; it cannot avoid some determination concerning them, let the consideration be as short, the thought as quick as it will; it *either* leaves the man in the state he was before thinking, or changes it; continues the action, or puts an end to it.
> *Locke. On Human Understanding*, book ii. ch. xxi.

EJULATION, Lat. *ejulatio*, from *ejulare*; which Vossius thinks is a *sono factum*.

Wailing aloud, lamentation.

> What forms of *ejulation* and lamentation were enough for thee, Alas, my brother! ah, Lord! or ah, his glory! what mourning and wailing were thy portion?
> *Hammond. Works. Sermon* 9. vol. iv.

> ——————— Bœotia's hills
> And caves with *ejulation* from the camp
> Rebellow'd round.
> *Glover. The Atheniad*, book xxiii.

EKANFANOGA, a large tract of swampy country, through which formerly ran the boundary line of the United States and Spanish Florida. It is now half in Georgia and half in Florida, and forms a striking feature of the territory of the Union, being no less than 300 miles in circumference; and in the rainy season constituting a vast lake, in which there appear large islands.

The Indians pronounce the name of this immense tract of wet country, *Ouaquaphenogaw*, and they have many traditions and legends concerning it; amongst others, one like the visionary tale of El Dorado. It was said, that in the midst of this almost inaccessible country, surrounded by continual floods, a large tract of firm land existed, called "The Heavenly Dwelling," or Paradise, of the nations which peopled the southern extremity of the great Eastern continent of America. Here, amidst the enjoyment of all the luxuries and

pleasures of savage life, dwelt a peculiarly favoured and gifted race, supposed to have been Children of the Sun, whose women were lovely beyond all human imagination.

It was either this fable, or the received belief of the Islanders discovered in the Caribbean Seas, that there existed in Florida a perennial fountain, of whose delicious waters, if any human being advanced in the race of life could but taste, he would speedily receive the blessing of renovated and eternal youth, which first induced Juan Ponce de Leon to set on foot the expedition which obtained the Floridas for the Crown of Spain.

It is credibly supposed that the Heavenly race, with somewhat less of the marvellous, is actually dwelling at present on the Island, and that it is a remnant of some tribe of Indians, who, in their wars with the anciently powerful Creeks, have been nearly exterminated, and fled for shelter and for peace to the lonely and almost inaccessible isles of the Great Swamp, as it is emphatically styled by their countrymen.

All the islands, or rather the firm lands of this immense tract are very fertile; and Ekanfanoga gives birth to the fine river St. Mary, and several others.

EKATERINOSLAV, sometimes called CATHERINOSLAV, a Government of European Russia, bounded on the North-west by Poland, Kiev, and Tchernigov; on the North, by Charkov; on the East, by the country of the Cossacs; on the South, by Taurida; and on the West, by Cherson. It was thus constituted by the Empress Catharine II., in 1784; but the Emperor Paul afterwards incorporated with it the Crimea, and the country conquered from the Turks, situated between the Bog and the Dneister, to the whole of which he gave the name of New Russia. The late Emperor Alexander, however, restored the division of Catherine II., and distributed this wide region into the three Governments of Ekaterinoslav, Cherson, and Taurida. Its present extent is now about 35,000 square miles; and population 560,000 individuals, which is sixteen persons to each square mile. Much of this surface consists of dry Steppes, covered with a light sand, and but little susceptible of cultivation, except near the banks of the rivers by which it is watered, and particularly those of the Dnieper, the Donetz, and the Samara, where some fertile tracts are found. Pasturage is, therefore, the chief appropriation of the soil, and the breeding of cattle the great employment of the inhabitants. The climate is mild, and the principal productions are cattle, honey, corn, millet, hemp, melons, and other fruits. Domestic animals are common, and bees extremely numerous. The most industrious and thriving part of the population are usually of foreign extraction; and are chiefly the descendants of Germans, Greeks, and Moldavians. The Capital of the Government is of the same name, and is but an inconsiderable place, situated on the west bank of the river Dnieper, where it assumes its southern direction, and is only remarkable for being the place where the best woollen cloth in Russia is made. The other towns are of little importance.

EKE, *v.*
EKE, *n.*
EKE, *conj.*
E'KING.

The conjunction *eke* is the imperative of the verb *eacan*, to add. In Dan. the verb is *oger*; the conjunction *og*. In Sw. *oka, och*; Dutch, *oecken, ook*; Ger. *auchen, auch*; Goth. *auc-an, auc*. See Tooke.

A. S. *eacan, augere, augmentare, adjicere*, to increase, to augment, to add unto, to *eeke*, to *eeke* out. Somner.

To lengthen, to prolong, to protract.

Wateres he haf *eke* gode ynow.
R. Gloucester, p. 2.

I bare him on hond he had enchanted me;
(My dame taught me subtiltee)
And *eke* I sayd, I mette of him all night.
Chaucer. The Wif of Bathes Prologue, v. 6159.

And thus dispute in loue's lore,
But helpe ne finde I nought the more,
But stumble vpon myn owne treine,
And make an *ekynge* of my peine.
Gower. Conf. Am. book iv. fol. 67.

Frixus the first was of tho,
A knave childe, right faire withal
A doughter *eke*, the whiche men call
Helle, he had by his wife.
Id. Ib. book v. fol. 107.

And for the knights were faint he quickly sent
To Penitence, whom Phœbus taught his art,
Which she had *eak'd* with long experiment.
P. Fletcher. The Purple Island, can. 12.

——————— Be attent,
And time that is so briefly spent,
With your fine fancies quaintly *eeke;*
What's dumb in show, I'll plain with speech.
Shakspeare. Pericles, act iii. sc. 1.

HEL. And euer shall
With true obseruance seeke to *eeke* out that
Wherein toward me my homely starres haue fail'd
To equal my great fortune.
Id. All's Well that Ends Well, fol. 240.

A thousand sithes I curse that carefull houre,
Wherein I long'd the neighbour town to see:
And *eke* ten thousand sithes I bless the stoure
Wherein I saw so faire a sight as shee.
Spenser. Shepheard's Calendar. January.

I speake too long, but 'tis to peize the time,
To *ieke* it, and to draw it out in length
To stay you from election.
Shakspeare. Merchant of Venice, fol. 173.

I dempt there much to haue *eeked* my store,
But such *eeking* hath made my heart sore.
Spenser. Shepheard's Calendar. September.

Within an hour, and *eke* a half,
I preach'd three congregations deaf.
Swift. On a Curate's Complaint of Hard Duty.

You hold the pleasure to consist
In the pursuit; this must exist
For ever, you have *eke* maintain'd,
Asserting knowledge can't be gain'd;
By this you fairly overthrow
Your first position.
Cambridge. Learning. A Dialogue.

Either the words in Italicks are virtually implied in the Hebrew, or they are not. In the former case, they are a real part of the text, and should be printed in the same character: in the latter, they are generally ill-assorted and clumsy *ekes*, that may well be spared; and which often disfigure the narration under pretence of correcting it. *Geddes. Prospectus of a New Translation of the Holy Bible*, p. 95.

EKEBERGIA, in *Botany*, a genus of the class *Decandria*, order *Monogynia*, natural order *Meliaceæ*. Generic character: calyx four-cleft; petals four, anthers nearly sessile, inserted into the tube of the corolla; stigma captate; berry globular, five-seeded.

One species, *E. Capensis*, a tree, native of the Cape of Good Hope. Decandolle.

ELA'BORATE, *v.*
ELA'BORATE, *adj.*
ELA'BORATELY,
ELA'BORATENESS,
ELABORA'TION,
ELA'BORATORY.

Fr. *elabourer*; Sp. *elaborar*; It. *elaborare*; Lat. *elaborare*; to work out; (*e*, and *laborare*, of uncertain origin.)

"Fr. *elabourer*; to *elaborate*; labour painfully, travel

throughly; to work exactly, do a thing fully and finely." Cotgrave.

One *elaborated* pen
Compendiously doth floe.
Warner. Albion's England, book xii. ch. lxxi.

'Tis not enough, the *elaborate* Muse affords
Her poems beautie, but a sweet delight
To work the hearers' minds, still to their plight.
Jonson. Horace. Arte of Poetrie.

If we preach plainly, to some it will savour of a carelesse slubbering, to others of a mortified sincerity: *elaborately*, some will tax our affectation, others will applaud our dilligence in dressing the delicate viands of God.
Hall. Cont. The Dumbe Divill Ejected.

Subtile threads of silkworms serve principally to cloath others, whereas the honey, that is *elaborated* by the bee, does not only supply others with a healing and cleansing medicine in some distempers, but affords a great deal of pleasure to the bee herself.
Boyle. On Occasional Meditations, ch. iv. sec. 4.

The great success which this opera met with, produced some attempts of forming pieces upon Italian plans, that should give a more natural and reasonable entertainment than can be met with in the *elaborate* trifles of that nation. *Spectator*, No. 18.

But I cannot think or persuade myself, that God gave us eyes only that we may pluck them out, and brought us into the world with reason, that being born men, we might afterwards grow up and improve into brutes, and become *elaborately* irrational.
South. Sermons, vol. iv. p. 293.

It is not my design in these papers, to treat of my subject, as it may be considered (to borrow a school phrase) in *fieri*, which would have obliged me to trace the progress from the reception of aliments at the mouth, to the full *elaboration*, which were to write the history of sanguification as well as blood; but to treat of this liquor, as it is compleatly *elaborated*, and that too, not as it is formed in the vessels of a living body, but as it is extravasated, and let out by the lancet.
Boyle. Natural History of Human Blood. Preface.

There should be likewise an *elaboratory*, with a repository for rarities and things of that nature.
Id. Letters from several Persons, vol. vi. p. 289.

Attend, and you discern it [ambition] in the fair
Conduct a finger, or reclaim a hair;
Or roll the lucid orbit of an eye;
Or, in full joy, *elaborate* a sigh.
Young. Love of Fame, sat. 5.

In the last [editions,] by the opportunity which some *elaborate* attempts of his adversaries to overturn it had afforded him, he exerted his whole strength upon it, and has left it in a condition to brave the utmost efforts of future criticism.
Hurd. Life of Warburton.

Sister of Peace and Indolence
Bring, Muse, bring numbers soft and slow,
Elaborately void of sense,
And sweetly thoughtless let them flow.
Smart. Ode 1. *Idleness.*

Yet it [the Old Bachelor] is apparently composed with great *elaborateness* of dialogue, and incessant ambition of wit.
Johnson. Life of Congreve

ELÆAGNUS, in *Botany*, a genus of the class *Tetrandria*, order *Monogynia*, type of the natural order *Elæagni*. Generic character: calyx, four-cleft, bell-shaped, coloured on the inner side; corolla none; stamens alternating with the divisions of the calyx; style short; drupe dry, one-seeded, marked with eight furrows.

Eleven species, natives of both hemispheres, small trees or shrubs. *E. argentea*, the Oleaster, bearing a small eatable fruit, is a native of North America. Nuttall.

ELÆIS, in *Botany*, a genus of the class *Dioecia*, order *Hexandria*, natural order *Palmæ*. Generic character: male flower, calyx three-parted; corolla, petals three: female flower as the male, one pistillum; seed-vessel an oblong oval drupe.

Two species, Palms, *E. Guineensis*, native of Guinea, and *E. occidentalis*, native of Jamaica. Persoon.

ELÆOCARPUS, in *Botany*, a genus of the class *Polyandria*, order *Monogynia*, natural order *Guttiferæ*. Generic character: calyx five-leaved; corolla, petals five, lacerated; the apices of the anthers two-valved; seed-vessel a drupe; nut crisp.

Five species, natives of the East Indies and New Zealand. Persoon.

ELÆODENDRUM, in *Botany*, a genus of the class *Pentandria*, order *Monogynia*, natural order *Rhamni*. Generic character: calyx five to ten-leaved, with five round concave scales; corolla five-parted, segments ovate-lanceolate, concave; nectaries linear, petal-formed, drupe containing a dry nut, two or three-celled.

Three species; *E. argam* is a native of Barbary: from the fruit the natives obtain an oil similar to olive Oil.

ELAMPING, *enlightening* like a lamp, q. v.

Lamping is used by Spenser, *First Sonnet* and *Faerie Queene*, book iii. can. 3. st. 1.

As when the cheerful sun, *clamping* wide,
Glads all the world with his uprising ray,
And woos the widow'd earth afresh to pride,
And paints her bosome with the flow'ry May.
G. Fletcher. Christ's Victory and Triumph.

ELAMPUS, in *Zoology*, a genus of *Hymenopterous* insects, established by Maximilian Spinola, and belonging to the family *Chrysidæ*, very nearly allied to the genus *Hedychra*, from which it only differs in the tongue being entire and rounded at the extremity.

The *Elampi* are also remarkable for their mandibles bearing two teeth on their inner side, and by the body below the scutellum being prolonged into the spine, which is flattened above. The anterior pair of wings differs slightly from those of *Hedychra*. Only one species of the genus has been described.

E. Panzeri, the *Chrysis Panzeri* of Fabricius, figured by Panzer in his beautiful little *Fauna of the Insects of Germany*, part li. fig. 11. Pelletier de Saint Fargeau, in his *Monograph of the Chrysides*, has given it the name of *Hedychrum Spina*. It is very rarely found in England.

ELANCE, Fr. *elancer*; "to hurl, throw, fling, dart shoot out, or from." Cotgrave, See LANCE.

Add yet unnumber'd ills, that lie unseen
In the pernicious draught; the word obscene,
Or harsh, which, once *enlance'd*, must ever fly
Irrevocable; the too prompt reply
Seed of severe distrust and fierce debate.
Prior. Solomon, book ii.

O'er altars thus, impainted, we behold
Half-circling glories shoot in rays of gold.
'Cross ether swift *elance*, the vivid fires!
And swift again each pointed flame retires.
Savage. The Wanderer, can. 3.

Elance thy thought, and think of more than man.
Young. The Complaint. Night 9.

ELAPHRIUM, in *Botany*, a genus of the class *Octandria*, order *Monogynia*, natural order *Rutaceæ*. Generic character calyx four-parted, deciduous; corolla, petals four; stamens the length of the calyx; style short, stigma two-cleft; capsule one-celled, one-seeded; seed destitute of pulp.

Six species, trees, natives of South Africa and South America. Decandolle.

ELAPHRUS, in *Zoology*, a genus of *Coleopterous* insects belonging to the family *Carabidæ*, established by Fabricius.

Generic character. Elytra entire, or not truncated behind; front pair of legs slightly nicked on the lower part of the inner side, with a linear slit; tongue prominent, membranaceous, or rather horny, divided into three lobes, the lateral of which are tooth-like, and the middle of the upper end of the middle lobe is nicked; jaws scarcely dilated externally; antennæ insensibly enlarging towards the end, formed of short obconical joints; eyes large and prominent.

The *Elaphri* bear the general appearance of the *Cicindeladæ*, with which they have been arranged by several of the Linnæan authors, but have all the character of the *Carabidæ;* and in their manner of life they are greatly allied to the *Hydracanthi*, for they live on the banks of rivers and ponds, searching for small insects. Their larvæ and pupa are quite unknown.

Several species of the genus are found in Great Britain, the following being the largest and the most common.

E. Riparius, Fabricius, the *Cicindela Riparia* of Linnæus, figured by Schœffer, *Incon. Insect.* pl. lxxxvi. fig. 4.

Latreille has separated from the genus, as established by Fabricius, the genera *Notiophilus* and *Pelophilus*.

ELAPSE, a very common word, but of modern introduction. *Elabor, elapsus; e*, and *labi*, to fall, to glide away.

To glide by, or away; to slip, or slide away; and generally, to pass by, or away.

In these romantic wars, by which the power of the Mohammedans was checked, several centuries *elapsed*, when Alonzo, King of Castile, apprehensive that the whole force of the Mohammedans of Spain and Morocco was ready to fall upon him, prudently imitated the conduct of Charlemagne.

Mickle. History of the Discovery of India.

Eight days *elaps'd:* at length a pilgrim came
With mournful tidings to the princely dame,
That Ariodantes in the sea was lost.

Hoole. Orlando Furioso, book v.

——— Meanwhile ev'ry sun
Which now (a year *elaps'd*) diurnal rose
Behold her still more pensive; inward pangs,
From grief's concealment, hourly seem'd to force
Health from her cheek, and quiet from her soul.

Mason. The English Garden, book iv.

ELA'STIC, ELA'STICAL, ELA'STICITY. Fr. *elastique;* It. *elastica*. From the Greek ἐλαστὴς, formed from the verb ἐλαύνειν; which signifies *pousser, agiter;* to push or thrust, to shake.

Springing back, when stretched or pressed. See MECHANICS, sec. xxv.

But the ribs, which are not to bear any great weight, or to be strongly exercised, but only to fence the breast, have no cavity in them, and towards the fore part or breast are broad and thin, that so they might bend and give way without danger of fracture; when bent returning by their *elastick* property to their figure again.

Ray. On the Creation, part ii.

It might be sufficient to reply, that the bodies do neither of them return with their own force, but each of them loses its own force, and each returns with a new force impressed by the other's *elasticity;* for if they are not *elastical* they return not at all.

Clarke and Leibnitz's Papers. Clarke's Fifth Reply.

Yet some there are, even of *elastic* parts,
Whom strong and obstinate ambition leads
Thro' all the rugged roads of barren lore,
And gives to relish what their generous taste
Would else refuse.

Armstrong. The Art of Preserving Health, book iv.

But when he afterwards began to account for it [the property of attraction] by a subtle *elastic* æther, this great man [Newton] (if in so great a man it be not impious to discover any thing like a blemish) seemed to have quitted his usual cautious manner of philosophising.

Burke. On the Sublime and Beautiful, part iv. sec. 1.

The membrane (the nictitating membrane) itself is an *elastic* substance capable of being drawn out by force like a piece of *elastic* gum, and by its own *elasticity* returning, when the force is removed, to its former position. *Paley. Natural Theology*, ch. iii.

ELA'TE, *v.* ELA'TE, *adj.* ELA'TEDLY, ELA'TION, ELA'TER. Lat. *efferre, elatum*, to bear, or carry out.

To bear, bring or carry out; to carry away; and thus, to carry up, to bear or carry aloft, to elevate, to make or cause to be lofty, haughty, proud.

This king of kinges proud was and *elat;*
He wend that God, that sit in majestee,
Ne might him nat bereve of his estat.

Chaucer. The Monkes Tale, v. 14175.

Elation, is whan he ne may neither suffre to have maister ne felawe. *Id. The Persones Tale.*

Which deed in wonder slightly he rejects,
His forward spirit insatiately *elate*,
Which after caus'd those violent effects
That rate on Egypt with the power of fate.

Drayton. Moses his Birth and Miracles.

Nero, we find, defiled most in the foulest mires of luxury, and where do we find any so *elatedly* proud, or so unjustly rapacious as he.

Feltham. On St. Luke, ch. xiv. 20.

Turn we a moment Fancy's rapid flight
To vigorous soils, and climes of far extent;
Where, by the potent sun *elated* high,
The vineyard swells refulgent on the day.

Thomson. Autumn.

But as a whelp starts up with fear,
When a bee's humming at his ear;
With upper lip *elate*, he grins,
Whilst round the little teazer spins.

Fenton. Letter to the Knight of the Sable Shield.

"Again, I [Gregory the Great] confidently say, that whoever doth call himself universal bishop, or desireth to be so called, doth in his *elation* forerun antichrist, because he pridingly doth set himself before all others." *Barrow. Treatise of the Pope's Supremacy.*

The swelling of the compressed waters in the pewter vessel lately mentioned, and the springing up of the water at the hole made by the needle, were not the effects of any internal *elater* of the water, but of the spring of the many little particles of air dispersed through that water, and acting upon it in their sudden recovering themselves to a greater extent, than that to which a violent compression had reduced them. *Boyle. New Experiments on the Spring of the Air.*

——— The Supreme accounts
Well of the faithful shepherd, rank'd alike
With king and priest: they also shepherds are;
For so th' All-seeing stiles them, to remind
Elated man, forgetful of his charge.

Dyer. The Fleece, book i.

The church of Corinth was foolishly *elated* by spiritual pride; which St. Paul endeavoured to mortify and humble.

Warburton. The Doctrine of Grace, book i. ch. iv.

For, not content with this bare assertion of his claims, he grows so *elate*, as to wonder this important theme should be reserved for him, and that no sagacity of former times had been blessed in the discovery.

Hurd. Remarks on Mr. Weston's Enquiry.

ELATE, in *Botany*, a genus of the class *Monoecia*, order *Hexandria*, natural order *Palmæ*. Generic character: male flower, calyx three-toothed; corolla, petals three; anthers sessile: female flower; stigmas three; seed-vessel a drupe.

One species, *E. sylvestris*, native of India.

ELATER, in *Zoology*, a genus of *Coleopterous* insects, established by Linnæus, and one of the very few exceedingly natural genera which has hitherto resisted all attempts of modern Naturalists to dismember it. But on account of the number of species which it contains, and the peculiarities of its characters, it is considered as

forming a peculiar family, which is called *Elateridæ*, and which may be distinguished from all the other insects by the following characters.

Generic character. Tarsi all formed of five joints; antennæ serrated; the hinder part of the sternum furnished with a spine received into a cavity of the chest immediately between the base of the second pair of legs; the mandibules not nicked, but ending in two teeth, the last joint of the palpi triangular or hatchet-shaped, and the feet contractile.

These animals are vulgarly called *Snaps*, on account of the quality they have of leaping to a considerable height if they are placed on their back.

Many species are found in this country, but they are all dingy and plain, while many of the exotic sorts are very beautiful, and one of them is luminous, like the Glowworm.

ELATERIUM, in *Botany*, a genus of the class *Monoecia*, order *Triandria*, natural order *Cucurbitaceæ*. Generic character: male flower, no calyx; corolla salver-shaped: female flower as the male, capsule inferior, one-celled, two-valved.

Two species, natives of America.

ELATINE, in *Botany*, a genus of the class *Octandria*, order *Tetragynia*, natural order *Caryophylleæ*. Generic character: calyx three or four-leaved; corolla, petals, three or four; capsule superior, of three or four cells, and as many valves, the partitions opposite to the fissures; seeds many.

Two species, minute plants, natives of Europe. *E. hydropiper* is a native of England. *Eng. Bot.* 955.

ELBA, an Island in the Mediterranean Sea, off the coast of Tuscany, from which it is separated by the channel of Piombino, about 10 miles in breadth at its narrowest part, 18 leagues South of Leghorn. It is about 60 miles in circuit. It was called *Aithalai* by the Greeks, and *Ilva* or *Elva* by the Romans, who also attributed to it a much greater extent than it really possesses, as Pliny (iii. 12) says it was 100 miles in circuit. This difference has been partially accounted for by the inundation of the sea, and the crumbling nature of the rocks. The population is about 14,000, and the superficial extent 135 square miles. The climate is salubrious, and milder than that of the adjacent continent; but the surface is so mountainous as to leave but little space for cultivation, and the corn annually produced is not more than adequate to half the consumption of the inhabitants. Pasturage abounds in most parts; but the chief domestic animals are horses and mules; both cattle and sheep are scarce. Venomous reptiles are abundant. The objects of cultivation are vines, olives, and fruit of other kinds, with small quantities of corn and maize. Wine, fruit, and iron ore are exported, for the last of which the Island has been long noted. (*Æneid.* x. 173; Plin. iii. 12; xxxiv. 43.) The principal mine, Rio, near Marina on the eastern coast, is very productive. Copper is likewise obtained; and stone abounds in most parts. Elba, being situated in the vicinity of rival and contending States, has often changed masters. It came into the possession of Tuscany in 1801, but attained its greatest celebrity by being assigned for the residence of Buonaparte on his first abdication of the French throne in 1814. He landed there in May of that year, and remained till the 26th of February, 1815. Elba contains two good harbours, Porto Ferrajo, the Capital, situated on the North coast, in longitude 10° 19′ East and latitude 42° 49′ North, and Porto Longone on the South-east. *Porto Ferrajo*, anciently *Portus Argous*, is the largest Town as well as the best harbour on the Island. The Town stands on a lofty point of land projecting into a bay, and was founded by Cosmo, first Duke of Florence, from whom it was for some time called Cosmopoli; but afterwards received the name of Ferrajo, from the quantity of iron ore found in its vicinity. In addition to the natural strength of its position, it is defended by two small forts, with a number of bastions and other outworks. The population is about 3000, many of whom are engaged in trade and navigation. Its harbour is commodious and secure, and is much frequented, and the inhabitants find a tunny fishery very productive. Porto Ferrajo was taken by the British in 1796, and retained by them till the peace of 1802, and was the residence of Buonaparte during his stay on the Island. Latitude 42° 49′ North and longitude 10° 20′ East.

Porto Longone stands on a peninsula near the eastern extremity of the Island, and a few miles nearly South-east of Porto Ferrajo. Its defence is a strong castle upon a projecting and almost inaccessible rock. The population of the Town is about 1500, many of whom are fishermen. Much salt is manufactured from the marshes in the neighbourhood of these two Towns. Several small Islands around Elba are uninhabited.

ELBE, (the ancient *Albis*, and the Labbe of the Bohemians,) one of the largest rivers in Germany. At first it consists of two rivulets, one of which called the Great Elbe, is supplied by six springs, and the other, the Little Elbe, arises from five. Both of these streams unite at Gendorf. Its source is in about latitude 50° 44′ North and longitude 15° 33′ East, among the Carpathian range of Reisen Geburge Mountains, (the Mountains of Giants,) in that part of the Sudetic chain which separates Bohemia on the North-east from Silesia. Descending southward into Bohemia it passes by Arnau and Konigingratz, a fortified royal town, where it is augmented by the Erlitz. Before reaching Kolin it attains its most southerly point, after which its general direction is towards the North-west. About Leitmeritz it becomes navigable. Flowing out of Bohemia through a pass in the Ertzgeborgh mountains it intersects the Kingdom of Saxony, the Dominions of Prussia, and the Principality of Anhalt; and separating Holstein and Mecklenburgh on the right from Hanover on the left, at last falls into the North Sea or German Ocean not far from Heligoland, in latitude 54° North and longitude 9° East, after having completed a course of about 500 miles. Moving along so large an extent of country, and being encircled in its earlier stage by ranges of mountains, it is naturally the receptacle of numerous streams and rivers, of which only the most important need here be mentioned. On the right it is joined by the Iser, the Schwartz (black) Elster, and the Havel. On the left the Moldau, the Eger, the Mulda, and the Saal successively afford it the tribute of their waters. The country bordering on the Upper Elbe exhibits several grand and romantic features, while the more expansive stream of the Lower Elbe flows amidst scenery of a pastoral character.

Dresden, the Capital of Saxony, Wittenburgh, and the important city of Magdeburgh are situated upon this river. Besides these, upon its right bank, about 18 German miles from its influx into the North Sea, and four below the point to which the tide extends, stands Hamburgh. Here the stream, including the islands, of

which about this spot there are several, is not less than a German mile in breadth. The Elbe at Hamburgh forms two spacious harbours, and runs through most parts of the city in canals, which contribute greatly to the convenience of the merchants. Large vessels of burden ascend within a short distance of Hamburgh, and, when lightened, may be brought into the harbour. Measures are taken by the city to render the navigation safe for ships entering the river, and to prevent accidents arising in consequence of the sand-banks which infest its channel. The facility which the Elbe presents for foreign commerce, and the advantages which are derived to Hamburgh, and the interior of the country generally, from the extensive trade to which it affords conveyance, entitle it to be viewed as one of the most important rivers in Europe.

E'LBOW, *v.*
E'LBOW, *n.*
E'LBOW-CHAIR,
E'LBOW-GREASE,
E'LBOW-POINT,
E'LBOW-ROOM.

A. S. *elboga*; D. *elle-boghe*; Ger. *ellen-bogen*, (says Skinner,) compounded of *ell*, and *bow*; q. d. *flexura ulnæ*; the flexure or bending of the arm. See ELL.

Hor armes to the *elbowe* naked.
R. Gloucester, p. 526.

Adoune full softly I gan to sinke
And leaning on my *elbowe* and my side.
Chaucer. Legend of Good Women. The Prologue, fol. 198.

Whan the king [Alexander] saw him, he rayned vp him selfe vpon his *elbowe*, and taking the letter, in his lefte hande, with the other hand tooke the cuppe and streyght supped it up.
Brende. Quintus Curtius, book iii. fol. 29.

They haue wings of the colour of velvet, and bowe them as a man boweth his *elbow*.
Hakluyt. Voyage, &c. vol. ii. part ii. fol. 100. *M. Thomas Stevens.*

——————— And [Lear] by no means
Will yield to see his daughter.
GENT. Why, good sir?
KENT. A sovereign shame so *elbows* him.
Shakspeare. Lear, act iv. sc. 3.

At length, I might perceiue him reare
His body on his *elbowe end*:
Earthly and pale with gastly cheare,
Vpon his knees he vpward tend.
Spenser. Elegie on Sir Philip Sydney.

——————— *Elbow* is your name?
Why dost thou not speak *Elbow*?
CLO. He cannot, sir: he's out at *elbow*.
Shakspeare. Measure for Measure, fol. 65.

No sooner is he disappointed of that harbour, then God provides cities of Hebron: Saul shal die to give him *elbow-room*.
Hall. Cont. Abner and Joab.

Sir Roger planting himself at our historian's *elbow*, was very attentive to every thing he said, particularly to the account he gave us of the lord, who had cut off the king of Morocco's head.
Spectator, No. 329.

I was, methought, replaced in my study, and seated in my *elbow-chair*, where I had indulged the foregoing speculations, with my lamp burning by me, as usual. *Id.* No. 463.

The politician, whose very essence lies in this, that he be a person ready to do any thing that he apprehends for his advantage, must first of all, be sure to put himself into a state of liberty, as free, and large as his principles: and so to provide *elbow-room* enough for his conscience to lay about, and have its full play in.
South. Sermons, vol. i. p. 368.

Purse-proud, *elbowing* Insolence,
Bloated Empiric, puff'd Pretence.
Grainger. Ode on Solitude.

But *elbows* still were wanting; these, some say,
An alderman of Cripplegate contriv'd;
And some ascribe th' invention to a priest,
Burly, and big, and studious of his ease.
Cowper. The Task, book i.

Thus first Necessity invented stools,
Convenience next suggested *elbow-chairs*
And Luxury th' accomplish'd sofa last.
Id. Ib.

These were the manners, these the ways,
In good Queen Bess's golden days;
Each damsel ow'd her bloom and glee,
To wholesome *elbow-grease*, and me.
Smart. Fable 5.

Not such his ev'ning, who, with shining face,
Sweats in the crowded theatre, and, squeez'd
And bor'd with *elbow-points* through both his sides,
Outscolds the ranting actor on the stage.
Cowper. The Task, book iv.

ELD, *v.*
ELD, *n.*
E'LDER,
E'LDERS,
E'LDERLY,
E'LDERSHIP.

"*Eld* and *old*, by the change of the characteristic *i* or *y*, is the past tense, and past participle of the A. S. verb, *yldan*, or *ildan*, to remain, to stay, to continue, to last, to endure, to delay, to defer, *morari*, *cunctari*, *tardare*, *differre*. And this verb (though now lost to the language) was commonly used in the A. S. with that meaning, without any denotation of long antiquity. As we now say,—A week *old*, two days *old*, but a minute *old*." Tooke, ii. 199.

Old, or *eld*, is applied emphatically;—remained, staid, continued, lasted, endured; *sc.* long, a long time, to great age.

Chaucer has the verb, *to eld*.

Þo þe kyng [Lear] to *elde* com, alle þre he brogte
Hys dogtren to fore hym, to wyte of here þougte.
R. Gloucester, p. 29.

Þo þis Kyng Leir *eldore* was, heo bigan to loþe,
For he so longe liuede, hys leue doȝtren boþe.
Id. p. 32.

Vor July Cesar yt nom vorst myd strengþe & myd outrage,
Þoru discord & contek, þat by tuene vr *elderne* vas þo.
Id. p. 196.

Albanak bi ȝonde Homber: ac Locryn hadde best,
Al out that lond bi twene hem, fro þe est to þe west.
For þat he was *eldeste*, me lokede hym best by rigt.
Id. p. 23.

He was of greto *elde*, & myght not trauaile.
R. Brunne, p. 3.

Large or þo londes þat his *eldres* wonnen,
Þo dedes of þer hondes þorgh reames er ronnen.
Id. p. 144.

Edmunde Ironside was *eldest* of þo þer.
Id. p. 40.

Carnis concupiscentia. me calde þe *eldere* maȝde.
Piers Ploukman. Vision, p. 192.

——————— Beþ suche called lolleres
As by English of oure *eldres*. *Id. Ib.* p. 158.

To schewe where the lord is preied to the feeste the wyn of the weddyngis owith to faile, that whanne alle *elde* thingis ben chaungid alle newe thingis that ben ordeyned of Crist appere.
Wiclif. Prologue to Jon.

Thanne the Scribis and the Fariseeis camen to hem fro Jerusalem, and seiden, Whi breken thi disciplis the tradicionns of *eldre* men? for thei weischen not her hondis whanne thei eten breed.
Id. Matthew, ch. xx.

Then came to Jesus Scribes and Pharises from Jerusalē, sayinge: Why do thy disciples transgresse the tradicions of the *elders*? for they washe not theyr handes when they eate breade.
Bible, Anno 1551.

And I profitide in the Iewerie aboue manye of myne euene *elderns* in my kynrede, and was more aboundantli a folowere of my fadris tradicions. *Wiclif. Galathies*, ch. i.

ELD.

And preuayled in the Jewes waye, aboue many of my companyons, which were of myne oune nacion, and was a much more ferueut mayntener of the tradicions of the *eldere*.

Bible, Anno 1551.

The time eke that chaungeth all
And all doeth waxe, and fostred be
And all thing destroyeth he.
The time that *eldeth* our auncestours
And *eldeth* kings and emperours.

Chaucer. The Romant of the Rose, fol. 117.

The time that hath all in weide
To *elden* folke had made her *elde*
So inly, that, to my weting,
She might helpe her selfe nothing.

Id. Ib.

And when that she [Zenobia] was *elder*, she wold kille
Leons, lepards, and beres al to-rent,
And in hir armes weld hem at hire wille.

Id. The Monkes Tale, v. 14266.

For he was boren of a gentil hous,
And had his *elders* noble and vertuous.

Id. The Wif of Bathes Tale, v. 6736.

And as touching thy frendes, thou shalt consider which of hem ben most faithful and most wise, and *eldest* and most approved in conseilling: and of hem shall thou axe thy conseil, as the cas requireth.

Id. The Tale of Melibeus, v. 2. p. 87.

And for Thetis his moder sake,
He put hir into companie
To dwelle with Deidamie,
His owne doughter the *eldest*,
The fairest, and the comliest.

Gower. Conf. Am. book v.

Go forth cherefullye, haue you good hope, and see that you restore to your posteritie the glorye you receiued of your *elderes*.

Brende. Quintus Curtius, book iv. fol. 94.

A young man, an *elderly* man, an olde man, to preache earlie and late, 1 Timoth. iiii. Let no man contemne thy youth.

Wilson. The Arte of Logike, fol. 58.

Esau, being compelled with hounger, sold the title and interest of his birthright that he should have had by reason of *eldership*, he sold it for a messe of pottage. *Udall. Luke*, ch. iv.

Of the whyche Artobazanes the *eldest* claimed the crowne by prerogatiue of hys age, alledginge that by order of lawe, by order of birthe, by order of nature, and by custome of all countreys, he ought to have it. *Arthur Goldyng. Justine*, fol. 15.

This man of infinite remembrance was,
And things foregone through many ages held,
Which he recorded still as they did pass,
Ne suffered them to perish through long *eld*.

Spenser. Faerie Queene, book ii.

You haue heard of such a spirit, and well you know
The superstitious idle-headed *eld*
Receiv'd and did deliuer to our age,
This tale of Herne the hunter, for a truth.

Shakspeare. Merry Wives of Windsor, fol. 56.

Hereof it came, that the word [*elder*] was always used both for the magistrate, and for those of age and gravity; the same bearing one signification almost in all languages.

Raleigh. History of the World, book i. ch. ix. sec. 1.

This happy *elder*, first of the first seven,
(While't hem'd about by a tumultuous band)
Did looke aloft to the inviting heaven,
And saw the sonne of man at God's right hand.

Stirling. Doomes-day. The ninth Hour.

And at that time (I not giving any occasion thereto) a squire of the house fell in love with me, somewhat an *elderly* man, big-bearded, and personable. *Shelton. Don Quixote*, vol. iv. ch. vii.

It followeth now to intreat how the world began to receive rule and government, which (while it had scarcity of people) underwent no other dominion than paternity and *eldership*.

Raleigh. History of the World, book i. ch. ix. sec. 1.

For the fathers of nations were then as kings, and the *eldest* of families as princes. *Id. Ib.*

——————— Henry, who, the while
His brother's warlike tents in Palestine were pight,
In England here usurp'd his *eld'st-born* brother's right.

Drayton. Poly-olbion, song 23.

——————— I know his order,
And though he have no multitude, h'as manhood;
The *elder-twin* to that too, staid experience.

Beaumont and Fletcher. The Pilgrim, act iv sc. 3.

Though Truth and Falsehood are as twins ally'd,
There's *eldership* on Truth's delightful side.

Parnell. Donne. Third Satire versified.

Her festive games, the school of heroes, see;
Her circus, ardent with contending youth;
Her streets, her temples, palaces, and baths,
Full of fair forms, of beauty's *eldest-born*,
And of a people cast in virtue's mould.

Thomson. Liberty, part i.

Oft as at pensive eve I pass the brook
Where Lisboa's Maro, old and suppliant, stood,
Fancy his injur'd *eld* and sorrows rude
Brought to my view.

Mickle. On Passing the Bridge of Alcantara.

A scene might tempt some peaceful sage
To rear him a lone hermitage;
Fit place his pensive *eld* might chuse
On virtue's holy lore to muse.

Warton. Ode on the approach of Summer.

And who is he, of regal mien,
Reclin'd on Albion's golden fleece,
Whose polish'd brow and eye serene
Proclaim him *elder-born* of peace,
Another George.

Whitehead. On the new Year. Ode 5.

There is, if I be not much mistaken, one circumstance in the situation of Egypt, which seems to assert its claim to a priority among the civilized nations; and consequently to its *eldership* in arts and arms.

Warburton. Divine Legation, &c. book iv. sec. 3.

Here Flatt'ry, *eldest-born* of Guile
Weaves with rare skill the silken smile,
The courtly cringe, the supple bow,
The private squeeze, the levee vow.

Churchill. The Duellist, book iii.

ELD. — ELDER.

Elders of Israel were the Heads or Princes of Tribes and Families among the Israelites. All the various branches of Abraham's descendants, like the ancient Germans, or Scottish Clans, kept together in a body according to their Tribes and Families; each Tribe forming a smaller Commonwealth, and all of them at last uniting into one great Republic. In this manner were the Ishmaelites governed by twelve Princes, according to the number of Ishmael's sons, (*Gen.* xxv. 16;) and their descendants, the Bedouins, have always preserved some traces of this patriarchal government. A similar arrangement seems to have been established among the Israelites, before their departure from Egypt; for, when Moses was sent into that country to deliver them, he assembled the Elders of Israel, and announced to them that the God of Abraham, Isaac, and of Jacob, had appeared to him, (*Exod.* iii. 16; iv. 29; xii. 21.) Moses and Aaron treated these Elders as the representatives of the whole nation. During the sojourning of the Israelites in the Wilderness, Moses established a Council of Seventy to assist him in the government of the people. When the Almighty gave the Law to Moses, he said, "Take Aaron, Nadab, and Abihu, his sons, and *the seventy Elders of Israel*, and worship ye afar off." Accordingly they advanced to the foot of the mountain. (*Exod.* xxiv. 1, 9, 10.) On all subsequent occasions we find this number, of seventy Elders, mentioned. The Jewish rabbinical writers, who have

exercised their ingenuity in conjecturing why the number was limited to seventy, have pretended that this was a permanent and supreme Court of judicature: but as the sacred writers are totally silent concerning such a tribunal, we are authorized to conclude that it was only a temporary institution. After the return of the Jews from the Babylonish Captivity, it is well known that they appointed a Sanhedrim, or Council of Seventy, at Jerusalem, in imitation of that which Moses had instituted. Of this supreme tribunal frequent mention is made in the New Testament. (Calmet's *Dictionary*, *voce*, *Elders*; Horne's *Introd. to the Script.* vol. iii. p. 81.)

Elders, in the Presbyterian Church, are certain ecclesiastical *lay*-officers, who, in conjunction with the Ministers and Deacons, constitute the Kirk Session in Scotland. The "Form of Church Government" annexed to the Confession of Faith of the Scottish Church, asserts, that "as there were in the Jewish Church Elders of the people, joined with the Priests and Levites in the government of the Church; so Christ, who hath instituted government and governors ecclesiastical in the Church, hath furnished some in his Church, besides the Ministers of the word, with gifts for government, and with commission to execute the same when called thereunto, who are to join with the Minister in the government of the Church, which officers reformed Churches commonly call *Elders*." (p. 572. Edinb. 1810.) The number of Elders is proportioned to the extent and population of a Parish: and few Parishes, except where the unpopularity of the Minister has induced most of the people to secede, have fewer than two or three. In Edinburgh, every Parish has twelve Elders: the Canongate Parish has between twenty and thirty; and the West Kirk, or St. Cuthbert's, which is one of the most populous Parishes in Scotland, has upwards of fifty. These Elders are grave and sober persons, chosen from among the heads of families, of known orthodoxy, and steady adherence to the worship, discipline, and government of the Kirk. Being solemnly engaged to use their utmost endeavours for the suppression of vice, and the cherishing of piety and virtue, and to exercise discipline faithfully and diligently, the Minister, in the presence of the congregation, sets them apart to their office by prayer, and concludes the ceremony, which is called *ordination*, with exhorting both Elders and People to discharge their respective duties. This office, in many respects, resembles that of Churchwardens in the Church of England: but the Lay-elders seem to possess more spiritual jurisdiction than Churchwardens have in their respective Parishes. They have no right to teach, or to dispense the Sacraments; "they generally discharge the office, which originally belonged to the Deacons, of attending to the interests of the poor. But their peculiar business is expressed by the name 'Ruling Elders:' for, in every question of jurisdiction within the Parish, they are the spiritual Court of which the Minister is officially Moderator: and in the Presbytery, of which the Pastors of all the Parishes within its bounds are officially Members, Lay-elders sit as the representatives of the several Sessions, or Consistories." (Hill's *Theolog. Instit.* part ii. sec. 2, p. 171.) Calvin admitted Lay-elders into Church-courts at Geneva, on what he conceived to be the sanction of primitive practice, and as an effectual method of preventing the return of inordinate power in a superior order of Clergy. On the other hand, it is worthy of remark, that neither the name nor the office of a Lay-elder was ever known to any general or provincial Council, nor indeed to any particular Church before the time of Calvin. With some variation, in name or in privileges, the office of Lay-elders is said to be found in all the Presbyterian Churches on the Continent. (Adam's *Religious World Displayed*, vol. ii. p. 13; vol. i. p. 147, 148; 2d. edit.)

E'lder, E'lder-branch, E'lder-gun, E'lder-stick, E'lder-tree. — A. S. *ellam*; Ger. *hol-under*, *holder*, (which Watcher derives from Ger. *hol*, hollow, and *der*, a tree; *arbor cava*, *ob copiam medullæ*.) Skinner, from Ger. *hell*, *lucidus*, from the bright colour of its leaves and flowers. In Swed. *hyll*; and this, Ihre thinks, is from Lat. *ebulus*. The trivial name of the *Sambucus*.

That's a perillous shot out of an *elder-gune*, that a poore and private displeasure can doe against a monarch.
Shakspeare. Henry V. fol. 85.

If he gives not back his crown again, upon the report of an *elder-gun*, I have no augury.
Beaumont and Fletcher. Philaster, act i. sc. 1.

Thou know'st our meaning, looke for thy reward
Among the nettles at the *elder-tree*.
Shakspeare. Titus Andronicus, fol. 39.

Car. O, it's an old stale enterlude device: no, I'll give your names myselfe, look you, he shall be your Judas, and you shall be his *elder-tree*, to hang on.
Ben Jonson. Every Man out of his Humour, act iv. sc. 5.

Then seek the bank where flowering *elders* crowd,
Where scatter'd wide the lily of the vale
Its balmy essence breathes. *Thomson. Spring.*

Nor shall our speculations, whether
An *elder-stick* will save the leather,
Of schoolboys' breeches from the rod,
Make all we do, appear as odd.
Butler. The Elephant in the Moon.

With purple fruit when *elder-branches* bend,
And their bright hues the hips and cornels blend,
Ere yet chill hoar-frost comes, or sleety rain,
Sow with choice wheat the neatly furrow'd plain.
Scott. Amœbæan Eclogues, ecl. 2.

ELE'CT, *v.*, Ele'ct, *adj.*, Ele'ctant, Ele'ction, Electioneer'ring, Ele'ctive, Ele'ctively, Ele'ctor, Ele'ctoral, Electora'lity, Ele'ctorial, Ele'ctorate, Ele'ctorship, E'ligible, Eligibi'lity, Ele'ction-treating, Ele'ctioneer-errant. — Fr. *eslire*; It. *eleggere*; Sp. *eleger*; Lat. *eligere*, *elect-um*; (*e*, and *leg-ere*, Gr. λέγ-ειν, to gather, to choose.)

To choose or pick out; take out; sc. in preference, to prefer.

Electioneering is applied, to the choosing or *electing* of persons to public offices; or, perhaps, rather to the means or arts practised on those occasions.

Eligible; that may or should be chosen, or picked out; that may or should be taken in preference, preferable; worthy or fit to be chosen or picked out, desirable.

Now Hubert is dede our sire, & to God is gon,
Pe prioure of Canterbire sendes to Kyng Jon
Biseuht him of leue, to mak *eleccion*.
R. Brunne, p. 208.

For in loue & in letture. leth pe grete *eleccion*.
Piers Ploughman. Vision, p. 7.

After the Gospel thei ben enemyes for ghes, but thei ben moost dere worthe bi the *eleccion* for the fadris.
Wiclif. Romayns, ch. xi.

ELECT.

As concernyng the Gospell they are enemyes for your sakes: but as touchyng ye *election* they are loued for the father's sake.

Bible, Anno 1551.

But finally, this is my conclusion
That she herselfe shal haue her *election*.

Chaucer. The Assemblie of Foules, fol. 248.

Three men vpon *election*
Of age, and of compleccion
Liche to hym selfe by all waie
He toke towardes hym to plaie.

Gower. Conf. Am. book vi. fol. 134.

Hee was also *elected* generall capitaine of the kinges armye prepared to passe into Asia, as one that was both valyant of his person, and no lesse politike in the feates of war.

Brende. Quintus Curtius, book i. fol. 9.

Now therefore as *elect* of God, holylye and beloued, put on tender mercy, kindnes, humblenes of mindes, mekenes, longe sufferynge, forbearing one another; and forgeuynge one another, if any mã haue a quarrel to another: euẽ as Christe forgaue you, euen so do ye.

Bible, Anno 1551. *Colossians*, ch. iii.

I haue in my handes and vnder my poure the keyes both of helle & death, that neyther helle nor synne, death nor the deuyll, shall be from henceforth able to preuayle against my *elect*.

Bale. Image, sig. C 8.

The thyng most perillous among all perils is to make *election*. Ye constraine me to *chose*, and mine vnderstandyng cannot attain thereto: and the Goddes do not showe me, what I haue to *chose*.

Golden Boke, ch. vii. sig. E 2.

And whyle he was lyueng he dyde so moche, what for golde and syluer and great alyances that he hadde, the *electours* of the emperour aware and sealed to hym, that after his diseasse to make his sonne emperour. *Lord Berners. Froissart. Cronycle*, vol. i. ch. 355.

That you two champions shall *elect*,
And we will also send
Two ladies, that for victorie
Shall with your knights contend.

Warner. Albion's England, book ii. ch. vii.

Hearken, and help ye holy doves,
The high-born brood of day, you bright
Candidates of blissful light,
The heirs *elect* of love.

Crashaw. To the Name above every Name, the Name of Jesus.

Nor headlong carry'd with the stream of will,
Nor by his own *election* led to ill.

Daniel. History of the Civil War, book iii.

He likewise writeth, that the emperour hath restrained the liberty of religion in all his hereditary dominions: whereupon his natural subjects being (as he saith) in worse condition than his *elective*, refuse to contribute to his wars.

Reliquiæ Wottonianæ, p. 713.

We have comprehended within the treaty, only the *electorals*, and countries belonging to *electors*, princes, and states, confederates of either party, under which also is contained the *electoral* Palatinate, with all inheritances thereunto belonging, situate within the empire.

Id. p. 534.

The duke of Bavaria had practised the *electorate* of Rhine before the true *elector* was called to the crown of Bohemia.

Id. p. 538.

Understanding as well this declaration to be for the *electoralities*, principalities, and estates, situate and being within the empire.

Id. p. 534.

And if the Bavarian hath male-issue of this young lady, the son is to succeed him in the *electorship*, which may conduce much to strengthen the continuance of the empire in the Austrian family.

Howell. Letter 23. book i. sec. 6.

That is, he [God] hath set before us *eligibilities* in order to several ends which must either be wholly to no purpose, or an art of vexation and instrument of torment to evil purpose, or else the means of a reward, and the way of felicity by the advantage of a free and a wise choice, and this is to very good purpose.

Taylor. Rule of Conscience, book iv. ch. i. sec. 1. rule 1.

And what greater contrariety can there be, as touching things *eligible* or refusable, than to say that for them who are happy in the highest degree, it is fit and beseeming to forego and forsake the good things that be present, for want of some one thing that is indifferent?

Holland. Plutarch, fol. 873.

So do all that are thus mortified, they place misfortunes and sadnesses amongst things *eligible*, and set them before the eyes of their desire: although the flesh, and the desires of sense are factious and bold against such sufferings.

Taylor. The Great Exemplar, part i. sec. 8. fol. 125.

He hath likewise given every one of us power and ability sufficient to chuse that life, and make good those terms and conditions: and whatever man or woman among us does do that, that person is certainly *elected*; and whoever doth otherwise, is certainly, by the decrees of God, a reprobate; that is to say, he having rejected God's grace, God will reject him at the last day.

Sharp. Works. Sermon 6. vol. iii.

Some of the house of lords having procured themselves to be chosen by the people, set in parliament at the foot of the *election*.

Ludlow. Memoirs, vol. i. p. 253.

For his conscience could not but whisper to the arbitrary monarch, that the kings of Rome were at first *elective*, and governed not without a senate, that Romulus was no hereditary prince, and though, after his death, he received divine honours, yet he was but a God of their own making: that the last Tarquin was expelled justly for overt acts of tyranny, and male-administration; for such are the conditions of an *elective* kingdom.

Dryden. Dedication to Virgil's Æneis.

It being perpetual in all [tribes of insects,] if not hinder'd or imprison'd, *electively* to lay their eggs, where they are seldom lost or miscarry, and where they have a supply of nourishment for their young, so soon as they are hatch'd, and need it.

Ray. On the Creation, part i.

Yet, I say, admitting all this, a life of virtue and religion will, notwithstanding, to a considering man, be far more easy and far more *eligible*, than the contrary way of living, though it have never so many secular advantages to recommend it.

Sharp. Works. Sermon 16. vol. iii.

Resolved, that the house would, upon every Wednesday, turn themselves into a general committee, to debate concerning the manner of assembling, and power of future successive parliaments; the number of persons appointed to serve for each county, that the nation might be more equally represented than had hitherto been practised; and touching the qualifications of the *electors*, as well as those to be *elected*. *Ludlow. Memoirs*, vol. i. p. 271.

The *electoral* college hath written to the king of Sweden, promising not to proceed to the imperial *election*, till the Austrians and Poland have first made their peace with him.

Boyle. Letters from several Persons, vol. vi. p. 107

Soon after this, the house of Brunswick returned the visit the king had made them last year, and the eyes of all the protestants in the nation turned towards the *electoress* of Brunswick; who was daughter to the queen of Bohemia, and was the next protestant heir, all papists being excluded from the succession.

Burnet. Own Times. Anno 1700.

Now, as all the declared purposes of this separation shew, that God acted with the Israelites, as moral agents, we must needs conclude, notwithstanding the peculiar favour by which they were *elected*, and the extraordinary providence by which they were conducted, that yet, amidst all this display and blaze of almighty power, the will ever remained free and uncontrolled.

Warburton. Divine Legation, &c. book iv. sec. 6.

While others, (they, for instance, of your sect,)
Are mercy's vessels, precious and *elect*;
Who think, God help them! to secure their bliss
By such a partial, fond conceit as this.

Byrom. On Predestination, &c.

Upon this supposition man is a free agent, and a free volent; for free agency is the dependence of his actions upon volition, and free volency the dependence of volition upon his choice; but you cannot go on further to entitle him a free *electant* too.

Search. Light of Nature, vol. ii. part iii. ch. xxvi.

Experience overturns these airy fabrics, and teaches us, that in a large society, the *election* of a monarch can never devolve to the wisest, or to the most numerous part of the people.

Gibbon. Decline and Fall of the Roman Empire, ch. vii.

What have merchants to do from their business to ramble?
Your *electioneer-errant* should still be a bramble.

Cambridge. The Fable of Jotham.

But if my quiet must dependent be
On the vain breath of popularity,
A wind each hour to diff'rent quarters veering,
Adieu, say I, to all *electioneering*.
Jenyns. Horace. Epistle 1. *Imitated*. book ii.

All regal governments must be either hereditary or *elective*: and, as I believe there is no instance wherein the crown of England has ever been asserted to be *elective*, except by the regicides at the infamous and unparalleled trial of Charles I., it must of consequence be hereditary. *Blackstone. Commentaries*, book i. ch. iii.

The butterfly cannot taste the cabbage. Cabbage is no food for her: yet in the cabbage, not by chance, but studiously and *electively*, she lays her eggs. *Paley. Natural Theology*, ch. xviii.

Whatever rights the king enjoys as *elector*, have been always parentally exercised, and the calumnies of these scandalous societies have not been authorised by a single complaint of oppression
Burke. Appeal from the New to the Old Whigs.

For the two former of these ends, such are the subdivisions in favour of the *electoral* and other princes in the empire; for the latter of these purposes are the jurisdiction of the imperial cities and the Hanse towns. *Id. On the Œconomical Reform.*

And, having stroked his double chin,
(That chin, whose credit to maintain
Against the scoffs of the profane,
Had cost him more than ever state
Paid for a poor *electorate*,) &c.
Churchill. The Ghost, book iii.

To act therefore consistently with themselves, and at the same time pay as much regard to the old hereditary line as their former resolutions would admit, they turned their eyes on the Princess Sophia, *electress* and duchess dowager of Hanover, the most accomplished princess of her age.
Blackstone. Commentaries, book i. ch iii.

Whilst the legal conditions of the compact of sovereignty are performed by him (as they are performed) he holds his crown in contempt of the choice of the revolution society, who have not a single vote for a king amongst them, either individually or collectively; but I make no doubt they would soon erect themselves into an *electorial* college, if things were ripe to give effect to their claim.
Burke. On the Revolution in France.

This gave freeholders first a taste for eating,
And was the source of all *election-treating*.
Jenyns. Horace. Epistle 1. *Imitated*, book ii.

When they have not had strength enough to support themselves they have thrown themselves into the arms of despotism, as the more *eligible* of the two evils, [despotism and aristocracy.]
Burke. Vindication of Natural Society.

If there be no certain invariable rule of *eligibility*, it were better to get simplicity, if certainty is not to be had; and to resolve all the franchises of the subject into this one short proposition, the will and pleasure of the House of Commons.
Id. On the Motion on the Middlesex Election.

The Throne of Germany became Elective after the extinction of the Carlovingian line, but the persons of the Electors and the mode of Election are involved in much obscurity, and the *College* of *Seven* ELECTORS does not appear to have been recognised till the issuing of the Golden Bull by Charles IV., in 1356. The sovereign Princes therein named are three Ecclesiastical, the Archbishops of Mentz, Treves, and Cologne, and four secular, the King of Bohemia, the Count Palatine, the Duke of Saxony, and the Marquess of Brandenbergh. When the Elector Palatine accepted the Crown of Bohemia, in 1648, he was excluded from the College, and his vacancy was supplied by the Duke of Bavaria, who after the restoration of the Palatine was permitted to retain his seat as an eighth Elector. In 1692, the Duke of Hanover, of the House of Brunswick Lunenberg, was added as a ninth. The College was again reduced to eight, by the union of the Palatinate with Bavaria. At the Peace of Luneville, the three Ecclesiastical Electorates were abolished, and four new secular Electors, together with an Arch-Chancellor, were introduced; so that the College consisted of the Archbishop of Ratisbon, (Arch-Chancellor,) and the Electors of Bohemia, Bavaria, Saxony, Brandenbergh, Hanover, Wirtemburg, Hesse Cassel, Baden, and Saltzburg. The title became extinct at the dissolution of the German Empire in 1806.

The Electors had the power of electing and deposing Emperors, and of administering the government during an interregnum. They were sovereign and independent Princes, with precedency of all others. The majority of an Ecclesiastical Elector was fixed at 30, and he could not become an Emperor; that of a Secular Elector at 18, and he might give his suffrage for himself, if he had been already voted for by others. Mentz was Arch-Chancellor in Germany, Treves in Gaul and Arles, Cologne in Italy. Bohemia was Arch-Cupbearer, Bavaria Arch-Sewer, and carried the golden apple at the coronation; Saxony Arch-Marshall, and carried the drawn sword; Brandenburgh Arch-Chamberlain, Hanover Arch-Treasurer. The Elector of Hanover was at first appointed Arch-Bannerer, but the office was disputed with him by the Elector of Wirtemburg. Hanover scatters the coronation medals. These offices were performed by hereditary Vicars. For Bohemia, the head of the House of Limpurg, Bavaria of Walburg, Saxony of Pappenheim, Brandenbergh of Hohenzollern, Palatine of Sinzendorf, Hanover of Stratmar. The offices of the Electors are thus recorded, in verses which Du Cange (who is very full on the subject) not unaptly characterises as written *pingui crassâque Minervâ*.

Maguntinensis, Trevirensis, Coloniensis,
Quisibet Imperii fit Cancellarius horum,
Et Palatinus Dapifer, Dux Portitor ensis,
Marchio Præpositus Cameræ, Pincerna Boëmus;
Hi statuunt Dominum cunctis per sæcula summum.

Du Cange also describes the Electoral dresses as follow, from Limnæus, *Jur. publ. Imp.* ii. i. 13. Ecclesiastics, *toga ex panno coccineo rubro, pellibus ex albo et nigro variegatis quas hermelinas vocant, suffulta et prætexta: et pileus quoque ex ejusdem coloris panno, pellibusque variegatis prætextus.* Seculars, *paludamentum holosericum rubrum, pellibus hermelinis suffultum et prætextum, pileusque ejusdem materiæ, coloris ac prætexturæ.* During an interregnum Saxony was Vicar over the Northern Circles, Bavaria over the Southern. Within a month after a vacancy of the Imperial Crown, the Elector of Mentz, as Arch-Chancellor and Dean, summoned the College to meet within three months, generally at Frankfort. The Electors assembled in a gallery attached to the Church of St. Bartholomew. By the Golden Bull, the suite accompanying each Elector was limited to 200 horsemen, but this regulation was seldom adhered to. All strangers, excepting those in the immediate retinue, were obliged to quit the city during their session. The style by which the Emperor addressed an Ecclesiastical Elector was *Dear Nephew*, a Secular *Dear Cousin*. The precedence in taking the oath at Elections was in the following order: Mentz, Treves, Cologne, Bohemia, Bavaria, Saxony, Palatine. One month was allowed for their deliberations; if these were protracted longer, they were to be fed only on bread and water. A plurality of votes was decisive, when the number of Candidates was reduced to two. The Archbishop of Mentz claimed the right of crowning the Emperor, but this ceremony has been performed by the Archbishop of Cologne ever since the coronation of Henry III., which took place at Aix-la-Chapelle. Heiss, *Histoire de*

ELECTOR. — ELECTRE.

l'Empire, v. 2; Puffendorf, *de Statu Imperii Germanici*, 4; Onuphrius Panvinius, *de Comitiis Imperatoriis*.

ELECTRA, in *Zoology*, a genus of flexible cell-bearing Corals belonging to the family *Flustridæ*, and considered as belonging to the genus *Flustra* by most Naturalists, but placed by Esper with the *Sertulariæ*.

Generic character. Coral branched, forked, compressed, cells bell-shaped, ciliated on their edge, and placed on whorls.

This genus consists of only one species, which essentially differs from the *Flustra* in the form of the cells, which are not isolated from each other, but communicating like the Corals whose animal have a common life. They differ also in the situation of the cells, which are placed in whorls round a fistulous axis, or attached to the cylindrical stem of some sea-weeds. The whorls are generally so close together, that they appear imbricate. These characters at once prove that the genus is very distinct from the *Flustra*, and they are easily separated from the *Sertulariæ*, which are always provided with a horny, tubular stem, filled with a soft, irritable substance.

This genus contains only one species,

E. verticillata, Lamaroux, *Erpos. Gen. Pol.* pl. iv. fig. 4.

Very common in the seas of Europe; when alive, the animals are of a fine brilliant violet colour, but when dryed and exposed to the air, they become of a dull, dirty white.

ELE'CTRE, ELE'CTRICK, ELE'CTRICAL, ELE'CTRICIAN, ELE'CTRICITY, ELE'CTRIFY, ELE'CTRISE.

Fr. *electre*; It. *elettro*; Sp. *electro*, *eletro*; Lat. *electrum*; Gr. ἤλεκτρον, *quod referat splendorem solis qui Græcè*, ἥλιωρ. Vossius.

The Quotations from Brown will show how very limited the early applications of these words were.

For if the leaves thereof or dryed stalks be stripped into small straws they arise unto amber, wax, and other *electries*, no otherwise than those of wheat and rye.

Sir Thomas Brown. Vulgar Errors, book ii. ch. iv.

Now by *electrical* bodies, I understand not such as are metallical, mentioned by Pliny, and the ancients, for their *electrum* was a mixture made of gold, with the addition of a fifth part of silver; a substance now unknown. *Id. Ib.*

Nor by *electrick* bodies do I conceive such only as take up shavings, straws, and light bodies, in which number the ancients onely placed jet and amber; but such as conveniently placed unto their objects attract all bodies palpable whatsoever. *Id. Ib.*

But crystal will clarifie unto *electricity*; that is, a power to attract straws or light bodies, and convert the needle freely placed. Which is a declarement of very different parts; wherein we shall not enlarge. *Id. Ib.* book ii. ch. i.

Whether from such experiments one may argue, that it is but, as it were, by accident, that amber attracts another body, and not this the amber: and whether these ought to make us question, if *electricks* may, with so much propriety, as has been generally supposed, be said to attract, are doubts, that my design does not here oblige me to examine. *Boyle. On Electricity.*

That it is not necessary to believe *electrical* attraction (which, you know, is generally listed among occult qualities) to be the effect of a naked and solitary quality, flowing immediately from a substantial form; but it may rather be the effect of a material effluvium, issuing from, and returning to the *electrical* body (and perhaps in some cases in its operation assisted by the external air) seems agreeable to divers things, that may be observed in such bodies and their manner of acting. *Id. Ib.*

I cannot enter into this particular subject without first settling a dispute amongst *electricians*.

Wilson. Experim. Phil. Trans. (1759.) vol. i. p. 309.

The explosion of a cannon in St. James's park is observed to *electrify* the glass of the windows of the Treasury.

Dr. Stephen Hales. On Earthquakes, (1750.) p. 22.

He [Dr. Lister, in 1685] did not doubt that several things would *electrise*. *History of the Royal Society*, vol. iv. p. 395.

For Genius, piercing as the *electric* flame,
When wak'd in one, in others wakes the same.

Scott. Essay on Painting.

These cats, it seems, would not give out their *electrical* light, without having their backs well rubbed.

Burke. Appeal from the New to the Old Whigs.

They [ambassadors] will become true conductors of contagion to every country, which has had the misfortune to send them to the source of that *electricity*.

Id. On a Regicide Peace.

The first [the soldier] discerns treason in every danger; the second [the general] always placed between the necessity of conquest, and the image of the scaffold, dares not raise himself to bold conception, and those heights of courage which *electrify* an army and ensure victory.

Id. Works, vol. vii. p. 331. *M. Brissot to his Constituents.*

ELECTRUM, as stated above from ἠλέκτωρ, a name of the Sun, *quod homines ἀλέκτρους*, i. e. *sine lecto faciat, vel somno excitet*. *Electrum* is probably so called from its glittering and shining qualities. The tears of the sisters of Phaeton, after their transformation into Poplars, were congealed into *Electrum*, (Ovid. *Met.* ii. 365,) and in this sense it must be received as Amber. This poetical legend, however, as we are assured by Lucian, is not believed by the inhabitants of the banks of Po,—whither he once travelled in the hopes of obtaining *Electrum*. He found Poplars in plenty, but the boatmen laughed at him when he related his story: Τίν' ταῦτά σοι, ἔφασκον, διηγήσατο ἀπατεὼν καὶ ψευδολόγος ἄνθρωπος; ἤμεις δὲ οὔτε ἠνιόχον τίνα ἐκπίπτοντα εἴδομεν, οὔτε τὰν αἰγείρους, ἃν φής, ἔχομεν, (περὶ τοῦ ἤλεκτρου') and they gave a convincing reason that their incredulity rested on a solid foundation; namely, that they continued to toil upwards against the current of the river for the miserable pittance of two *oboli* a day: a labour from which they assuredly would long since have ceased, if they had it in their power to enrich themselves so easily as was pretended, by the droppings of the Poplar trees. Pliny (iv. 30) speaks of certain islands in the German Ocean called *Glessariæ*, "which the later Greek writers have named *Electrides*; for that amber (*Electrum*) there was engendered and bred." Of this *Electrum* he speaks more at large in another place, (xxxvii. 11,) where he expresses some surprise that it should be so much valued, "our delicates and wantons have not yet devised any probable reason why there should be such a reckoning made of it; but surely it is the follie and vaine curiositie of the Greeks that hath given occasion thereof, and brought it into so great a name." He then recounts the legend of Phaeton, on the authority of Æschylus, Philoxenus, Nicander, Euripides, and Satyrus; and continues, that others have spoken of islands "along the coaste on the Venice Gulfe, called *Electrides*; forsooth, because that Amber is there gathered by reason that the foresaid river Po falleth into the sea among them." Of this island, however, he denies the existence. "Those that write more modestly than the rest (and yet can lye as well as the best) beare us in hand, that about the sides of the foresaid Venice Gulfe or Adriatick Sea, upon rocks otherwise inaccessible, there grow trees which yearely at the rising of the Dogstar doe yeeld forth this amber in manner of a gum." Theophrastus believed it to be fossil. Chares described it as found near the Temple of Ammon in Æthiopia, where Phaeton died. Philemon supposed it to be mineral, and obtained in

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two places in Scythia; that which is white and waxy is called *Electrum*, the reddish or tawnie *subalternicum*. "Sotacus was verely persuaded that it ran downe from certaine trees (rocks, for Hardouin's reading is not *arboribus* but *petris*) in Brittaine, and those he thereupon called *Electrides*." *Philemon ait flammam ab electro reddi*, prints Hardouin. "Philemon was of this mind, that amber would never flame if it were set on fire," translates Holland. "There is at this day living Assrubas, who hath reported, that neare unto the Atlantick Sea there is the Lake Cephisis, which the Mores call *Electrum*, and the same being chafed and heated thoroughly by the sun, casteth up from the mud thereof amber (*Electrum*) floting aloft upon the water." "Ctesias (ap. Phot. *cod.* 78, *pag.* 149) affirmeth, that among the Indians there is a river called Hypobarus, (which word signifieth as much as bearing all good vessels,) it runneth out of the North and falleth into the East Sea, neare unto a wild mountaine full of trees that beare amber, (*Electrum*.) He addeth moreover and saith, that these trees are called *Aphytacoræ*, by which denomination is meant most delightful sweetnesse." Pliny then proceeds to examine the real origin of amber under its more general name *Succinum*, and adds, that the yellow amber was sometimes distinguished as *Chryselectrum*. The particulars which we have extracted above relate to *Electrum* only.

Of the metallic *Electrum*, Pliny gives the following account. "There is a base kind of pale and whitish gold, which hath in it a fifth part of silver, and wheresoever this is found they call it *Electrum*. Such metal lieth commonly in trenches and pits minerall, and namely with that gold which I called before *Canaliense*. Moreover there is an artificial *Electrum* made, namely, by intermingling gold with silver, according to the natural mixture: but if it exceed that proportion of one part to five, it will not abide the hammer and the anvile. This white gold (*Electrum*) hath been of great account time out of mind, as may appear by the testimony of the Poet Homer, who writeth (*Od.* iv. 71) that the palace of Prince Menelaus glittered with gold, *Electrum*, silver, and yvorie. At Lindos, a cittie within the Island of the Rhodians, there is a Temple of Minerva, wherein Ladie Helena did dedicate unto that Goddesse a cup made of *Electrum*; and, as the storie saith moreover, it was framed and wrought just to the proportion and bignesse of one of her owne paps. This propertie hath *Electrum* naturally, to shine by candlelight more cleare and bright than silver. This singularitie and proper vertue it hath besides, (if it be naturall,) to discover and show any poison: for be there poison in a cup of this mettal, a man shall see therein certain semicircles resembling rainbows, and perceive besides the liquor to keepe a hissing and sparkling noise as the fire doth; which two signs do certainly give warning of poison." (xxxiii. 28.)

It was of this *Electrum* that Vulcan formed the greaves of Achilles. (*Æn.* viii. 624.) Of this metal also Alexander Severus coined certain medals. (Lampridius, *in vitâ*, 25.) It was known to the French in modern times as *or bas*, and its use among the goldsmiths was authorized by Louis XII. (Savotus, *de Nummis*, ii. 9.) Pliny (xxxvii. 43) mentions a precious stone of the Jacint kind which unskilful lapidaries termed *Chryselectrum*, because it inclined to the colour of *Electrum*, "the which," he adds, with his usual love of the marvellous, "in a morning did shine more beautiful and glorious to the eyes than all the day after." See, besides the authorities above cited, Gesner, *de Electro veterum in Comment. Soc. Gottingensis*, iii. 1753.

ELECTUARY, Fr. *electuaire*; It. *elettuario*; Sp. *letuario*; Lat. *electuarium*; Gr. ἐκλεκτήριον, from ἐκλέγειν, *eligere*, to choose or pick out; so called, because composed *ex pharmacis electis*. Minshew.

Holland translates *Eligmata*, electuaries; Gr. ἔκλειγμα, from ἐκλείχειν, to lick; and this, Gesner seems to prefer as the etymology, *quod lambendo sumitur, et in linguâ dissolvitur*.

> Downewarde at the mouth by potions, *electuaries*, or pylles.
>
> *Sir Thomas Elyot. The Castel of Helth*, book iii.

> This seed [linseed] is passing good for lohockes or *electuaries* to be made therof, in the cure of phthiscke, and consumption of the lungs.
>
> *Holland. Plinie*, ii. 76.

> She speaks well too! I'll have a fling at her:
> She is no fit *electuary* for a doctor:
> A coarser julap may well cool his worship.
>
> *Massinger. The Parliament of Love*, act iii. sc. 1.

> To which I shall now add, that I know a doctor of physick that is usually purged by the odours or exhalations of a certain *electuary*, whose cathartick operation, when it is taken in substance, is wont to be but languid.
>
> *Boyle. Of the Determinate Nature of Effluviums.*

Vossius also prefers the Greek ἔκλειγμα as the derivation of ELECTUARY, which word, indeed, is used by Dioscorides (ii. 125) to signify this medicine. Another name employed for this preparation by the Greek Physicians is ἀρτηριακόν. Electuaries are chiefly composed of powders, mixed with mucilage or syrup, to such a consistence that they may be readily swallowed. They are not fitted for keeping; and although they were very favourite preparations in the old Pharmacopœiæ, very few of them are retained in the modern formulæ. *Electuarium*, *Elaptuarium*, *Elegma*, and *Eligmatium*, are all names of the same preparation.

ELEDONA, in *Zoology*, a genus of *Coleopterous* insects belonging to the family *Blapsidæ*, established by Latreille, who separated it from *Opatrum*.

Generic character. Antennæ arched, and ending in some broad and nearly triangular joints, forming an oblong, compressed club; upper lip small; the last palpus cylindrical, long.

The *Eledonæ* have great analogy in their general structure and habits with the *Diaperides*.

They are small insects of a dark, obscure colour. Their body is oval, convex, and above rounded; the head is inclined; the thorax broad, and gibbous; the elytra are hard, vaulted, and entirely covering the abdomen; the front legs are cylindrical.

The larvæ are not known, but the perfect insect is found in putrid *Boleti*.

Illiger has separated this genus under the name of *Boletophaga*, which has been very generally adopted by the German Entomologists; but the priority certainly belongs to the French Author.

The type of the genus is *E. agaricicola*. The *Boletophagus Agaricicola* of Illiger and Fabricius, which has been often called *Agaricola*. It is found in *Boleti* in England.

ELEEMO'SYNARY, *adj.* } Gr. ἐλεημοσύνη, from
ELEEMO'SYNARY, *s.* } ἔλεος, mercy. See ALMS.

See the Example from Blackstone.

Charitable; given in charity; done or performed without reward.

> Which yet, me thinks, is little better than an absurdity; that the cause should be an *eleemosynary* for its subsistence to its effect, and a nature posterior to, and dependent on itself.
>
> *Glanville. The Vanity of Dogmatising*, ch. xvi.

ELEMOSYNARY. — ELEGANCE.

He had done many several *eleemosynary* cures amongst them (for they are generally very poor.)

Boyle. General History of the Air.

The *eleemosynary* sort [of corporations] are such as are constituted for the perpetual distribution of the free alms, or bounty, of the founder of them to such persons as he has directed.

Blackstone. Commentaries, book i. ch. xviii.

E'LEGANCE, E'LEGANCY, E'LEGANT, E'LEGANTLY. } Fr. *elegant*; It. and Sp. *elegante*; Lat. *elegans*, from *eligere*, to choose or pick out. See ELECT. Choosing, picking or taking out, culling; *sc.* with care, with judgment, with taste; and thus,

Discerning, critical. Also used as equivalent to

Chosen; *sc.* with care, judgment, taste; and thus,—

Excellent; highly wrought, highly polished; opposed to careless, slovenly, coarse, gross.

And as for the oration itself, which as it is most learned, so it is most *elegaunt*, to what purpose should I make any wordes of it, seeing it praiseth itselfe inough, and sence good wine nedeth no tauerne bushe to vtter it.

A Preface of D Bonar, to Steph. Bishop of Winchester. Of True Obedience.

"Mighty," said he, "though my plain homely words
Have not that grace that *elegance* affords;
Truth of itself is of sufficient worth,
Nor needs it gloss of art to set it forth."

Drayton. The Owl.

Tell me no more of legs and feet,
Where grace and *elegancy* meet,
But leave your lying, and come here to see't.

Cotton. On Mrs. Anne King.

Eve, now I see thou art exact of taste,
And *elegant*, of sapience no small part,
Since to each meaning savour we apply,
And palate call judicious.

Milton. Paradise Lost, book ix. l. 1018.

Sir Henry Wotton was received by the state of Venice with much honour and gladness, both for that he delivered his ambassage most *elegantly* in the Italian language, and came also in such a juncture of time, as his master's friendship seem'd useful for that republick.

Reliquiæ Wottonianæ. Life.

The latter [King Augustus] has made such preparation for the reception of the other, that it is said, his Danish Majesty will be entertained in Saxony with much more *elegance* than he met with in Italy itself.

Tatler, No. 14.

Nay, persons of quality of the softer sex, and such of them as have spent their time in well bred company, shew us, that this plain, natural way, without any study or knowledge of grammar, can carry them to a great degree of *elegance* and politeness in the language.

Locke. On Education.

St. Paul here useth a gradation in his speech, begins with the lowest and most general expressions of charity, and so goes on to higher degrees of it; in each following phrase intending to say something more great or particular than what he had said in the former, which is a most usual and *elegant* scheme of rhetorick.

Sharp. Works. Sermon 4. vol. i.

Hafiz Rhamet, one of the most eminent of their chiefs, [was] one of the bravest men of his time, and as famous throughout the East for the *elegance* of his literature, and the spirit of his poetical compositions (by which he supported the name of Hafiz) as for his courage.

Burke. On Mr. Fox's East Indian Bill.

To suppose such kind of inspired knowledge of strange tongues as includes all the native peculiarities, which, if you will, you may call their *elegancies*, (for the more a language is coloured by the character and manners of the native users, the more *elegant* it is esteemed;) to suppose this, is, as I have said, an ignorant fancy, and repugnant to reason and experience.

Warburton. The Doctrine of Grace, book i. ch. viii.

It seems amazing to me, that artists, if they were as well convinced as they pretend to be, that proportion is a principal cause of beauty, have not by them at all times accurate measurements of all sorts of beautiful animals to help them to proper proportions, when they would contrive any thing *elegant*, especially as they frequently assert, that it is from an observation of the beautiful in nature they direct their practice.

Burke. On the Sublime and Beautiful, part iii. sec. 4.

These choicely cull'd, and *elegantly* rang'd,
Shall form a garland for Narcissa's tomb:
And, peradventure, of no fading flowers.

Young. The Complaint. Night 5.

ELEGANCE. — ELEGY.

ELEGIA, in *Botany*, a genus of the class *Dioecia*, order *Triandria*, natural order *Junci*. Generic character: male flower, calyx six-glumed, unequal; corolla none: female flower as the male, styles three, capsule six-celled, seeds solitary.

Four species, natives of the south of Africa.

ELEGIBLE, see ELECT.

ELEGIT, in *Law*, a Judicial Writ, founded upon the Stat. Westm. 2, 13 Edward I. c. 18, either upon a Judgment for debt or damages, or upon the forfeiture of a Recognizance taken in the King's Court. By the Common Law, a man could only have satisfaction of Goods, Chattels, and the present profits of Lands by the Writs called *Fieri facias*, or *Levari facias*, but not the possession of the Lands themselves; a consequence of the feudal principles, which for a time prohibited the alienation, and, of course, the incumbering the fief with the debts of the owner: when the restriction of alienation began to wear away, fraudulent alienations of Land were made, whereby the Plaintiff lost his remedy against the profits of the Land. The Statute, therefore, granted this Writ, called an Elegit, because it was in the Election of the Plaintiff to proceed by it or either of the before-mentioned Writs. By this Writ the Sheriff is ordered to impannel a Jury, who are to inquire of all the Goods and Chattels of the Debtor, and to appraise the same, and also to inquire as to his Lands and Tenements; and upon this Inquisition, the Sheriff is to deliver to the Creditor such Goods and Chattels, (except Oxen and Beasts of the Plough;) and if these prove insufficient to discharge his claim, then a moiety of the Freehold Lands out of the Rents and Profits of which he is to levy his debt and damages. During the period he holds the Lands, he is called Tenant by Elegit. Copyhold Lands are not liable to be taken in execution upon a Judgment, and even by this Statute one-half only of the Debtor's Freehold Lands are subject to execution, that out of the remainder sufficient may be left for the Lord to distrain upon for his Services.

The Execution by Elegit is of so high a nature, that after it the body of the Defendant cannot be taken; but if Execution extend to the Goods alone, there being no Lands, and such Goods prove insufficient to pay the Debt, a *Capias ad satisfaciendum* may then be had after the Elegit, for such Elegit is then no more in effect than a *Fieri facias*. Body and Goods may be taken in execution, or Land and Goods; but not Body and Land too upon any Judgment between Subject and Subject. In case of a debt to the King, or on forfeiture of recognizances, or debts acknowledged on Statutes Merchant or Statutes Staple, pursuant to the Statutes 13 Edward I. *De Mercatoribus*, and 27 Edward III. c. 9, the Body, Lands, and Goods, may be taken at once to compel payment of the debt.

E'LEGY, ELEGI'ACK, ELEGI'AST, E'LEGIST. } Fr. *elegie*; It. and Sp. *elegia*; Lat. *elegia*, and *elegus*, *carmen flebile*; Vossius prefers that etymology which supposes *elegy* to be so called from ἐ ἐ λέγειν, *quæ* flentium *vox apud Aristophanem*. See the Quotation from Hurd.

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Now change your praises into pittious cries,
And eulogies turne into *elegies*.
Spenser. Teares of the Muses.

After your dire-lamenting *elegies*,
Visit by night your ladie's chamber-window
With some sweet consort.
Shakspeare. Gentlemen of Verona, fol. 32.

Next comes the *elegiac*, being the fourth kind, and that likewise is no other than our accustomed measure of five feet; if there be any difference, it must be made in the reading, and therein we must stand bound to stay, where often we would not, and sometimes either break the accent, or the due course of the word.
Daniel. Defence of Rhyme.

And at Salamis, they permitted them to inter and bury their dead neer to the city side, as who were brave warriers, and had born themselves most valiantly in that service, with an inscription in *elegick* verses to this effect. *Holland. Plutarch*, fol. 1013.

——————— The virgin in her bloom
Cut off, the joyous youth, and darling child,
These are the tombs that claim the tender tear,
And *elegiac* song.
Thomson. To the Memory of Sir Isaac Newton.

A clear, sparkling fancy, softened with a shade of melancholy, made him, perhaps, of all our poets the most capable of excelling in the *elegiack* way, or of touching us in any way where a vein of easy language and moral sentiment is required.
Hurd. On the Marks of Imitation.

For this apparently sprung up from what is properly called the *elegy*; a poem of very antient Greek extraction: naturally arising from the plaintive, querulous humour of mankind; which, under the pressure of any grief, is impatient to break forth into wailings and tender expostulations, and finds a kind of relief in indulging and giving a loose to that flow of sorrow, which it hath not strength or resolution wholly to restrain. *Id. On Epistolary Writing.*

The great fault of these *elegiasts* is, that they are in despair for griefs that give the sensible part of mankind very little pain.
Goldsmith. Vicar of Wakefield, ch. xvii.

Our *elegist*, and the chroniclers, impute the crime of withholding so pious a legacy to the advice of the king of France, whose daughter Isabel was married to the succeeding king.
Warton. History of English Poetry, vol. i. p. 108.

ELEIOTIS, in *Botany*, a genus of the class *Diadelphia*, order *Decandria*, natural order *Leguminosæ*. Generic character: calyx bell-shaped, obtusely five-toothed; corolla small, Pea-flowered, standard obovate, keel obtuse; pod compressed, one-celled, one-seeded.

Two species, natives of the East Indies. Decandolle.

E'LEMENT, *v.*
E'LEMENT, *n.*
ELEME'NTAL,
ELEMENTA'LITY,
ELEME'NTARY,
ELEMENTA'RITY,
ELEME'NTISH.

Fr. *element*; It. and Sp. *elemento*; Lat. *elementum*. Vossius conjectures from the ancient *eleo*, for *oleo*, (*cresco*,) *eletum*, *elementum*, because from thence all things *grow*, (*crescunt*,) or have their birth.

"Fr. *element*, an *element*; as water, earth, fire, or air; also, a rudiment, or first principle of art; the ground, foundation, or beginning of any thing." Cotgrave.

The noun is applied by our old writers, (emphatically,) to the air, the sky; to any constituent or component part or quality; literally and met., to the constituent or component parts or qualities of human nature; to that peculiar state or condition, which suits or agrees with the nature or qualities.

Wherfore he het pe *elemens*, to helpe pow alle tymes.
Piers Ploughman. Vision, p. 13.

For if ghe ben deede with Christ fro the *elementes* of this world, what ghit as men lyuynge to the world demen ghe?
Wiclif. Colocenes, ch. ii.

This course of nature of these bodyes chaunging, stinten at a certain tearm, limitted by their first kind, and of hem all gouernments in this *elemented* world proceeden.
Chaucer. The Testament of Loue, fol. 303.

Yet tell me, *quod* this Sompnour, faithfully,
Make ye you newe bodies thus alway
Of *elements*? The fend answered, nay.
Chaucer. The Freres Tale, v. 7088.

This Aristotle in other thinge
Unto this worthy yonge kyng
The kynde of euery *element*,
Whiche stant under the firmament,
Howe it is made, and in what wise
Fro point to point he gan deuise.
Gower. Conf. Am. book vii. fol. 142.

The *elementes* be those originall thinges vnmyxt and vncompounde of whose temperace and myxture all other thynges, hauynge corporall substaunce, be compacte: of them be foure, that is to saye, earthe, water, ayre, and fyre.
Sir Thomas Elyot. The Castel of Helth, book i.

What thyng occasioned the showres of rayne
Of fyre *elementar* in his supreme spere.
Skelton. The Crowne of Laurell.

Love's not so pure an abstract as they use
To say, which have no mistress but their Muse;
But, as all else being *elemented* too,
Love sometimes would contemplate, sometimes do.
Donne. Love's Growth.

Dull, sublunary lovers' love
(Whose soul is sense) cannot admit
Of absence, 'cause it doth remove
The thing which *elemented* it.
Id. A Vindication forbidding Mourning.

He [Mortimer] was a man (then boldly dare to say)
In whose rich soul the virtues well did suit,
In whom so mix'd the *elements* all lay,
That none to one could sov'reignty impute,
As all did govern, yet all did obey.
Drayton. The Barons' Wars, book iii.

All staggering and lazy lour the skies;
The earth and *elemental* stages quake;
The long-since dead from bursted graves arise.
Drummond. Flowers of Sion.

For though Moses have left no mention of minerals, nor made any other discription then sutes unto the apparent and visible creation, yet is there unquestionably, a very large classis of creatures in the earth, far above the condition of *elementariety*.
Sir Thomas Brown. Vulgar Errors, book ii. ch. i.

Cast we our eyes rather down to the lower orbs of *elementary* mixture, here is nothing to be seen but in a perpetuall gyre of mutation; the *elements* that are partners in quality interchange with each other in substance, and mixed bodies can no more stand still than the heaven whereby they are governed.
Hall. Works, vol. iii. fol. 194. *Sermon preached at Court.*

As if the *elementish* and ethereal parts should in their town-house set down the bounds of each one's office.
Sidney. Arcadia, book iii.

The *elements* were at perfect union and agreement in his [Adam's] body; and their contrary qualities served not for the dissolution of the compound, but the variety of the composure.
South. Sermons, vol. i. p. 74.

But all subsists by *elemental* strife,
And passions are the *elements* of life.
Pope. Essay on Man. Epistle 1.

Moreover, all rain-water contains in it a copious sediment of terrestrial matter, which by standing it precipitates, and is not a simple *elementary* water. *Ray. On the Creation*, part i.

Thus Epictetus, a thorough Stoic, if ever there was any, speaking of death, says, "But whither do you go? no where to your hurt: you return from whence you came: to a friendly consociation with your kindred *elements*."
Warburton. Divine Legation, &c. book iii. sec. 3.

But wanting all that fine discerning
Which marks the character of learning,
And all the *elemental* rules
Of erudition, and the schools,
The gay professor oft mistook
Alike his question and his book.
Cawthorn. Wit and Learning.

They made and recorded a sort of institute and digest of anarchy, called the rights of man, in such a pedantick abuse of *elementary* principles as would have disgraced boys at school.
Burke. On the Army Estimates.

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ELE'NCH, ELE'NCHISE, ELE'NCHTICAL. Lat. *elenchus*; Gr. ἔλεγχος, from ἐλέγχειν, *demonstrare, arguere, redarguere*, to demonstrate or prove, to argue, to refute. Ἔλεγχος δὲ συλλογισμὸς μετ' ἀντιφάσεως τοῦ συμπεράσματος. *Syllogismus cum contradictione conclusionis.* See LOGIC, ch. v. sec. 3.

——————— She will have her *elenches*
To cut off any fallacy I can hope
To put upon her.
Massinger. The Emperor of the East, act ii. sc. 1.

But of these sophisms and *elenchs* of merchandize I skill not.
Milton. Areopagitica. Works, vol. i. p. 161.

Notwithstanding it is the safest way to set downe *elenches* as monitors, whereby falacies, which otherwise might insnare the judgment, may be more easily detected.
Bacon. On Learning, by G. Wats, book v. ch. iv.

Tip. Hear him problematize.
Pay. Bless us, what's that?
Tip. Or syllogize, *elenchize*.
Ben Jonson. The New Inn.

And this [doctrinal application] is of two kinds; didactical, *elenchtical*. *Elenchtical*, περὶ ἔλεγχον, in some controverted point, which is usually called an use of confutation, for the refuting of such erroneous positions as do subvert the truth.
Wilkins. Ecclesiastes, or the Gift of Preaching, p. 30.

ELEOCHARIS, in *Botany*, a genus of the class *Triandria*, order *Monogynia*, natural order *Cyperaceæ*. Generic character: glume on all sides imbricated; bristles toothed; style two or three-cleft, swelled at the base; seed lenticular.

A genus allied to *Scirpus*, containing eight species, natives of New South Wales.

ELEPHANT.

E'LEPHANT, ELEPHA'NTINE. Fr. *elephante*; It. and Sp. *elefante*; Lat. *elephas*; Gr. ἐλέφας, a word which Vossius thinks the Greeks received from the Tyrians or Arabians.

As concerning the *elephants*, we haue had experience of the of late, how much more rigeroously they rage against there owne partie, than against vs, what should we esteme the, but onely abate the greatnes of their bodies, wt such weapõs as we haue prepared for ye purpose.
Brende. Quintus Curtius, book ix. fol. 258.

Passe wee now to treat of other living creatures and first of land beasts; among which the *elephant* is the greatest, and commeth neerest in wit and capacitie to men.
Holland. Plinie, vol. i. fol. 192.

Had the poor Indian philosopher (who imagin'd that the earth also wanted something to bear it up) but thought of this word *substance*, he needed not to have been at the trouble to find an *elephant* to support it, and a tortoise to support his *elephant*: the word *substance* would have done it effectually.
Locke. On Human Understanding, book ii. ch. xiii. sec. 19.

Nor ceas'd till the grey dawn with orient dew
Impearl'd his large mustachoes, deep ensconc'd
Beneath his overshadowing orb of hat,
And ample fence of *elephantine* nose.
J. Philips. Cerealia.

In Siam, where these animals are the most numerous, and the most esteemed, eighteen *elephants* are allowed as a sufficient proportion for each of the nine brigades into which a just army is divided.
Gibbon. Decline and Fall. &c., vol. i. p. 337. note.

—— With turcoises divinely blue
(Though doubts arise where first they grew,
Whether chaste *elephantine* bone
By min'rals ting'd, or native stone.)
Jones. The Enchanted Fruit.

ELEPHAS, Lin.; *Elephant*, Ray. In *Zoology*, a genus of animals belonging to the family *Proboscidia*, order *Pachydermata*, class *Mammalia*.

Generic character. Incisive teeth in the upper jaw, projecting and forming tusks; none in the lower; molar teeth consisting of three distinct substances, bone, enamel and *crusta petrosa*, and succeeding each other, as they are worn out, from behind.

This genus includes the largest of the terrestrial animals, which, although of very unwieldy proportions, is capable, when tamed, of affording great services to man, and after death furnishes that important and useful article in commerce called Ivory.

The head of the Elephant presents a remarkable peculiarity in the greatness of its depth, compared with its horizontal length, which proportionably exceeds even that of man, and depends upon the great extension of the cellular structure found in the upper and lateral parts of the bones of the skull, and the length of the sockets in which the tusks are inserted. In consequence of this, the opening of the nostrils, around which the root of the trunk is attached, is situated nearly in the middle of the face, and the bones of the nose are extremely small, to allow the free motion of that organ. The eyes are small, and the ears large, rounded, and pendulous. The trunk is the most remarkable organ possessed by this or any other animal; it consists of very numerous small muscles, interwoven in such manner as to form two parallel tubes, connected with the openings of the nostrils and the gristles of the nose, and so plentifully supplied with nerves, that it is endowed with an exquisite sense of feeling, and capable of performing very minute actions, even to the picking up of a pin; so that it may be considered to serve the animal not only as a breathing apparatus, but also as a hand, to which the "small movable hook," as Pennant calls it, or rather, the finger-like projection at its extremity seems nearly to assimilate it. The trunk is capable of extension and retraction, indeed of motion in every direction; by means of it the Elephant collects its food, and conveys it to the mouth, and in drinking, the water is first drawn up into it, and then poured into its gullet; functions which are necessarily performed by it on account of the extreme shortness of the neck. Near the temples are the orifices of some glands, whence it is said an unctuous secretion flows at the time of rutting; but Mr. Corse states, that he never once observed that circumstance, and presumes it to be a vulgar error. It has led to a belief, mentioned by Ovington in his *Voyage to Surat*, that the Elephant *gestat testiculos inter aures*. The mouth of the Elephant is furnished with grinding teeth, which very much resemble those of the order *Rodentia*; they consist of three structures differing in density and hardness, and therefore constantly presenting a rough surface, for the trituration of the food previous to swallowing. Two of these are the ordinary component parts of teeth, viz. a close and hard, bony structure, and enamel; the third is called the *crusta petrosa* by Dr. Blake, and *cortical osseux* by M. Tenon; it envelopes the other structures of which the tooth is composed, and nearly resembles common bone in its chemical nature and texture. Its structure is more particularly discussed in the *Essay on Comparative Anatomy*.

Dentition.

The manner in which the grinding teeth of the Elephant are cut, differs remarkably from those of other animals, in which, for the most part, they rise up from below, and assume the places of those which have been

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shed to make room for them. In this animal, however, the tooth is formed in the angle of the jaw behind that in use, instead of below it, and it gradually comes forward as the first-cut tooth advances and is worn away. This change of the molar teeth occurs many times in the Elephant's life, and at each subsequent dentition the number of plates of which the tooth is composed are increased. There is some analogy to this mode of proceeding, in the back, molar teeth in the human subject; for the two last of the second set on each side are formed within the jaw behind those of the first set, and in order to expose them the jaw becomes actually lengthened, which accounts for the greater length of the jaw in adults than in young persons; but Mr. Corse, once resident at Tipperah, a Province of Bengal, in which herds are taken every season, and who has given an excellent Paper on the *Natural History of the Elephant*, in the *Philosophical Transactions for* 1799, has stated rightly, that the constant succession of the molar teeth of the Elephant is "an advantage which, as far as we know, no other quadruped possesses." The milk or first set of grinders in this animal, consisting of four, two in each jaw, may be easily felt about the sixth week, and are completely cut within three months after birth. They are not properly shed, as it is called, but come forward, are worn down, and succeeded by the second, as they are by the subsequent sets. At the end of two years the second set are completely cut, the third then make their appearance, and are not completely bare till the fifth year; and so every succeeding set requires an additional year to the period occupied by its precursor, before it comes completely into use.

Tusks.

The most remarkable, however, of the Elephant's teeth are the tusks, which are commonly known as ivory: these are absolutely incisive teeth, being supported by those bones which in all quadrupeds form sockets for the incisive teeth: the difference of their direction has, however, induced some Naturalists to consider them as the cuspid or canine teeth, which in this animal are wanting. The tusks of the Elephant are found only in the upper jaw, and have their points always directed forwards, although their curve upwards is greater or less in the different breeds. In the male they are larger and longer than in the female; but it may be remarked, that the males of certain breeds do not have them longer than the females of others, which is exemplified in that known among the natives of India by the name of *Mooknah*, the tusks of which are extremely short, so that their heads can hardly be distinguished from those of some females. The tusks specially differ from the other teeth in being only shed once; the milk tusks never exceed two inches in length, they are cut between five and seven months, and are shed between the first and second year; soon after which the permanent tusks are cut, and gradually increase in size; they are formed upon a core somewhat similar to the horns of certain animals, and grow by the deposition of internal layers; it is doubtful whether they are covered with enamel, as the ivory or bony part of other teeth, but if they be, it is only by a very thin layer.

The permanent tusks vary considerably in size; in the female they are small, but in the male they become very large, weighing from 50 to 150 pounds. Those from Africa are usually the largest, and least liable to change of colour. In the East Indies, the species of male from which the best ivory is obtained, is called *Dauntelah*, which signifies, in the native language, "toothy, or having large or fine teeth;" whilst those which have the tusks very short and straight are named *Mooknah*, as has been before mentioned. Sometimes the *Dauntelah* has but one tusk; and if it be of a particular breed, called *Pullung*, is greatly esteemed, and will fetch a high price from the Hindùs, who worship it as a Divinity. As the tusks continue to grow throughout the animal's life, their size cannot be considered as indicative of the bulk of the Elephant, as they are liable to be broken or shortened by frequent use. The degree of their curvature, also, varies considerably, even among the males, and probably depends upon accidental circumstances.

The head of the Elephant is carried high, and well set on to a large carcass; the arch of the back rising gradually towards the middle, and declining to the root of the tail, which nearly reaches the ground, and has a tuft of hair on its tip. The legs are strong and thick, and the extremities have the feet furnished with a kind of hoof, which is divided into distinct portions for the toes, of which there are more on the fore than on the hind feet.

Height.

The height of Elephants which have attained their full growth, is very rarely above ten feet, and one which measured ten feet six inches, belonging to the Vizier of Oude, is mentioned by Mr. Corse as being remarkably tall. Notwithstanding Mr. Corse's observation, that it is matter of great doubt whether Elephants ever exceed that height, a skeleton of an Indian Elephant, measuring nearly eighteen feet high, was given by the King of Persia to Peter the Great, and placed in the Museum of the Academy of St. Petersburgh. It may not, however, be impossible, that the state of domestication to which the Elephants on which Mr. Corse made his observations, were reduced, may have had some influence on their growth; and it seems probable that his view of the subject is correct, as the means he possessed of personal information far exceed those of any other writer on the natural history of this stupendous animal. The standard height for Elephants in the East India Company's service is from seven feet upwards, measuring to the shoulder; but the curve of the back is much higher, particularly in the young animal, and decreases as it advances to maturity; so that the flattened back is a sure indication of old age.

Gestation.

Elephants go with young twenty months and eighteen days, according to the authority of Mr. Corse. When first born they rarely exceed thirty-four inches in height, and gradually increase till between twenty and twenty-four years of age, when they seem to have arrived at maturity. The young animal, when sucking, takes the teat at the side of its mouth, and does not employ the trunk, except for the purpose of pressing the dug, which it instinctively knows will assist the flow of milk. The horizontal position of the nipple on the breast is admirably adapted for enabling the young one to suck, as has been just described; for otherwise the projection of the trunk would have rendered that process extremely inconvenient. The parent does not seem particularly attached to its offspring; for after having been separated from it a few days, she will take no notice of it, notwithstanding its cries and efforts to obtain its usual supply.

Live in herds.

Elephants live in herds among the woods, under the guidance of a leader, which is called by the Indians *Palmai*, and they, particularly the young ones, rarely leave their coverts. The larger males, or *Goondahs*,

ELEPHAS. however, occasionally sally out at night, or early in the morning, to feed amongst the long grass in the surrounding marshes, or the neighbouring fields of rice, sugar-cane, &c. In the fields they commit great depredations, and the natives are compelled to keep a strict watch in little cabins built for the purpose; and their incursions are soon discovered, by the loud noise they make by striking the food against their legs, in order to clean it. Elephants swim extremely well; they are fond of getting into the water, and throwing it over their bodies with their trunk, for the purpose of cooling themselves.

Rutting time.

During rutting time, which occurs in the Spring, the Elephants often become extremely violent; and it is believed, that at that period the *Goondahs* are driven from the herd. It is necessary that those which are domesticated should be kept low at that season; but this does not always prove efficacious, and the animal is either turned out into the woods or destroyed, to prevent mischief. Three examples of this kind have occurred within a few years, in Europe. The first of them was in an Elephant belonging to M. Garnier, which broke loose at Venice, and, after having done much mischief, was destroyed by a cannon ball. Another Elephant belonging to the same person was remarkable for its docility, and in its journeys from town to town was conducted on foot by night, instead of being conveyed in a movable den. Sufficient time having elapsed during his stay at Geneva to suit his owner's convenience, he was to have been removed elsewhere; but shortly previous to his departure he became irritable, although not refractory, and the journey was commenced. He had not, however, gone far from the city before he became ill-tempered to his keeper; and the man, being fearful, ran away, pursued by the angry beast into Geneva, where he was at last enticed into an enclosure. Three ounces of Prussic acid in brandy were given to him, but no effect was produced, and three ounces of arsenic mixed with honey and sugar were next taken, but with as little result; a second dose of the arsenic was offered; but he refused it, and it was then determined to destroy him by shooting him with a cannon ball, which entered near the ear, and the animal, after tottering for a few minutes, fell down and died. The third instance occurred in London, during the last Spring (1826) at Exeter Change. About six years ago, the Elephant first exhibited symptoms of that natural excitement which occurs for a short time annually amongst these animals. From year to year this increased, but never was of sufficient importance to give cause for fear till last February, when he became excessively violent: medicines were administered, for the purpose of removing this excitement, but without effect: he became very unmanageable, and, driving with his head against the strong posts forming the front of his den, broke them in such manner as to render his confinement very uncertain, and to induce Mr. Cross, his owner, to attempt his destruction. For this purpose arsenic was given in his oats, which he refused; and every subsequent endeavour to entice him to take food was futile, as he seemed to have some idea of the intended mischief, and throwing down whatever was offered to him, crushed it with his foot. At last it became necessary to shoot him, as all other attempts at his destruction entirely failed; but he was not destroyed till he had received 120 musket balls, and above an hour had been spent in the attack upon him.

Garnier's Elephants.

Cross's Elephant.

ELEPHAS.

Alleged sagacity.

The sagacity of the Elephant has afforded much interest and amusement, from the astonishing facts which have been brought forward by Zoologists in support of it. But if the subject be more closely inquired into, it will be found that this animal does not much exceed the horse in this quality, and, indeed, is far inferior to the dog. The origin of this opinion seems to have been in the great apparent size of the Elephant's head, and the presumed quantity of brain from that circumstance; this, however, as has been before mentioned, does not depend upon the size of the brain, but upon the great extent of cells between the tables of the skull. In addition to this, writers seem to have mistaken *docility* for *sagacity;* and, whilst they have vaunted the intellectual powers of this animal, have entirely forgotten, that most of the amusing and curious tricks which he performs are the effect of teaching, and not of any spontaneous mental effort. A very good example of this kind is mentioned by Mr. Johnson, in his *Sketches of Field Sports, as followed by the Natives of India*, London, 1822. "I had a remarkably quiet and docile Elephant," says he, "which one day came home loaded with branches of trees for provender, followed by a number of villagers, calling for mercy, (their usual cry when ill used;) complaining that the Mahout had stolen a kid from them, and that it was then on the Elephant, under the branches of the trees. The Mahout took an opportunity of decamping unto the village, and hiding himself. I ordered the Elephant to be unloaded, and was surprised to see that he would not allow any person to come near to him, when at all other times he was perfectly tractable and obedient. Combining all these circumstances, I was convinced the Mahout was guilty; and, to get rid of the noise, I recompensed the people for the loss of their kid. As soon as they were gone, the Elephant allowed himself to be unloaded, and the kid was found under the branches, as described by the people. I learnt from my Sarcar, that similar complaints had been made to him before, and that the rascal of a Mahout made it a practice to ride the Elephant into the midst of a herd of goats, and had taught him to pick up any of the young ones he directed; he had also accustomed him to steal their pumpions and other vegetables that grew against the inside of their fences like French beans, and which could only be reached by an Elephant." This, however, cannot be called *sagacity;* the animal had been taught to conceal the theft, and probably, having received his share of the spoil, had sufficient instinct to take care of what he presumed he should participate in, till it suited his driver to feed him. Another curious story is mentioned by the same author, which he considers, and more justly, as an instance of the Elephant's sagacity, in which it is related, that one of the animals having to pass a bridge over which he was used to go daily, refused to proceed, and was only compelled by being severely punished; but, as he was crossing it, the bridge broke, and the Elephant was precipitated into the ditch below. In further proof of the docility of the Elephant it may be here stated, that they are broken to beating the bushes in shooting small game, and are so dexterous that they will often put up so small a bird as a Quail. Sir Thomas Brown, who disproves the vulgar error, that Elephants have no joints, entertains a high opinion of their powers of docility: "That some Elephants have not only written whole sentences, as Ælian ocularly testifieth, but have also spoken, as Oppianus

Docility.

delivereth, and Christophorus à Costa particularly relateth, although it sound like that of Achilles's horse in Homer, we do not conceive impossible." (iii. 1.)

Elephant fights in India.

The natives of the East, amongst their other sports, have that of Elephant fights, either between two Elephants, or an Elephant and some other animal. When Elephants are the combatants, two males are chosen from amongst those employed in war, and brought within a high palisade of bamboo, accompanied by their females, whose presence seems necessary to work them up to the proper pitch of ferocity. As soon as they discover each other, they raise their trunks, and, setting up a shrill cry, rush forward and butt with their heads, at the same time endeavouring either to drive their opponent back or charge him in flank; and in this manner the attack is continued, till the animals' strength fail, or the spectators be tired. During the contest, they are ridden by *Mahouts* or Elephant drivers, whose seat is a pad, placed on the animal's back, from which they recede towards the tail each time that the Elephant rushes against his opponent; and they further excite his anger by striking him with the iron hook, by which his course is usually directed. Mr. Finlayson, in his *Account of the Mission to Siam and Cochin-China*, has given a description of a fight between an Elephant and a Tiger; but this seems to have been a very sorry exhibition, as the Tiger, whose mouth was sewn up and his claws drawn, was fastened by a long rope to a stake. In these contests, the Elephant destroys his opponent by goring and tossing him in the same way as a Dog is tossed by a Bull. During the attack he is particularly careful of the trunk, which he rolls up under the chin.

Fight between an Elephant and a Tiger.

Elephants used in war by the Ancients.

Elephants have from very early periods been used in war. The first account of their employment for this purpose is in the battle between Alexander and Porus; from which circumstance originated Aristotle's acquaintance with this animal. They were not brought into Italy till the year B. C. 280, when they were used by Pyrrhus, in his wars with the Romans. But after that time, frequent mention of them is made during the Punic and other African wars. At first, the Romans were much intimidated by them; but their terror subsided on finding that the Elephants could be easily frightened and rendered unmanageable, by throwing lighted brands among them; and this was the usual mode of proceeding against them. The advantages gained by their employment must have been very great, armed as they were with turrets full of soldiers. Hannibal, at the battle of Trebia, had thirty-seven of them attached to his army, which were, however, all destroyed save one. The Romans, who never failed imitating their foes in such points as might improve their military tactics, had also their Elephant Brigades; and they first employed them in the battle of Lycus, fought with Philip of Macedon, B. C. 200. And it is also related, that when Claudius invaded Britain, A. D. 43, he used armed Elephants; so that that period may be stated as their first introduction into this country. Suetonius mentions the exhibition of an Elephant mounted upon a tight rope, (*catadromus*,) in the time of Nero, (11,) and a similar display by Galba, (6.) The Romans exhibited in the Circus great numbers of foreign animals, and amongst these Elephants formed no small share; thirty-two were displayed at the Triumph of the younger Gordian.

The War-Elephants of the Carthaginians were in all probability taken at no great distance from their city; for although at present they are not found in any part of Barbary, yet Pliny speaks of them as inhabiting Libya and Mauritania. And it appears, that they must have employed them in great numbers, as Metellus captured from them in Sicily a hundred and forty-two, according to Pliny, which were sent to Rome in the year of the city 502.

Elephants are still employed in India, both by the native Princes and the Company; but their principal use is for carriage and state, although, in a few instances, they are still trained to war.

Description

E. Indicus, Cuv.; *Indian Elephant*, Cuv. The forehead of this species is hollowed, but the top of the head elevated, and forming a kind of double pyramid. The crowns of the teeth in the Indian or Asiatic Elephant are marked by wavy ribands of enamel, which run transversely, and differ in number according to the number of plates of which the tooth is composed,—the plates becoming more numerous as the animal's age increases, as has been already noticed. The ears are small and rounded. The tusks rarely acquire a large size in the male, but in the females, and certain varieties of the male, are extremely small. Of toes, there are five to the anterior, and four to the posterior feet. The skin is of a greyish colour, and spotted with brown, and, although about an inch thick on the back, is extremely sensible even to the stings of insects: it is rough, uneven, similar to chagreen, wrinkled, and, as it were, cracked or chapped in every direction, and very sparingly and partially covered with hair, which in the young animal is scattered over the whole of the body. This species is principally found in Southern India, and also in the Isles of Ceylon, Java, Sumatra, &c.

Castes of Elephants.

The natives of Bengal divide Elephants into two castes, (*zat*,) viz the *koomareah* and the *merghee*; the former of these is strong, compact, and deep-bodied, with a large trunk and short, thick legs; the latter is generally lighter and taller, with a short trunk and long legs: he travels more quickly than the *koomareah*, but cannot bear so much fatigue, or carry as heavy loads. From crossing these breeds a great variety is produced, so that it becomes very difficult to trace the original stock; but the nearer the animal is to the *koomareah*, the more valuable he is esteemed.

The Elephants taken for the service of the East India Company are mostly procured from the Provinces of Chittigong and Tipurah; but those are preferred which are caught south of the river Goomty, which divides the Province of Tipurah from east to west. The Elephants from Pegu, and the Birman Dominions, however, are held in great estimation.

White Elephants.

A white variety of the Elephant is occasionally found in India, which is highly venerated by the Siamese, who believe it to be the sacred depository of some pious soul which has passed through its millions of transmigrations, and, at the Elephant's death, will be incorporated with the Deity. Mr. Finlayson, in his *Account of the Mission to Siam and Cochin-China*, states, that "in none did the colour and texture of the skin appear entirely healthy. In some, the cuticular texture of the legs was interspersed with glandular knobs, which gave a deformed appearance to these members. In others, the skin of the body was uncommonly dry, while the natural wrinkles were unusually large, secreted an acrid-like fluid, and seemed ready to burst out into disease." From this it would seem, that he considered the whiteness as depending on some diseased state of

the skin; but his subsequent observation, that they were "in excellent condition," would rather militate against that opinion, nor is there any reason why the whiteness of the skin in the Elephant should arise from other cause than the deficiency of colour in the *rete mucosum*, or membrane between the cuticle and true skin, which is the case with other white animals. And this is further supported, by the black spots on the skin, which is otherwise white; a circumstance not at all uncommon upon the heads and trunks of many Elephants in Bengal. A curious account of the ceremonies with which the white Elephants are treated, is found in the Travels of Ralph Fitch through India, between the years 1583 and 1591. In describing the palace of the King of Pegu, he states, that "within the first gate of the palace is a very large court, on both sides of which are the houses for the King's Elephants, which are wonderfully large and handsome, and are trained for war, and for the King's service. Among the rest, he has four white Elephants, which are a great rarity, no other King having any but he; and were any other King to have any, he would send for it, and would rather lose a great part of his Kingdom than not have the Elephant. When any white Elephant is brought to the King, all the merchants in the city are commanded to go and visit him, on which occasion each individual makes a present of half a ducat, which amounts to a good round sum, as there are a vast many merchants; after which present you may go and see them at your pleasure, although they stand in the King's house. Among his titles, the King takes that of King of the White Elephants. They do great honour and service to these white Elephants, every one of them having a house gilded with gold, and getting their food in vessels of silver gilt. Every day when they go to the river to wash, each goes under a canopy of cloth of gold or silk, carried by six or eight men; and eight or ten men go before each, playing on drums, shawms, and other instruments. When each has washed, and is come out of the river, he has a gentleman to wash his feet in a silver basin, which office is appointed by the King."

Ceremonies used towards white Elephants.

Mr. Hamilton, in his *Description of Hindostan*, speaks more particularly of the care and respect paid to this animal. "The residence of the white Elephant," says he, "is contiguous to the Royal palace, with which it is connected by a long open gallery, supported by numerous wooden pillars, at the further end of which a curtain of black velvet, embossed with gold, conceals the august animal from the eyes of the vulgar; and before this curtain the offerings intended for him are displayed. His dwelling is a lofty hall, covered with splendid gilding, both inside and out, and supported by sixty-four pillars, half of which are elegantly gilt. To two of these his fore feet are fixed by silver chains, while his hind ones are secured by links of a baser material. His bed consists of a thick mattress, covered with blue cloth, over which another of softer composition is spread, covered with crimson silk. His trappings are very magnificent, being gold studded with large diamonds, pearls, sapphires, rubies, and other precious stones. His betel box, spitting pot, ankle rings, and the vessel out of which he feeds, are likewise all of gold; and his attendants and guards amount to one thousand persons." In addition to this, the sacred animal is furnished with a Prime Minister, a Secretary and Under Secretary of State, and a Transmitter of intelligence, with other officers. In Ava, the King is the sole proprietor of Elephants; and permission to ride on or keep them is only granted to men of the highest rank, as a mark of honour. An instance of this is related in Captain Symes's *Embassy to Ava*, in which Dr. Buchanan, the Physician to the embassy, was compelled to accompany them to Court on horseback; the Siamese not considering the rank of Physician sufficiently honourable to entitle him to ride on an Elephant.

Their use considered a mark of honour.

A curious account is given in Captain John Davis's *Voyage to the East Indies in* 1598, of certain ceremonies performed by the Sultan or King of Sumatra, relating to the coming of the Messiah.

"Once every year," says he, "they have the following strange custom, which happened while we were there. The King and all his nobles go in great pomp to the church or mosque, to see if the *Messias* be come. On that occasion, I think, there were at least forty Elephants, all richly covered with silk, velvet, and cloth of gold, several Nobles riding on each Elephant. One Elephant was exceedingly adorned beyond the rest, having a little gold castle on his back, which was led for the expected *Messias* to ride upon. On another Elephant, the King sat alone in a little castle; so that the whole made a very splendid procession, in which some bore targets of pure massy gold, others large golden crescents, with streamers, banners, ensigns, drums, trumpets, and various other instruments of music. Going to the church with great solemnity, and using many ceremonies, they looked into the church, and not finding the *Messias* there, the King descended from his own Elephant, and rode home on that prepared for the *Messias*. After which the day was concluded with great feastings, and many sports."

Sumatran ceremonies relative to Messiah.

On the Modes of Catching Elephants.

Elephant hunts are carried on in different modes in different parts of India, and according as it is intended to secure a single animal or the whole herd.

The *Goondah* is taken by means of four *Koomkees*, or female Elephants, trained for the purpose, which are brought near to the spot where he is observed to come out of the jungle to feed. If there be more than one of these males, the hunter decides which he will secure, and advances towards him, silently and cautiously, with three *Koomkees*, which feed as they go along, to induce the male to suppose they are wild. If he be amorously inclined, as is generally the case, he will allow their approach; and two of them pass one on each side of him, with their tails towards his head, whilst a third goes behind and places herself across his tail. During the time he is engaged in toying with them, a fourth female comes up with the assistants and ropes. The hunters then creep under the bellies of the tame Elephants, and fasten the hind legs of the wild animal together with ropes, twisting them like a figure of eight bandage. A strong cable, about sixty feet in length, is next passed around each hind leg, and another figure of eight bandage wound round above them. Having proceeded thus far, the female Elephants are withdrawn, and in his endeavour to follow, the male soon finds out the fettered state in which he is, and attempts to make his escape. The hunters follow, holding the cables till they meet with a strong tree, around the trunk of which they turn the cable a few times, and thus prevent his further retreat. This of course enrages him very much, and in his attempts to get away he exhausts himself, and then the females resuming their former station about

Mode of taking single Elephants.

Mode of fettering him.

him, the cables are shortened, and being passed round his hind legs and the trunk of the tree, his escape is completely prevented, and his fore legs are tied in the same manner. After being kept a little while in this situation, and having taken some food, preparations are made for his safe removal: in order to effect this, a strong cable is passed round his body, and tied behind the shoulder, and the remainder of it, being continued back, is passed round his loins and fastened: with the latter a kind of kicking strap or rope is connected, and another, answering to a crupper, is continued under his tail and along the belly till it reaches the cable behind the shoulder to which it is fastened: another rope is next passed round his buttocks to prevent him from taking a full step, and lastly, two cables with nooses are passed round his neck, and fastened to the shoulder rope; the ends of the latter are then attached to girths round the bodies of two females, and, his trappings being thus completed, he is removed as soon as the ground is cleared over which he has to pass. In performing this service, the *Mahouts* sit as usual upon the necks of the females, but are covered with a dark cloth, that they may escape the notice of the animal which they wish to capture. Sometimes in the midst of their operations the male observes them, and becoming enraged, they get off the ground by running up a rope attached around the *Koomkee's* neck, and then make their way off as speedily as possible.

Removal.

When a whole herd is to be taken, the mode employed is very different. A number of persons, to the amount of 500, divide into small parties, forming a large circle round the herd: each party lights a fire, and clears a road to the next station, which concludes the first day's work. On the following morning a new, but more circumscribed, circle is formed, except towards that point to which they wish the Elephants to move, to either side of which those parties advance which were most in the rear. A great noise is then made, and the Elephants, being alarmed, proceed forwards, and a new circle is formed, which from day to day is lessened, till they arrive at the *Keddah*, or place in which they are to be secured, and which consists of three enclosures, of which the first is the largest, and the last the smallest. The enclosures are constructed of strong palisades, fastened on the outer side by buttresses, and each surrounded by a deep ditch: the entrances to them are narrow and dressed with trees and bamboos, to imitate a jungle. To the first enclosure, or *Baigcote*, are two entrances, and the great difficulty is to induce the Elephants to enter it, as the leader appears to suspect a snare, but after one has passed the whole herd follow. The gates are then barricaded, fires raised around the enclosure, and a great noise set up to drive the animals into the second, or *Doobrazecote*, and afterwards into the third, or *Rajecote*. During the time that the herd is confined in the enclosures, they make frequent attempts to escape, but at whatever quarter they endeavour so to do, the hunters thrust in burning grass through the palisades, and make a great noise to frighten them off. Having been driven into the last enclosure, they are kept there for some days, and fed sparingly, near the *Roomee*; but care is taken that there be a pool of water within the enclosure for the herd to refresh themselves. In order to secure them, the gates leading to the *Roomee* (which is a narrow passage sufficient to allow an Elephant to pass into, but not turn round in it) are opened, and one of the animals is enticed into it; the gates are then shut, and after he has fatigued himself, in his exertions to escape, ropes with nooses are thrown down, and as soon as he treads in one it is drawn tight, and his leg secured to the palisade, and so on till all four are tied: after which, men enter and secure him with ropes, as has been before described, when he is brought to the end of the *Roomee*, and fastened to two female Elephants, in readiness for that purpose, which conduct him to a tree to which he is bound. Sometimes, instead of driving the herd into different enclosures, and into the *Roomee* to be bound, there is but one large enclosure, and into this the *Koomkees* are sent, and the Elephants are tied in the same mode employed for securing the *Goondahs*.

Capture of a herd.

Keddah.

Baigcote

Doobrazecote, Rajecote.

Such is the mode of Elephant hunting in India, but in Ceylon there is some difference. A large enclosure is made with cocoa wood around a pool of water, into which are several long and tortuous passages for the Elephants, and some smaller wickets for the hunters. The ponds having been guarded for some days, to prevent the animals getting access to them, they are beset in the woods by the natives, who drive them out; when, finding themselves surrounded on every side except on that of the enclosed passages, they are compelled by thirst and the surrounding noise, which is continually kept up, to pass through these into the enclosure. Here they are separated by the hunters, and driven into smaller enclosures, where they are fettered with ropes.

Mode of capture in Ceylon.

When the Elephant has been secured to a tree he is tended by a *Mahout*, and three or four *Coolies*, who supply him with food and water, and endeavour to attach him by kind treatment, driving away the flies, and scratching his head and trunk with a coarse kind of broom, made by splitting one end of a long bamboo into many pieces; frequently also squirting water over him, to refresh him. By degrees he allows his keeper to approach and pat him gently, at which time he is talked to in a soothing tone: in a short time an acquaintance is formed betweeen them, and the *Mahout* gets on his back from a tame Elephant, and, as the animal becomes more submissive, gradually comes forward to his neck, which is the driver's usual seat. During this period he is occasionally led out for exercise by the tame Elephants, and in five or six weeks obeys the orders of his keeper, after which the cords are gradually removed, and in the course of six or seven months he is sufficiently subdued to be led about from place to place by his *Mahout*; care however being taken that he is not brought to his old haunts, lest he might endeavour to escape.

E. Africanus, Cuv.; *African Elephant*. This animal is of a less bulk than the Asiatic or Indian Elephant. It has the head round, and the forehead convex; the ears extremely large, so as to hang down over the shoulders, but moved backward and forward with much facility; the crowns of the grinding teeth having the enamel ranged in a lozenge-shaped figure, and not in wavy lines as in the Indian Elephant; the fore feet having but four, and the hind but three toes on each foot. With regard to the tusks, some travellers, amongst whom are Sparrman, state, that those of the female are shorter than of the male, whilst others say that they are of equal size; and in support of the latter opinion Cuvier mentions, that in a female African Elephant (formerly belonging to the menagerie of Louis XIV., and the skeleton of which is now at Paris) the tusks are comparatively, with the size of the animal,

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as large as those of any Indian Elephant, male or female, which he had ever seen.

Elephants in Africa are not now employed as in Asia, either for state, war, or carriage. At present they are merely hunted for sport, or for the purpose of obtaining ivory. Bruce, in his *Travels in Abyssinia*, gives an account of these hunts, which are conducted both on horse and foot. For this purpose two men, entirely naked, and called *Agageers*, from a word in their language which signifies to hough, mount on horseback; the foremost manages the reins, and the other, who sits behind him, is armed with a sword, which he holds in his left hand, and grasps the blade, partly covered with whipcord, with the right. Having selected one Elephant from the herd, they ride up to him, and irritate him till they excite his anger, when they pretend to escape, and are soon followed by the enraged animal. They do not, however, run directly away from him, but lead him about in various directions till, seeing an opportunity, they ride close up to him, and the hindermost man slips off; the rider immediately reattracts the attention of the Elephant, and whilst that is done, the other houghs him just above the hock, when he drops if the tendon be completely divided, but if nearly so his own weight brings him down at the next step. The rider then quickly wheels round, takes up his companion, and, getting away from the disabled animal, is ready for a fresh encounter. These hunting parties are of course attended with much danger; for, notwithstanding the dexterity of the *Agageer*, the Elephant occasionally seizes him and the horse with his trunk, and dashing them on the ground treads them to pieces. In other parts of Africa, according to Major Denham's account, small parties go out to hunt an Elephant, which being separated from the herd is forced to fly as quickly as possible, till he reaches a spot where he is compelled to stand; one of the hunters then engages his attention in front, "whom he pursues with earnestness and fury, regardless of those who press on his rear, notwithstanding the wounds they inflict on him." And the animal's death is commonly effected, after he has been frequently speared, by one of the party creeping between his hinder legs, and striking him in the belly with a dagger.

Abyssinian Elephant hunt.

Hunts in Central Africa.

Before concluding this notice, it will be right to say a few words upon the fossil remains of a species of Elephant with which the fossil skeleton of the *Mastodon* has been confounded,—the name of *Mammoth* having been applied indiscriminately to the skeletons of two genera of animals which differ materially from each other. The *E. Primigenius*, Blum.; *Mammoth* of the Russians, is the species here alluded to, and the diligent research of Baron Cuvier has decidedly proved it to be a species entirely distinct from those Elephants which at present exist, although it somewhat resembles those of Asia. In former times, the discovery of these immense bones led to the idea of their having belonged to Giants, and tended towards upholding that disposition for the marvellous, in which men, during the times of ignorance and superstition, were apt to indulge. As, however, learning advanced, and the study of Natural History began to attract the notice of Philosophers amongst their other scientific pursuits, these foolish ideas were lost sight of, and a step was gained towards a comparison with those living animals, which, on account of their size, seemed to offer some relative proportion to them. In consequence of this, and also from the well known circumstance of large bodies of Elephants having been brought into Italy during the wars with Pyrrhus and Carthage, and the great number of fossil bones found in Italy, particularly in the vale of Arno, the early naturalists were led to suppose that these remains belonged to those Elephants which had at different periods been imported into that country. For many years this opinion was held, and whatever large bones were found were forthwith named Elephant bones, although many have since been proved to belong to other animals.

Fossil bones formerly considered to be those of giants.

Fossil Elephant bones in Italy.

For this discovery, the scientific world is principally indebted to Cuvier, who, with unexampled industry, has collected and arranged the history and distinguishing characters of fossil animals in so clear a manner, as to prove beyond the possibility of doubt the conclusions which he has drawn.

Fossil Elephants have been found in almost every part of the known world, in Europe, Asia, Africa, and not less in America; in the vallies formed by rivers, and on the high neighbourhood of the Andes, of which the specimens sent to Paris by Humboldt, from Villa d'Ibarra, are examples; in the scorching regions of the Torrid Zone, and on the icy shores of the Frozen Ocean. England, France, and Germany, possess amongst other countries their share of these relics of a former world, as the fossil bones of Kirkdale, Bondi, and the Hartz, amply testify.

Without anticipating the general subject of fossil remains, to which the reader is referred for further information on the interesting subject of the localities of these bones, it may be here generally stated, that they are commonly found in the movable and superficial beds of the earth, and particularly in those alluvial deposits which fill up the bottom of vallies, or which border the courses of rivers; they are rarely covered by rock, and are most frequently accompanied by other fossil bones of known genera of quadrupeds, and often by marine or fresh-water shells. With but very few exceptions they are found in unconnected heaps; but in those situations in which whole skeletons are found, they appear as it were buried in a kind of clay, and in some instances even the skin and flesh are preserved, as in that described by Gabriel Sarytschew, in his voyage along the north-eastern coast of Siberia, and that of Mr. Adams, discovered near the mouth of the Lena.

The great depository of Elephants' bones, however, appears to be Asiatic Russia, and indeed so numerous are they, that the natives carry on a very extensive trade in the fossil ivory found there, and known by the name of *Mammontovakost*, or Mammoth's teeth, which they suppose belong to an animal which they have named the Mammoth, believing it lives like the Mole, burrowing under the earth, but dies as soon as it sees the daylight. This curious notion they seem to have held in common with the Chinese; for a writer of theirs on natural history, in the XVIth century, named Bun-zoo-gann-mu, has given a detail of the habits of an animal which he calls *Tienschu*, very closely resembling those ascribed to the Mammoth.

Asiatic Russia, the great depository of fossil Elephant bones

The Mammoth described by Mr. Adams, in the Vth volume of the *Memoirs of the Academy of St. Petersburgh*, was first discovered by a Tongouse fisherman in the year 1799, on the banks of the Icy Sea, near the mouth of the Lena, in a large misshapen block of ice. In the following year this became separated from the surrounding masses; but in the subsequent summer, the ice having melted away one whole side, one tusk of the animal was distinctly visible. The gradual deve-

Mr. Adams' Mammoth discovered in 1799.

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lopement of this remarkable creature continued from year to year, till the fifth after its discovery, when, in consequence of the ice having broken up early, it was drifted ashore, and the fisherman, in the month of March 1804, despoiled it of its tusks, which he sold for fifty rubles. Two years after this, Mr. Adams, who was travelling with Count Golovkin's embassy to China, hearing of this at Iakutsck, made a journey to the spot for the purpose of seeing it. He found the skeleton perfect, with the exception of one foot, but the flesh had been given by the natives of Iakutsck to their dogs, and the wild beasts in the neighbourhood had also assisted in consuming what had been left. The greater part of the skeleton was found connected by its natural ligaments, and those bones which were separated were collected in the neighbourhood. The head was covered with a dry skin, the ball of one eye was remaining, and one ear furnished with a tuft of hair. The brain was found dried up in the skull; the neck ornamented with a long mane; the skin covered with black hairs, and reddish kind of fur or wool; and the weight of the skin which remained, so great as to require the hard labour of ten men to remove it: besides which, at least thirty pounds of hair were collected from the ground. The animal was a male, and its tusks were nine feet in length. It was purchased by the Emperor of Russia for 8000 roubles, and placed by him in the Academy of St. Petersburgh.

The islands north of Siberia, opposite the coast separating the mouth of the Lerna from that of the Indigirska, are so remarkable for the immense quantity of these fossil bones, that the Editor of Billing's *Voyage* states, "every island is formed of the bones of this extraordinary animal, of the horns and skulls of Buffaloes, or animals nearly resembling them, and of some Rhinoceros horns." "*Description*," says Cuvier, "*très-exagérée sans doute, mais qui prouve à quel point ces os y sont abondans.*"

Fossil Elephant bones at Big Bone Lick.

In America fossil Elephant bones are found, particularly in the state of Kentucky, along the banks of the Ohio, and the most remarkable assemblage are found at Big Bone Lick, which was closely examined by Governor Clarke, and whence numerous specimens were sent by him to Washington. Humboldt also discovered part of a fossil tusk at Villa de Ibarra, in the province of Quito, in Peru, a hundred and seventeen toises above the level of the sea.

Almost all resemble each other, from whatever country they may be brought.

In examining these bones it is a remarkable circumstance, that they very nearly resemble each other in character, from whatever country or climate they may have been brought, and present sufficiently strong characters to determine a new species. Although in height they resemble the Indian or Asiatic Elephant, they differ from it in the greater number of laminæ forming each molar tooth, and consequently an equal portion being employed in mastication, more laminæ are bared. Mr. Corse says, that in the Indian Elephant ten or twelve laminæ are all which are exposed, but in the Mammoth often as many as twenty-four are seen, and the enamel is less wavily disposed than in the former. The tusks generally are not more curved than in the Indian Elephant, though occasionally they are found to assume an elliptical or semicircular figure; but this may have originated from accidental circumstances, which have caused their growth in such direction as to prevent their being used, and therefore they have by their natural growth acquired this curve; a circumstance frequently observed in our domestic animals, as Rats, &c., in which the cuspid teeth having accidentally taken such direction as to prevent their use, continue to grow in a circular manner, so as to prevent the animal opening its mouth. One other and very striking peculiarity is the hair; in this, the Mammoth differs particularly from the Indian or African Elephant, in having a strong mane, and in the body being covered with long and short hairs, the former of these from twelve to fifteen inches in length, as thick as a horse's mane, and of a brown colour, whilst the latter are about nine inches long, are finer, and of a yellowish colour, but the roots of both are embedded in a fine, softish, curly, bright yellow wool, which covers a deep grey skin. This covering of hair evidently proves that the animal was intended for a cold climate; and by what means its bones have been conveyed into the regions of South America, where such warm clothing was not required, save by allowing the occurrence of some great convulsion of nature, and that by water, it would be difficult to account.

Mr. Ranking's theory.

Within the course of the last summer, (1826,) Mr. Ranking has published a very amusing and interesting work, entitled *Historical Researches on the Wars and Sports of the Mongols and Romans*, in which he has taken great pains to prove that the fossil bones of Elephants, and other animals so frequently found, are the remains of those animals which were slaughtered in the grand hunting parties of the former, or the amphitheatrical exhibitions of the latter; and in support of that part of his opinion which relates to the Romans, he shows, that in almost every instance where the remains of a theatre have been found, there have been also discovered fossil bones in the neighbourhood. That to a certain extent this is true no one can doubt, and even Cuvier himself readily admits it, but with this difference, that such fossil bones are found in a more recent soil; whilst the remains of Blumenbach's *E. Primigenius* are deposited in a soil of much more ancient existence; and the bones themselves differ in many very remarkable points from those of the present known species. In the course of his work, Mr. Ranking also speaks of the great collection of fossil bones already mentioned as being found on the coasts of Siberia, which he unhesitatingly states to belong to the *Trichechus Rosmarus*, or *Walrus*, an animal which in every respect differs from the bones found there. And when he refers to the Elephant discovered at the mouth of the Lerna, the authenticity of which, from its skeleton being found almost entirely connected, he cannot disallow, he states, that it was probably one of those which Genghis Khan sent to his Siberian relatives, and, not improbably, destroyed by a sudden irruption of the sea. His diligence, however, in the inquiries which he has pursued at great length upon this interesting subject, cannot be too highly applauded, whatever may be the result of the reader's conviction as to the truth of his inductions.

Cuvier, *Sur les Ossemens Fossiles;* Bruce's *Travels in Abyssinia;* Denham and Clapperton's *Travels in Central Africa;* Corse, *in the Philosophical Transactions for* 1799; Kerr's *History and Collection of Voyages and Travels.*

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ELEPHANTA is the name of a small but beautiful Island* in the Gulf to the East of Bombay, about seven miles from that Town, and five from the main land. Two long hills, separated by a narrow valley, and about six miles in circuit, form the whole Island. It is called by the natives Gára-póri, or Gálí-púrí; and derives its European name from a large, clumsy Elephant hewn out of an insulated rock of hard, black stone on the side of a hill, a few hundred yards to the right of the landing-place. The head of this figure broke off from the body in September, 1814, and the trunk has since given way, so that the whole is in danger of falling; an event predicted by Niebuhr (*Reise*, ii. 42) sixty years ago. But the Island owes its celebrity to a Temple excavated from the solid rock. An ascent for about a mile through a picturesque ravine, brings the stranger suddenly to an area, on one side of which the front of a magnificent Temple presents itself. Eight massive columns in a double line form a sort of vestibule leading through rows of similar pillars, eight in each row, continued in the same line to three recesses at the opposite side of the cavern. The central recess is filled by a colossal bust of the Trimúrti, or threefold representation of the Deity, as Creator, Preserver, and Destroyer, of mankind, (Brahma, Vishnu, and Siva.) Brahma, the first of the Gods, and the Creator of men, being placed between the other two. These figures are eighteen feet high, and richly ornamented, each with its appropriate symbols; but time and probably the misplaced zeal of the Portuguese, have defaced the sculptures in this cavern so much, that it is no longer easy to determine what Deities many of the figures represent. The plan of the Temple is regular, (Niebuhr, *Reise*, ii. tab. iii.) Besides the principal entrance, which faces the north, there are two similar ones on each side, facing East and West. Without reckoning the vestibules and corresponding recess, the body of the Temple forms a quadrangle of nearly 88 feet square; the whole distance from north to south being 130 feet, and from east to west 123. Besides the central bust, and the accompanying figures on each side, (*ibid.* tab. v.) there are many sculptures on the walls in other places. On the right, Párvatí, the consort of Siva, is seen (tab. vi.) resting one of her four hands on the head of the bull Nandi, grasping a *Cobra de capello* (Vipera Naia) with another, and holding a disk and the hair of a decapitated giant in the remaining two. The Elephant-head of her son Ganésa is as usual on her right hand, and Kárti Keva on her left. Brahma seated on a Lotus; Indra and his wife Indránt on an Elephant; the four-armed Vishnu astride the sacred Eagle, *Garuda*, all figure among these sculptures: and in the corresponding tablet on the other side of the Trimúrti, Siva and Párvatí again appear with several of the same associates. The Goddess is here represented with only one breast. In another niche nearer the entrance of the cavern, there is a gigantic figure of Siva in the character of Mahá-kála, with his necklace of skulls, and all the other terrific attributes of his destructive power, (tab. x.) In a small square chamber to the right of what may be called the principal aisle, and nearly midway between the north and south sides of the cavern, (tab. iii. A,) the sacred Lingam is deposited. On each side of the four doorways to this chapel, which are turned to the four cardinal points, there is a colossal statue sixteen feet and a half high, in full relief. On each side of the sanctuary, at the south-east end, there is a small dark chamber, designed, probably, like those found in Egyptian temples, for the secret purposes of the officiating Priests. Adjoining to them there are two wings, each containing a separate chapel; the western one, (C in Niebuhr's plan) which is the smallest, contains nothing, says Niebuhr, (ii. 38,) but a stone turned upside down,—the Lingam, doubtless, which he had overlooked in the sanctuary mentioned above. The walls of this chapel are as richly sculptured as those of the Temple itself, (tab. viii. p. 40.) That on the East (B) is larger but not more lofty; its walls have no sculptures, but a heap of stones before it is worshipped as a Lingam. The Temple has long been deserted by the Bráhmans, nor is there any evidence of its having been in use when the Island fell into the hands of the Portuguese. The vulgar notion, of their having amused themselves by firing their cannon into the cave in order to deface its sculptures, is wholly destitute of foundation, notwithstanding it has been frequently repeated: and Niebuhr justly remarks, (ii. 33,) that to drag field-pieces up so steep an ascent would have been the grossest folly, when a good hammer would have produced the same effect much more easily. The action of the atmosphere, and of the tropical rains, are sufficient to account for all the damage which the figures have suffered, (Fryer's *Travels*, 72; Hamilton, i. 241.) That the Temple was dedicated to Mahá Deva, (Siva,) and belonged exclusively to the Bráhmans, the sculptures plainly show; but there is nothing to justify any conjecture as to its age or founder. A neat village, near the landing-place, contains all the inhabitants, amounting to about 100, according to Mr. Goldingham's calculation in 1794, (*As. Res.* iv. 412.) The extent of the excavations, and the style of the sculptures are such as bespeak a high degree of civilisation; they may almost be compared with the colossal works of the Egyptians, and are much superior to any thing executed by the Hindús since the period of the Mohammedan invasion.

Niebuhr, *Reise*, Kopenhagen, 1778, vol. ii.; Ovington's *Voy. to Surat*, London, 1696, p. 158; *Asiatic Researches*, iv. 405, 8vo; Anquetil de Perron, *Zend-Avesta*, i. 419.

* Not named in any of our Maps.

ELEPHANTOPUS, in *Botany*, a genus of the class *Syngenesia*, order *Segregata*, natural order *Compositæ*. Generic character: calyx four-flowered; corolla tongue-shaped, hermaphrodite; receptacle naked, down bristly.

Six species, natives of the East and West Indies.

E'LEVATE, *v.* E'LEVATE, *adj.* ELEVA'TION. } Fr. *eslever*; Sp. *levantar*; It. *elevare*; Lat. *elevare*; to raise or lift up;—from *levis*, light; which Vossius thinks is from the Gr. λεπὶς, *cortex, qui levissimus*.

"Fr. *eslever*; to elevate, raise, lift, heave up, advance on high, extol, promote; also, to heap, lay, pile or put one thing upon another; also to rear," &c. Cotgrave. Also (as in Taylor)

To lighten, to lessen the weight; and thus, to lessen or diminish the value.

Also custome from chyldhode doth *elevate* the power of meates and drynkes in their disposition.

Sir Thomas Elyot. The Castel of Helth, book ii.

For it is not the voyce (sayth Chrisostome) whiche is alwayes required, but the *elevation* of the hart and contemplation of the mynde, neyther is the extention of the handes so much to be desired as the intention of the mynde. *Bishop Fisher. On Prayer*, sig. G 5.

ELEVATE. ELEVEN.

Shee had one eye declin'd for the loose of her husband, another *elevated*, that the oracle was fulfill'd.
Shakspeare. Winter's Tale, fol. 301.

Nov. Or art thou mad?
Clarin. A little *elevated*
With the assurance of my future fortune:
Why do you stare and grin?
Massinger. The Parliament of Love, act ii. sc. 1.

And in a region *elevate* and high,
And by the form wherein it [a comet] did appear,
As the most skilful seriously divine,
Foreshow'd a kingdom shortly to decline.
Drayton. The Barons' Wars, book i.

They scornfully contemned all but their darling-selves under the notion of the formal, and moral, and the wicked: and proudly pitied the poor and carnal world, that is, all that were not of their conceited pitch and *elevation*. *Glanvil. Sermon* 3.

It was a matter so famous, that the Arabian physicians, who can affirm no such things of their Mahomet, and yet not being able to deny it to be true of the Holy Jesus, endeavour to *elevate* and lessen the thing, by saying, it is not wholly beyond the force of nature, that a virgin should conceive.
Taylor. Rule of Conscience, book i. ch. iv.

Being received with acclamations, and treated at the expence of the city [London,] he [the king] became *elevated* to that degree, that, in his first speech to the commons, he sharply reproved them; for that, instead of thanking him for what he had done, they continued to multiply their demands and dissatisfactions.
Ludlow. Memoirs, vol. i. p. 15.

If a pagan had been present at one of the Christian assemblies, and at the *elevation* of the Host had seen them all fall down, and worship, would not he think that he had every jot as great reason to reproach them for adoring a piece of bread, as they had to reproach him for adoring the sun, or moon, or this, or the other image?
Sharp. Works, vol. vii. *Sermon* 14.

And so [he, Sir Wm. D'Avenant] hath adopted, in his draught of characters, that *elevation* of sentiment which a change of manners could not but dispose the reader to regard as fantastic in the Gothic romance, at the same time that he rejected what had the truest grace in the ancient epic, a sober intermixture of religion.
Hurd. On Poetical Imitation.

ELE'VEN, } A. S. *endleof, endlyfa;* D. *elf;* Ger.
Ele'venth. } *elf, eylf;* Sw. *ellofwa, undecim;* A. S. *endlefl, endlefta;* D. *elfte;* Ger. *eylfte, undecimus.* The A. S. *endlyfa*, says Skinner, I almost venture to derive from A. S. *ene*, one, and *lyf-an*, to leave; one left after the numeration of ten; i. e. of the number of the fingers, by which it is probable all numeration was originally performed. See Ten, and Twelve.

Twelve, in Goth. *twa-lib*, or *twa-lift*, i. e. two left. Junius is of the same opinion as Skinner. Wachter, with acknowledgments to Junius, Ger. *eylf, ein, unum, et laib, residuum.* Sw. *ellofwa*, i. e. says Ihre, *en, unus*, and *lefva, relinquere.*

In þe þousend ger of grace, and *endleueue* þerto,
Þys folc com to Canterbury. robberye to do.
R. Gloucester, p. 289.

Suþþe, in the *endlefte* ger of þe kyngis kynedom,
Þe Denys come and robbede Norþ Walys vaste.
Id. p. 270.

Ac God sende an other cas, vor, in the next zer anon,
In *endleue* hondred zer of grace and vifti and on,
Deide Geffre Plantaginet. *Id.* v. 465.

In his *elleuent* gere com folk þat misleued,
Aryued on Brittrik, & sore þei him greued.
R. Brunne, p. 10.

And wt. helde hym half a gere. and *elleve* dayes.
Piers Ploughman. Vision, p. 36.

Þat Joseph was justice. Egypte to save
Hus *elevene* broperes, hym lor nede souhte.
And hus fader Jacob. *Id. Ib.* p. 163.

And thei ghauen lottis to hem, and the lott felde on Mathi, and he was noumbrid with *enleuene* apostlis.
Wiclif. The Dedis of Apostlis, ch. i.

And they gaue forthe theyr lottes, and the lot felle on Mathias, and he was counted with the *eleuen* apostles. *Bible, Anno* 1551.

But aboute the *elleventhe* hour he wente out and founde other standynge, and he seide to hem, what stonden ye idel heere al dai?
Wiclif. Matthew, ch. xx.

And he went oute aboute the *eleuenth* houre and found other standynge ydell, and sayde vnto them: why stande ye here all the daye ydell. *Bible, Anno* 1551.

Foure of the clok it was tho, as I gesse,
For *eleven* foot, a litel more or lesse,
My shadow was at thilke time.
Chaucer. The Persones Prologue, v. 17317.

Of tho that sitten vpon the heuen
Of signes in the nombre *eleuen*,
Aquarius hath take his place.
Gower. Conf. Am. book vii. fol. 168.

'Tis but an houre ago, since it was nine,
And after one houre more, 'twill be *eleuen*,
And so from houre to houre, we ripe and ripe,
As then from houre to houre, we rot and rot,
And thereby hangs a tale.
Shakspeare. As You Like it, fol. 198.

My lord, I'le tell you, that selfe bill is vrg'd,
Which in th' *eleuêth* yere of ye last king's reign
Was like, and had indeed against vs past,
But that the scrambling and vnquiet time
Did push it out of farther question.
Id. Henry V. fol. 69.

ELEVEN. ELEUTHERIAN.

ELEUSINE, in *Botany*, a genus of the class *Triandria*, order *Digynia*, natural order *Gramineæ*. Generic character: spike finger-shaped; flowers on one side, awnless; calyx many-flowered; corolla two-valved; all the flowers hermaphrodite.

Seven species, Grasses, natives of Africa and the West Indies. Persoon.

ELEUTHERATA, in *Zoology*, an order of insects established by Fabricius.

The character of the order is, mouth armed with jaws and antennulles (*palpi;*) antennulles jointed, horny, mostly in the front pair inserted on the back of the jaws,—the hinder pair on the lips; when there are six, the front pair are shortest, are placed on the jaws, the middle inserted on the back of the jaws, and the hinder on the lips; the upper part covered by a rounded, horny, horizontal hood; the two mandibules transverse, horny, mobile, closing the upper part of the sides of the mouth; the two jaws free, transverse, sometimes membranaceous and compressed, closing the lower sides of the mouth; the lower lip free, horny, or membranaceous, shutting up the trunk below; the *antennæ* inserted between the eyes.

The name of the order is derived from the jaws being free, and not covered with a galea, as in the *Ulonata*, (the *Orthoptera* of other Authors.)

This order is exactly analogous with the *Coleoptera* of Linnæus. Fabricius separated it into six large divisions, containing 141 genera, which are founded on the forms of the *antennæ*, thus 1. *antennæ* in a leafy club; 2. in a perfoliated mass; 3. in a solid mass; 4. moniliform; 5. filiform; 6. setaceous.

ELEUTHERIAN. Cockeram has this word, and interprets it, The deliverer. Gr. ἐλευθέριον, from ἐλεύθερος, free.

——— Neptune o'er his main
With Pallas, pow'r of wisdom, at their helms
Will soon transport them to a happier clime,
Safe from insulting foes, from false allies,
And *eleutherian* Jove will bless their flight.
Glover. Leonidas, book i.

ELF.

ELF, *v.*
ELF, *n.*
ELFIN, *n.*
ELFIN, *adj.*
E'LFISH,
ELF-LOCK,
ELF-QUEEN,
ELF-SKIN,
ELF-SHOT,
E'LVISH,
ELVE-LOCK.

A. S. *ælfe*, an elfe, *elbe* or *fairie*. Somner. The A. S. had their *Dunælfenne*, fairies of the mountains; *wudd-ælfenne*, fairies of the woods; *wæter-ælfenne*, fairies of the fountains. Dutch, *alf*; Ger. *alp*. Of unknown origin. Skinner suggests the A. S. *ahleop-an*, *hleopan*, to leap; because the superstitious vulgar, when seized with some diseases, imagine that a demon *leaps*, and lies upon them.

And ofte in monne's fourme wymmen beo comeþ to,
And ofte in wymmen forme þei comeþ to men al so,
Þat men clepuþ *eluene*, and perautre in þis manor
On of hem in þis wommon bi get þis child her
R. Gloucester, p. 130.

This was the old opinion as I rede;
I speke of many hundred yeres ago;
But now can no man see non *elves* mo.
Chaucer. The Wif of Bathes Tale, v. 6455.

In olde days of the King Artour,
Of which that Bretons speken gret honour,
All was this lond fulfilled of faerie;
The *elf-queene* with hire joly compagnie. *Id. Ib.*

Whan we be ther as we shuln exercise
Our *elvish* craft, we semen wonder wise,
Our termes ben so clergial and queinte.
Id. The Chanones Yemannes Tale, v. 16219.

Though he sit at his book both day and night
In lerning of this *elvish* nice lore.
All is in vain. *Id. Ib.*

From the like might proceed the fears of poling *elve-locks* or complicated hairs of the head, and also of locks longer than the other hair. *Sir Thomas Brown. Vulgar Errors*, book v. ch. xxi.

That man so made, he [Prometheus] called *elfe*, to weet,
Quick, the first author of all *elfin* kind.
Spenser. The Faerie Queene, book ii. can. 10.

Ouerie *elfe* and fairie spright,
Hop as light as bird from brier,
And this ditty after me, sing and dance it trippinglie.
Shakspeare. Midsummer Night's Dreame, fol. 162.

——— My face I'le grime with filth,
Blanket my loins, *elfe* all my haires in knots,
And with presented nakedness out-face
The winds, and persecutions of the skie.
Id. King Lear, fol. 293.

Vnto this place when as the *elfin* knight
Approacht, him seemed that the merry sound
Of a shrill pipe he playing heard on hight,
And many feet fast thumping th' hollow ground,
That through the woods their eccho did rebound.
Spenser. Faerie Queene, book vi can. 10.

This is that very Mab that plats the manes of horses in the night: and bakes the *elk-locks* [*elf-locks*] in foul sluttish haires, which once entangled, much misfortune bodes.
Shakspeare. Romeo and Juliet, fol. 57.

But if you light on the wrong end, you will pull all into a knot, or *elfe-lock*, which nothing but the sheers or candle will undoe or separate. *Ben Jonson. Chorus to the Magnetick Lady.*

FALST. Away you starueling, you *elfe-skin*, you dried neat's tongue.
Shakspeare. Henry IV. First Part, fol. 57.

PRO. Ye *elues* of hils, brooks, standing lakes and groues,
And ye that on the sands with printless foote
Doe chace the ebbing Neptune, and doe flie him
When he comes backe. *Id. Tempest*, fol. 16.

——— Is this your guise
To have both your eares, and eyes
Seal'd so fast; as these mine *elves*
Might have stolne you, from yourselves?
Ben Jonson. Masques. Oberon, the Fairy Prince.

Thou art too *elvish*, faith thou art
Too *elvish*, and too coy:
Am I (I pray thee) beggerly,
That such a flocke enioy?
Warner. Albion's England, book iv. ch. xx.

——— O, spite of spites!
We talk with goblins, owls, and *elvish* sprites;
If we obey them not, this will ensue,
They'll suck our breath, or pinch us black and blue.
Shakspeare. Comedy of Errors, act iii. sc. 1.

For what do lovers when they're fast
In one another's arms embrac't,
But strive to plunder and convey
Each other, like a prize, away?
To change the property of selves,
As sucking children are by *elves*?
Butler. Hudibras, part iii. can. 1. 949.

Grateful to Hell the living hag descends,
And sits in black assemblies of the fiends.
Dark-matted *elf-locks* dangling on her brow,
Filthy, and foul, a loathsome burthen grow.
Rowe. Lucan. Pharsalia, book vi.

About this spring (if ancient fame say true,)
The dapper *elves* their moonlight sports pursue:
Their pigmy king, and little fairy queen,
In circling dances gambol'd on the green,
While tuneful sprites a merry concert made,
And airy music warbled through the shade.
Pope. January and May.

For she was just, and friend to virtuous lore,
And pass'd much time in truly virtuous deed;
And in those *elfins'* ears would oft deplore
The times, when truth by Popish rage did bleed.
Shenstone. The Schoolmistress.

Around their chief the *elfin* host appear'd,
Each little helmet sparkling like a star,
And their sharp spears a pierceless phalanx rear'd,
A grove of thistles, glittering in the air.
Cowper. The Tomb of Shakspeare.

There, every herd, by sad experience, knows
How, wing'd with fate, their *elf-shot* arrows fly,
When the sick ewe her summer food foregoes,
Or, stretch'd on earth, the heart-smit heifers lie.
Collins. Ode on the Superstitions of the Highlands.

Critics and Co. thus vend their wretched stuff,
And help out nonsense by a monthly puff,
Exalt to giant forms weak puny *elves*,
And descant sweetly on their own dear selves.
Lloyd. Epistle to C. Churchill.

Sir Walter Scott's *Introduction to the Tale of Tamlane*, (*Minstrelsy of the Scottish Border*, ii. 109,) contains almost all the lore which can be collected concerning ELVES. The prototype of the English Elf, he says, is to be sought in the *Berg elfen*, or *Duergar*, of the Scandinavians. These were dwarfish Spirits inhabiting the rocky mountains, and approaching in some respects to human nature; their attributes were super natural wisdom and prescience, and skill in the mechanical arts, especially the fabrication of arms; moreover, they were capricious, vindictive, and easily irritated. Such originally were the Elves; although, by later superstitions grafted on this belief, from the East and elsewhere, they have been confounded with Faeries and numerous other beings of the Mythology of Romance.

Olaus Magnus, (iii. 10,) writes *De Elvarum*, i. e. *Spectrorum Nocturnâ Choreâ*. The circles which he mentions are precisely similar to the commonly received *Faery rings*, and he thus accounts for them. *Hunc nocturnum monstrorum ludum vocant incolæ Choream Elvarum: de quibus eam habent opinionem, quod animi*

eorum hominum qui se corporeis voluptatibus dedunt, earumque quasi ministros se præbent, impulsuique libidinum obediunt, ac divina ac humana jura violant, corporibus elapsi circum terram ipsam volutantur. In these Spirits, there is plainly a greater admixture of evil than in our Poetic Elves; in treating of whom we must confine ourselves to a brief explanation of a few of their ministries, for the most part illustrative of the words which our language has formed from their name. Among the first of these are the above-mentioned "green sour ringlets, wherof the Ewe not bites." The origin of these Rings is still matter of dispute among men of science. They have been variously attributed to lightning and to the tracks of animals. Dr. Wollaston refers them to the growth of a species of Agaric, which absorbs all nutriment from the soil beneath, and thus for a time destroys the herbage. (*Phil. Trans.* 1807, part ii.)

The triangular flints, *Belemnites*, so numerous in Scotland, and which are not unfrequently found elsewhere, are popularly termed *Elf arrows*. It is currently believed, that the Elves shoot these at cattle, which, although the hide remains entire, instantly fall down and die, or recover from their convulsions by being again touched with the Elf arrow by which they are hit, and drinking of the water in which it has been dipped.

The *Ignis fatuus* has been named *Elf fire*. *Wred Eld*, observes Ihre, (*Gloss. Suio Goth.*) *vocatur ignis qui ex attritu duorum lignorum elicitur, et qui superstitiosè variè usurpari dicitur.*

Elf locks, "the hard, matted or clotted Locks of hair in the neck," as they are explained in *the Glossary to Kennet's Parochial Antiquities, voc. Lokys*, are referred by Warburton to the *Plica Polonica*, which might naturally enough be supposed to be the infliction of an evil Spirit. Mr. Douce has very lucidly illustrated the plaiting of the manes of horses in the passage cited above from *Romeo and Juliet*. It was believed, he says, that certain malignant Spirits, whose delight was to wander in groves and pleasant places, assumed, occasionally, the likenesses of women clothed in white; that in this character they sometimes haunted stables in the night time, carrying in their hands tapers of wax, which they dropped on the horses' manes, thereby plaiting them in inextricable knots, to the great annoyance of the poor animals, and vexation of their masters. These hags are mentioned in the works of William of Auvergne, Bishop of Paris in the XIIIth century. There is a very uncommon old print by Hans Bulgmair, relating to this subject. A witch enters the stable with a lighted torch, and previously to the operation of entangling the horse's mane, practises her enchantments on the groom, who is lying asleep on his back, and apparently influenced by the nightmare. (*Ills. of Shakspeare*, ii. 180.)

For *Elf-skin*, in the passage from *Henry IV.*, Johnson prefers *Elf-kin*, (little Elf,) and Steevens *Eel-skin*, which is supported by a parallel in King John.

Mr. Ellis, in his Notes on Brand's *Popular Antiquities*, (ii. 339,) mentions a disease, a hardness of the side, called the *Elf cake*, for which the following prescription is given in *A Thousand Notable things*. No. 55, "Take the root of Gladen, and make powder thereof, and give the diseased party half a spoonful thereof, to drink in white wine, and let him eat thereof so much in his pottage at one time, and it will help him within awhile."

But not the least fearful power possessed by the Elves, was that which is alluded to in the citation from Hudibras, whereby they were enabled to change children in their cradles, and substitute some of their own breed in their stead. The *Elfin children* thus abstracted, became eminently distinguished; the Knights of Spenser's Court of Faerie were all thus born. Yet it must be confessed, that some have attributed this custom of the Elves to a septennial sacrifice which they are compelled to make to Satan. For the unhappy *Changelings* left behind no terms are too bad. One of these, named Andriagus, is recorded in *Amadis de Gaul*; among other similar tricks, in the few first days after his deposition he sucked out the heart's blood of no less than three Nurses, (iii. 10.) But graver authorities than these have vouched for the evil propensities of these strange beings. Luther, in his *Mensalia* (35) affirms, that "one of these more fouleth itself than ten other children, so that their parents are much disquieted therewith, and their mothers are able to give suck no more." This theft could not be perpetrated after Baptism. The superstition is noticed by Pennant as prevalent in his time in the Highlands, (*Tour in Scotland*, 157,) and in Wales, (*Hist. of Whiteford*, 5;) and Waldron, in his *Description of the Isle of Man*, gives the following account of a reputed Changeling whom he visited. "Nothing under heaven could have a more beautiful face; but although between five and six years old, and seemingly healthy, he was so far from being able to walk or stand, that he could not so much as move any one joint; his limbs were vastly long for his age, but smaller than an infant's of six months; his complexion was perfectly delicate, and he had the finest hair in the world; he never spoke nor cried, eat scarcely any thing, and was very seldom seen to smile; but if any one called him Fairy Elf, he would frown and fix his eyes so earnestly on those who said it, as if he would look them through. His mother, or at least his supposed mother, being very poor, frequently went out a chairing, and left him a whole day together; the neighbours, out of curiosity, have often looked in at the window to see how he behaved when alone, which whenever they did, they were sure to find him laughing and in the utmost delight. This made them judge that he was not without company more pleasing to him than any mortals could be; and what made this conjecture seem the more reasonable was, that if he were left ever so dirty, the woman, at her return, saw him with a clean face and his hair combed with the utmost exactness and nicety." (*Works*, 128.) Waldron, as Sir Walter Scott justly characterises him, was a scholar and a gentleman, but he had lived so long among the Manks that he was almost persuaded to believe their legends. We think this judgment is too qualified; Waldron seldom relates any marvel (and his volume is a treasure of them) to which he does not seem to give far more than *half* credence; and it is, perhaps, this very assent which invests his writings with such deep interest. One mode of procuring the restoration of the stolen Child was by roasting the supposititious infant on live embers. Another, somewhat less hazardous, is quoted by Grose, in his *Provincial Glossary*, from a *Pleasant Treatise on Witchcraft*. It was suggested by a poor man, who asked alms of the mother of a Changeling, "Sweep the hearth very clean, and place the child fast in his chair, that he might not fall, before it, and break a dozen eggs, and place the four and twenty half shells before it,

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ELVES. — ELGINSHIRE.

then go out and listen at the door: for if the child spoke, it was certainly a Changeling; and then she should carry it out and leave it on the dunghill to cry, and not to pity it till she heard its own voice no more. The woman, having done all things according to these words, heard the child say, "Seven years old was I before I came to the nurse, and four years have I lived since, and never saw so many milk pans before." So the woman took it up, and left it upon the dunghill to cry and not to be pitied, till at last she thought the voice went up into the air, and, coming, found her own natural and well favoured child." For the method of disenchanting *Elfin adults*, the reader must turn to the exquisite Romantic Ballad, from the Dissertation prefixed to which we have borrowed so much of the above matter.

Extent, and boundaries.

ELGINSHIRE, a County of Scotland, also called Morayshire. The ancient Province of Moray, however, included not only this, but also the County of Nairn and a considerable portion of Inverness-shire, extending from the river Spey on the East, to the Beauley on the West. Elginshire is situated between 57° 11′ and 57° 43½′ of North latitude, and between 3° 2′ and 3° 58′ of West longitude: and is bounded on the North by the Frith of Moray; on the East by Banffshire; on the South by Inverness-shire; and on the West by the Counties of Inverness and Nairn. A detached portion of Inverness-shire divides it into two parts, its southern extremity being the smaller of the two. It contains seventeen entire parishes, besides portions of several others, and comprises a surface of 473 square miles, exclusive of the lakes, the area of which is stated at seven square miles. Population. Its population, according to the Parliamentary returns of 1821, consists of 31,162 souls. The following has been the rate of increase:

Years.	Inhabitants.	Increase.
1801	27,600	.... 5 per cent.
1811	29,000	
1821	31,800	.... 9 per cent.

These composed 7327 families, of which there were occupied

	Families.
In agriculture	2676
In trade and manufactures	2330
The remainder	2321

General surface.

The surface of this County has a general slope downwards toward the North. The part adjoining the sea consists of a plain, of an average breadth of about seven miles, diversified with rising grounds, and forming a landscape, well cultivated and ornamented with woods and plantations. On advancing southward, it becomes more hilly, and the upper district assumes an aspect approaching to mountainous. Here there is much natural wood, chiefly firs of great size and value; but the traces of cultivation are fewer, being confined to vallies and the neighbourhood of the numerous streams which intersect the country. Waters. The principal rivers are the Spey, Findhorn, and Lossie, none of which are navigable. The first of these rises from Loch Spey, in Badenoch, Inverness-shire, from which it flows towards the North-East, till it enters this County. Spey. After a course of about ninety-six miles, in which it at times forms the boundary between Elginshire and Banffshire, it falls into the sea at Gairmouth, eight miles east of Elgin. Receiving many tributary streams, it is often greatly inundated, and on such occasions its volume of water may exceed that of any other river in Scotland in similar circumstances. The Findhorn originates among the hills in the parish of Moy, Inverness-shire, and, running in a north-easterly direction, passes through Nairnshire into this County, and finally discharges itself into the Bay of Findhorn. Findhorn. The length of its course is about fifty-six miles. The Lossie takes its rise near the centre of the County, Lossie. and, after a winding course of twenty-four miles, chiefly towards the north, in which it passes by Elgin, enters the sea at Lossie mouth. The salmon fisheries of the Spey and Findhorn are of considerable value, and timber is floated down these rivers from the forests of the upper country. Round the mouth of the Findhorn is a large sandy tract, called the Mavistone Sand-hills, Mavistone Sand-hills. which was produced, it is said, by an inundation of the sea in the end of the XIth century. By the sand drifted from this waste the barony of Culbin, once noted for fertility, was at a more recent period entirely devastated. The bed and mouth of the river having also been changed from the same cause, the town and harbour of Findhorn were obliged to be removed lower down the Frith, and all traces of the site of the ancient town are now gone. The only lake worthy of notice is the Loch of Spynie, near the sea, which of late years has been nearly drained. Loch Spynie

Notwithstanding its north-eastern exposure, the coast of this County, which has already been described as a plain of some breadth, enjoys a peculiarly mild climate, and a large proportion of fair weather. Climate. The principal winds are from the westerly quarters, but towards the end of Spring an east wind frequently prevails for weeks, and is very injurious to vegetation. In the hilly parts, the quantity of rain is greater, the influence of the seasons less genial, and the weather often unpropitious to the operations of husbandry. Soil. Loam and sand constitute the greatest part of the soil. Clay is less frequent, and peat earth is found in small quantities. Free-stone, lime-stone, slate and marl are found; the two former in several places. Iron ore is supposed to exist in abundance, and lead has been seen, though in very small portions. In the higher parts there is much granite. Agriculture. The cultivated portion of this County has been stated at two-fifths of the whole, including artificial plantations. Wheat is produced in the maritime parts, which are also adapted for the growth of beans and barley. In the other parts the chief crops are oats, bear, and peas. Potatoes are raised universally for domestic use, and turnips and artificial grasses are becoming more general. The breed of horses and that of black cattle have been improved; the sheep are mostly of the old native Highland breed.

Antiquities.

Several curious remains of antiquity are to be met with in Elginshire. Of the Danes, who are recorded to have possessed the country for some time as conquerors, there remain several monuments. An obelisk, called Swino's Stone or Pillar, in the parish of Rufford, is deserving of notice. It is partly buried, but stands at present twenty-three feet above ground; the breadth is four feet; the eastern side contains seven compartments filled with military figures; it is supposed to have been erected in memory of the peace concluded between Malcolm and Canute on the final retreat of the Danes from the Kingdom. About six miles South-West from the Town of Elgin may be seen the ruins of the Priory of Pluscardine. It was founded in 1230 by King Alexander II., and

even in its present state some notion may be formed of its former magnificence. There are also on the south bank of Loch Spynie, the ruins of the ancient Palace of the Bishops of Moray, which is considered to have been one of the finest edifices of that kind in Scotland. *Lochindorb Castle*, on an island in the loch of the same name, in the parish of Edinkillie; *Doune Hill*, a hill fortress; and *Dumphael Castle*, in the same parish; *Dainawy Castle*, in the parish of Dyke and Moy, still partially inhabited by the Earl of Moray, and many Danish works in the parish of Duffus, are other remarkable antiquities of the County. *Hardmar*, on the western side of the park of Brodie House, in the parish of Dyke and Moy, is traditionally recorded as the "blasted heath" on which Macbeth, in his march to Forres, where King Duncan lay, (Holinshed,) was encountered by the Weird sisters.

The County sends one Member to Parliament.

Elgin, the County Town and a Royal Borough, with separate jurisdiction, is situated about six miles inland on the banks of the river Lossie. It is supposed to have received its name and origin from Helgy, General of the army of Sigurd. The seat of the Bishop's See was translated to Elgin from Spynie in 1224, when a new Cathedral was founded. This magnificent building was in the form of a Jerusalem cross with five towers. On the north side of the Church stood the Chapter-house, of curious architecture. The dilapidation of this Cathedral was occasioned by the lead having been stripped from the roof for sale, in pursuance of an order of the Privy Council of Scotland in the year 1567-68, which assigned the necessity of providing in this way for the maintenance of the Regent Murray's soldiery. Thus exposed to the action of the weather, this fine structure was consigned to untimely decay. Elgin possesses a grammar school, and a school for instruction in English and music, endowed by James VI. An Academy has also been established. The town and parish together contained, in 1821, 5308 inhabitants. Elgin, in conjunction with Cullen, Banff, Inverurie and Kintore, sends one Representative to Parliament. North latitude 57° 39′, West longitude 3° 21′. Distance North from Edinburgh 167 miles.

Forres, also a Royal Borough, is neatly built on a rising ground, near the Bay of Findhorn. It has a grammar and other schools, and unites with Fortrose, Inverness and Nairn, in sending one Member to Parliament. Near this town, Malcolm II. was defeated by the Danes, on their landing in Moray about the year 1008. Distance North by West from Edinburgh 157 miles. Population of the town and parish, in 1821, 3540.

Gairmouth is a Village and Borough of Barony at the mouth of the Spey, which here forms a good harbour. The salmon fishery and trade in timber render this place of some importance.

Lossiemouth is a small Village and Harbour belonging to the town of Elgin, from which it is six miles distant; frequented as a bathing place.

Shaw, *History of the Province of Moray; Appendix* (vol. i.) *to General Report of Scotland; Beauties of Scotland*, vol. iv.; Leslie's *View of the Agriculture of the Counties of Nairn and Moray*.

ELICHRYSUM, in *Botany*, a genus of the class *Syngenesia*, order *Superflua*, natural order *Compositæ*. Generic character: common calyx imbricated, the inner scales coloured, and radiant; receptacle naked; down feathery; florets of the disk numerous.

This beautiful genus, divided from *Xeranthemum*, contains more than thirty species, natives of the Cape of Good Hope and New South Wales: the flowers are remarkable for retaining their form and colour when dried.

ELI'CIT, *v.* ELI'CIT, *adj.* ELI'CIATE, ELI'CITATE, ELICITA'TION. } Lat. *elicere, elicitum*, to draw out; (*e*, and *lacere*, to draw.) Of uncertain origin. To draw out, to bear or bring out.

Which seminal principle is a mixture of the divers particles of matter and spirits, derived and *elicited* from the plant or animal.
Hale. Origin of Mankind, sec. 1. ch. iii.

Matters simply of fact, not objected immediately to our sense, have another kind of certainty, though not altogether equal to the former, nor simply infallible, yet so highly credible that may justly *elicit* the assent of reasonable men. *Id. Ib.* sec. 2. ch. i.

Thus to give alms is a proper and *elicite* act of charity; to condemn the criminal is a proper act of justice; to speak well of all men behind their backs, so far as we can with truth, is an *elicite* act of equity.
Taylor. Rule of Conscience, book ii. ch. iii. rule 6.

Who went clad in woman's apparell, the better to *elliciate*, countenance, act, and colour their unnaturall execrable uncleanneese, which I abhor to think off.
Prynne. Histrio-Mastix, part i. act v. sec. 6.

And make it streme with light from forms innate.
Thus may a skilful man hid truth *elicitate*.
More. On the Soul, part iii. can. 2. st. 41.

That *elicitation* which the schools intend, is a deducing of the power of the will into act: that drawing which they mention, is merely from the appetibility of the object.
Bishop Bramhal.

The schools dispute whether in morals the external action superadds any thing of good or evil to the internal *elicit* act of the will: but certainly the enmity of our judgments is wrought up to an high pitch, before it rages in an open denial.
South. Sermons, vol. i. p. 100.

By bringing reason to bear upon observation, (the acutest reasoning upon the exactest observation,) the astronomer has been able, out of "the mystic dance," and the confusion (for such it is) under which the motions of the heavenly bodies present themselves to the eye of a mere gazer upon the skies, to *elicit* their order and their real paths. *Paley. Natural Theology*, ch. xxii.

And why would he *elicite* sense from these Gentiles, when, upon their conversion, they were finally to be deprived of it, in ecstacies and new births.
Warburton. The Doctrine of Grace.

ELI'DE, ELI'SION. } Fr. *elider*; Lat. *elidere, elisum*; (*e*, and *lædere*,) to dash or strike off or from. To strike off, to break off, to sever or cut off.

Before wee answere vnto these things, wee are to cut off that, whereunto they from whom these obiections proceed, doe oftentimes flye for defence and saccour, when the force and strength of their arguments is *elided*.
Hooker. Ecclesiastical Polity, book iv. sec. 4.

The cause given of sound, that it should be an *elision* of the air, (whereby, if they mean any thing, they mean cutting or dividing, or else an attenuating of the air,) is but a terme of ignorance.
Bacon. Natural History, Cent. ii. sec. 124.

Nor praise I less that circumcision
By modern poets call'd *elision*,
With which, in proper station plac'd,
Thy polish'd lines are firmly brac'd.
Swift. The Dean's Answer to Sheridan.

If you object that sep'rate *a*
Makes in one word an odd division,
Horace, I answer to that plea,
Has more than once the like *elision*.
Byrom. Critical Remarks on Horace.

ELIMINATE, Fr. *eliminer*; Lat. *eliminare, eliminatum*, to put beyond the threshold; *e*, and *limen*,

the threshold or transverse beam, the lintel; which Festus and Vossius derive from *limus*, i. e. *transversus, obliquus*.

To put beyond the threshold, out of doors; to put out, set free from, pass out of confinement; to be or set at large.

> Now hast thou chang'd thee, saint, and made
> Thyself a fane that's cupola'd,
> And in thy wreathed cloister thou
> Walkest thine own gray friar too;
> Strict, and lock'd up, thou'rt hood all o'er,
> And ne'er *eliminat'st* thy door.
> *Lovelace. Posthumous Poems. The Snail.*

> ——— Assist my daring song,
> Loose me from earth's enclosure, from the sun's
> Contracted circle set my heart at large;
> *Eliminate* my spirit, give it range
> Through provinces of thought yet unexplored.
> *Young. The Complaint. Night* 9.

ELI'XATE, } Lat *elixare*, to boil; which Varro
ELIXA'TION. } thinks is formed *a liquore aquæ*.
To boil or seethe. See the Example from Burton.

Though slight distinction be made between boil'd and roasted eggs, yet is there no slender difference, for the one is much drier than the other: the egg expiring less in the *elixation* or boiling.
Sir Thomas Brown. Vulgar Errors, book vi. ch. xxviii.

Elixation is the seething of meat in the stomach, by the said naturall heat, as meat is boiled in a pot; to which corruption or putrefaction is opposite. *Burton. Anatomy of Melancholy*, fol. 20.

From these experiments made about *elixation* and distillation in vacuo, the corollary seems to be, that such vessels may be very useful for the distilling and boiling of such bodies, which do contain thin and very volatile spirits: for all things will be preserved by their help, and nothing will avolate or fly away.
Boyle. Physico-Mechanical Experiments, art. 18. exp. 6.

ELIXIR; supposed to have been introduced into the European languages from the Arabic. The Etymology is uncertain.

Elixir, quintessence; or the Philosopher's stone, or one of the names thereof; some take it for the chymical powder of production; (the word originally signifies force or strength) Cotgrave, and Minshew. It is applied (as Cotgrave says) to

The quintessence, the purest, most inspiriting essence.

Lovelace uses it as a verb.

> A, nay, let be, the philosopher's ston,
> *Elexir* cleped, we soken fast eche on,
> For had we him, than were we siker ynow.
> *Chaucer. The Chanonnes Yemannes Tale*, v. 16331.

> Defies his foe with a fell spit,
> To wade through death to meet with it;
> Then in his self the limbeck turns,
> And his *elixir'd* poison urns.
> *Lovelace. The Toad and Spider. A Duel.*

> Sacred Hierocles! whose heav'nly thought,
> First acted o'er this comment ere it wrought;
> Thou hast so spirited, *elixir'd*, we
> Conceive there is a noble alchymy,
> That's turning of this gold, to something more
> Precious than gold we never knew before.
> *Id. To the Genius of Mr. John Hall.*

> Yourself you have a good physician shown,
> To his much grieved friends, and to your own,
> In giving this *elixir'd* medicine,
> For greatest grief a sovereign anodyne.
> *Id. To Captain Dudley Lovelace.*

> Raise the black spright that burns not with the fire:
> And bring quintessence of *elixir* pale,
> Out of sublimed spirits minerall.
> *Hall. Satire* 4. book iii.

> She gilded us, but you are gold; and she
> Informed us, but transubstantiates you:
> Soft dispositions, which ductile be,
> *Elixir-like*, she makes not clean but new.
> *Hall. Letter to the Countess of Huntingdon.*

So in the soul, when the supreme faculties of the will and understanding move regularly, the inferior passions and affections following, there arises a serenity and complacency upon the whole soul, infinitely beyond the greatest bodily pleasures, the highest quintessence and *elixir* of worldly delights. *South. Sermons*, vol. i. p. 72.

What enables me to perform this great work, is the use of my *Obsequium Catholicum*, or the grand *elixir*, to support the spirits of human nature. *Guardian*, No. 11.

Roger Bacon, in his *Myrrour of Alchimy*, has defined ELIXIR, to mean "a certain medicine, the which, when it is cast upon mettals or imperfect bodies, doth fully perfect them in the verie projection," (ch. i.) Any one of the 751 Alchemical Books enumerated by Barrett, in his catchpenny volume *Lives of the Alchymistical Philosophers*, or of the 4000 connected with the Hermetical Art which Borelli catalogued in his *Bibliotheca Chemica*, in 1653, will give an equally distinct and rational account of the method by which this Elixir is to be obtained. Our readers, perhaps, will be content if we subjoin a few directions from the great authority which we have already just now quoted above, and one or two others of equal celebrity: and first, for the material out of which the medicine is to be elaborated.

"There must therefore bee such a matter chosen, wherein there is *Argent-vive*, cleane, pure, cleare white and red, not fully compleat, but equally and proportionably commixt after a due manner with the like sulphur, and congeled into a solide masse, that by our wisdome and discretion, and by our artificial fire, we may attain unto the uttermost cleannesse of it, and the puritie of the same, and bring it to that passe, that after the worke ended, it might bee a thousand thousand times more strong and perfect then the simple bodies themselves, decoct by their naturall heate. Be therefore wise: for if thou shalt be subtile and wittie in my Chapters, (wherein by manifest profe I have laid open the matter of the stone easie to be knowne,) thou shalt taste of that delightful thing, wherein the whole intention of the Philosopher is placed." (*Myrrour of Alchimy*, c. 111.)

Quicksilver and sulphur, however, are to be obtained from many more sources than the adept at first will be inclined to suspect. He may extract them by means of fire, says Pope John XXII., (if that eminent ex-Pontiff really wrote *L'Elixir des Philosophes* which passes under his name,) from the seven metals, from the seven spirits, which are "*argent vif, souphre, sel armoniac, orpigment, tuthie, magnese, marcasite*," from the blood of men and goats, and from other elements far too unsavoury for us to notice; all these he must proceed "*purger, sublimer, calciner, distiller, resoudre, congeller, incerer ou empastir*," (or, as Sir George Ripley has it, in "Calcination, Dyssolution, Separation, Conjunction, Putrefaction, Congelatyon, Cybatyon,") until the happy moment of *Projection* shall arrive. One of the five modes by which the Elixir may be gained is short enough to admit extraction.

Prens le feu, qui te demeurera au fõd du distillatoire apres la distillation de l'huyle des trois especes, et la trible bien et fort sur un marbre, et quand il sera triblé, prens de celuy feu deux parties, et de l'huyle des trois especes une partie, et les trible bien et mesle ensemble, et les metz resoudre en un vaisseau de voirre et l'estoupe biẽ, et puis

les metz resoudre par quarante jours dessus fiens de cheval, et renouvelle le fiens de huict jours en huict jours, et s'il est resoulz dedans les quarante jours bon est, si nô, si le laisse tant en fiẽs que tu le trouves tout resoult, et cõverty en eau clere, et quand sera tout resoult, si le metz en un distillatoire et le distille en cendres, comme il est dict au chapitre du sang, se distillerent tous les quatre elements ensemble comme eau bien rouge : et celle eau tu mettres en vaisseau de voirre, et estoupe bien la bouche, et le congeleras en un pot plein de cendres, comme il est dict devant ; et quand il sera bien congelé, si trouveras en la fiole une pierre clere, rouge, et luysant comme un escharboncle, e avec une partie de c'est Elixir peust l'on convertir une partie en mille, et plus assez de vif-argent en fin or meilleur que de moniere ; Dieu soit loué. (*L'Elixir des Philosophes*, 122.)

We should add, that the Elixir is of two kinds, red and white. "The red," saith Roger Bacon, "doth turne into a Citrine colour infinitely, and changeth all mettals into pure gold, and the white Elixir doth infinitely whiten, and bringeth every mettal to perfect whitenesse." Be it remembered, however, that the metals most easily worked upon are most easily perfected.

For Projection itself, we once more turn to the same authority. "I will, therefore, nowe deliver unto you a great and hidden secret. One part is to bee mixed with a thousand of the next body, and let all this be surely put into a fit vessell, and set in a furnace of fixation, first with a lent fire and afterwards encreasing the fire for three dayes, till they be inseparably joyned together; and this is a worke of three dayes, then againe and finally every part heereof by itselfe must be projected upon another thousand parts of any neere body: and this is a worke of one day, or one houre, or a moment; for which our wonderful God is eternally to be praised." (7.)

Perhaps of all writers on the Elixir, Libavius, in his *Commentationes Metallicæ*, iv., is one of the least mystical; although we very much doubt if this is to be esteemed a recommendation. For ourselves, we are never better pleased with the subject than when we find it involved in the riddles of Atrop, Azoth, and Lato, the *Oleum Philosophicum*, the *Cauda Pavonis*, the Green Lion, and the *Draco* of approaching consummation, *qui pascitur corpore suo, et interficit seipsum, submersusque est in eo;* and it is on this principle that we venture to subjoin some of the rhythmical precepts of Pearce, the Black Monk, more of which may be found in Ashmole's *Theatrum Chemicum*.

Take Erth of Erth, Erth's moder,
And Watur of Erth, yt ys no oder,
And Fier of Erth that beryth pryse,
But of that Erth louke thow be wyse.
The trew Elixer yf thow wylt make,
Erth out of Erth looke that thow take,
Pewer, sutel, faire, and good,
And then take the Water of the Wood:
Cleere as Chrystall schynyng bryght:
And do hem togeder anon ryght.
Thre dayes than let hem lye,
And then depart hem pryvyly and slye.
Then schal be browght Watur schynyng,
And in that Watur ys a soule reynynge,
Invisible and hyd and unseene,
A marvelous matter yt ys to weene.
Than departe hem by dystillynge,
And you shall see an Erth apperinge,
Hevie as metall schalle yt be,
In the wych is hyd grete prevecy.
Destil that Erth in grene hewe,
Three dayes during well and trew,
And do hem in a body of glass
In the wych never no worke was.
In a Furnas he must be sett
And on his hole a good lymbeck;
And draw from hym a Watur clere,
The wych Watur hath no peere;
And aftur macke your Fyer stronger,
And there on thy Glasse continew longer;
So schal yow se come a Fyer
Red as blood and of grete yre.
And aftur that an Erth leve there schall
The wych is cleped Mother of alle;
Then into Purgatory sche must be doe,
And have the paynes that longs thereto,
Tyl sche be bryghter than the sune,
For than thow hast the maystrey wone,
And that schal be wythin howres three,
The wych forsooth is grete ferly
Than do her in a clene Glass
Wyth some of the Watur that hers was,
And in a Furnas do her againe
Tyl sche have drank her Watur certaine,
And after that Watur give her Blood,
That was her owne pewre and good,
And whan sche hath dranke alle her Fyer
Sche will wex strong and of grete yre;
Than take yow mete and mylcke thereto,
And feed the Chylde as you schowlde do
Tyl he be growne to hys full age,
Than schal be be of strong courage
And tourne all bodies that leyfull be
To hys owne powre and dignitye,
And this is to makyng of our Stone
The truth here ys towlde yow evereech one.

Ashmole, as may be supposed, was a staunch believer in the fabrication of the Elixir. He assures us, on the authority of Charnock, in his *Breviary of Natural Philosophy*, which he has printed, that Bird, the Priest of Bath, was in possession of this invaluable secret in the reign of Henry VIII.; and that on the dissolution of his Abbey he hid a packet of the Elixir in a wall.

And ten days after he went to fetch it out,
And there he found but the stopple of a cloute.

In consequence of this loss, he became unsettled for many years, and afterwards, having lost his sight, he was unable to resume his Hermetical labours. Still later, Ashmole believes that "Dr. Dee and Sir Edward Kelly were so strangely fortunate as to finde a very large quantity of the Elixir in some part of the ruines of Glastonbury Abbey, which was so incredibly rich in vertue, being one upon 272330, that they lost much in making projection by way of triall before they found out the true height of the measure." Kelly wantoned in his riches, and, on the marriage of one of his maid servants, distributed gold rings to the amount of £4000. "This was highly generous, but, to say truth, he was openly profuse, beyond the modest limits of a sober Philosopher." The subsequent history of these worthies, their projection on Queen Elizabeth's warmingpan, the imprisonment and tragical death of Kelly (which occurred, according to the declaration of his Horoscope, when "the ascendent came by direction to the place of the Moone with Latitude, she being Lady of the 8th House in the radix, and posited in Aquarius,") is related by Ashmole with the most bewitching simplicity.

We must not forget the length of life (it was not immortality) which the Elixir was imagined to bestow. For this also Ashmole shall declare himself.

"The brevity of life came in with the fall of Adam: and though some of the Antients before the Flood lived almost a thousand years, yet certainly their lives were

prolonged by the use of this medicine, with which they well knew how to separate and correct the noxious qualities of things, and I much question whither the generality of persons then lived so long, or onely those who were the true Ancestors of Abraham, they not being always the eldest and first begotten of the Patriarks, but such as God chose out of the family to continue to live, and had (by the permission of God as a singular and peculiar blessing) this secret traditionally committed to them." *Theatrum Chemicum*, 449.

Any one who requires more on the subject of the Elixir may amply satisfy his curiosity amid the numerous Treatises collected by Manget, in the folio volume entitled *Bibliotheca Chemica curiosa, seu rerum ad Alchemiam pertinentium Thesaurus.*

EL'IXIVIATE, ELIXA'TION. } Lat. *lixivium*, from *lix*. (See LIXIVIATE; and Vossius, *in v. Elixum.*) *Statuo*, says Vossius, *voce* lix, aquam *vocari, indeque cinerem dici* lixivium, *qui* aquâ *est percolatus.*

These ashes, being carefully *elixiviated*, afforded five scruples of white fixed salt, besides a little, &c.

Boyle. Appendix to Natural History of Human Blood.

And by examining these substances by fit and proper ways, as also the *cap. mort.* by calcination, *elixiviation*, and (if it will bear such a fire) vitrification.

Id. Mem. for Exp. of Mineral Waters, sec. 2.

ELK, Fr. *ellend;* It. and Sp. *alce;* Sw. *elg;* D. *ellend;* Ger. *elit, elend;* A. S. *elch.* In Gr. ἀλκὴ: and so called, because it is a strong animal, from ἀλκὴ, strength; and with this Etymology Wachter professes to be the better pleased, because *elend* also signifies *strength.* Skinner conceives that as this animal abounds principally in the northern regions, it must have derived its name thence. Kilian, Wachter, and others have different conjectures.

The trivial name of the *Cervus alces*, or Moose Deer.

Th' unwieldy *elk*, whose skin is of much proof,
Throngs with the rest t'attain this wooden roof.

Drayton. Noah's Flood.

Of the legs of the *elk*, the French Academists say, "Although some authors report that there are *elks* in Moscovia, whose legs are jointless; there is great probability, that this opinion [that the legs of some animals are rigid, &c.] is founded on what is reported of those *elks* of Moscovia, as well as of Cæsar's *Alice*, and Pliny's *Mactilis.*"

Derham. Physico-Theology, book vi. ch. i. sec. 1.

ELL, written by R. Gloucester and R. Brunne, *Elne.* A. S. *eln;* Goth. *alleina;* D. *elne;* Ger. *ellen;* Fr. *aulne;* Sp. *alna.* All from the Lat. *ulna*, and this from the Gr. ὠλένη: which, Vossius says, is properly spoken of the arm, and thence, as also the word *cubit*, transferred to measure. See ELBOW.

False *elnen* & measures he brogte al clene adoun.

R. Gloucester, p. 429.

Athelstan in Scotland a selcouth ded he one,
He smote depe at Doubarre, an *elne* in ȝe stone.

R. Brunne, p. 29.

MER. Oh her's a wit of Cheverell, that stretches from an inch narrow to an *ell* broad.

Shakspeare. Romeo and Juliet, fol. 62.

Thus spake a true idol's priest that knew no *ell* whereby to measure religion, but profit; no proof of a just cause, but successe; no conviction of injustice, but miscarriage.

Hall. Soliloquies. The Blessed Reward, sol. 78.

As long visaged as she may then be thought, upon their wedding-day, Mr. Spectator and she had but half an *ell* of face between them.

Spectator, No. 52.

The ELL, in England, is applied as a measure to cloths, stuffs, linen, and silks; it equals three feet nine inches, or a yard and a quarter. The Scotch Ell = $37\frac{5}{10}$ English inches. The following is the proportion of the principal different European Ells:

100 Amsterdam = $98\frac{3}{4}$ Brabant, Antwerp, and Brussels = $58\frac{1}{2}$ England and France = 128 Hamburg, Francfort, Leipsic, and Cologne = 125 Breslau = 110 Bergen and Drontheim = 117 Stockholm.

ELLES, see ELSE.

ELLIOTTIA, in *Botany*, a genus of the class *Octandria*, order *Monogynia*, natural order *Ericæ.* Generic character: calyx four-toothed, inferior; corolla deeply four-parted; stigma subclavate, entire; capsule four-seeded.

One species, native of North America. Nuttall.

ELLI'PSIS, ELLI'PTICK, ELLI'PTICAL, ELLI'PTICALLY. } Fr. *ellipse;* It. *elisse;* Sp. *elipse;* Gr. ἔλλειψις, from ἐκ-λείπ-ειν, to leave out, (ἐκ, and λείπ-ειν, to leave.)

Applied to a figure in speech, whereby one or more words in a sentence are omitted; and also to a figure in CONIC SECTIONS, commonly known as an *Oval.*

Shortly after Galileo, appears Christopherus Scheiner, who by greater telescopes viewed the sun with a curled and unequal superficies, and in or near the horizon of an *elliptical* figure.

Glanville. Essay 3.

Whispering places are framed by *elliptical* arches laid side-wise; where the voice being delivered at the focus of one extremity, observing an equality unto the angle of incidence, it will reflect into the focus of the other end, and so escape the ears of the standers in the middle. *Sir Thomas Brown. Cyrus Garden*, ch. iv.

But the *elliptic* orb of Saturn will be found to be more just, if you suppose its focus not to be in the centre of the sun, but in the centre of gravity of the sun and Jupiter, or rather in the centre of gravity of the sun and of all the planets below Saturn.

Maclaurin. Sir Isaac Newton. Philos. Disc. book iv. ch. ii. sec. 4.

Such wary geometricians as the learned Dr Wallis will tell him, that the vulgar notions of conic sections are not adequate to the figures producible by them; for when a right cone is cut quite through by an inclining plane, the figure produced by the section agrees well with the received notion of an *ellipsis*, in which the diameters are of an unequal length; yet if the plane cut the cone parallel to the basis, that conic section will be a true circle, having all its diameters equal.

Boyle. Of Things said to Transcend Reason.

Elliptical, almost like an egg.

Id. History of Peculiar Qualities.

One, and only one, velocity, united with one, and only one direction, will produce a perfect circle. And the velocity must be near to this velocity, and the direction also near to this direction, to procure orbits, such as the planetary orbits are, nearly circular; that is, *ellipses* with small eccentricities.

Paley. Natural Theology, ch. xxii.

Yet these th' inanimate volution keep,
And roll *elliptic* through the boundless deep.

Brook. Constantia.

In horses, oxen, goats, sheep, the pupil of the eye is *elliptical;* the transverse axis being horizontal.

Paley. Natural Theology, ch. xii.

ELLIPSOLITHES, in *Zoology*, a genus of chambered univalve shells, established by De Montfort, who divided it from the *Ammonites.* It belongs to the family *Ammonitidæ.*

Generic character. Shell free, univalve, elliptically chambered, spirally whorled, all the whorles apparent; mouth rounded, receiving in its middle the convexity of the spire, diaphragms pierced with a single hole.

De Montfort describes a species under the name of *Ellipsolithes Funatus*, De Montfort, *Conchyliologie Systématique*, i. p. 86, wood-cut. Found fossil near Rouen.

This shell has all the character of the common *Ammonites*, except that it is of an oval form. It has been thought by many people only to be a snake-stone

altered by the pressure of the earth. But Brogniart has described several distinct species, so that it is impossible not to consider it as a distinct group of those fossil shells which may either be regarded as a genus or section of the *Ammonites*.

ELLIPSOSTOMATA, in *Zoology*, a group of spiral univalve shells, established by Blainville in his *New System of Conchology*.

This division of spiral shells contains the genera *Melania*, *Risson*, *Phorianella*, *Ampullaria*, *Helicina*, and *Pleurocerus*.

This genus is quite artificial, and contains land, fresh-water, and marine *Mollusca*, breathing by two kinds of respiratory organs.

ELLISIA, in *Botany*, a genus of the class *Pentandria*, order *Monogynia*, natural order *Boragineæ*. Generic character: corolla funnel-shaped, tube slender; seed-vessel a dried berry, two-celled, two-valved; seeds two, spotted, one lying on the other.

One species, *E. nyctilea*, native of Virginia.

ELM, E'LMY, ELM-ENCIRCLED. } A. S. *elm*; D. *olm*; Ger. *ulmen*; Fr. *ulme*, *orme*; It. and Sp. *olmo*; Lat. *ulmus*.

There were *elmes* great and strong.
Chaucer. The Romaunt of the Rose, fol. 122.

The *elm* delights in a sound, sweet and fertile land, something more inclin'd to moisture, and where good pasture is produced.
Evelyn. The Forest Trees, ch. iv. sec. 6.

Yet I have often wondered at their [the scarab's] artifice in so nicely separating the membranes of the *elm-leaf*, without breaking them, and endangering their own tumbling out of them, considering how thin and very tender the skins of that leaf (particularly) are.
Derham. Physico-Theology, book iv. ch. xiv. sec. 3.

Should I my steps turn to the rural seat,
Whose lofty *elms*, and venerable oaks,
Invite the rook, who high amid the boughs,
In early spring his airy city builds,
And ceaseless caws amusive. *Thomson. Spring.*

How often have I led the sportive choir,
With tuneless pipe, beside the murm'ring Loire,
Where shading *elms* along the margin grew,
And freshen'd from the wave the Zephyr flew.
Goldsmith. The Traveller.

——— If thy farm extends
Near Cotswold downs, or the delicious groves
Of Symmonds, honour'd through the sandy soil
Of *elmy* Ross, or Devon's myrtle vales,
That drink clear rivers near the glassy sea;
Regard this sort. *Dyer. The Fleece*, book i.

Who mark, beneath, each village charm,
Or grange, or *elm-encircled* farm:
The flinty dove-cote's crowded roof,
Watch'd by the kite that sails aloof.
Warton. Ode 7.

ELMIS, in *Zoology*, a genus of *Pentamerous Coleopterous* insects, belonging to the family *Byrrhidæ*, established by Latreille.

Generic character. Antennæ longer than the *thorax*, nearly of the same thickness throughout its whole length, and ending in one rather larger joint; *palpi* nearly filiform, very short, with last joint rather the broadest, oval, cylindrical, the maxillary *palpi* rather the largest; legs imperfectly contractile, slender, *tarsi* nearly as long, the legs are not bent towards them, the last joint with long hooks.

These insects have an oval body, convex above, and flat beneath; the head is small, sunk into the thorax just to the eyes; mouth enclosed in a kind of neck-cloth formed by the *sternum*; the *thorax* is nearly square and margined; the *elytra* are vaulted, enclosing the whole of the abdomen and the wings; thighs oblong, thick, swollen, legs long, nearly cylindrical and spineless.

Illiger, in the *Entomological Magazine*, republished this genus under the name of *Limnius*.

These insects were confounded with the *Chrysomelæ* by Marsham, and the *Dytici* by Panzer.

These insects are all of a small size, and live in ditches under stones, to which they are attached, and they are sometimes found on the stems of aquatic plants. The genus is not numerous, and they are mostly European.

E. Dargelasii, Latreille, *Gen. Crust. et Insect.* ii. 51; the *Limnius Pygmæus*, Muller, Illiger, *Mag. Ent.* 1801.

ELOCATION, *elocare*, *elocatum*, to place out; *e*, and *locare*, to place; *locus*, Vossius thinks, is from λόγ-ω, *cubo*, *jacco*. See COLLOCATE.

Placing out, or away; removal from home.

There may be some particular cases incident, wherein perhaps this [consent in marriage] may without sin or blame be forborne: as when the child either by general permission, or former *elocation* shall be out of the parents' disposing.
Hall. Case of Conscience, Decade 4. case 1. vol. iii. fol. 843.

ELOCU'TION, ELOCU'TIVE, E'LOQUENCE, E'LOQUENT, E'LOQUENTLY. } Fr. *elocution*; It. *elocutione*; It. *elocucion*; Lat. *elocutio*, from *eloqui*, to speak out; (*e*, and *loqui*, to speak, which Vossius and Scaliger thinks from λόγ-ος, itself from λέγ-ειν.)

Fr. *eloquence*; Sp. *eloquencia*; It. *eloquenza*; Lat. *eloquentia*; q. d. *vis eloquendi*, the force of speaking. See the Quotations from Hume, and Blair.

Corynthis ben of acaye and thei in lyk maner herden of the postle the word of treuthe, and weren peruertid in many maneris of false apostlis; summe weren peruertid of *eloquence* of filosofie ful of wordis.
Wiclif. Prologue to Corynthians, fol. 77.

——— Ther is non that is here,
Of *eloquence* that shal be thy pere.
Chaucer. The Franklelines Prologue, v. 10990.

And thilke time at Rome also
Was Tullius Cicero,
That writeth vpon Rhetorike,
How that men shuld her wordes pike
After the forme of *eloquence*.
Gower. Conf. Am. book iv. fol. 78.

And for to loken ouermore,
Next of science the seconde
Is Rhetoric, whose facounde
Aboue all other is *eloquent*.
Id. Ib. book vii. fol. 141.

Therefore, this point must needes followe to beautifie the cause, the which being called *elocution*, is applying of apt wordes and sentences to the matter, found out to confirme the cause.
Wilson. The Arte of Rhetorique, fol. 6.

Many men know the art very well and be in all points throughly grounded and acquainted with the precepts, & yet it is not their hap to proue *eloquent*. And the reason is that *eloquence* itselfe, came not vp first by the art, but the arte rather was gathered vpon *eloquence*.
Id. Ib. fol. 5.

For he that is among the reasonable, of al most reasonable, and among the wittie, of all most wittie, and among the *eloquent*, of all most *eloquent*; him thinke I among all men, not onely to be taken for a singular man, but rather to be computed for halfe a God.
Id. Ib. The Preface.

Thabridgement of whose woorkes, gathered oute by Justine, (who partely by his owne industrie, but more by the decay and loose of his aucthor Trogus, obteined the name of a famous historiographer) I haue translated out of the Latin into English, thoughe not so *eloquently* as a nõbre could haue done: yet (I trust) accordyng to the true sence and meanynge of thauchor.
Arthur Golding. Justine. To the Reader.

To mark the excellent seas'ning of your stile!
And manly *elocution*, not one while
With horror rough, then rioting with wit
But to the subject still the colours fit.
Jonson. Underwoods. Epistle to Mr. John Selden.

Preaching in its *elocutive* part is but the conception of man, and differs as the gifts and abilities of men give it lustre or depression.
Feltham. Resolve 48.

She to her sire made humble reuerence,
And bowed lowe, that her right well became:
And added grace vnto her excellence:
Who with great wisdome, and graue *eloquence*,
Thus gan to say.
Spenser. Faerie Queene, book i. can. 12.

For well that aged sire could tip his tongue
With golden foil of *eloquence*, and lime,
And lick his rugged speech with phrases prime.
P. Fletcher. Christ's Triumph on Earth.

——— Trust me sweete,
Out of this silence yet, I pick'd a welcome:
And in the modesty of fearefull duty,
I read as much, as from the ratling tongue
Of saucy and audacious *eloquence*.
Shakspeare. Midsummer Night's Dream, fol. 160.

Lucullus was very *eloquent*, well spoken, and excellently well learned in the Greek and Latin tongues: insomuch as Sylla dedicated unto him the commentaries of all his doings which he himself had collected, as to one that could better frame a whole history thereof, and couch it more *eloquently* together in writing.
Sir Thomas North. Plutarch. Lucullus, fol. 421.

Some who (their hearers swaying where they would)
Could force affections, comfort and deject,
With learned lectures *eloquently* told.
Stirling. Doomes-day. The tenth Houre

Now Fitch alarms the lords; he hears for certain
This dangerous priest is got behind the curtain.
Fitch, famed for tedious *elocution*, proves
That Swift oils many a spring which Harley moves.
Swift. Upon Himself.

But, fourthly, if what has been said be not true; if the faculty of praying *eloquently* and devoutly on a sudden, be not a natural gift or acquired art, but the immediate inspiration of the Spirit, as some of us have thought, it will be a hard matter to rid ourselves of several consequences, which we should be loth to own.
Sharp. Works. Sermon 5. vol. iv.

If I mistake not, our modern *eloquence* is of the same style or species with that which ancient critics denominated Attic *eloquence*, that is, calm, elegant, and subtle, which instructed the reason more than affected the passions, and never raised its tone above argument or common discourse.
Hume. On Eloquence. Essay 13. vol. i. part i.

All awful, to consult the peers repair;
Save Boemond, each majestic fills the chair;
When graceful to the senate Godfrey rose,
And deep the stream of *elocution* flows.
Brooke. Tasso. Jerusalem Delivered, book i.

Besides solid argument, and clear method, all the conciliating and interesting arts, both of composition and pronunciation, enter into the idea of *eloquence*. *Blair. Lecture* 25.

In order to be a truly *eloquent* or persuasive speaker, nothing is more necessary than to be a virtuous man. This was a favourite position among the ancient rhetoricians. *Id. Lecture* 34.

Scarce silent, and impatient of the stone,
He seems to thunder from his rostral throne:
He wakes the marble, by some Phidias taught,
And, *eloquently* dumb, he looks a thought.
Thompson. Gratitude.

ELODES, in *Zoology*, a genus of *Pentamerous Coleopterous* insects, established by Latreille, belonging to the family *Cebrionidæ*.

Generic character. Mandibules considerably hid under the lip; maxillary *palpi* pointed at the end, labial *palpi* forked; body nearly round; hinder feet similar to the others, and not proper for leaping; the last joint of the *tarsi* two-lobed.

These insects are generally very quick, and of a small size; they are usually found on plants near bogs and ditches

Fabricius, and after him Paykull, has distinguished these insects by the generic name of *Cyphon*, which Latreille changed into the above name, which has been improperly, but generally adopted.

The principal species are,

1. *E. Pallidus*, Latreille; *Cyphon Pallidus*, Fabricius, which is very common in England.

2. *E. Griseus*, Latreille; *Cyphon Griseus*, Fabricius, which is also found in England. The whole of the species are European.

E'LOGY, E'LOGIST, E'LOGIUM. } Fr. *elogie*; It. and Sp. *elogio*; Lat. *elogium*, from the Greek λόγ-ον. (See ELOCUTION, *ante*.) *Quævis brevis rei expositio, qualis in titulis, et similibus esse solet.* Vossius. And see the Quotation from Stillingfleet. More general in its application than *eulogium*, εὐ-λογ-ία, *quod dicitur in alicujus laudem*; (from εὖ, well, and λέγ-ειν, to speak,) though used as equivalent to it by English writers. See EULOGIUM.

That which is said or spoken (*sc.* well, or in praise of any one.)

——— made the funeral sermon, who had been one of her professed suitors: and so she did not want a passionate *elogist*, as well as an excellent preacher. *Reliquiæ Wottonianæ*, p. 360.

Among these most pious cares I cannot omit one peculiar *elogy*, proper to your [King Charles] own providence, whereof I must repeat the original a little higher. *Id.* p. 147.

I referre such scoffers to the *elogie* Alcibiades gave of his master Socrates, whom he compared to the gallipots of apothecaries, which on the outside were drawn with apes, owls, and antiques, but contained within precious liquors and soveraigne confections.
Bacon. On Learning, by G. Wats, book i. ch. iii.

I return you, sir, the two *elogies*, which I have perused with pleasure, I borrow that word from your language, because we have none in our own that exactly expresses it.
Atterbury. To Mons. Thiriot. Ep. Corr. i. 179.

If Jesus of Nazareth had raised an army in defence of their liberty, and had destroyed the Romans, they would never have enquired farther concerning prophecies or miracles; this had been instead o. all others to them, and they would willingly have given him that title, which was set up only in derision as the *elogium* of his cross, Jesus of Nazareth King of the Jews.
Stillingfleet. Sermon 8. vol. i.

Every one that measures his actions by any *elogies* given him by the flatterer, sets his reputation upon stilts, which is not the surest way of standing. *South. Sermons*, vol. vii. p. 193.

I made a visit to the governor of the town, whose name was Mutekka; his manners were very pleasing, and he showed me some letters from the officers of the Brilliant, which appeared to flow warm from the heart, and contained the strongest *elogé* of his courtesy and liberality.
Sir William Jones. Works, vol. iv. p. 305. *Rem. on the Island of Hinzuan or Johanna.*

Yet sometimes the pathetic may receive
The utmost force that eloquence can give;
As sometimes, in *elogiums*, 'tis the art,
With plain simplicity to win the heart.
Dodsley. Art of Preaching.

The whole *elogy* is worth perusing, as it affords a striking proof of the uniform genius of flattery, which, alike under all circumstances, and indifferent to all characters, can hold the same language of the weakest, as the ablest of princes, of Louis le Juste, and Cæsar Octavianus Augustus.
Hurd. Notes on the Epistle to Augustus.

ELO'IGNE, ELO'IGNATE. } "Eloined or separated far from. Fr. *eloigne*; St. *eluengado*; It. *elongato*; Lat. *elongatus*." Minshew. And Skinner, *eloigner*, q. d. *elongare, procul habere*; to have or hold afar or at a *long* distance. See ELONG.

"Fr. *eloigne*; removed, sent, set, put, banished or driven far away." Cotgrave.

It is used as a Law Term. See the Quotations below from Blackstone.

For that, that by that meane they shulde *eloigne* or absent themselfe frō their domesticall affayres and shulde lose thair exercise and maner of lyuinge. *Nicolls. Thucydides*, fol. 45.

I'll tell thee now (dear love) what thou shalt do,
To anger destiny, as she doth us;
How I shall stay, though she *eloigne* me thus,
And how posterity shall know it too.
Donne. Valediction to his Book.

Not is some vulgar Greek so far adulterated, and *eloignated* from the true Greek, as Italian is from the Latin.
Howell. Instruction for Travellers, p. 149.

If the person be conveyed out of the sheriff's jurisdiction, the sheriff may return that he is *eloigned, elongatus;* upon which a process issues (called a *capias in withernam*) to imprison the defendant himself, without bail or mainprize, till he produces the party.
Blackstone. Commentaries, book iii. ch. viii.

But if the distress be carried out of the county, or concealed, then the sheriff may return that the goods, or beasts, are *eloigned, elongata*, carried to a distance, to places to him unknown.
Id. Ib. ch. ix.

He discovers an *eloignment* from vulgar phrases much becoming a person of quality. *Shenstone.*

ELONG, ELO'NGATE. } A. S. *leng-ian, prolongare, differre*, to prolong, to protract, to differ.
ELONGA'TION. } To protract, to draw to greater length, or distance, to draw, withdraw or remove to greater distance; to put or place farther off.

By seas, and hills *elonged* from thy sight,
Thy wonted grace reducing to my mind,
Instead of sleep thus I occupy the night.
Wyatt. The Lover prayeth Venus to conduct him to the desired Haven.

Upon the roof the bird of sorrow sat,
Elonging joyful day with her sad note,
And through the shady air the fluttering bat
Did wave her leather sails, and blindly float.
G. Fletcher. Christ's Triumph on Earth.

The first star of Aries in the time of Meton the Athenian was placed in the intersection, which is now *elongated* and removed eastward twenty-eight degrees.
Sir Thomas Brown. Vulgar Errors, book iv. ch. xiii.

The distant points in the celestial expanse appear to the eye in so small a degree of *elongation* from one another, as bears no proportion to what is real.
Glanville. The Vanity of Dogmatizing, ch. ix.

Frequent and thick, o'er all her limbs were seen
Th' *elongated* papillæ of the skin.
Cambridge. The Scribleriad, book iii.

His skin (excepting only his face and the palms of his hands) was entirely grown over with an horny excrescence, called by the naturalists the *elongation* of the papillæ. *Id. Ib. Note.*

ELO'PE, ELO'PING, ELO'PEMENT. } Dutch, *loop-en;* Ger. *lauff-en, currere*, to run; A. S. *hleap-an;* Goth. *hlaup-an, saltare*, (to leap,) *cum saltu currere.* Equivalent to this is the vulgar expression, To *hop* off. Skinner says, *elopement*, when the wife forsakes her husband, and lives with the adulterer. And see the Quotation from Blackstone.

To run off or away from; commonly applied, when man or wife run away with a paramour.

But now when Philtra saw my lands decay,
And former liuelod faile, she left me quight,
And to my brother did *elope* straight way:
Who taking her from me, his owne loue left astray.
Spenser. Faerie Queene, book v. can. 4.

And though I'm now in durance fast,
By our own party basely cast.
Ransome, exchange, parole, refus'd,
And worse than by th' enemy us'd:
In close *catasta* shut, past hope
Of wit or valour to *elope*.
Butler. Hudibras, part ii. can. 1.

Or, more politely to their vows untrue,
Love, and *elope*, as modern ladies do.
Cawthorn. Nobility.

Yet now by the statute West. 2. if a woman voluntarily leaves (which the law calls *eloping* from) her husband, and lives with an adulterer, she shall lose her dower, unless her husband be voluntarily reconciled to her. *Blackstone. Commentaries*, book ii. ch. viii.

But in case of *elopement*, and living with an adulterer, the law allows her no alimony. *Id. Ib.* ch. xv.

ELOPHILUS, HELOPHILUS, in *Zoology*, a genus of *Dipterous* insects, belonging to the family *Syrphidæ*, established by Meigen.

Generic character. Antennæ considerably shorter than the head; a tubercular eminence on the snout; antennæ separate, with a palette or last joint long, or longer than broad, with a bristle inserted between it and the second joint.

These insects greatly resemble the *Eristales*, but differ from them essentially by the form of the palette of the antennæ, and by their body being generally covered with hair. They usually have much the appearance of Bees, and other *Hymenopterous* insects, from their colours.

Their larvæ, which were called by Reaumur, *Vers à queue de Rat*, (*Mém. sur les Insects*, iv. 442,) are very remarkable for their long tail, which is the respiratory organ of these curious animals. They live in stagnant putrid water, and prolong their tail till it reaches the surface of the water. Reaumur, who tried the experiment, found that they could extend it to five inches. This tail is composed of two tubes, one of which, like those of our telescopes, is entirely enclosed in the other; and they are formed of annular pores, so that when the tubes become elongated it is very narrow. Its end is furnished with a small brown tubercle, pierced with two holes, and five tufts of hairs.

The larvæ quit the water when they are about to change, and bury themselves in the ground; the tail then drops off, and the body becomes larger and cracks the skin; the *Nympha* is furnished with four horns, which are the altered respiratory organs. In six or eight days they change to the perfect insects.

The most common species is

1. *E. apiformis*, Latreille; the *Musca Tenax*, Linnæus; Reaumur, *Mém. sur les Insects*, iv. pl. xx. fig. 7. Found common in England.

ELOPHORUS, in *Zoology*, a genus of *Pentamerous, Carnivorous Coleoptera*, belonging to the family *Hydrophilidæ*, established by Fabricius, who separated it from the *Sylphæ* of Linnæus.

Generic character. Mandibules not toothed at the end; maxillary palpi rather shorter than the antennæ; the last joint broad, oval, the club of the *antennæ* commencing with the sixteenth joint. These insects differ from the *Sylphæ* by the antennæ; from the *Dermestes*, by the jaws and mandibules, the *palpi*, and *tarsi*. All the species are small insects, living in water, and swimming on its surface, and living upon duck-meat, conferva, and other aquatic plants. According to Schrank, they eat the larvæ of other insects, and the eggs of Frogs. When the insects are in the water they hide their *antennæ* under their head, and project their palpi before them, continually agitating them; but when they are on land they project their antennæ. The larvæ are quite unknown.

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ELOPHORUS. — ELORA.

The principal species are,

1. *E. aquaticus*, Fabricius; *Sylpha aquatica*, Lin. *Sys. Nat.*, English.

All the species are European.

ELOPS, Lin.; from the Greek ἕλοψ. In *Zoology*, a genus of animals belonging to the family *Clupeoides*, order *Malacopterygii Abdominales*, class *Pisces*. Casaubon (in *Athen.* vii. 7) supposes it to be the same as the *Acipenser*, (see also Plin. ix. 27.) Pliny, in another place, (ix. 79,) states that those caught at Rhodes were the best. Elius, quoted by Athenæus, (*loc. cit.*) calls the Elops πολυτίμητον, and adds, that it furnished a dish upon which Jupiter and Juno feasted. Ovid, in like manner, styles it *pretiosus*, (*Halieut.* 91.)

Generic character. Body oblong and compressed; head naked, pointed; eyes approximated, and nearly vertical; mouth wide, terminal, its edges and palate furnished with fine teeth; branchiostegous rays thirty-two; convex, elliptical, bony plate in the middle of back branchiostegous membrane; ventral fins opposite dorsal; both the superior and inferior edges of caudal fin, which is forked, armed with a flat spine.

E. saurus, Gmel. Is the only species of this genus; its general colour silvery blue, the head often golden, the fins reddish.

See Cuvier, *Règne Animal;* Lacepede, *Histoire des Poissons.*

ELOQUENCE, see ELOCUTION.

ELORA, or rather ELURA, (called, on the spot, Verúl,) is a village near Daúlat-ábád, in the Province of Aúreng-ábád, celebrated on account of its splendid Temples hewn out of the solid rock. It is situated in a dell, on the edge of a small lake; and in the hills to the East, about a mile off, there is a series of excavated Temples, little inferior in richness of decoration and magnitude of dimensions to the stupendous monuments of ancient Egypt. The line of hills in which they are found, forms a curve, running from North, 25 miles West, to South 25 miles East. 1. The first excavation which presents itself, beginning from the Northernmost point, is the Jagannát'h-sab'hà, or Court of the Lord of the Universe, where three portals lead into an area, now nearly choked up, and support an open gallery, richly sculptured, and divided by figures of Elephants, bearing a sort of fluted columns, and thus supporting the roof somewhat in the manner of the Greek Caryatides. (*As. Res.* vi. pl. i. p. 389.) This excavation faces South South-East by South. In front of it there is a large figure, sitting cross-legged, with his hands folded, probably a representation of some of the Deities of the Jaínas, though called by the Bráhmans, who show the place, Jagannát'ha, (Vishnu.) The width of this Cavern is 35 feet, its depth 57 feet, and its height 13 feet, four inches and a half. The whole was once stuccoed and richly painted; many of the paintings being still entire, when Sir Charles Ware Malet saw it in 1794. 2. On the left hand of the entrance is another chamber, called the Adi-Nát'ha-sab'hà, (Court of Adi-Nát'h.) It is 45 feet in length, 28½ wide, and 9 feet high, and opens into a smaller one, nearly choked up, but ornamented with much finer sculpture. 3. Facing due South is the Indra-sab'hà, (Court of Indra,) (pl. ii., Ibid. p. 392,) led to by a splendid gateway. A richly decorated Temple, of smaller dimensions than the chambers and galleries behind it, and a fluted column, 22 feet high, on the summit of which is seated a group of figures, in the usual attitude of Gautama, (Ibid. pl. ii. iii. p. 392,) are in front of this Cavern, which leads to a series of similar excavations. Notwithstanding the figures here called Indra and Indráni, (pl. iv. v.,) these excavations seem also to have been made by Jaínas. This Cavern is 54 feet long, and 44 feet broad, with a height of 39 feet, and its walls are almost covered with bas-reliefs. The lower story is 79 feet long, and 38 feet broad, and has never been finished. 4. From the upper story of the Indra-sab'hà there is a passage leading into a smaller, but similar, chamber, called (4.) Parasu-Rám-sab'hà, from which another passage leads back into the Jagannát'h. 5. The Dumár-léná facing West South-West by West leads through a narrow passage, hewn out of the rock, to one of the largest, or rather to a series of chambers, where Mahádeva, in the character of Viswéswara, (Lord of the Universe,) and the hero Víra Badra, (pl. vi. p. 396,) with his five heads and ten arms, appear in various attitudes, accompanied by all the host of the Hindú heaven. This part of the excavations is wholly Brahmanical. The extremity opposite to the passage leading to these excavations terminates in an area in which there is a tank at a great depth below. A stream falling from the summit of the mountain, in the rainy season, supplies this reservoir, and a long flight of steps leads from the Temple down to the water, which is not two-thirds of the descent in the dry season. A gallery above seems intended as a place from whence the cascade can be contemplated and admired. Its depth, which is now 120 feet, is probably much greater than when these works were executed. The whole length of this cavern is nearly 136 feet. 6. Janawásá, or the Bridal Abode, is the name of another group of Brahmanical caverns much inferior to the last. Its whole length is 66 feet. The figures here, if the plate (vii. p. 400,) can be trusted, are in a style of truth and freedom very unusual in Indian sculpture. 7. The entrance to the Kumár-wárá (the Abode of Youth) is nearly obstructed by fragments which have fallen from the mountain above, when not sufficiently supported; but the interior of the Cavern is not materially injured. 8. G'háná, or the Oil-mill, is a group of small rooms little deserving of notice; but, like a similar group hard by, adorned with figures of Ganesa and the sacred Lingam. 9. Nílakant'ha (Blue-throat) Mahádeva is the name of another Cavern dedicated to Siva, with that attribute. It is richly sculptured, 68 feet long and 12 feet high. 10. Rámeswara, looking West South-West, is only a few yards from the last, and is, like many others, guarded by the bull Nandí at the entrance. A larger recess opposite to the centre of the entrance contains a Temple, or Shrine, in which the Lingam is deposited, just as in the square Chapel on the right side of the Cavern at Elephanta. The length of the chamber is 90 feet, and its height 15 feet. 11. In an area looking Westward there is a splendid front of one of the finest of all these excavations. It is called Kaílása, (Paradise,) and was meant to impress the mind with a powerful feeling of the pleasures of that heavenly abode. A reservoir of very clear water, on the right of the gateway, presents an indispensable requisite to comfort in a hot climate. Embattled walls, and a spacious gateway, with a gallery for the royal band of music, (*naúbet-khánah*,) prepare the stranger for greater splendour within. From this gateway "you enter," says Sir Charles Malet, (405,) "a vast area cut down through the solid rock of the mountain to make

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room for an immense temple of the pyramidal form, whose wonderful structure, variety, profusion, and minuteness of ornament, beggar all description." Of this Temple he has given a plan, and a description which, though of some length, is too brief to be susceptible of abridgement. The whole building is perfectly symmetrical, except the corridors round the excavated area. In the lower story of the Temple, the contest between Rám and Rávan is sculptured on one side, and that of Késava and the Pándus on the other. "Many of the outer, as well as the inner parts of this Temple, are *chunam'd* (stuccoed) and beautified," and its pyramidal ornaments seem, on the whole, "to be exactly in the same style as that prevalent in the modern Hindù temples." Some of its dimensions are as follows:

Outer area 138 feet broad.
Length of the inner area 247 feet.
Length of the Temple 103½ feet.
Height of the excavated rock 47 feet.
Whole breadth of the gallery 186½ feet.
Breadth 61 feet. Height 17½ feet.

12. Very near Kaìlása, some rugged steps in the rock lead to a square area, on the walls of which there are many sculptures, particularly the Dás Avatára, or ten Incarnations of the Deity. 13. Tin tál, or the Three Stones, is the name given to the next excavation, the lower part of which seems to be dedicated to Gautama, while the upper chambers are filled with Brahmanical symbols. 14. B'harata Chatrag'hana is another building, two stories high, filled with sculptures illustrative of the history of Ráma, but not to be compared with some of the others. 15. The Biskarmá or Viswakarmá-kà jumpri, i. e. the Workshop of Vulcan, is, next to Kaìlása, the finest of all, (pl. viii. ix.) 16. The Dehrwárá, or Halláb-khor's (Miscreant's) Abode, is the name of the last group bearing South-South East by East, at one mile distant from the Jagannát'h-sab'hà. Over the front of this fine cave a little river, as the same observer remarks, must in the rainy season pour its waters into the plain beneath, and thus "cover the front of the excavation as with a curtain of crystal;" but he forgot that streams are rarely transparent when swoln by tropical rains. This cave commands a fine view of the valley, town, and lake of Elora; and from a spot on the North side of it, the sketch was taken which is annexed to the paper here cited, (*As. Res.* vi. 416.) The plans and drawings by Mr. Wales, of which Sir C. W. Malet speaks in terms of just commendation, were, on his return to England, placed in the hands of Mr. Daniell for the purpose of publication; but the inscriptions, of which there are only one or two, have never been decyphered or published, which is the more to be regretted, as it is manifest the natives consulted by Sir Charles Malet knew nothing about the history of these excavations. It may be conjectured that they are not older than the VIIIth or IXth, or perhaps even the Xth century, when the Hindù Princes were still powerful in Southern India.

Asiatic Researches, vi. 382—423; Seeley's *Wonders of Elora*, where more details will be found.

ELPHIDIUM, in *Zoology*, a genus of *Mollusca*, established by De Montfort, for a small microscopic body, found in sponges and sands of the Mediterranean.

Generic character. Shell free, univalve, chambered, discoidal, flabby, spirally twisted, not unbilicated; the last whorl enclosing all the rest; aperture triangular closed by the last dissepiment, which is pierced in its upper part by a single hole; dissepiment simple.

De Montfort places this shell with the true *Nautilæ;* but Ferussac has placed it with his *Lenticulinæ.*

De Montfort only describes a single species,

E. macellum, De Montfort, i. 14, 15, fig.; the *Nautilus macellus*, Fichtal and Sholl, p. 68, pl. x. fig. *h, i, k.*

ELSE, E'LSE-WHERE, E'LSE-WISE. } A.S. *ellen, alias, alioquin. Else*, otherwise; *elles-hwær*, else-where; *elles-hwider*, (else-whither.) Somner.

"This word *else*, formerly written *alles, aleys, alyse, elles, ellus, ellis, ells, els*, and now *else*, is no other than *ales* or *alys*, the imperative of *ales-an* or *alys-an, dimittere*, to dismiss." Tooke, i. 181. At p. 248, *et seq.* Tooke resolves some passages to explain and establish his etymology. The instances he chooses are those which his adversary thought would not bear his interpretation: *sc.* nothing *else*, how *else*, what *else*, where *else*.

You shall have a fool's cap for your pains; and nothing *else*, i. e. *dismiss* the fool's cap, *nothing*.

If a nation's liberties cannot be secured by a fair representation of the people; how *else*, i. e. *dismiss it*, (i. e. a fair representation of the people) can they be secured?

You have shown impotence and malice enough; what *else*, i. e. *dismiss them* (impotence and malice) have you shown?

Honour should reside in the breast of a king; although it might not be found *elsewhere*, (or any where *else*,) i. e. *dismiss* (i. e. leave out, take away, &c.) the breast of a king, it might not be found any where

> þe o þere were asoiled, *elles* it were wou,
> & come azen to Engelond, wiþ joye & blisse inou.
> *R. Gloucester*, p. 563.

> Constantyn lette also in Jerusalem chirches rere
> And wyde aboute *elles* wer, Christendom to lere, [i. e. learn.]
> *Id.* p. 87.

> To Yriond heo flowe ageyn, & *elles wyder* heo myzte.
> *Id.* p. 103.

> Long dured he nouht, aiþen he comen was,
> Bot þat God wille haf wrouht *els* his dede, allas!
> *R. Brunne*, p. 227.

> ——————— Lord it me forbede
> Bote ich be holiche at þyn heste. let honge me *elliȝ*.
> *Piers Ploukman. Vision*, p. 45.

> Ergo he ȝs nat alway. at hom among ȝow fireres
> He is som while *elles wher*. *Id. Ib.*

Takith heed that ye do not youre rigtwisnesse bifore men, to be seyn of hem; *ellis* ye schul have no meede at your fadir that is in heuens. *Wiclif. Matthew*, ch. vi.

Take hede to youre almes. That ye geue it not in y° sight of men, to the intent that ye wolde be seen of them. Or *els* ye get no rewarde of youre father whiche is in heauen.
Bible, Anno 1551.

> For he is wont for timbre for to go,
> And dwellen at the Grange a day or two:
> Or *elles* he is at his hous certain.
> *Chaucer. The Millereis Tale*, v. 3669.

> For which as sone as it was dayes light,
> With face pale of drede and besy thought,
> She hath at scole & *ellesweher* him sought.
> *Id. The Prioresses Tale*, v. 13520

> But sorowetb sore, of that she fonde
> No christendome in thilke londe:
> But *ele* she hath all hir will
> And thus with them she dwelleth still.
> *Gower. Conf. Am.* book ii. fol. 32.

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ELSE. — ELUCIDATE.

Whan we be deade and *elswhere*.
Gower. Conf. Am. Prologue, fol. 1.

The full atteining of any thing by long time, is two wayes considered: for either it is of the body, or *els* of the minde.
Wilson. The Arte of Logike, fol. 10

And so is this matter, which would *elsewise* haue caused much spyte and hatred, opened in our names, that ye maye quietly perceyue, howe vncomely certayne of you triumphe and braggue vpon the names, of false apostles, and despise euery man in comparison of themselfe. *Udall. 1 Corinthians*, ch. iii.

Yet all those sights, and all that *els* I saw,
Might not my steps withhold, but that forth right,
Vnto that purpos'd place I did me draw,
Whereas my loue was lodged day and night.
Spenser. Faerie Queene, book iv. can. 10.

She saw, on crosses and *else-what*
By Stafford so set out,
That to haue seene her very knight
Made Elenor no doubt.
Warner. Albion's England, book xii. ch. lxx.

——————— Who know'st not,
But that the charity I afford this stranger
My only son *else-where* may stand in need of?
Beaumont and Fletcher. The Custom of the Country, act ii. sc. 1.

——————— I bring you witnesses
Twice fifteene thousand hearts of England's breed.
BAST. Bastards and *else*.
Shakspeare. King John, fol. 5.

I was willing to quit the same, if we might have liberty to march to the next garrison belonging to the parliament, with our arms, and what *else* we had in the castle.
Ludlow. Memoirs, vol. i. p. 81.

The former [that an accommodation with the king was unsafe,] besides that it was obvious to all men, the king himself had proved, by the duplicity of his dealing with the parliament; which manifestly appeared in his own papers taken at Naseby, and *elsewhere*.
Id. Ib. p. 231.

But if it were possible, that the desires of our constituents, desires which at once are so natural, and so very much tempered and subdued, should have no weight with a house of commons, which has its eye *elsewhere*; I would turn my eyes to the very quarter to which theirs are directed.
Burke. On the Economical Reform.

ELSHOLTZIA, in *Botany*, a genus of the class *Didynamia*, order *Gymnospermia*. Generic character: calyx tubular, five-toothed; corolla, superior lip four-toothed, inferior lip long, undivided, slightly crenulated, stamens distant.

Three species, natives of Siberia and the East Indies.

ELU'CIDATE, ELUCIDA'TION. } Lat. *e*, and *lucidus*; from *lucere*, to shine; of unknown etymology. See DILUCID.

"Fr. *elucider*; to clear, manifest, make bright, or perspicuous; to expound, or express." Cotgrave.

I might refer the reader to see it highly verified in David Blondel's familiar *elucidations* of the eucharistical controversie.
J. Taylor. Polemical Discourses, fol. 250. *Of the real Presence of Christ in the holy Sacrament.*

Many a man, who was pretty well satisfyd of the meaning of a text of Scripture, or clause in the code at first reading, has by consulting commentators quite lost the sense of it, and by these *elucidations* given rise or increase to his doubts, and drawn obscurity upon the place.
Locke. Of Human Understanding, book iii. ch. ix. sec. 9.

Obscurity is brought over them by the course of ignorance and age, and yet more by their pedantical *elucidators*. *Abbot.*

Now in this view, which is that Christianity exhibits of its own purpose, the scheme of the Gospel is not only of the most transcendant use, as it confirms, *elucidates*, and enforces the moral law, but of the most absolute necessity.
Hurd. Works, vol. vi. p. 69. *Sermon* 4.

As they refer to the Nabob's minister in Great Britain for proof and further *elucidation* of the matters complained of, common decency, and common policy, demanded an enquiry into their truth or falsehood.
Burke. On the Nabob of Arcot's Debts. Appendix, No. 10.

ELUCIDATE. — ELVASIA.

ELUCTATION, Lat. *eluctari*, to struggle out; (*e*, and *luctari*.)

A struggling forth; and, thus, an escape.

Ye do in common sue to God for us, as your poor fellow-members, for our happy *eluctation* out of those miseries and tentations, wherewith we are continually conflicted here below, and for our society with you in your blessedness.
Hall. Works, vol. iii. book ii. sec. 7. fol 987. *The Invisible World.*

ELU'DE, ELU'DIBLE, ELU'SION, ELU'SIVE, ELU'SORY. } Lat. *elud-ere*; (*e*, and *lud-ere*, to play or sport.) See DELUDE.

To evade, to escape, to delude or beguile.

When the philosopher asked a penny of Antigonus, he told him it was too little for a king to give, when he asked a talent, he told him it was too much for a philosopher to receive; for he did purpose to cozen his own charity, and *elude* the other's necessity, upon pretence of a double inequality. *Taylor. Sermon* 5. part i.

This place of our Apostle stands for us unshaken, by any impotent blasts of his frivolous *elusions*, and shall warrant us against earth and hell, that a bishop may be the husband of one wife.
Hall. The Honour of the Married Clergy, vol. i. fol. 709.

This is an excellent summ of religion, and the best interpreter of the spiritual sense of Moses's law, next to the sermons of the gospel: but without this the work of God had perished, and religion itself had been *elusory*.
Taylor. Rule of Conscience, book iii. ch. vi. sec. 1. rule 1.

The stroke of humane law may also (even where it taketh cognizance, where it maketh provision to secure right, or repair wrong) often be evaded by power or *eluded* by slight, by gift, by favour. But as the divine law doth extend universally to the prohibition of all iniquity whatever, (small as well as great, secret no less than visible,) so the divine judgment inevitably will reach to all.
Barrow. Works, vol. ii. *Sermon* 33.

There is not any common-place more frequently insisted on by those who treat of our constitution, than the great happiness and excellency of trials by juries; yet, if this blessed part of our law be *eludible* at pleasure by the force of power, frowns, and artifice, we shall have little reason to boast of our advantage in this particular over other states or kingdoms in Europe.
Swift. Works, vol. x. *Letter* 7.

With powers united, obstinately bold
Invade him, couch'd amid the scaly fold:
Instant he wears, *elusive* of the rape,
The mimic force of every savage shape.
Pope. Homer. Odyssey, book iv.

By these mysterious ties the busy power
Of memory her ideal train preserves
Entire; or when they would *elude* her watch,
Reclaims her fleeting footsteps from the waste
Of dark oblivion.
Akenside. Pleasures of Imagination, book iii. l. 350.

When now a breaking surge, with forceful sway,
Two, next Arion, furious tears away;
Hurl'd on the crags, behold they gasp, they bleed!
And groaning, cling upon th' *elusive* weed.
Falconer. The Shipwreck, can. 3.

ELUTRIATION, Lat. *elutriare*, to pour from one vessel into another. Perhaps from *elutum*, past part. of *eluere*, to wash out.

After all its transmutations, *elutriations*, and filtrations in the body. *Account of Origin. Phenix*, (1707,) i. 44.

ELVASIA, in *Botany*, a genus of the class *Octandria*, natural order akin to *Ochnaceæ*. Decandolle. Generic character: calyx four-parted; corolla, petals four; filaments long, anthers ovate, opening on both sides; pericarp four-celled.

One species, *E. calophyllea*, native of Brazil. Decandolle.

ELVERS, a provincial name by which the young fry of the Conger Eel (*Muræna Conger*) is known in the neighbourhood of Tewkesbury and Gloucester. They are caught on dark nights, in horse-hair nets attached to long poles.

ELY, a City of England in Cambridgeshire, and the See of a Bishop, stands on a small eminence near the river Ouse. The *Isle of Ely*, of which it is the principal place, originally comprehended that tract of land encompassed by fens, which contained the villages of Stretham, Thetford, Wilburton, Hadenham, Sutton, Mepal, Witcham, Wentworth, Whichford, Downham, and Chetisham, within one Island: to these were sometimes annexed, Littleport, Coveney, and Stuntney. This district was about seven miles in length and four in breadth. Its present limits are greatly extended, from the bridge at Tyd on the North to Upwere on the South, 28 miles in length; and from Abbot's or Bishop's Delf on the East to the river Nene near Peterborough on the West, 23 miles in breadth. The Saxon name of the City was *Suth Gurwa*; according to Bede it was called *Elge*, or *Elig*, (whence the modern corruption,) from the abundance of Eels produced by the neighbouring waters; and other authorities have derived it from the British *Helig*, Willows. Etheldreda, daughter of Anna, King of East Anglia, founded a religious house near the site of the present Cathedral about the year 673. This was afterwards destroyed by the Danes, but rebuilt more splendidly by King Edgar in 970. Here Edward the Confessor received the early part of his education. A new conventual church was begun in 1081; and in 1109, in the reign of Henry I., a Bishopric was annexed to it. At the dissolution of Monasteries the Church was established, under the protection of the undivided Trinity, for the maintenance of a Dean and eight Prebendaries. The Cathedral is the workmanship of different periods; the North and South transepts were built in the reigns of William Rufus and Henry I. The nave was completed before 1174; the great West tower before 1189, the Galilee about 1200. The octagonal lantern tower was finished in 1342. Bishop Alcock built a Tomb and Chapel at the east end of the North aisle in 1488: Bishop West a Chapel in the South aisle in 1534. Extreme length of the interior of the Cathedral, 517 feet; Nave, 203; Choir, 101; Transept from North to South, 178. Height to centre of Lantern, 142; height of turrets of Western tower, 215. Near the East end of the Cathedral on the North is St. Mary's Chapel, used as a church by the inhabitants of Trinity Parish. It is a choice specimen of the style of the reign of Edward II.; 100 feet in length, 46 in breadth, and 60 in height. The Cloisters have been long demolished. The Refectory forms the modern Deanery. The remains of Etheldreda's Saxon Church are converted into Prebendal houses. The Western gate built in the XIVth century is still standing, and a high artificial mound on the South of the Cathedral probably belonged to a Castle there in the reign of Stephen, of which no other traces are left.

Ely is the only City in England not represented in Parliament. It consists of one principal and several irregular secondary streets, presenting an ancient and dismal appearance. The neighbourhood is very productive as garden ground, especially in strawberries and asparagus. The parishes of St. Mary and the Holy Trinity are both Curacies in the gift of the Dean and Chapter. Population in 1821, 5079; distant 66½ miles North from London, 14 from Cambridge.

The Isle of Ely is a royal franchise, sometimes erroneously termed a County Palatine. The Bishop, by a grant of Henry I., exercises *jura regalia* within its limits.

Thomas Eliensis, *Hist. Eccl. El.* edited by Gale, 1691; Browne Willis, *Survey*, 1719—21; Bentham, *Hist. and Ant.* 1771; Miller, *Description*, &c. 1807.

ELYMUS, in *Botany*, a genus of the class *Triandria*, order *Digynia*, natural order *Gramineæ*. Generic character: calyx lateral, two-valved, many-flowered; corolla two-valved.

A genus of Grasses containing twelve species. *E. arenarius*, *geniculatus*, and *Europæus* are natives of England; the first is a valuable wild plant; it is frequent in the sandy plains which abound on some of our shores, especially in the county of Norfolk, where, by binding the sand with its creeping roots, it forms a natural barrier against the encroachments of the sea.

ELYONURUS, in *Botany*, a genus of the class *Polygamiæ*, order *Monoecia*. Generic character: calyx of one valve, two-cleft at the apex, two-flowered: hermaphrodite flower, sessile; calyx none; corolla two-valved; stamens three; styles two; seed one: male flower, on a foot-stalk; calyx one-valved; corolla two-valved; stamens three.

One species, *E. tripsacoides*, native of Caraccas. Willdenow.

ELYSIAN, the *Elysian* fields; Fr. *les champs Elisiens*; It. *gli campi Elysii*; Sp. *los campos Elysios*; Lat. *campi Elysii*, *Elysium*; Gr. Ἠλύσιον πεδίον. Eustathius and Hesychius derive from *a*, and λύσις, (*dissolutio*) *quod ibi animæ habeant statum* indissolubilem *et immortalem*. Martinius.

> They (as great pleasures) painting our their palnes,
> By foolish fables please vain vulgars much,
> ith gorgeous gardens, and *Elysian* plains,
> Which (like themselves) cannot abide the touch.
> *Stirling. Doomes-day. The eleventh Hour.*

> ——————— The power I serve,
> Laughs at your happy Araby, or the
> *Elysian* shades; for he hath made his bowers
> Better indeed, than you can fancy yours.
> *Massinger. The Virgin Martyr*, act iv. sc. 3.

But (continues she) when we speak of heaven among ourselves, give me leave to tell you, that I think we should look upon it under a very differing notion; and make a wide disparity betwixt the Christian's paradise and the poet's *elysium*.
Boyle. Works, vol. v. p. 302. *The Martyrdom of Theodora.*

> Yes, for his sake I'll go a willing shade,
> And wait his coming in th' *Elysian* fields,
> And there enquire of each descending ghost
> Of my lov'd hero's welfare, life and honour.
> *Smith. Phædra and Hippolitus*, act iii.

> O who of man the story will unfold,
> Ere victory and empire wrought annoy,
> In that *Elysian* age (misnamed of gold)
> The age of love, and innocence and joy,
> When all were great and free?
> *Beattie. The Minstrel*, book ii.

ELZERINA, in *Zoology*, a genus of flexible cell bearing Coral, belonging to the order *Flustridæ*, established by Lamaroux.

Generic character. Coral frondescent, forked, cylindrical, not jointed; cells scattered, large or scarcely prominent, with an oval mouth.

This genus is named after the daughter of Neas, the King of the Isle of Timor, wherein this Coral was first discovered, and who is honourably spoken of by Peron

and Lesueur, in their *Voyage to the South Seas*. The only species of this genus which is known, greatly resembles a small cylindrical branched or forked fucus. It is placed with the *Flustridæ* by the form of its cells, which prove it to be coralloid. The substance is nearly membranaceous, and more or less deeply coloured, and the branches are sometimes club-shaped at the end. The only species at present discovered is named after Blainville, the French Comparative Anatomist.

E. Blainvillii, Lamaroux, *Gen. Polyp.* 3, pl. lxiv. fig. 15, 16. Found on the sea-weeds in the Island of Timor, and New Holland.

EMA'CIATE, *v.* } "Fr. *emacie;* made or grown
EMA'CIATE, *adj.* } lean." Cotgrave. It. and Lat. *emaciare*, to make lean; from *mac-ere*, to be long; from Gr. *μακρὸν*, long; because things which are *emaciated*, seem or become *long*. Vossius.

To be or become, or cause to be, lean, meagre; to pine, waste or wear away; to loose or deprive of flesh, of muscular strength.

He [Aristotle] *emaciated* and pined away in the too anxious enquiry of its [the Euripus] reciprocations.
Sir Thomas Brown. Vulgar Errors, book vii. ch. xiv.

For the cold, lean and *emaciated*, such herby ingredients should be made choice of as warm and cherish the natural heat, depure the blood, breed a laudable juice, and revive the spirits.
Evelyn. Miscellaneous Writings, p. 776.

It is the miser; he dreams that the pale spectre of haggard poverty is pursuing hard after him; a cold sweat bedews his *emaciated* cheeks, and his teeth shake.
Knox. On Christian Philosophy, vol. vii. sec. 56.

Or groom invade me with defying front
And stern demeanour, whose *emaciate* steeds
(Whene'er or Phœbus shone with kindlier beams,
Or luckier chance the borrow'd books supply'd)
Had panted oft beneath my goring steel.
T. Warton. Panegyric on Oxford Ale.

EMACULATE, Lat. *emaculare, atum*, to take out a spot or stain; *e*, and *macula*, a spot or stain.

To take out, clear off a spot, stain, or blemish; to purify.

Lipsius, Savile, Pichena, and others have taken great pains with him [Tacitus] in *emaculating* the text, settling the reading, &c.
Hales. Remains, p. 273.

EMA'NCIPATE, *v.* } Lat. *emancipare; mittere*
EMA'NCIPATE, *adj.* } *e* manu *seu potestate*, to dis-
EMANCIPA'TION. } miss or deliver out of the *hand* or power: *e*, and *mancipare*, from *manu capere*, to take by the *hand*.

To deliver out of the *hand* or power; to free from the power or authority, to set at liberty, to give or bestow freedom.

But as the father, when, according to the ceremony of the Roman law, he freed his son from paternal authority, delivered him out of his own hand into the hand of another, (the purchaser.) *Emancipare*, to emancipate, is used as equivalent to,

To deliver unto servitude or subjection, to enslave. See the Quotation from Smart.

The whole epistle [Senec. *Ep.* 186] deserves the reading for the excellent advice he gives on this and other subjects; and how from many troublesome and slavish impertinences, grown into habit and custom (old as he was) he had *emancipated* and freed himself.
Evelyn. Miscellaneous Writings, p. 785.

Obstinacy in opinions holds the dogmatist in the chains of error, without hope of *emancipation*.
Glanville. The Vanity of Dogmatising, ch.

——————— He [Vortigern] with love
Emasculate, and wine, the toils of war
Neglected, and to dalliance vile and sloth
Emancipated, saw th' incroaching Saxons
With unaffected eyes. *Smart. The Hop Garden.*

We have no slaves at home. Then why abroad?
And they themselves, once ferried o'er the wave
That parts us, are *emancipate* and loos'd.
Cowper. The Task, book ii. *The Time Piece.*

The opposition always connects the *emancipation* of the catholicks with these schemes of reformation: indeed it makes the former only a member of the latter project.
Burke. On the Affairs of Ireland.

And the husband and the *emancipater* nearly connected.
Sir William Jones. Works, vol. viii. p. 186. *Concerning the Rules of Inheritance.*

A Roman father possessed unlimited power over his children, and whenever circumstances induced him to relinquish this authority, it was surrendered by EMANCIPATIO. The son was brought before a Magistrate, in the presence of five Roman citizens, who had passed the age of puberty, and was sold (*mancipebatur*) three times over to some friend, termed *Pater Fiduciarius*, who was bound to sell him back (*remancipare*) to the father. The rights of the father were not extinguished till manumission performed by himself after this third sale; for although the son was manumitted by the imaginary purchase, after each of the two first sales, nevertheless he reverted to his father's power, and manumission by the purchaser after the third, would have conferred on *him* the *jus patronatûs*, which the father wished to retain for himself. By Emancipation the son obtained the right of property, and the privilege of marrying without his father's consent. Sigonius, *de Ant. Jur. Rom.* i. 2.

Du Cange has given the form of a rescript of Emancipation as used by the Burgundians in the XIIIth century. In Ecclesiastical law, an individual, or a body, was Emancipated, when exempted by the Pope from the jurisdiction of the Ordinary.

E'MANE, } Fr. *emaner*, from Lat. *emanare*, to
EMA'NATE, } flow or spring from; (*e*, and *manare*,
EMANA'TION, } to flow,) from the Gr. *μαν-ὸν*, *rarus*.
EMA'NATIVE, } Festus; (see Vossius, and Martinius,)
EMA'NANT. } "Manare *dicitur, cum humor ex integro, sed non ex solido nimis, per minimas suas partes erumpit, quod ex Græco trahitur, quia illi non satis solidum, μανὸν dicunt.*" Martinius thinks it may be from *meare*, to flow.

"Fr. *emaner;* to proceed, issue, flow or come out from." Cotgrave.

In all bodily *emanations*, whose powers are but finite, it must needs follow, that the more is sent forth, the lesse is reserved.
Hall. Cont. The bloody Issue healed, vol. ii. fol. 140.

Though there were no such contradictious contrivance in the framing these species, yet they could not serve any purpose as to the memory, since 'tis against the nature of *emanative* effects, such as these are, to subsist but by the continual influence of their causes.
Glanville. Essay 1.

It is quite against their nature to subsist, but in the presence and under the actual influence of their cause; as being produced by an *emanative* casuality, the effects whereof dye in the removal of their origine. *Id. The Vanity of Dogmatising*, ch. iv.

The most wise counsel and purpose of Almighty God terminated in those two great transient or *emanant* acts or works, the works of creation and providence.
Hall. Origin of Mankind, ch. i. fol. 35.

Aristotle doth not deny God to be the efficient cause of the world; but only asserts, that he created it from eternity, making him a necessary cause thereof; it proceeding from him by way of *emanation*, as light from the sun. *Ray. On the Creation*, part i.

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How soon th' effulgent *emanations* fly
Through the blue gulph of interposing sky
How soon their lustre all the region fills,
Smiles on the vallies and adorns the hills.
Blackmore. Creation, book ii.

The actions, which naturally flow from such a well-formed mind, please us also, as the genuine marks of it; and being as it were natural *emanations* from the spirit and disposition within, cannot but be easie and unconstrained. *Locke. Of Education*, sec. 66.

Evidence brings a property *emanent*, [emanant] from the essence and being of knowledge; it follows, that that which includes the nature of knowledge in an infinite manner must be also attended by a most infinitely clear evidence.
South. Sermon 11. vol. ix. p. 322

We may seem even to hear the supreme intelligence and eternal soul of all nature, give this commission to the spirits, which *emaned* from him.
Sir William Jones. Works, vol. iv. p. 219. *On the Mystical Poetry of the Persians and Hindus.*

Both these descriptions of law are of the same force, and are derived from an equal authority, *emanating* from the common agreement and original compact of the state, *communi sponsione reipublicæ*, and as such are equally binding on king and people too, as long as the terms are observed, and they continue the same body politick.
Burke. Reflections on the Revolution in France.

The head majestic and the beaming eye,
That lifted speaks its commerce with the sky,
Heaven's golden *emanation*, gleaming mild
O'er the mean cradle of the Virgin's child.
Warton. On Sir Joshua Reynolds's Painted Window at Oxford.

EMARGINULA, in *Zoology*, a genus of *Symmetrical Lepidophorus Mollusca*, belonging to the family *Fissurellidæ*, established by Lamarck, from a section of *Patella* of Linnæus.

Generic character. Body oval, conical; foot broad, attached to the whole body, and edged by the mantle, which has a slit in front, corresponding with the slit in the shell, and communicating with the branchial cavity; head provided with two conical tentacula; eyes, basal; gills perfectly symmetrical; shell shield-shaped, symmetrical, conical, summit distinct, directed backwards; the front part slit, or at least grooved in the middle of the front edge.

This genus is distinguished from the *Fissurellæ* by the slit on the front edge, instead of the hole in the apex; but the young specimens of the latter have the hole in the front of the recurved tips, and have by several authors been confounded with this genus, and by others separated into a distinct one, intermediate between them, under the name of *Diodora*; but the species on which it is founded does not appear worthy of being kept distinct.

Patella Noachina, Chemnitz; *P. apertura*, Montague, are the young of *P. Græca*, and the *E. dubia* of Defrance.

The species of this genus have been very indistinctly noticed, as the slit in many is very obscure; but they may be distinguished from the *Patellæ* when the edge is much worn by the position of the apex, which is always anterior in the true *Patellæ*.

1. *E. fissura*, Lamarck; the *Patella fissura* of Linnæus, common in England. Mr. Bell has described a variety, under the name of *E. rosea*, which is equally common; and Mr. Sowerby has described a fossil specimen, under the name of *E. reticulata*.

2. *E. notata*, *Patella notata* of Linnæus and Lamarck.

3. *E. octoradiata*; the *Patella tricarinata* and *P. octoradiata* of Gmelin.

4. *E. elongata*.

5. *E. squamula*.

6. *E. Sicula*.

7. *E. cristata*, new species described in the *Annals of Philosophy*.

This genus is allied to the *Parmophori* by the *Parmoptorus elegans*, which was called *Emarginula breviuscula* by Mr. Sowerby, which is very distinct from *P. breviusculus* of Blainville.

EMA'SCULATE, *v.* / EMA'SCULATE, *adj.* / EMASCULA'TION. } From Lat. *e*, and *masculus*, a male. *Mas*, according to some from *Mars*, with the omission of the letter *r*. Scaliger, from *Mamers*, *Osca dictio*, signifying *fortis*.

To deprive of the peculiar properties of a *male*, or of manhood; to deprive of strength or vigour, of fortitude or resolution; to effeminate, to weaken, to debilitate.

For hereof, beside Empedocles or Tiresias, there are not a few examples: and though very few, or rather none which have *emasculated* or turned women, yet very many who from an esteem or reality of being women have infallibly proved men.
Sir Thomas Brown. Vulgar Errors, book iii. ch. xvii.

Thus these verbosities do *emasculate* the understanding, and render it slight and frivolous, as its objects.
Glanville. The Vanity of Dogmatising, ch. xvi.

Thus the harrast, degenerous, *emasculate* slave is offended with a jubilee, a manumission, servitude is his sensuality, he will not go out free, brings his ear to his master, and desires to be bored thorow it, that he may be a slave for ever.
Hammond. Works, vol. iv. fol. 515. *Sermon* 7.

Luxury had not *emasculated* their minds; and they threw off, with native *elasticity*, the burden of unjust dominion.
Knox. Works, vol. v. p. 152. *The Spirit of Despotism*, sec. 2.

Some could not refrain from tears; some little women at court, I suppose; or if there be any more effeminate than they, of whose number Salmasius himself being one, is by a new metamorphosis become a fountain near akin to his name, [Salmacis,] and which counterfeit flood of tears prepared over night endeavours to *emasculate* generous minds.
Milton. Works, vol. i. fol. 448. *A Defence of the People of England, in Answer to Salmasius's Defence of the King.*

————He [Vortigern] with love
Emasculate, and wine, the toils of war
Neglected. *Smart. The Hop Garden.*

EMBALE, Fr. *emballer*, to pack up, to make up in packs, *bales* or balls; Ger. *emballen*, *merces compingere* Wachter. See BALE.

To pack or wrap up, to involve, to enclose, to sur round.

And her straight legs most bravely were *embayl'd*
In golden buskins of costly cordwayne.
Spenser. Faerie Queene, book ii. can. 3.

O praise him sunne, the sea of light;
O praise him moone, the light of sea;
You prettie starrs in robe of night,
As spangles twinkling, do as they.
Thou spheare within whose bosom play,
The rest that earth *emball*.
You waters, banck'd with starry hay,
O praise, O praise him all.
Sir Philip Sidney Psalm 148.

OLD L. In faith, for little England,
You'ld venture an *emballing*: I myselfe
Would for Carnarvanshire, although there long'd
No more to the crowne than that.
Shakspeare. Henry VIII. fol. 215.

EMBA'LM, / EMBA'LMER, / EMBA'LMING, *n.* / EMBA'LMENT. } Fr. *embaulmer*; It. *imbalsamare*; Sp. *embalsamar*; from the Lat. *balsamum*, because the juice or sap of the *balm* was the principal ingredient used in *embalming*. See BALM.

Fr. *embaulmer*; to dress, anoint, or preserve with *balm*, (Cotgrave,) and other fragrant ointments.

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EMBALM. — EMBANKMENT.

With wyn and with oile. hus wondes he can lithe
Embaumede hym and bond hus heverde.
Piers Ploughman. Vision, p. 324.

The sauour of the roses swote
Me smote right to the heart rote
As I had all *embaumed* me.
Chaucer. The Romant of the Rose, fol. 124.

And Joseph commaunded hys seruauntes that were phicicions, to *embaume* hys father, and the physicions *embaumed* Israeli xl. dayes longe, for so lõge doth the *embaurning* laste, and the Egypcyans bewepte hym lxx. dayes.
Bible, Anno 1551. *Exodus*, ch. i.

——————— Strew me ouer
With maiden flowers, that all the world may know
I was a chaste wife, to my graue: *embalme* me,
Then lay me forth.
Shakspeare. Henry VIII.

But how weak anatomists they were, which were so good *embalmers*, we have already shew'd.
Sir Thomas Brown. Vulgar Errors, book iv. ch. iv.

By this it seemeth, that the Romans in Numa's time were not so good *embalmers* as the Egyptians were.
Bacon. Natural History, Cent. viii. sec. 171.

Whiche was the cause also why it was lawful for them to vse more cost in the *embaulming* of the dead.
Whitgifte. Defence, fol. 727.

The Ægyptians were afraid of fire, not as a Deity but a devouring element, mercilesly consuming their bodies, and leaving too little of them; and therefore by precious *embalments*, depositure in dry earths, or handsome inclosure in glasses, contrived the notablest wave of integrall conservation.
Sir Thomas Brown. Urne Buriel, ch. i.

We see how flies and spiders, and the like, get a sepulcher in amber, more durable than the monument and *embalming* of the body of any king.
Bacon. Natural History, Cent. ii. sec. 100.

Though constant summer clothes the Indian soil,
Though Java's spicy fields *embalm* the gale,
Though Ganges sees unbidden harvests smile
And, all these sweets without Thee nought avail.
Mickle. Liberty.

Now we learn from the two Greek historians, that the time of mourning was while the body remained with the *embalmers*, which Herodotus tells us was seventy days: this explains why the Egyptians mourned for Israel three score and ten days.
Warburton. The Divine Legation, book iv. sec. 3.

The *embalmers* thus proceed: In the most perfect specimens of their art, they draw the brain through the nostrils, partly with a piece of crooked iron, and partly by the infusion of drugs; they then with an Ethiopian stone make an incision in the side, through which they extract the intestines; these they cleanse thoroughly, washing, them with palm wine, and afterwards covering them with pounded aromatics: they then fill the body with powder of pure myrrh, cassia, and other perfumes, except frankincense. Having sown up the body it is covered with nitre for the space of seventy days, which time they may not exceed; at the end of this period it is washed, closely wrapt in bandages of cotton, dipped in a gum, which the Egyptians use as glue: it is then returned to the relations, who enclose the body in a case of wood, made to resemble an human figure, and place it against the wall in the repository of their dead. The above is the most costly mode of *embalming*.
Beloe. Herodotus. Euterpe, ch. lxxxvi.

EMBANKMENT.

EMBANKMENT, *en*, and *bank*, q. v. To *embank*, is a common word in speech, though not in writing.

To throw up a *bank*, to protect or secure, or confine with *banks*.

To him the famous city of Babylon owed whatever it possessed of strength, of beauty, or of convenience,—its solid walls with their hundred gates, immense in circuit, height, and thickness,—its stately temple and its proud palace, with the hanging gardens—its regular streets and spacious squares—the *embankments*, which confined the river—the canals, which carried off the floods—and the vast reservoir, which in seasons of drought (for to the vicissitudes of immoderate rains and drought the climate was liable) supplied the city and adjacent country with water.
Horsley. Sermon 29. vol. ii.

EMBANKMENT, in *Civil Engineering*, a mound, dam, wall, or bank of earth or other materials, constructed in various modes and forms, as it may be required to protect lands from the inundations of water courses; to redeem ground overflowed by the sea; to guard the shores of rivers and harbours from the corrosive effects of a rapid current; to deepen the bed of a stream or estuary, by contracting its channel; to carry a road, railway, or canal across ravines, vallies, or low grounds; to retain a body of water intended to work a mill wheel, to serve as a reservoir for feeding an inland navigation, or to supply the pipes and aqueducts which convey water to a town.

Origin and history.

The most fertile and less exhaustible soils are formed by the alluvial deposits of great rivers, and in the earliest stages of the cultivation of new countries, the value of these situations has always led the inhabitants, whether natives or adventurers, to select them for agricultural purposes. Babylon, and the low grounds amid which that city was built, afford an early instance to our purpose; and, without doubt, the most ancient and most remarkable Embankment was the causeway leading over the low grounds on each side of the Euphrates to the celebrated bridge over that river, the alleged length of which has excited the doubt and disbelief of many. That the approaches to this bridge were formed by long Embankments, the reports of modern travellers in the East, upon the *locale* of Babylon, leave no room to doubt; nor need we be surprised that the ancient Historians did not distinguish between a bridge and its approaches, since even in our days the distinction is often undrawn. The cost of Waterloo Bridge has been spoken of as exceeding the estimate by a million; the bridge itself was built for the sum proposed; it was the approach on the South side which absorbed, from circumstances impossible to be foreseen, many thousands.

Embankment at Babylon.

Egyptian Embankments.

The Egyptians, from the situation of the fertile banks of their Nile, as well as the Babylonians, must early have found the necessity, and thence learnt the construction of Embankments. History, which teaches us this fact, is almost silent as to a similar knowledge among the Greeks, who lived in a mountainous and undulating country; while the banks of the Tiber, and particularly those of the Po, instruct us that the Romans must have made great progress in the art of Embanking. Except those on the Mississippi in modern days, the Embankments on the Po are the most extensive and remarkable that have ever been constructed. It has been conjectured, and with much probability, that the Embankments of Romney Marsh in Kent were originally commenced by the Romans; for Dugdale states, that in his time there existed no record in History of their origin. To the great policy of the Romans, in furnishing employment to their cohorts, by the formation of such works, we are also probably indebted to the first Embankments on the Thames. From the indications at the present day, that stream, now confined within

Roman Embankments.

Romney Marsh Embankment.

Thames Embankments.

EMBANKMENT.

limits fixed by man, must have then dilated into ponds and lakes: one of the imputed origins of the name of our Capital, *Lyn-din*, (the City of the Lake,) the names of some of the villages on the banks of the river (e. g. *Mortlake*) are corroborative of this fact; while many of the streets yet show that they owe their existence to the Embankments or walls which shut out the inundations of the river,—*Narrow Wall*, *Broad Wall*, *Rotherhithe Wall*, &c.; indeed *Wall* is the general name in Kent and Essex for the earthen Embankments which protect the low lands.

Embankments in Holland.

Riesbeck, in his amusing *Letters on Holland*, gives a theory of the causes which have created the present curious topographical formation of that country, which we may condense, by stating it to have been the combined action of the rivers and the ocean. Since the time of the Romans, but particularly during the independence of Holland, it has been the constant care of the inhabitants to unite the small strips of land (commonly only sand-banks) which the floods left with the solid ground. These strips are fenced with dikes or Embankments, of which those of the Issel, the Meuse, Sparendam, and Medenblik are the most celebrated. The great Bay of Dollar was originally formed by a powerful flood, and has since been embanked and cultivated. The dreadful irruptions of the sea in former centuries prove a want of perfection in the original Embankments, which appear in the present age to be of more secure construction; but the very causes which created the necessity for Embankments yet exist, hereafter, perhaps, to sweep them away.

In England.

The modern Embankments in England appear to have commenced about the middle of the XVIIth century. Nearly half a million of acres were redeemed from the fens in Lincolnshire, Cambridgeshire, and Kent, previously to 1560. Vermuyden, a Flemish engineer, appears to have directed the construction of these Embankments. The Corporation of the Bedford Level, chartered by Charles II., for draining the fens in the Isle of Ely and the circumjacent county, still exercise their useful jurisdiction.

Bedford Level.

American Embankments.

In the Southern states of North America, the Embankments of the rivers Savannah, Santee, Edisto, Combahee, Ogeechee, &c. were undertaken by the early settlers, particularly at the commencement of the last century, when the introduction of rice culture gave a great value to such lands. But the most remarkable extent of Embankments in the world are those of the river Mississippi, which stretch from near the mouth at the Balize, for several hundred miles up the river on both banks, enclosing the rich alluvial soil which produces the sugar cane. From the continued action of the rapid stream, augmented by its enclosure within the banks, these artificial mounds are, however, continually decaying, and it requires the unremitting vigilance of the cultivator, and the continual labour of his slaves, to keep the river from breaking in upon his crops.

Embankments of the Mississippi.

Sea Embankments.

Embankments made on the shores of the ocean itself are resorted to, to guard against any further encroachments from the element, or to take advantage of a temporary retirement to gain ground when particularly valuable. On many parts of the coast the sea at ordinary tides merely covers the tops of extensive sand-banks. The great bays on the Norfolk and Lancashire coasts are thus circumstanced; and scarcely any part of the coast of our Island is without some such spot; it has been computed that the aggregate quantity of lands of this description amount to several millions of acres.

In Embanking against the sea, the size and dimensions of the bank, as well as the mode and material, will vary according to situation and circumstance; and it is on this point that the skill of the engineer is mainly called to decide. The first and most material inquiry of the intelligent practitioner is directed to the mode employed by nature; and he finds that after the winds and tides have raised a border of sand above the ordinary high-water line, a natural coating of vegetation spreads over it, assisting in fixing the sands, which being intimately mixed with the pulverized matter of sea shells, is augmented by their decay, thus raising the surface still higher; and when the thickly-spreading fibrous roots of the superior grasses once fairly vegetate, those which are poorer, and which first struck root, are gradually destroyed. It has been well suggested that, in favourable situations for the purpose, the *Elymus Arenarius* might be planted, tied to the ends of elder wands inserted in the sand to some depth; thereby affording a double chance of the grass growing, and the standard taking root, since the elder grows in places fully exposed to the sea breeze. The mode by which such sands were fixed in Holland was by the formation of wicker work Embankments, and by studding the sands with brushwood. These obstructed the motion of the beach, and accumulated mud, shells, and sea-weed, which were immediately sown with creeping grasses, or becoming laminated with a thin coat of alluvial matter were planted with clover. In this mode, Meyer, a celebrated Dutch engineer, successfully repaired the Mole at Leghorn after a tremendous land flood, and gained in various parts of Italy large portions of drowned territory. It has more than once been proposed to apply this principle by making a regular hedge, and even to form trussed frames of timber supported on piles. A more economical plan is to intersect a sandy shore with common dead and wicker work hedges. The Dutch use straw ropes woven among stakes. On the South coast of England the beach is often heightened by groins formed of posts and planks planted at right angles to the beach, which thus gather shingles, and protect the neighbouring land. A small Island on the American coast, the retreat of foreigners from the miasmatic fevers of a southern city, was much worn by the ebb tide from the harbour, and has been thus protected. In some extensive experiments formerly made in Scotland by an English gentleman, hardy seeds and roots were baked in a mixture of clay, dung, and gravel, and formed into lumps, which being scattered on a sandy shore, could not be removed, and imbibing moisture, gradually broke into vegetation.

Embanking a bay or inlet.

But when it is proposed to reclaim a portion of land in some bay or inlet, the task becomes difficult, in proportion to the depth and current of the water, particularly at the ebb of the tide, and to the exposure of the situation to sea winds. In sandy places, such an undertaking is hazardous, and is not often advisable. If the soil be a strong clay, as in marshes sometimes is the case, the risk of the foundation of the Embankment being carried away is diminished. Turf is of great assistance in these cases, particularly that which contains the roots of rushes and marsh grass. The line of Embankment being staked out, and the breadth of the base determined, with the usual inner ditch, the whole

EMBANKMENT.

height of the Embankment should be carried up in lengths proportioned to the force employed, so as to finish the dam, and cover the slopes with turf, between the ebb of the tide and the return. This however can only be done where the height of the Embankment is less than six or seven feet. Trunks or sluices are to be left occasionally, to allow the water to flow off.

Sod Embankment.

In Plate XL., fig. 1, we have given the section of a Sod Embankment of this description; the outer face having a slope of 3 to 1, and the inner side descending at an angle of 45°. Considerable art is required in laying the sods; but in situations where sodding is practised, an expert workman lays them as neatly as a piece of brickwork,—paring the edges, and fitting the joints with an exactness which at once gives a handsome appearance; and assisted by good ramming and beating down with a flat sod-beetle, tends much to the security and durability of the Embankment.

Clay Embankments.

When the land intended to be embanked is flooded to a greater depth, a bank may be formed of stones mixed with clay, or even clay alone, brought in plenty, and thrown over. Many of the Dutch dikes are supposed to have been made in this manner; the *déblai* from their numerous canals forming the material. In such cases, the line of Embankment must always be traced out in the water by poles or stakes.

The grandest attempt at Sea Embankment hitherto undertaken was made, some years since, by Mr. Madocks, who endeavoured to shut out the tide from the estuary and outlet of the Glasslyn, two miles in width.

The Madocs Embankment.

Besides the recovery of nearly 4000 acres of alluvial land, Mr. Madocks had in view the patriotic object of uniting the counties of Merioneth and Cardigan, then separated by nearly a day's journey: a new line of road from Worcester was intended to have been led over this new Embankment, by which it was hoped 40 miles of road would have been saved between Dublin and London. An immense flood-gate was first formed in the solid rocks of the shore, to admit the discharge of the rivers; and in 1807, the mound was commenced from both shores, and rock, sand, and clay, were thrown over in the direction of it, and left to take their own slope. The greater part of these materials were argillaceous rock, broke into small pieces, which, mixed with the clay and loam, would have been of the strongest texture. As the work proceeded, a railway was laid, to facilitate the labour; and in the course of three years, the opposite ends were brought within fifty yards of meeting in the centre. It was, however, found extremely difficult to unite them, from the rapidity of the influx and reflux of the tide. This difficulty might have been overcome but for the pecuniary impediments which arose; and it is much to be lamented, that this grand work is yet incomplete. It has been stated by a recent writer, that Sir Hugh Middleton, to whom London is indebted for its supply of water by the New River, had conceived the very plan we have described, and would have attempted it but for the other work in which he was then engaged.

Guard piles to Embankments.

When the shore or bank is sapped by the action of the waves, raised by a strong wind which has space to act, a simple remedy is found by driving rows of piles, their own breadth apart, a short distance from the shore, leaving their tops completely above the top-rise of the tide. This was successfully done at one of the sea forts at Portsmouth, where the surf undermined the foundations and masonry, although very strongly built. A row of piles was driven eight or nine feet deep, at a distance of fifty yards from the walls, the top of which were left two feet above the high-water line; since this was completed, they have acted as a breakwater, the space between the piles and the fort being always smooth, even in rough weather, and the walls have ceased to receive injury. The same simple method might be successfully adopted on a large scale, to protect the banks of large rivers, when exposed to the waves. It is also conceived, that considerable protection would be afforded to many parts of the coast of Kent and Sussex, where the chalk cliffs are continually falling down. Brighton has felt this inconvenience to a great extent; the East Cliff loses a portion of its roadway every winter: and within the recollection of most persons, a width, equal to that of several roads, has fallen down. If the persons in charge of the road, or interested in the valuable houses which must, ere long, be washed away, had consented, a few years since, to sacrifice a breadth equal to one road, the cliff would have been preserved for Ages. Fig. 2, Plate XL., represents the cliff: by merely cutting away from the top a strip of the soil, equal to one-half the perpendicular height, and suffering it to assume its natural slope of 45°, the effect produced would have been as represented by fig. 3; at the foot of which a row of small rough piles would have preserved the scattered portions of the rock at bottom from being carried away. It is not yet too late to do something like this; for the road might be raised on the top of the slope, as represented by the dotted lines in the figure.

Proposed guard to Brighton cliffs.

River Embankments.

River Embankments are constructed either to prevent the encroachment of the current on the shores, or to protect the country from being overflowed when the water rises above the level of the adjacent land. Experience and observation have taught Engineers, that when the course of a river is a straight line, or approaches nearly to it, the stream seldom corrodes the banks. Hence, for circuitous rivers, in flat countries, it has always been deemed advisable to form new outlets. The excavation from the new bed supplies the soil for forming the necessary Embankment, which should almost universally be constructed with a clay wall in the centre, as we shall presently describe: and in most cases where new outlets are to be chosen, an entirely new bed or channel should be dug for the river; otherwise as the stream passes alternately through new soils and through portions of the old bed, the water glancing from the more indurated and older bank, acts on the new-formed mound, forming holes and gullies, which require continual repairs. Another great reason for straightening the channels of the water courses in low countries, would be the facility of passing off the inundations in rainy seasons, or after an extraordinary rise of tide; for the windings in the rivers being so many impediments, the waters rise higher, and overflow the land to a greater depth and extent than if a free and direct outlet offered itself. On this principle the Hundred-foot River, and other outlets, were cut through the Bedford Level; and a noble plan was drawn out by the late Mr. Rennie, for straightening the outfalls of the whole of the fens; which, if carried into execution, would have placed that great agricultural district out of all danger of future inundations.

River clay wall.

Straightening rivers.

Rennie's plan.

Jetties.

Partial injuries to river Embankments are prevented from extending, by Jetties or Protecting Piers, as they are sometimes called; but it is necessary to be very

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EMBANKMENT.

cautious in using this remedy, which often makes matters worse elsewhere. To divert the current from a weak bank, a Jetty is sometimes placed almost at right angles to the shore; the stream is repelled strongly from the Jetty, and the impulse directs the water against the opposite shore, so that the effect is to produce another hole or breach on that side the shore. It is only of late years that experience has taught the agriculturist that the pile should be placed very obliquely to the current; indeed, the best Engineers recommend a total extinction of all these antiquated remedies, and where a bank is weak, an effectual repair should be given to it at once. And inasmuch as the most perfect section of the bed of a river would be a semicircle, all obstacles which prevent it from being such should be removed.

River inundations.

In constructing Embankments to guard against inundations, it is a common, but mistaken notion, that ground may be saved by increasing the height of the Embankments, and confining their line close to the edge of the stream. An ill-judged tenaciousness of property also sometimes induces this method to be adopted, which has always been attended with loss. River floods seldom swell higher than a few feet above the ordinary level, unless considerably obstructed. For instance, if in times of flood the sectional area of a piece of water be 120 square feet, it is better to form a foreland, or space between the river and the Embankment, leaving a water way of 40 feet wide and only three feet deep, than to crowd the mound close to the side of the water course, leaving only a width of 20 feet, which would make the water double the depth; or to contract the channel to ten feet, which would require banks 12 feet high. Vast sums might thus have been saved in the original construction of many Embankments, and in their repairs, which, from the great pressure of the water, is very considerable. These forelands would in general be rich meadow-ground; or willows and osiers would always repay the cultivation. If the Embankments on the upper part of the Mersey had been made 80 or 100 yards apart, instead of being confined to 20, one-third of the height of the present banks would have guarded against floods; which their present great height is insufficient so to do. A distinction is necessary to be remarked between Embankments on the sides of a brook, or of a river distant from the sea, which are to prevent the overflowing from rains doing damage to the agriculturist; and the Embankments near the mouth of the same river, which are to direct the current of the waters, to keep the entrance clear. The object to be effected, and the means employed, are totally distinct.

Ill effects of narrow water ways.

Having ascertained the sectional area of a river in times of flood, the distances between the Embankments may be computed, allowing a sufficient foreland; and the banks for the most part need not exceed four or five feet in height. The material for the Embankments should always be obtained by widening the river; and from a ditch to be formed inside of the bank, sluices should be formed, which might be advantageously used for irrigation. Fig. 4, Plate XL., shows the most advantageous form of these banks. New banks should be turfed or gravelled to a foot depth. Trees should always be planted on banks, as their roots tend greatly to bind the earthy materials. In Holland all the great dikes are planted, and form the principal, although a monotonous, interruption to the general flatness of the country. A simple method of protecting Embankments on the sides of rapid rivers, and one attended with comparatively small expense, is to fix large hampers or creels of basket-work at the foot of the Embankment, and to fill them with stones, which, from the facility of accumulating a great weight at one spot, would not easily be carried or washed down. Such a protection is suitable for the alluvial banks of streams passing through the fertile vallies or glens of mountainous countries which are subject to sudden and rapid currents, from the head branches of a river among the hills.

Protecting banks.

Many of the preceding remarks on river Embankments are applicable to those raised against the sea, and the descriptions become identified in some respects according to local circumstances, particularly at the mouths and estuaries of large rivers abounding in shoals. These flats are mostly composed of the richest and most fertilizing particles brought down by the current from the upper countries, and these by proper management may be converted into fertile land, while the navigation of the river is improved. The leading principle in such cases is to confine the whole waters of the river in one body, which is best effected by altering its course altogether, and forcing a new outlet for it. In pursuance of this object, and in furtherance of others connected with it, the new channel for the river Ouse, a little above Lynn-Regis, called the Eau-Brink Cut, has just been completed. And it is in this mode that it was sometime since purposed to reclaim the exterior tracts of the Lancaster and Milthorp, as well as the Ulverston and Duddon sands in Lancashire. The *rationale* of the process is founded on the fact, that the old bed of the river will in a few years be so choked up and raised above its original level, by the accumulation of sand and mud brought in by the tide, partially at springs and during the prevalence of particular winds, as to form of itself a bank, which, with a little artificial aid, will quite exclude the sea or waters; for as the current of the river formerly carried away all the sediment stirred up by various courses, this current being removed, it is evident that the particles held in suspension will not only be carried further up the old channel of the river, but a great part of them will be deposited as the tide recedes. About four years have now (1826) elapsed since the first opening of the Eau-Brink Cut, and the bed of the old river (nearly eight miles in length) is already silted up higher than the level of the cultivated lands within its old banks, and in the upper part is already inoculated with tufts of grass, and in a few years more, when the river is wholly excluded, will be brought into cultivation. This operation of silting up has been much practised in the *Marsh-land* district of Norfolk; and on that coast it is supposed this raising of the surface of land (particularly marsh land) is performed more rapidly than elsewhere; and the little hollows and inequalities are found by experience to silt up much faster when the tide-waters, after once stagnating, are speedily taken off by proper cuts and channels formed for the purpose, than when the contrary is the case. The sea Embankments near Lynn, and the river Embankments of the Ouse, although not perhaps the most perfect, may yet be most interesting; and in fig. 5 and 6, Plate XL., we have given a section of each. Fig. 7 is a section of the Embankment of the Eau-Brink Cut, where the system of providing an ample breadth of foreland has been carried to its full and proper extent.

Embankments for lakes

The art of Embanking against lakes and meers, or loughs, is comparatively simple. As the waters in

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EMBANKMENT.

these places rise in the winter, and in rainy seasons chiefly, if the extent then overflowed exceeds the parts constantly covered, it may be an object to confine the water to its summer boundaries; and the principal attention should be directed to the grand outlet, which should be widened and deepened; either of these dimensions preponderating according to circumstances. The general principles of Embanking equally apply here as in rivers: observing, as a general rule applicable to all Embankments, that when the materials on the spot can be made use of, they should be employed, although the ditches from which they are taken may be consequently made larger than needful; and that the greatest care be taken to make them perfectly solid and firm by beating and ramming, and by diligent inspection of the different stages of the work.

Form of, and materials for, Embankments.

The inner slope of an Embankment should never under any circumstances form more than an angle of 45°. The outer slope varies from 15° to 45°: the power of a bank to resist a weight of water as well as to break its force being inversely as its acclivity; and the power of water to destroy the bank being diminished nearly in the same proportion. The examples given in Plate XL. will best exemplify the general sections of Embankments formed of mounds of earth, which vary from a base of 10 feet, and a height of three feet, as on the Thames and the Forth, to a base of 100 feet, and a height of 10 feet, as on the great banks of the Ouse. The great rivers of Germany and Holland are embanked in this mode beyond the tide-waters; the banks of the Vistula, near Dantzic, are 15 feet in height; the Oder, the Elbe, &c. have, as well as the other streams, their banks closely matted with grass, and planted with trees and shrubs. A mode peculiar to the sea Embankments of Holland consists in covering the outer slope of the bank with straw matting; elsewhere, gravel, fagots, hurdles, &c. are employed; but the general principle is to prevent the water wearing holes in the banks by agitating loose substances left by the waves or tide; and thus straw matting, while it lasts, is as effectual as a covering of sheet iron. Where any matter, except sand and mud, are habitually left by the tide, or where the banks consist of materials unequal in hardness and durability, the Embankments should be, as they are in Holland and Lincolnshire, regularly watched: a small hole in a sea bank presents an opening to the water, it soon enlarges, and if protection is not bestowed to the surface, will terminate in a breach. The body of the bank should be repaired every summer.

A very secure form of Embankment in rapid rivers is made by dropping barge-loads of stones, so that they may lie close on the sloped banks, the natural acclivity of which must be decreased when the upper and lower strata are dissimilar,—care being taken to lay the stones from the bed of the river to above the height of floods; gravel and small stones should be spread above these, so as to form an artificial beach, which will be the most effective against the powerful current. If these materials cannot be obtained, thick sods should be laid down in summer, and planted with willows; but should the subsoil not be favourable to their growth, then sods full of the roots of rushes may be substituted, as when these plants thrive, the bank is effectually protected. This mode is far superior, and infinitely less expensive than the causeway of plank, brick, or stone.

Under the head Dock we have given several examples of Quay Walling, and Sea Walls, formed of masonry. Belider first gave the curves in the section of the London Dock quay walls. Some very fine walls of this kind have been erected by Mr. Telford on the Caledonian Canal, particularly where it was found necessary to form new beds for the rivers of the mountainous district through which that navigation passes. The granite sea walls which embank the Neva at Petersburgh, are very fine specimens of this particular species of Embankments.

Protection is sometimes afforded to a bank by wicker or dead hedges at its feet, and these may be placed in parallel rows; but it is conceived that they are less durable than when the wicker work lies flat on the beach.

The banks in the great level of the fens are formed of the light materials of that soil, chiefly moor; they are consequently porous, and it has been well observed by a late author, that the waters which have soaked through the porous fen banks, have done that fertile county more real damage than all the floods which have ever come upon them.

In constructing new canals in these parts it is now customary, before laying the mound, to bring up a puddle-dike or clay section in the centre of the highest part of the Embankment proportioned to its height. When the clay of this interior bank is well worked by men's feet or clay rammers, it will be impervious to water,—care being however taken that the foundation be laid upon a substratum either naturally impervious to the water, or in a similar mode rendered equally so. In old banks, a gutter or trench is cut through a little on the land side of the centre, down to the general clay substratum of the fens; this is afterwards filled up with tempered clay, well trodden or rammed down. One of the figures in the plate illustrates this very simple and most effective operation.

Canal Embankments.

Embankments, when constructed for retaining the waters of a reservoir, and to form the artificial banks of a canal the level of which is above that of the surrounding country, require great attention, more particularly on account of their frequent liability to slip. Embankments for inland navigation appear to have been long in use in China, where canals 200 feet wide are embanked 20 feet high for considerable distances.

Aqueduct bridges for carrying canals over deep and wide vallies, or over large and navigable rivers, always require less or greater lengths of solid mound in which the canals are formed, up to their proper height, connecting them with the level of the navigation.

The necessary height of the head for a reservoir or canal Embankment being determined, the nature of the material to be used in the construction is to be considered, both as to the degree of slope it will assume, and to its capability of containing water when consolidated. From 18 to 24 inches base to 12 in height, appears to be the usual slope; but when the soil consists of slippery clay, particularly that blue kind generally found in the great alluvial basis of the Thames, an additional slope should be given, and care should be taken to put frequent layers of sand and coarse gravel to lessen the tendency of such soil to slip. If the reservoir or canal requires bottom-puddling or lining, it will often be right to use the additional precaution of carrying up an interior puddle bank,

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described in a preceding part of this Paper, as proper for river Embankments in fen lands.

In all considerable Embankments there will be required one or more arches to convey the brooks or water courses under the canal, and perhaps others for roads to pass through. Great attention should be paid in sloping off and finishing the ends of the culverts and arches under an Embankment, agreeably to the slope sides of the banks thereof; these are thereby prevented from mouldering down into the brook or road-way, and moreover awkward projections in the slopes are avoided. At the entrance or upper side of a water arch, or of a road arch that may occasionally become such, return or wing walls of brick or stone should be made for some distance along the slope of the Embankment, and the sharp corners of the entrances of the arches should be a little rounded off to prevent the rapidity of sudden floods from wearing or injuring the bank.

It may be proper to advise, that new banks ought not to be placed on the sides of very steep ground, without considerable care in first forming it into levels like steps, to prevent the slipping of the new part.

Among the most considerable Embankments that have been made for canals, are those of Bollin and Stretford on the Duke of Bridgewater's Canal, and those at Wolverton, Weedon, and Bug Brook on the Grand Junction; but the greatest extent of high Embankment known, is that in the valley of the Boyne, for the Grand Canal of Ireland; and perhaps the highest bank in the world, is to be found on the same canal over the valley of the river Rye. It is above 90 feet high. Mr. James Brindley used a kind of caisson of planks in forming his great Embankments, in which dirt boats were used to bring materials from the higher ground that had been cut through.

All the remarks and precautions in Canal Embankments apply to those for Rail-ways, particularly as respects their slipping; an occurrence which has repeatedly taken place from an over anxiety to spare the great extent of ground, often the most valuable, required for the bases of high Embankments; but in such cases, a less base might be safely given to Embankments, and their slopes only one-half to one: and by securing the sides from slipping by *pitching* or paving the slopes with stones or broken rock, which, judiciously effected, gives them great tenacity.

EMBAR, *bar*, from the A S. *bairg-an*, to secure, to fortify, to strengthen. See Bar.

To *bar* in, to secure, to guard; and also, to guard against, to prevent, to prohibit.

> Themselues, for feare into his iawes to fall,
> Hee forc't to castle strong to take their flights,
> Where fast *embar'd* in mighty brazen wall
> He has them now foure yeers besieg'd to make the thrall.
> *Spenser. Faerie Queene*, book i. can. 7

> If this commerce 'twixt heaven and earth were not
> *Embarr'd*, and all this traffique quite forgot,
> She, for whose losse we have lamented thus,
> Would worke more fully, and pow'rfully on us.
> *Donne. Funeral Elegies. An Anatomy of the World.*

[The king] translating the mart (which commonly followed the English cloth) vnto Calice, and *embarred* also all further trade for the future. *Bacon. Henry VII.*, fol. 130.

EMBA'RGE, or **Emba'rgo**, *v.* **Emba'rgo**, *n.* *Imbargo* (says Skinner) a word (*jam etiam*) well known to the common people. Sp. *embargo*, *navium detentio*, from the verb *embargar*, to detain, to retain, from the press. *En*, or *in*, and the noun *bar*; q. d. to detain by the opposition of a *bar*. Hackluyt and others write *Embarge*.

To em*bar*; to *bar* in, to stop or obstruct; and thus, to stay, to detain.

The first, to know if there were any warres betweene Spaine and England. The second, why our merchants with their goods were *embarged* or arrested.
Hakluyt. Voyages, &c. vol. iii. p. 555. *Sir Francis Drake.*

Howsoever in respect of the king's departure, (at which time they use here to *embarge* all the mules, and means of carriage in this town,) I believe his lordship will not begin his journey so soon as he intended.
Cabbala, p. 43. *Sir William Alston to Secretary Conway.*

My Lord Digby went to court, and gave a round satisfaction in this point, for it was no voluntary, but a constrained act in the English, who being in the Persian's port, were suddenly *embargu'd* for the service.
Howell. Letter 11. book i. sec. 3.

Embargoes on merchandize was another engine of royal power, by which the English princes were able to extort money from the people.
Hume. History of England, vol. v. p. 462. appen. iii.

Thus the established law is, that the king may prohibit any of his subjects from leaving the realm: a proclamation therefore forbidding this in general for three weeks, by laying an *embargo* upon all shipping in time of war, will be equally binding as an act of parliament, because founded upon a prior law.
Blackstone. Commentaries, book i. ch. vii.

EMBA'RK, **Embarka'tion.** *Em*, and *bark*. Also written *Embarge*; opposed to *de*, or *dis-em-bark*, q. v. Fr. *embarquer*; It. *imbarcare*.

To go into a *bark*, or *barge*; to go, or cause to go, to put, on ship-board; and, consequently, to go upon any risk, venture or enterprise; to engage in.

Then when he had gotten his men of war together, he fraighted his ships and *embarked* his host.
Arthur Goldyng. Justine, fol. 52.

But the Corinthians, who bifore had thair people *embarqued* & the succours of thair allyes all ready, wolde not so agree.
Nicolls. Thucydides, fol. 20.

The swineheard having followed them to the water side (for by that time were the thieves *embarged* with them) cried aloud unto the swine, as his manner was: whereupon they knowing his voice, leaned all to one side of the vessell, turned it over, and sunk it, tooke to the water, and so swam again to the land unto their keeper.
Holland. Plinie, vol. i. fol. 230.

> *Embarquements* all of fury, shall lift vp
> Their rotten priuiledge and custom 'gainst
> My hate to Martius.
> *Shakspeare. Coriolanus*, fol. 8.

I was just *embarking* myself for England, about Christmas 1679, when one Mr. Holy invited me to go first a short trading voyage to the country of the Moskitos.
Dampier. Voyages, Introduction.

> He wandering here through many a scene renown'd,
> In Alexandria's port the vessel found;
> Where, anxious to review his native shore,
> He on the roaring wave *embark'd* once more.
> *Falconer. The Shipwreck*, can. 1.

> Meantime the royal progeny is brought
> To Artemisia; urgent time requires,
> Their father's fears the *embarkation* press
> For Ephesus that night.
> *Glover. Athenaid*, book ix.

EMBA'RRASS, v. } Fr. *embarrasser*; It. *imbarrazzare*; Sp. *embaraçar*, to hinder, to perplex: I believe (says Skinner) from the prep. *in*, and *bar*, q. d. *obicem seu repagulum objicere*, to oppose a *bar* or obstacle.
EMBA'RRASS, n.
EMBA'RRASSMENT.

To oppose or throw in the way, a *bar* or obstacle; to obstruct, to hinder, to perplex, to render intricate, to confound or confuse.

Let us admire, then, the art and dexterity of the poet, who has extricated himself from the *embarrassments* he lay under, by this polite and ingenious device.
Lewis. The Thebaid of Statius, book i.

Awkward, *embarrass'd*, stiff, without the skill
Of moving gracefully, or standing still,
One leg, as if suspicious of his brother,
Desirous seems to run away from t'other.
Churchill. The Rosciad.

From whence arose the *embarras* of David and Jeremiah (not to speak of the disputants in the book of Job) to account for the prosperity of some wicked individuals, in the present life?
Warburton. The Divine Legation, &c., book v. sec. 5.

The three friends contend that the good man can never be unhappy, because such a situation would reflect dishonour on God's attributes. Now the doctrine of a resurrection supposed to be here urged by Job, cleared up all his *embarras*.
Id. Ib. book vi. sec. 2.

You will have the goodness to excuse me, if my real unaffected *embarrassment* prevents me from expressing my gratitude to you as I ought. *Burke. Speech to the Electors of Bristol.*

EMBARREN, *en*, and *barren*, (q. v.) i. e. *barred*, stopt up; and thus,

To cause to be, to make or render, unproductive, unfruitful.

Like the ashes from the mount Vesuvius, though singly small and nothing; yet in conjoyned quantities they *embarren* all the fields about it. *Feltham. Resolve* 9.

EMBA'SE, } *En*, and *base*; Gr. βάσις, from
EMBA'SEMENT, } βαίν-ειν, to go; that upon which
EMBA'SING, n. } we stand or go, the lowest part of the foot; any thing low. See BASE, and DEBASE.

To put, place, or bring low; to lower, to depress, to degrade; (*to debase*; now the more usual word.)

And either vow'd with all their powre and wit,
To let not other's honour be defac't
Of friend or foe, who ever it *embast*,
Ne arms to beare against the other's side.
Spenser. Faerie Queene, book iii. can. 1.

Which he could wisely vse, and well apply,
To please the best, and th' euill to *embase*.
Id. Ib. book iv. can. 1.

Yea, shall I say more? we should, if we were wise, take from them their tribuneship; which most manifestly is the *embasing* of the consulship, and the cause of the division of the city.
Sir Thomas North. Plutarch. Coriolanus, fol. 191.

All vain, luxuriant allegories, rhyming cadencies of similary words, are such pitiful embellishments of speech, as serve for nothing but to *embase* divinity; and the use of them, but like the plaistering of marble, or the painting of gold, the glory of which is to be seen, and to shine by no other lustre but their own.
South. Sermons, vol. iv. p. 46.

If the very condition of the creature, gives it such a shortness and hollowness, and disproportion, to the desires of a rational soul even in the most innocent and allowed pleasures; what shall we think of the pleasures of sin, which receive a further *embasement* and diminution, from the super-addition of a curse?
Id. Ib. vol. viii. p. 107.

EMBA'SSADE, } See AMBASSADOR. The usage seems to be, to write *Am*bassador,
EMBA'SSADOR,
E'MBASSAGE, } and *Em*bassy. One edition of
E'MBASSY. } Garth's *Ovid* reads *Em*bassadress;

in that by Chalmers it is *Am*. Book xiv. near the end. Low Lat. *ambasciator*, Wachter says, is

Any messenger of King, Monastery, or State:—it is more generally

Any messenger; or person sent or intrusted with a message or errand.

Sendeth som other wise *embassadours*,
For by my trouthe, me were lever die,
Than I you shuld to hasardours allie.
Chaucer. The Pardoneres Tale, v. 12548.

But as soone as the hete of thy charytye descended vpon thē in the similitude of fyre, they were then made so constaunt & sure in theyr myndes, that from that tyme forwarde by no drede, threatning, nor persecucion, they feared to shew thine *embassade* & commaundement.
Fisher. On the Seuen Penitential Psalmes, sig. N 7.

And in that point Christ would haue those that his be, to excel and be ring leaders euen aboue emperours: as those, vnto whom, beinge his *embassadours*, he gaue the keies of the kingdōe of heauē.
Stephen, Bishop of Winchester. Of True Obedience, fol. 41.

Enclyne thyne eare Lord and consydre, open thine eyes, O Lord' and se, and pondre all the wordes of Sennacherib, whiche hathe sente hys *embassage* to blaspheme the liuing God.
Bible, Anno 1551. *Isaye*, ch. xxxvii.

But when the erle of Warwik vnderstode of this mariage, he tooke it highly that his *embassiate* was deluded.
Sir Thomas More. Workes, fol. 60. *The History of King Richard III.*

WARW. I, but the case is alter'd.
When you disgrac'd me in my *embassade*
Then I degraded you from being king,
And come now to create you duke of Yorke.
Shakspeare. Henry VI. Third Part, fol. 164.

So that the duenesse of respect to the ministers of religion, seems to be the common acknowledgement of mankind, grounded upon the relation they have to God, as his *embassadours*, and stewards of his mysteries. *Glanvil. Sermon* 5.

Which more perplex'd him, and in nearer sort,
Than what France might by his *embassage* guess,
Or England deem.
Daniel. History of the Civil War, book vii.

Whiles Anniball on this side the river, staied in giving audience to the *embassages* of the Gaules, he conducted over the regiments of footmen more heavily armed. *Holland. Livius*, fol. 420.

And instantly an *embassy* is sent
To Charles of France, to will him to restore
Those territories, of whose large extent
The English kings were owners of before.
Drayton. The Battle of Agincourt.

Fabius thinking his *embassie* had been ended, and being somewhat hot and rash in defence of the Clusinians, gave defiance to the valiantest Gaule there, to fight with him man to man.
Sir Thomas North. Plutarch. Numa, fol. 67.

It is evident therefore that Herod, received them not as kings, no nor with that respect that is due to the *embassadors* of kings.
South. Sermons, vol. ii. p. 96

With fear the modest matron [Hersilia] lifts her eyes
And to the bright *embassadress* [Iris] replies.
Garth. Ovid, book xiv.

Imagine an *embassadour* presenting himself in a poor frieze jerkin, and tattered cloths, certainly he would have but small audience, his *embassy* would speed rather according to the weakness of him that brought it, than the majesty of him that sent it.
South. Sermons, vol. i. p. 179.

Then like heav'n's mild *embassador* of love
To man repentant bade the tumult cease,
Smooth'd the blue bosom of the realms above,
And hush'd the rebel elements to peace.
Cooper. The Tomb of Shakspeare.

Here, Persian, tell thy *embassy*. Repeat.
That to obtain my friendship Asia's prince
To me hath proffer'd sov'reignty o'er Greece.
Glover. Leonidas, book x.

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EMBATHE, *en*, and *bathe*, q. v. A. S. *bath-ian*; Dutch and Ger. *baden*; Swe. *bada*.

To wet, to wash, to soak in water or other liquid; to cover, steep, immerse or overwhelm; as in a *bath*.

> Coole violets, and orpine growing still,
> *Embathed* balme, and cheerfull galingale,
> Fresh costmarie, and breathfull camomill.
> *Spenser. Mviopotmos.*

> And she suppos'd she saw in Neptune's skies
> How her star wander'd, wash'd in smarting brine
> For her love's sake, that with immortal wine
> Should be *embath'd*, and swim in more heart's-ease
> Than there was water in the Sestian seas.
> *Hero and Leander, by Marlow and Chapman*, p. 60. (*Reprint by Singer.*)

EMBA'TTAIL, or **EMBA'TTLE**. *En*, and *battle*, q. v. Fr. *bataille*; It. *battaglia*; Sp. *oattala*. A. S. *beat-an*, to beat, to strike, to fight.

To fight, or engage in fight; also to arm or prepare for fight, to put in a state of defence; to fortify.

> His combe was redder than the fin corall,
> *Embattelled* as it were a castel wall.
> *Chaucer. The Nonnes Preestes Tale*, v. 14866.

> And whan I had a while igone,
> I saw a garden right anone
> Full long and brode, and eueridele
> Enclosed was, and walled wele
> With hie walls *embatailed*.
> *Id. The Romaunt of the Rose*, fol 117.

> And whan that he was *embatailed*,
> He goth, and hath the felde assailed,
> And slough, and toke all that he fonde.
> *Gower. Conf. Am.* book ii. fol. 38.

> Into a felde she brought me wyde and large
> Enwalled about with stony flynt,
> Strongly *embatel'd*, muche costious of charge,
> To walke on this wal, she bed I should nat stint.
> *Skelton. The Crowne of Laurell.*

> A second French transpierc'd him with a pike;
> That from the height of th' *embattled* tow'rs,
> Their mixed blood ran down the walls in showers.
> *Drayton. The Battle of Agincourt.*

> ——————— The night
> Is shiny, and they say, we shall *embattaile*
> By th' second hour i' th' morne.
> *Shakspeare. Antony and Cleopatra*, fol. 361.

Which when the consull perceived, he paid them againe with the like measure of feare, as they before had from them received, and wi h his armie readie *embattailed*, biddeth them *battaile*: who being privie to themselues what forces were wanting, forbare to fight.
Holland. Livius, fol. 129.

> *Embattled* Princes wait the chief,
> Whose voice should rule, whose arm should lead;
> And, in kind murmurs, chide that grief,
> Which hinders Europe being freed.
> *Prior. Ode to the King*, (1695.)

> To thee the harness'd chief devotes his breath,
> And braves the thousand avenues of death;
> Now red with fury seeks th' *embattl'd* plain,
> Wades floods of gore, and scales the hills of slain.
> *Cotton. An Allusion to Horace, Ode* 14. book ii.

> ——————— O ye who roam
> In exile; ye who through the *embattled* field
> Seek bright renown; or who for nobler palms
> Contend, the leaders of a public cause;
> Approach: behold this marble.
> *Akenside. Inscriptions*, 4.

EMBAY, *en*, and *bay*, q. v. A bowing, or bending, or curving of the shore.

To enclose or surround with a *bay*; and, generally, to surround.

Upon another small iland here was also found a great dead fish, whiche as it should seeme had bene *embayed* with yce, and was in proportion round like to a porpose.
Hakluyt. Voyages, &c. vol iii. fol. 65. *M. Frobisher.*

Upon Tuesday the 11th of June, we forsooke the coast of England. So againe Tuesday the 30th of July (seuen weekes after) we got sight of land, being immediately *embayed* in the grand bay, or some other great bay: the certainty whereof we could not iudge.
Id. Ib. vol. iii. fol. 149. *Sir Humf. Gilbert.*

> Though there the Current be the pilot made,
> Yet ere thou be where thou shouldst be *embay'd*,
> Thou shalt upon another forest set,
> Where many shipwrack and no further get.
> *Donne. Elegy* 18

> Men. If that the Turkish fleete
> Be not enshelter'd, and *embay'd*, they are drown'd,
> It is impossible to bear it out.
> *Shakspeare. Othello*, fol. 316.

> Where opposite Euboea Aulis lies,
> And where the Locrian cities lofty rise,
> Till Pagasa her friendly port display'd,
> Where rode triumphant Argo safe *embay'd*.
> *Fawkes. Of the Argonautics of Apollonius Rhodius*, book iv

EMBAY, to embathe; and met., to soothe, to lull, to delight.

> The verdant grasse my couch did goodly dight,
> And pillow was my helmet faire displaid,
> Whiles every sense the humour sweet *embay'd*,
> And slumbering soft my hart did steal away.
> *Spenser. Faerie Queene*, book i. can. 9.

> At that wide orifice, her trembling hart
> Was drawne forth, and in siluer basin layd,
> Quite through transfixed with a deadly dart,
> And in her bloud yet steeming fresh *embay'd*.
> *Id. Ib.* book iii. can. 12.

> Their strength was gone, their cunning was away,
> And furie in their stead maintain'd the fight,
> Their swords both points and edges sharp *embay*,
> In purple bloud, where so they hit or light.
> *Fairfax. Godfrey of Boulogne*, book xii. st. 62.

> And all about *embayed* in soft sleep
> A herd of charmed beasts around were spread,
> Which the fair witch in golden chains did keep,
> And them in willing bondage fettered.
> *G. Fletcher. Christ's Triumph over Death.*

EMBEDDED, *en*, and *bed*, q. v. A. S. *bedd-ian*; Ger. *bedd-en*, *sternere*, to strew, to spread.

To place or set, plunge or sink; *sc.* as in a bed of mortar; in mortar—*spread*.

Reflect upon the number of muscles, not fewer than four hundred and forty-six in the human body, known and named, how contiguous they lie to each other, in layers, as it were, over one another, crossing one another, sometimes *embedded* in one another, sometimes perforating one another.
Paley. Natural Theology, ch. ix.

EMBELIA, in *Botany*, a genus of the class *Pentandria*, order *Monogynia*. Generic character: calyx five-cleft, inferior; corolla, petals five, regular, undivided; germen simple, superior; seed-vessel a berry.

One species, a shrub, native of Ceylon. Burm. *Ind.*

EMBE'LLISH, **EMBE'LLISHER**, **EMBE'LLISHMENT**. Fr. *embellir*; It. *imbellire*, *ornare*, *decorare*, from the prep. *en*, and Fr. *bel*, and this from Lat. *bellus*. Skinner.

" Fr. *embellir*; to imbellish, beautifie, garnish, adorn, be-deck, trimme up, set out unto the eye." Cotgrave.

> But mekely she let her eien fall
> And thilke semblant sate her wel withall
> And eke her tears full of heauinesse
> *Embelessed* her wifely chastneme.
> *Chaucer. Of Lucrece of Rome.*

With this faire flowre your goodly girlonds dight,
Of chastitie and vertue virginal,
That shall *embellish* more your beauty bright,
And crowne your heads with heauenly coronall.
Spenser. Faerie Queene, book iii. can. 5.

If women annoint their faces with a liniment made of it overnight, it doth *embellish* their skin at one instant and with one dressing: yea, it taketh away the pimples and spots that disfigure the face, in manner of lentils. *Holland. Pliny*, vol. ii. p. 130.

How will sweet Ovid's ghost be pleas'd to hear
His fame augmented by an English peer;
How he *embellishes* his Helen's loves,
Outdoes his softness, and his sense improves!
Dryden. Epistle 6. To the Earl of Roscommon.

These therefore have only certain heads, which they are as eloquent upon as they can, and may be called *embellishers*.
Spectator, No. 121.

Milton, though he fetched this beautiful circumstance from the Iliad and Æneid, does not only insert it as a poetical *embellishment*, like the authors above-mentioned; but makes an artful use of it for the proper carrying on of his fable, and for the breaking off the combat between the two warriors, who were upon the point of engaging.
Id. No. 321.

Indeed the critic deserves our pity, who cannot see that the formal circumstance of sitting silent seven days, was a dramatic *embellishment* in the Eastern manner.
Warburton. The Divine Legation, &c. book vi. notes.

EMBERIZA, Lin.; *Bunting*, Pen. In *Zoology*, a genus of animals belonging to the family *Conirostres*, order *Passeres*, class *Aves*.

Generic character. Beak conical, short, and straight, with the edges of the upper mandible inclining inwards, and a hard prominence on the palate.

The birds which form this genus are many of them natives of the British Isles; they are granivorous, and the hard structure on their palate enables them readily to break their food before swallowing it.

E. Citrinella, Lin.; *Yellow Hammer*, Ray; *Yellow Bunting*, Pen. Has the back yellow and speckled with black; the head and under parts of the body of a bright yellow; the lesser wing-coverts greenish; the tail forked, its middle feathers brown, and the inner edges of the two outmost feathers white. It makes its nest on the ground under hedges, and lays six white eggs veined with dark purple.

E. Schœniela, Lin.; *Reed Sparrow*, Ray; *Reed Bunting*, Pen. Back and head black; under part of body white, spotted with black on the chest; a whitish line extends from the corners of the mouth and encircles the head, which becomes hoary in winter, but in spring reassumes its black colour; the female has no white ring about the head. It lives in marshy places, and lays bluish white eggs veined with purple; its nest supported like a hammock on four reeds. Its note is very fine, and, like the Nighingale, it sings during the night.

E. Nivalis, Lin.; *Snow Flake*, of the Scotch; *Snow Bunting*, Pen. Has the wings striped with a longitudinal white band, and is remarkable for becoming nearly white during the winter. It inhabits the north of England.

E. Miliaria, Lin.; *Common Bunting*, Pen. Is the largest of the European species; the under parts are of a yellowish white; the head and upper parts of a pale brownish olive, and spotted with black on all parts except the belly; tail forked, dusky, and edged with white; legs yellow. It remains in this country the whole year, and in winter collects in flocks.

E. Hortulana, Lin.; *Ortolan Bunting*, Lath. The Ortolan is rather smaller than the Yellow Hammer; it has the back of an olive colour; the throat, bill, and legs, yellow; wings deep brown, as is also the tail, except the outer feathers which are white on their inner edge. These birds are natives of France, Italy, Germany, and Sweden, but not of England; they are caught for the table, and considered fine eating. The mode of fattening them is by putting them in a dark room with plenty of oats and millet seed, upon which they thrive fast, and become lumps of rich fat, attaining the weight of three ounces.

There are many other species, for which see Latham, *General History of Birds*; Cuvier, *Règne Animal*.

EMBERS, A. S. *æmyrian*; D. *amer*; Sw. *askmœria*. Junius observes, that the D. *ameringhen* signifies *scintillarum strictura*, and thus might be the same word as *hameringen*, i. e. to *hammer* or strike out, *sc.* sparks from hot iron. Skinner derives from old Goth. *eld*, fire, and *ber-an*, *parere*, to bring forth, q. d. *partus ignis*, fire brought forth or produced. The Sw. *askmoeria* leads to a different Etymology, viz. that *Ask* is the Sw. *aska*, ashes; that *æ* in the A. S. *æmyr-ian*, and *a* in D. *amer*, are a corruption of the A. S. *ahsan*; D. *asche*, and *myrian*, the A. S. *merr-an*, *murran*, *myrran*, to dissipate. Junius explains the word,

"Ashes in appearance extinct, but betraying hidden fire, by the faint and decaying light of sparks glittering among them." Used met. for decaying heat, remaining warmth.

Than as the coles can not be in the *embres* without sparkes, nor corrupcion of the carion without stenche, no more can he that hath a hole and clere hearte be, without enforcyng him to vtter louynge woordes. *Golden Boke*, ch. xv. sig. H 2.

Fool, to believe the fire quite out, alas!
Which only laid asleep in *embers* was.
Sherburne. Novo Inamoramento.

Yet not in thoughtless slumber were they past:
For oft the heavenly fire, that lay conceal'd
Beneath the sleeping *embers*, mounted fast,
And all its native light anew reveal'd.
Thomson. The Castle of Indolence, can. 1.

Destruction withers up the ground,
Like parchment into *embers* cast.
Hart. Contentment, &c., under the Divine Will.

EM'BER-EVES, EM'BER WEEK. } Skinner thinks from *ember*, *cineres*, ashes; because the ancients used to fast with *ashes* cast upon their heads, or sitting among the *ashes*. See also Minshew.

In A. S. *ymb-ren*, *ymb-ryne*, is "a circle, a rundle, a circuit, circumference, or that which in a circular course ends where it began: a revolution. *Gearlica ymbryne*, the revolution of the year; *Ymbren fæsten*, *Ymbren wucan*, *Ymbren dagas* (i. e. Ember fenst, Ember week, Ember days.) As for the Etymology of the word, (*Ember*,) it cometh not (Somner adds) as is commonly received from *embers*, or ashes, which were onely on (what tooke name from thence) *Ash-Wednesday*: but is compounded of *ymb*, or *emb*, *circum*, about, and *rene*, or *ryne*, *cursus*, a course or running; and is applied to these Fasts, because constantly observed at certain set seasons in the *course* or *circuit* of the yeare." See also Mareschal, *Observationes in Versionem Anglo. Sax.* p. 528.

It hath been sung at festivals,
On *Ember-eves*, and holy ales.
Shakspeare. Pericles, act i. sc. 1

Goth. 'Twas well spoke of a cook. And are all fallen into fasting-days and *Ember-weeks*, that cooks are out of use?
Massinger. The Old Law, act iii. sc. 1.

The EMBER WEEKS are those weeks during which the EMBER DAYS fall. They were fixed by the Council of Placentia, A. D. 1095, to be the Wednesday, Friday, and Saturday after the first Sunday in Lent, Whitsunday, September 14, (Holy Cross,) and December 13, (St. Lucy.) Labbe, *Concil.* x. 502. B. The Sundays immediately following these *quatuor tempora jejunii* are more especially appointed, by the XXXIst Canon of the Church of England, for the ordination of Ministers.

EMBETTER; to make, or cause to be, *better*, q. v.

> For cruelty doth not *embetter* men,
> But them more wary makes then they have been.
> *Daniel. Choruses in Philotas, Grecian and Persian.*

EMBE'ZZLE, EMBE'ZZLEMENT. } *En*, and *bezzle*, q. v. Chaucer writes *Embezele*; "Fr. *embler*; to steal, filch, lurch, pilfer, nim, purloin, *imbezel*, convey away." Cotgrave.

In the Quotations from Dryden and Sharpe, the applications seem to be equivalent to—*bezzle*, &c.

To waste or squander.

> These wicked wretches, these hounds of hel
> As I haue told here in this sentence
> Were not content my deere love thus to quel
> But yet they must *embezile* his presence.
> *Chaucer. The Lamentation of Mary Magdaleine.*

As God takes pleasure in doing wonders for men, he so loves to be acknowledged in the great works that he doeth. He hath no reason to part with his owne glory; that is too precious for him to lose, or for his creature to *embezell*.
Hall. Cont. The Five Loaves and Two Fishes.

They proceeded to charge him by presumptions and suspicions, rather than by direct evidences and proufes, for *embezzeling* and averting to his proper use certaine treasure gotten from king Antiochus. *Holland. Livius*, fol. 1016.

> What when thou hast *embezel'd* all thy store?
> Where's all thy father left? 'Tis true, I grant,
> Some I have mortgag'd, to supply my want.
> *Dryden. Persius. Satire* 6. v. 150.

The attendance it [Religion] requires on our business, will not allow us to *embezzle* our money in drinking or gaming.
Sharp. Works, vol. i. p. 37. *Sermon* 1.

To remove doubts which had existed respecting *embezzlements* by merchants' and bankers' clerks, it was enacted, by the 39 George III. ch. 85, that if any servant or clerk should by virtue of his employment receive any money, bills, or any valuable security, goods or effects, in the name or on the account of his master or employer, and should afterwards *embezzle* any part of the same, he shall be deemed to have feloniously stolen the same, and should be subject to transportation for any term not exceeding fourteen years.
Blackstone. Commentaries, book iv. ch. xvii. n. 3.

EMBILLOWED, *en*, and *billow*, q. v.; Sw. Goth. *bulg-ia*, to bulge, to swell.

To swell or heave; applied to the waves of the sea.

> And then *embyllowed* high doth in his pride disdaine
> With fome and roaring din all hugeness of the maine.
> *Lisle. Du Bartas*, p. 10. *The First Booke of Noe.*

EMBITTER, commonly written *im*bitter; *en*, and *bitter*. A. S. *biter-ian*, from *bit-an*, to bite.

To cause to be *biting*, piercing, penetrating; and thus, painful, hurtful, inflicting pain or distress of mind.

Which would soon *embitter* and debase al worldly pleasures, which are but ciphers in respect to these.
Prynne. Histrio-Mastix, part ii. act iv. sc. 2.

Thirdly, let it be further considered, that godliness is a most effectual antidote against all those inquietudes, and evil accidents, that do either wholly destroy or very much *embitter*, the pleasures of life. *Sharp. Works*, vol. i. p. 49.

It is our fond conceits, our froward humours, our perverse behaviours, which do create the trouble, which seemeth adherent to any condition, and *embittereth* every state; which from any slight occasion doth create vexation, and turneth every event into disaster.
Barrow. Sermon 7. vol. iii.

EMBLA'ZE, EMBLA'ZON, EMBLA'ZONER, EMBLA'ZONRY. } *En*, and *blaze*, q. v. A. S. *blæsan*, to blow; Ger. *blasen*; D. *blæasan*. To rush, issue, send forth or emit, sc. like *a blast*; i. e. suddenly, widely, rapidly. And thus also,

To spread or disperse, to divulge, to publish, to proclaim; also, to display or set forth, conspicuously, ostentatiously.

> For sweet Variety herself did throw
> To every bank, here all the ground she dide
> In lily white, there pinks *eblazed* white,
> And damask all the earth
> *G. Fletcher. Christ Triumph on Earth.*

> Ne're shall this blood be wiped from thy point,
> But thou shalt weare it as a herald's coate,
> To *emblaze* the honor that thy master got.
> *Shakspeare. Henry VI. Second Part*, fol. 143

> On which when Cupid with his killing bowe
> And cruell shafts *emblazoned* she beheld,
> At sight thereof she was with terror queld.
> *Spenser. Faerie Queene*, book iv. can. 10.

> Th' engladden'd spring, forgetful now to weep,
> Began t' *emblazon* from her leavy bed.
> *G. Fletcher. Christ Triumph after Death.*

But I step again to this *emblazoner* of his title-page (whether it be the same man or no, I leave it in the midst) and here I find him pronouncing, without reprieve, those animadversions to be a slanderous and scurrilous libel.
Milton. An Apology for Smectymnuus.

> ——————— Him round
> A globe of fierie Seraphim inclos'd
> With bright *emblazonrie*, and horrent arms
> *Id. Paradise Lost*, book ii. l. 512.

> From low and abject themes the groveling Muse
> Now mounts aërial, to sing of arms
> Triumphant, and *emblaze* the martial acts
> Of Britain's hero.
> *J. Philips. Blenheim.*

> Ere heaven 's *emblazon'd* by the rosy dawn,
> Domestic cares awake him.
> *Id. Cider*, book ii.

> Nor long inswath'd the sacred infant lay:
> (Celestial forms full soon their prime attain:)
> Her eyes oft darted o'er the liquid way,
> With golden light *emblaz'd* the darkling main.
> *Jones. A Hymn to Lacshmi.*

> Destin'd, alas! in foreign climes to leave
> Her pale remains unhonour'd, while the herse
> Of wealthy guilt *emblazoned* boasts the pride
> Of painted heraldry.
> *Blacklock. A Soliloquy.*

E'MBLEM, *v.* E'MBLEM, *n.* EMBLE'MATICAL, EMBLE'MATICK, EMBLE'MATICALLY, EMBLE'MATIZE. } Fr. *emblem*; It. and Sp. *emblema*; Lat. *emblema*; Gr. ἔμβλημα, παρὰ τὸ ἐμβάλλειν, to throw or cast in, to insert, to inlay. *Est enim* ἔμβλημα, says Vossius, sigillum *quod operi alteri* inseritur *atque illigatur*. And Pliny, *Ulysses et Diomedes erant in phialæ* emblemate, *Palladium surripientes*; which Holland thus paraphrastically and explanatorily renders, "A broad goblet or standing piece there was, *with a device appendant to it*, for to be set on and taken off with a vice, and the same *resembled* Ulixes and Diomedes stealing the Palladium out of the Temple of Minerva, in Troy." *Plinie*, ii. 484.

"Fr. *emblem*; an emblem, a picture, and short posie, expressing some particular conceit." Cotgrave.

And our now overshadow'd souls (to whose beauties stars were foils) may be exactly *emblem'd*, by those crusted globes, whose influential emissions are intercepted, by the interposal of the benighting element, while the purer essence is imprison'd within the narrow compasse of a centre.
Glanvile. The Vanity of Dogmatising, ch. i.

EMBLEM.

Why may he not be *emblem'd* by the cozening fig-tree, that our Saviour curs'd.
Feltham. Resolve 80.

About the border, in a curious fict,
Emblems, impressas, hieroglyphics set.
Drayton. The Barons' Wars, book vi.

Or is 't because such painted ware
Resembles something that you are,
Soe pyde, soe seeming, soe unsound
In manners, and in doctrine, found,
That, out of *emblematick* wit,
You spare yourselves in sparing it?
Corbet. Upon Fairford Windows.

Others have spoken *emblematically* and hieroglyphically; and so did the Ægyptians, unto whom the phœnix was the hieroglyphick of the sun.
Sir Thomas Brown. Vulgar Errors, book iii. ch. xii.

Thus began the descriptions of griphins, basilisks, phœnix, and many more; which *emblematists* and heralds have entertained with significations answering their institutions.
Id. Ib. book v. ch. xx.

By Alciate, the great *emblematist*, he [the beaver] is turned to another purpose, to teach men rather to part with their purses than their lives, and by their wealth to redeem themselves out of danger.
Fuller. Worthies. Cardiganshire.

The word *emblema* having got into one, [public instrument,] it was thrust out by an express edict of the senate.
Howell. Letter 19. book iv

He will have the twelve stones in the breast-plate to signify the twelve signes in the zodiack, and their being ranged into four ternaries, to denote the four seasons of the yeare; his blew robe to *emblematize* the air, the flower-work at the hemme thereof the earth.
More. Appendix to Defence of Philosophical Cabbala.

Some in their hands, beside the lance and shield,
The boughs of woodbine or of hawthorn held,
Or branches for their mystic *emblems* took,
Of palm, of laurel, or of cerrial oak.
Dryden. The Flower and the Leaf.

O Pope! Since envy is decreed by fate,
Since she pursues alone the wise and great;
In one small, *emblematic* landscape see,
How vast a distance 'twixt thy foe and thee.
Savage. The Wanderer, can. 1.

Triumphant o'er a falling throne
(By *emblematic* figures known)
Confusion rag'd, and Lust obscene,
And Riot with distemper'd mien,
And Outrage bold, and Mischief dire
And Devastation clad in fire.
E. Moore. The Trial of Selim the Persian.

There ought to be useful morals and reflections couched under it, [an allegory,] which still receive a greater value from their being new and uncommon; as also from their appearing difficult to have been thrown into *emblematical* types and shadows.
Guardian, No. 152.

The sacramental feeding on the body and blood of Christ is the reception of spiritual nourishment, *emblematically* represented by those material elements, which contribute most to animal nutrition and refreshment; bread and wine.
Knox. On the Lord's Supper, sec. 9.

The image is apparently antique, and easily explained by those who know that anciently the sun was commonly *emblematized* by a starry or radiate figure.
Hurd. Works. On the Marks of Imitation, vol. ii. p. 253.

We have already pointed out the received distinction between an EMBLEM and a DEVICE. Masen, a Jesuit, who wrote learnedly on these matters in 1659, gives the ollowing definition of the first in his *Speculum Imaginum Veritatis occultæ.—Est imago figurata ab intelligentium rerum naturâ ad mores vitamque rei intelligentis uno conceptu clare exponendam translata.* Alciati, a Milanese who professed Law at Pavia and Bologna during the first half of the XVIth century, is perhaps the most celebrated inventor of Emblems. His designs, illustrated by Latin verses, have been translated into almost every European language, and have been commented upon at great length by Claudius Minos. Among his numerous imitators, the two most remarkable works with which we have chanced to meet are, *A choice of Emblemes and other Devises for the most parte gathered out of sundrie writers, Englished and moralized, and divers newly devized by Geffrey Whitney. A worke adorned with varietie of matter both pleasant and profitable, wherein those that please maye finde to fit their fancies: bicause herein, by the office of the eie and the eare, the minde maye reape dooble delighte throughe holsome preceptes, shadowed with pleasant devises both fit for the virtuous to their incoraging, and for the wicked for their admonishing and amendment.* Christopher Plantyn, Leyden, 1586. And *A Book of armes or remembrance wherein ar one hundered godly Emblemate in péeces of brasse very fine graven and adorned pleasant to be seen. First by the Noble and industrious mind Georgette de Montenay invented, and only in the French tongue elabourated, but now in severall languages, as Latin, Spanish, Italian, HighDutch, English, and LoveDutch méetre or verse wys of the same manner declared and augmented. Printed by care and chargès of* Johann. Carl Vnckels, *a Bóokeseller in Franckfurt an Mayn*, 1619.

EMBLEM. — EMBLEMENTS.

As an Emblem illustrative of the Scriptural mote and beam, two persons are represented in the work meeting each other, one of whom has a small splinter protruding from his eye, while, before that of the other, a hand issuing from the clouds holds a huge log of timber. We select the French and English epigraphs which accompany it.

C'est ignorant ne cognoissant son mal
Vouloit tirer de tous yeux le festu
Ne voyant pas en soy le principal.
Mais par ce bois Dieu luy dit, Que fais tu?
Qui de tout vice et mal es abattu,
Et neantmoins veux autruy corriger?
Corrige toy; sinon seras batu
Qui n'a vertu, ne peut autruy venger.

A spliter thou wilt draine out of meine eye,
But sée for thein thuf a Tymerlay,
Therefore I pray dóo not molest my more
But help thyself of thein before,
Lykeweise mil manny where if the Gospel tath
Com an speak, you goe rong path
To heaven, alon we can show you the same,
But the Satan may goe with all them.

Many of the Dutch works of Emblems are beautiful specimens of engraving.

EMBLEMENTS, Low Lat. *embladare, seminare*, from the Fr. *emblaver*. Spelman. *En*, and *blavier*; of or belonging to corn or corn land.

"*Emblaver*; to sow the ground with corn." Cot grave.

If a tenant for his own life sows the lands, and dies before harvest, his executors shall have the *emblements*, or profits of the crop.
Blackstone. Commentaries, vol. ii. part i.

EMBLEMENTS, in *Law*, the annual productions of land which are raised by the labour of the Tenant, such as corn, hops, flax, hemp, roots planted annually, and the like. Such things as are not of annual growth or do not require the labour of the Tenant, but are the

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EMBLEMENTS.

permanent and natural produce of the earth, are not included within the term Emblements; and therefore trees, fruit, grass, &c. cannot be removed after the expiration of a Tenant's interest.

Tenant for life, his representatives and under Tenants, and Tenants at will, are entitled to Emblements, a privilege which the Law allows them on account of the uncertain nature of their estates, lest they should be deterred from the proper cultivation of their lands. And for the same reason, Tenant for a term determinable upon a particular event will in many cases be entitled to Emblements; and so Tenant under an *elegit*, or by statute, whose interest may be determined by the satisfaction of the debt for which the land is bound, will be entitled to Emblements.

Emblements may be taken in all cases where the Tenancy is put an end to by the act of God. If therefore Tenant for the life of the lessor or of a stranger sow corn, &c., and before severance the lessor or stranger die, whereby the Tenancy is extinguished, the Lessee may, when the corn, &c. becomes fit to cut, enter into the land and cut it; so where Tenant for his own life sows corn, and dies, his personal representative may enter and cut it. And by Statute 28 Henry VIII. c. 11, sec. 6, Ecclesiastical Incumbents of Benefices are empowered to bequeath by will the corn and grain which they may have sown upon the glebe land.

The Lessee will be entitled to Emblements wherever the Tenancy is put an end to by act of Law, or by the act of the Lessor; if, therefore, a lease be made to husband and wife during coverture, and they be divorced *a vinculo matrimonii*, the Tenancy being dissolved by act of Law, the husband may enter and take the Emblements. Or if the Lord enter upon the Tenant at will, or by other means dissolve the Tenancy, the Tenant still retains his right to the Emblements; and so in the case of a Tenancy from year to year, when the notice to quit proceeds from the Landlord. But where the Tenancy is put an end to by the act of the Tenant himself, he will not be entitled to Emblements, whether the act be a direct or indirect dissolution of the Tenancy. *Volenti non fit injuria.* If therefore Tenant at will determine the will, or if he be guilty of a breach of condition, and the Lessor enter before the forfeiture, he has no right to Emblements. And where the Tenant holds for a term certain, subject to be defeated upon a particular event, and such event is brought about by his own act, he cannot claim Emblements: as, if land be leased to a widow for twenty years *durante viduitate*, and she marry, and so abolish the Tenancy; and where a desseisor sows corn, and then is ousted by the disseisee, he can have no claim to Emblements, though the Law in these latter cases gives no indulgence to the Tenants themselves, yet to their under Tenants, who have had no participation in destroying the estate, the privilege of taking Emblements is extended. Where therefore Tenant for years upon condition underlease the lands, and the under Lessee sows corn, and then the Tenant for years breaks the condition, by means of which the under Tenant is ousted, he may nevertheless enter and take the corn.

The right to Emblements can never exist where the Tenancy determines by effluxion of time; for if in such case the Tenant, with his eyes open, sows corn which cannot ripen till after the expiration of his estate, the Law will afford him no relief. Where a right to Emblements exists, the Law allows free ingress, egress, and regress, to enter, cut, and carry them away, after the estate is determined.

EMBLOSSOM, to cover with bloom or blossom, q. v.

> Sweet, O sweet, the warbling throng,
> On the white *emblossom'd* spray!
> Nature's universal song
> Echoes to the rising day.
>
> *Cunningham. Day. A Pastoral.*

EMBODY, *em*, and *body*, q. v.

To invest or clothe with *body*, to put into *bodily*, corporeal, material, or substantial shape; to incorporate; and met. to draw together into one united company or mass; as a *body* of soldiers; to *embody* the militia.

> For so must all things excellent begin,
> And eke enrooted deepe must be the tree,
> Whose big *embodied* branches shall not lin,
> Till they to heaven's hight forth stretched bee.
>
> *Spenser. Faerie Queene*, book iii. can. 3.

> At this turn, sir, you may perceive that I have again made use of the Platonick hypothesis, that Spirits are *embodied*.
>
> *Glanville. Witchcraft*, p. 157. sec. 11.

> For I by vow am so *embodied* yours,
> That she which marries you, must marrie me,
> Either both or none. *Shakspeare. All's Well*, fol. 252.

> The soul, while it is *embodied*, can no more be divided from sin, than the *body* itself can be considered without flesh.
>
> *South. Sermons*, vol. xi. p. 10.

> From thee we came, from thee our being drew;
> Whatever lives and moves, great sire! is thine,
> *Embodied* portions of the soul divine.
>
> *West. Hymn to Cleanthes.*

> It is not, therefore, to rail at Lord Bute, but firmly to *embody* against this court party and its practices, which can afford us any prospect of relief in our present condition.
>
> *Burke. On the Cause of the Present Discontents.*

EMBOIL, *en*, and *boil*, q. v. Fr. *bouiller;* Lat. *bullire:* perhaps from the Gr. βάλλ-ειν, to throw, to throw forth, *sc.* from the surface. See to BOIL.

Met. to be or cause to be warm, heated; to agitate.

> Faint, weary, sore, *emboyled*, grieued, brent
> With heate, toyle, wounds, armes, smart, and inward fire,
> Death better were.
>
> *Spenser. Faerie Queene*, book i. can. 11.

> With whose reproche and odious menace
> The knight *emboyling* in his haughty hart,
> Knit all his forces, and gan soone vnbrace
> His grasping hold. *Id. Ib.* book ii. can. 4.

EMBOISSEMENT, see EMBUSH.

E'MBOLD, } *Em*, and *bold*, q. v. A. S. *byld*,
E'MBOLDEN. } *constantia, audacia*, constancy, *boldness*, (Somner,) from the verb *byld-an, confirmare*, to confirm, to make firm.

To bold or *embold*, bolden or *embolden*, is to confirm the courage, strengthen the resolution, to give additional courage, to encourage.

> And for shee was so goodly (as me thought) mine harte began romedeale to be *embolded*, and wext a little hardy to speak, but yet with quaking voice.
>
> *Chaucer. The Testament of Loue*, fol. 287.

> But now we dare not shew our selfe in place,
> Ne vs *embold* to dwel in company
> There as our hert would loue right faithfully.
>
> *Id. The Court of Loue*, fol. 334.

> This vulgare and cõmon drookennes *emboldeth* man to set nought, yea by his owne life. *Udall. The Actes of the Apostles*, ch. ii.

> Upon whose approach their fellowes being more *emboldened*, did offer to boord the gallisse.
>
> *Hakluyt. Voyage, &c.* vol. i. fol. 601. *The Spanish Armada.*

For soone as he was vanisht out of sight,
His coward courage gan *emboldned* bee,
And cast t' auenge him of that foule despight,
Which he had borne of his *bold* enemie.
Spenser. Faerie Queene, book v. can. 6.

I must let you understand, I thinke myselfe in better plight for a lender: then you are: the which hath something *emboldened* me to this vnseason'd intrusion: for they say, if money goe before, all wayes doe lye open.
Shakspeare. Merry Wives of Windsor, fol. 46.

'Tis necessary he should dye
Nothing *emboldens* sin so much as mercy.
Id. Timon of Athens, fol. 88.

Till gentle heat, and soft repeated rains,
Make the green blood to dance within their veins;
Then, at their call *embolden'd*, out they come,
And swell the germs, and burst the narrow room.
Dryden. The Flower and the Leaf.

Free, as at Mansfield, he at Court appears,
Still uncorrupted by mean hopes and fears.
Plainly his mind does to his Prince impart,
Alone *emboldent'd* by an honest heart.
Dodsley. Prologue to Sir John Cockle at Court.

EMBOLIFE, *embolfe* circle. Speight (as Skinner observes) explains—the *oblique* circle; but he himself rather thinks, it is from the Gr. ἐμβόλιμος, *intercalaris*, i. e. the intercalary circle, when a day is intercalated each fourth year.

Speight, however, had Chaucer's own authority for his explanation. See especially the 3d Example quoted.

The excellence of the sphere solide amongs other noble conclusions, sheweth manifest the diuers assensions of signes in diuers places, as well in right cercles as in *embolife* cercle.
Chaucer. Of the Astrolabie, fol. 267.

To know the assensions of the signs in the *embolife* circle in every region, I meane in *circulo obliquo*. *Id. Ib.*

These same signes from the heade of Capricorne vnto the ende of Geminy, beene called tortuous signes or crooked signes, for they risen *embolyfe* in our orizonte, and these croked signs ben obedient to ye signs that ben of the right ascencion. *Id. Ib.* fol. 268.

EMBOSOM, also written *im*. *En*, and *bosom*, q. v. A. S. *bosme*; D. *boesem*; Ger. *busem*: perhaps from A. S. *bug-sum*, *buh-sum*, and this from *bug-an*, to bow.

To receive within the *bosom*; within the heart; within the feelings or passions, the desires or affections of the heart; to store or treasure up, *sc.* as in the *bosom*; to fix or seat deeply; to shelter.

Kind Lord, where is the kindnesse once thou swarest,
Swarest in truth thy David's stock should finde?
Show, Lord, yet show thou for thy servant carest,
Holding those shames in unforgetting mind,
Which we *embosom'd* beare of many a kind.
Sidney. The Psalms of David, psalm 89.

This gracelesse man, for furtherance of his guile,
Did court the handmaid of my lady deare,
Who, glad t' *embosome* his affection vile,
Did all she might, more pleasing to appear.
Spenser. Faerie Queene, book ii. can. 4.

1. The deathless heir of all thy father's day;
2. Decently born,
Embosom'd in a much more rosy morn,
The blushes of thy all-unblemished mother.
Crashaw. In the glorious Epiphany of our Lord God.

His house, *embosom'd* in the grove,
Sacred to social life and social love,
Shall glitter o'er the pendant green,
Where Thames reflects the visionary scene
Pope. Horace. Ode 1, *to Venus*, book iv.

That tranquil sea, where sorrows are no more,
No storm-vext billows lash the peaceful shore:
There in heav'n's bliss *embosom'd* may you prove
The height of endless happiness and love.
Fawkes. An Epithalamic Ode.

EMBOSS, "Fr. *emboister*; to *imbox*, enclose, insert, fasten, put or shut up, as within a box." Cotgrave.

And there all night himselfe in anguish tost;
Vowing, that neuer he in bed againe
His limbs would rest, ne lig in ease *embost*,
Till that his ladies sight he mote attaine,
Or vnderstand, that she in safety did remain.
Spenser. Faerie Queene, book vi. can. 4

Hee so disseized of his gryping grosse,
The knight his thrillant speare againe assaid
In his brass-plated body to *embosse*,
And three men's strength vnto the stroke he laid.
Id. Ib. book i. can. 11.

Emboss, Fr. *embosquer*; It. *imboscare*; to *embush*, to plant or set wood, to enclose or surround with *bushes*, with wood; with a thicket of *bushes* or wood. Skinner says, as *vox venatica*, it is either spoken of the huntsman, and then signifies to drive the deer into the wood; or of the deer, and then signifies to hide in the wood. And Mr. Tyrwhit, "Sheltered in a wood."

To go or cause to go, to drive, to take shelter in the *bushes*, in a wood; to enclose, surround, or encircle in a wood. See the next Emboss: the two first Examples from Spenser, placed there, seem to be, at least, equivocal.

And all men spake of hunting
How they wold slee the hart with strength,
And now the hart had upon length
So much *embosed* I not now what.
Chaucer. The Dreame, fol. 244.

Like that self-begotten bird,
In the Arabian woods *embost*,
That no second knows, nor third.
Milton. Samson Agonistes, l. 711.

Embo'ss, **Embo'ssment**, } *En*, and *boss*, q. v. Fr. *embosser*; *bosse*, *tuber*; an architectonick word, says Skinner. It is spoken of sculpture *slightly projecting*, which, by the Italians, are called *basso* and *mezzo relievo*; and thus *boss* may be corrupted from *basso*, which is applied to any thing relieved or raised but slightly, lowly; *en bosse*, distinguished from *en relief*; and thus applied generally, to any thing rising, projecting, or swelling forth. And see Bosse.

To rise, or cause to rise, to raise, to project, to swell forth; to cover with *bosses*, projections, swellings, or protuberances, (in *basso*, in *bosse*.)

According to the old writers on Hunting, A deere is said to be *embossed*, when it throws forth *bosses*, or round messes of foam from its mouth; or when it swells at the knees with hard hunting: and thus, to *emboss* is (consequentially) to hunt hard, to hunt down, to overpower with fatigue or weariness, and (as in Spenser, *Embossed* with bale) to overwhelm.

There is not in Homer any word to correspond with *embost* in Chapman.

See Emboss, *ante*.

Upon a thicke palfray, paper white,
With sadell redde, embrouded with delite
Of gold the barres vp *embossed* high,
Sate Dido.
Chaucer. Of Dido Queene of Carthage, fol. 203.

Of birral *embossed* were the pyllers round.
Skelton. The Crowne of Laurell.

Is her right hand a fire-brand she did tosse
About her head, still roming here and there;
As a dismayed deere in chace *embost*,
Frightfull of his safety, hath his right way lost.
Spenser. Faerie Queene, book iii. can. 12.

Like dastard curres, that hauing at a bay
The salvage beast *embost* in weary chase,
Dare not aduenture on the stubborne pray,
Ne byte before. *Id. Ib.* book iii. can. 1.

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Cleo. Helpe me, women: O hee s more mad
Then Telamon for his shield; the Boare of Thessaly
Was neuer so *imbost*.
Shakspeare. Antony and Cleopatra, fol. 361.

For thou thyselfe hast bene a libertine,
As sensuall as the brutish sting itselfe,
And all th' *imbossed* sores, and headed euills
That thou with license of free foot hast caught,
Wold'st thou disgorge into the general world.
Id. As You Like it, fol. 193.

Which, when he knew, and felt our feeble harts,
Emboss with bale, and bitter byting griefe,
Which Loue had launced with his deadly darts,
With wounding words and tearms of foule repriefe.
He pluckt from vs all hope of due relief.
Spenser. Faerie Queene, book i. can. 9.

But by ensample of the last daye's loose,
None of them rashly durst to her approche,
Ne in so glorious spoyle themselves *embosse*.
Id. Ib. book iii. can. 1.

Which drawing softly forth out of the darke,
He open shew'd, that all men it mote marke;
A gorgeous girdle, curiously *embost*
With pearle and precious stone, worth many a marke.
Id. Ib. book iv. can. 4.

Why are ye thus discomfited like hinds that have no hearts?
Who, wearied with a long-run field, are instantly *embost*,
Stand still, and in their beastly breasts is all their courage lost.
Chapman. Homer. Iliad, fol. 55.

His hellish arms were all with fiends *embost*,
Who damned souls with endless torments roast,
And thousand ways devise to vex the tortur'd ghost.
P. Fletcher. The Purple Island, can. 12.

I wish also, in the very middle, a faire mount, with three ascents and alleys, enough for foure to walk abreast; which I would have to be perfect circles, without any bulwarks or *imboscments*.
Bacon. Of Gardens, Essay 46.

For so letters, if they be so farre off as they cannot be discerned, shew but as a duskish paper: and all engravings, and *embossings*, (afar off) appear plain. *Id. Natural History, Cent.* ix. sec. 878.

The most accurate engravings, or *embossments*, seem [through a microscope] such rude, bungling, deformed works, as if they had been done with a mattock, or a trowel.
Wilkins. Of Natural Religion, book i. ch. vi.

Box was the yoke, *embost'd* with costly paine,
And hung with ringlets to receive the reins.
Pope. Homer. Iliad, book xxiv

At eve, within yon studious nook,
I ope my brass-*embossed* book,
Pourtray'd with many a holy deed
Of martyrs, crown'd with heavenly meed.
Warton. Inscription in an Hermitage.

EMBOTHRIUM, in *Botany*, a genus of the class *Tetrandria*, order *Monogynia*, natural order *Proteaceæ* Generic character: corolla, petals four; stamens inserted into the limb; follicle oblong, containing several winged seeds.

This beautiful genus bears a distinguished situation among the numerous Proteaceous plants of New Holland, though some of the species are natives of the southern extremity of South America. *E. speciosissimum*, called by the natives of New Holland the Waratah, is one of the most splendid green-house plants that has been introduced.

EMBOTTLE, *en*, and *bottle*, q. v. "Fr. *embotteler*; to make up in bundles or *bottles*." Cotgrave.

——— Stiroon, firmest fruit,
Embottled (long as Priameian Troy
Withstood the Greeks) endures, ere justly mild.
J. Philips. Cider, book ii.

EMBOUND, *en*, and *bound*, past part. of *bind*, q. v. Goth and A. S. *bind-an*; Ger. and Dutch, *bind-en*; Sw. *bind-a*.

To *bind* up, to inwrap, to infold.

Hub. If I in act, consent, or sinne of thought,
Be guiltie of the stealing that sweete breath
Which was *embounded* in this beauteous clay,
Let Hell want paines enough to torture me:
I left him well. *Shakspeare. John*, fol. 17.

EMBO'W, EMBO'WMENT. *En*, and *bow*, q. v. A. S. *byg-an*; Dutch, *buy-gen*; Ger. *beug-en*; Sw. *boega*.

To *bow*, to bend, to curve, to arch.

In summer's day, when Phœbus fairly shone,
I saw a bull as white as driuen snowe,
With gilden hornes *embowed* like the moone
In a fresh flowring meadow lying low.
Spenser. Visions of the World's Vanitie.

At his own proper charge, great cost he hath bestowed,
In decking up our temples here with gilded roofs *embowed*
For honour of the Gods.
Sir Thomas North. Plutarch. Cimon, fol. 411.

Two rowes of pillars, after the manner of isles of churches, also standing; the roof all open, not so much as any *embowment* near any of the walls left. *Bacon. Natural History, Cent.* iii. sec. 249.

EMBOWEL, *en*, and *bowel*, q. v. Junius thinks from *bow*, to bend, to wind, to twist. See BOWEL, and DISEMBOWEL; to which latter, *embowel* is used as equivalent.

To place, or plunge, or sink, within the *bowels*; to plunge or sink.

To draw out, deprive of, the *bowels*, the entrails; to eviscerate.

His dreadfull hand he heaued vp aloft;
And with his dredfull instrument of ire,
Thought sure haue pounded him to powder soft,
Or deepe *embowel'd* in the earth entire:
But fortune did not with his will conspire.
Spenser. Faerie Queene, book vi. can 8.

There let him hang *embowelled* in blood,
Where never any gentle shepherd feed
His blessed flocks.
G. Fletcher. Christ's Triumph over Death

The wretched, bloody, and vsurping boare,
(That spoyl'd your summer fields, and fruitful vines,)
Swilles your warm blood like wash, and makes his trough
In your *embowel'd* bosomes.
Shakspeare. Richard III. fol. 200.

This punishment for treason, Sir Edward Coke tells us, is warranted by divers examples in Scripture; for Joab was drawn, Bithan was hanged, Judas was *embowelled*, and so of the rest.
Blackstone. Commentaries, book iv. ch. vi.

Their dead they bury not, nor burn with fires,
No graves they dig, erect no fun'ral pyres;
But washing first th' *embowel'd* body clean,
Gums, spice and melted pitch they pour within.
Jenyns. On the Immortality of the Soul, book i.

EMBOWER, *en*, and *bower*, q. v.

To dwell within a *bower*; to enclose, &c. as within a *bower*; to surround, to invelope or envolve.

Ah Destinies, and you whom skies *embow'r*,
To his fair spoils his spright again yet give,
And like, another Phœnix, make him live.
Drummond. On the Death of Sir Wm. Alexander.

Where on the mingling boughs they sit *embower'd*
All the hot noon, till cooler hours arise.
Thomson. Summer

Reliev'd from yon rude scene of party din,
Where open baseness vies with secret sin,
And, safe *embower'd* in Woburn's airy groves
Let us recall the times our taste approves.
Mallet. Prologue to the Siege of Damascus.

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EMBOWL, to form into a *bowl*, or ball, or globe.

Thou our refuge, thou our dwelling,
O Lord, hast byn from time to time
Long ere mountaines proudly swelling
Above the lowly dales did clime:
Long ere the earth *embowl'd* by thee
Beare the forme it now doth beare:
Yea, thou art God for ever, free
From all touch of age and yeare.
Sir Philip Sidney. Psalm 90.

EMBRA'CE, *v.* **EMBRA'CE**, *n.* **EMBRA'CEMENT**, **EMBRA'CER**, **EMBRA'CERY**, **EMBRA'CING**, **EMBRA'SURE**. *En*, and *brace*, q. v. Fr. *embracer*; It. *abbracciare*; Sp. *abracar*; from Lat. *brach-ium*, the arm; which (*brachium*) Tooke thinks is from the A. S. *bræc-an*, to *break*; q. d. the limb, which *breaks* out from the trunk or body.

To take within, to hold within, the *arms*; to comprise or comprehend, to infold, to encircle, to surround; to hold, or take, or seize, hold of, *sc.* as with the *arms*, to hold fast, to constrain, to grasp; and more generally, to seize, take or accept.

Of the Legal application of the word *Embracery*, Skinner says, *qui alienam causam* amplectitur, *tulatur, et in se recipit.*

Embrasure, in *Fortification*, adopted from the French, is an opening in a parapet through which cannon may be pointed.

This frere ariseth up ful curtisly,
And hire *embraceth* in his armes narwe,
And kisseth hire swete, and chirketh as a sparwe
With his lippes.
Chaucer. The Sompnoures Tale, v. 70384.

[She was] so benigne, and so digne of reverence,
And coude so the peples herte *embrace*,
That eche hire loveth that loketh on hire face.
Id. The Clerkes Tale, v. 8288.

The second maner of chastitee is for to be a clene widew, and eschue the *embracing* of a man, and desire the *embracing* of Jesu Christ. *Id. The Persones Tale*, vol. ii. p. 373.

And with this worde where as he laie
Hire loue in armes she *embraseth*.
Gower. Conf. Am. book iii. fol. 56.

Make much of her and she shall promote thee: yea, if y^e *embrace* her, she shal bring the vnto honoure.
Bible, Anno 1551. *Proverbes*, ch. iii.

Nor requireth he so much to be honoured with ceremonies, as to be *embraced* with a pure hearte and mynde.
Udall. Romaines, ch. xii.

And because that affinitie is an *embracer* of amitie, there was concluded a marriage betweene the Duke of Bedford, and the Lady Anne, sister to the Duke of Burgoyne.
Hall. Henry VI. The second Yere.

But they say, he sore amended whan he was once consecrated archbishop of Canterbury, and *least* well his accustomed *embracinges* after the rules of loue, and became in life religious, that afore in loue was lecherous. *Bale. Englyshe*, part ii. p. 119.

So fashioned a porch with rare deuise,
Archt ouer head with an *embracing* vine,
Whose branches hanging downe seem'd to entice
All passers by, to taste their bushious wine.
Spenser. Faerie Queene, book ii. can. 12.

You'l see your Rome *embrac'd* with fire, before you'l speake with Coriolanus. *Shakspeare. Coriolanus*, fol. 26.

What know I, but your grace made a trial of me;
Durst I presume to *embrace*, where but to touch
With an unmanner'd hand was death?
Massinger. The Virgin Martyr, act i. sc. 1.

'Bout the husband oke the vine
Thus wreathes to kisse his leavy face:
Their streames thus rivers joyne,
And lose themselves in the *embrace*.
Habington. To Castara, upon an Embrace.

Forgive me countrey, and sweet countreymen
And lords accept this hearte kind *embrace*.
My forces and my power of men are yours.
Shakspeare. Henry VI. First Part, fol. 109.

To have it to posterity recorded,
At such a time as this I proved true gold,
And current in my friendship, shall be to me
A thousand mistresses, and such *embraces*
As leave no sting behind them.
Massinger. The Parliament of Love, act iii. sc. 2.

No word they speake, nor earthly thing they felt,
But like two senseless stocks in long *embracements* dwelt.
Spenser. Faerie Queene, book iii. can. 12.

I was then present, saw them salute on horsebacke,
Beheld them when they lighted, how they clung
In their *embracement*, as they grew together.
Shakspeare. Henry VIII. fol. 205.

ANT. Thus, by great favour of propitious stars,
From fearful storms, shipwreck and raging billows,
Merciless jaws of death, am I return'd
To th' safe and quiet bosom of my country,
And wish'd *embracements* of my friends and kindred.
Tomkis. Albumazar, act iv. sc. 1.

The Neapolitan is accounted the best courter of ladies, and the greatest *embracer* of pleasure of any other people.
Howell. Letter 39. book i. sec. 1.

In their malice toward the churche; in the continuall satisfynge of their fleashly lustes, and in their vnlawfull and lecherous *embracinges*.
Hordinge. Jewell. Defence, fol. 718.

Injurie of chance, forcibly prevents our lockt *embrasures*.
Shakspeare. Troylus and Cressida, fol. 96.

Thy word is truth. Now since the understanding is that faculty whose proper office it is to close in with truth as such; the receiving or *embracing* the means of grace, which are called truth, is most properly set forth by the acts of the understanding.
South. Sermons, vol. ii. p. 372.

The queen in white array, before her band,
Saluting, took her rival by the hand;
So did the knights and dames, with courtly grace
And with behaviour sweet, their foes *embrace*.
Dryden. The Flower and the Leaf.

While in the soft *embrace* of sleep we lie,
The secret murderers stab us, and we die.
Pomfret. A Prospect of Death.

Such a benefactour is Almighty God, and such a tribute he requires of us; a ready *embracement* of, and a joyfull complacency in his kindness *Barrow. Works*, vol. i. fol. 96.

It was, according to their predictions, designed that Christ should establish a new covenant, upon better promises, of another eternal most happy life, assuring to the *embracers* thereof an entire reconciliation and acceptance with God. *Id. Ib.* vol. ii. fol. 423.

We may add, that even those fearfull judgments were tempered with mixtures of favourable design, not onely to the community of mankind, but even toward the people whom it served to convince of their errours and crimes; to induce them to repentance, to provoke them unto the acknowledgment and *embracing* of God's truth, so palpably vindicated by him.
Id. Ib. vol. iii. fol. 415.

Embracery is an attempt to influence a jury corruptly to one side by promises, persuasions, entreaties, money, entertainments, and the like. The punishment for the person *embracing* [the embracesor] is by fine and imprisonment; and for the juror so *embraced*, if it be by taking money, the punishment is (by divers statutes of the reign of Edward III.) perpetual infamy, imprisonment for a year, and forfeiture of the tenfold value.
Blackstone. Commentaries, book iv. ch. x.

Bashful at first, she smiles at length on her *embracer*, and expresses her joy with inarticulate murmurs.
Sir Wm. Jones. Works, vol. iv. p. 253. *The Songs of Jayadeva.*

Full ninety brazen guns her port-holes fill,
Ready with nitrous magazines to kill,
From dread *embrazures* formidably peep
And seem to threaten ruin to the deep.
Falconer. Description of a ninety-gun Ship

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EMBRAID. EM-BROIDER.

EMBRAID: used by Udall and Elyot as equivalent to *upbraid*, q. v. See also BRAID.

For the sunne, the fountayne of lyght, shal waxe darke, therby as it were *embrayding* the vngodly with theyr blyndnes, because they would not se the euerlastyng sunne and lanterne of the worlde.
Udall. Marke, ch. xiii.

But the pourpose that he wente aboute was, by makyng a countenaunce of merueyllyng, to commend vnto the Jewes the centurion's affiaunce and assured trust in God: and also to *embraide* them with their vnbelief, by this exaunple of a man being bothe a heathen, and a souldier. *Id. Luke*, ch. vii.

Unto whom Plutarche, without any change of countenance, answered in this fourme, thou *embraydest* me causles with wrath and impacience, I pray the, what perceiuest thou in me, that I am angry or oute of pacience.
Sir Thomas Elyot. Governour, book iii. ch. xx.

EMBRAVE, *en*, and *brave*, q. v. of uncertain origin. In the Example from Beaumont's *Psyche*, it is

To inspire *bravery* or courage; to encourage. In the other Examples,

To set off *bravely*, to deck, to dress out, to adorn.

All that which Egypt whilome did deuise,
All that which Greece their temples to *embraue*,
After the Ionick, Attick, Dorick guise.
Spenser. The Ruins of Rome.

Like as a ship in which no balance lies,
Without a pilot on the sleeping waves,
Fairly along with wind and water flies,
And painted masts with silken sails *embraves*.
G. Fletcher. Christ's Triumph on Earth

Green brakes and primrose sweet his seemly hearse *embrave*.
P. Fletcher. To Sir Anthony Irby

Psyche, *embrav'd* by Charis's generous flame,
Strives in devotion's furnace to refine
Her pious self.
Beaumont. Psyche, (1651) xvii. *Arg*

Full royally along the lawn they tread,
And each with *circling* gold *embraved* had his head
Thompson. The Nativity

EMBREW, see EMBRUE.

EMBRIGHT, *en*, and *bright*, q. v.

To *brighten*, to be luminous, shining, splendid.

Mercy, co-partner of great George's throne,
Through the *embrighted* air ascendant flies,
Duteous, the peace-bestowing maid is flown
To smooth his halcyon progress to the skies.
Cunningham. Ode on the Death of his late Majesty.

EMBROCATE, EMBROCA'TION. Gr. ἐμβρεχ-ειν, ἐν, and βρέχ-ειν, to moisten. See the Quotation from Holland's Plutarch.

"Fr. *embrocation*; an *embrochation*; a fomenting, a besprinkling or gentle bathing of the head, or other part, with a liquor falling from aloft upon it in the manner of rain." Cotgrave.

To scoure away the foule dandruffe, an *embrochation* of it (wild mint) and vinegre upon the head in the sun is counted singular.
Holland. Plinie, vol. ii. fol. 59.

It easeth the head-ach, if together with oile of roses it be distilled upon the head (by way of *embrochation*.)
Id. Ib. vol. ii. fol. 280.

Embrochation, a devise that physitions have to foment the head or any other part, with some liquor falling from aloft upon it, in manner of rain, whence it took its name.
Id. Plutarch. Explanation of Obscure Words.

I returned her a glass with oil of roses and vinegar to *embrocate* her arm. *Wiseman. On Inflammations.*

EMBRO'IDER, EMBRO'IDERER, EMBRO'IDERY. Written also *Embroud*, *enbroud*, *enbraud*, *embrod*; Fr. *border* or *broder*; Sp. *bordar*; D. *boorduren*. See BORDER.

To surround with an edge or *border*, *&c.* of needle-work; generally, to adorn with needle-work; met. to decorate with artificial ornaments, with delusive graces.

This wofull lady ylearned had in youth
So that she worken and *enbrouden* couth.
Chaucer. Of Philomene, fol. 208.

Embrouded was he, as it were a mede
Alle ful of freshe floures, white and rede.
Id. The Prologue, v. 89.

As to the firste sinne in superfluitie of clothing, whiche that maketh it so dere, to the harme of the peple, not only the coste of the *embrouding*, the disguising, &c.
Id. The Persones Tale, vol. ii. p. 314.

And whan she taketh her worke on honde
Of weuyng, or of *embroudrie*,
Than can I not but muse and prie
Upon hir fingers longe and smale.
Gower. Conf. Am. book iv. fol. 70.

This wight vpon a speare tho
A pensell, whiche was wel begone
Embroudred. *Id. Ib.* book vi. fol. 136.

Then came a company that the Persians call immortall, the ryches of whose apparell exceeded farre the rest; they had all chains of golde coates *embrodered* with golde, and sleues sett with pearle.
Brende. Quintus Curtius, book iii. fol. 24.

A persone vicare or parishe preste, by usynge their velvet cappes *embrowdred* with laces, do make some men thynke that they be ashamyd of theyr crownes that reuerend tokē of the order of preesthode.
Sir Thomas Elyot. The Castel of Helth, book iv.

No conning artificer, carver, painter, nor gylder, *embroderer*, goldesmythe, nor sylke worker, with such other lyke of what occupacion soeuer thei be or haue bene to thy cūmoditie shall neuermore be found so againe. *Bale. Image*, part iii. D d 2.

His garment was disguised very vaine,
And his *embrodered* bonnet set awry.
Spenser. Faerie Queene, book iii. can. 12.

Giues not the hawthorne bush a sweeter shade
To shepherds, looking on their silly sheepe,
Then doth a rich *embroider'd* canopie
To kings, that feare their subiects' treacherie.
Shakspeare. Henry VI. Third Part, fol 156.

The long robes *embrodered* before, called Prætextæ, were devised by the Tuscanes. The Trabeæ were roiall robes, and I find that kings and princes only ware them. In Homer's time also, they used garments *embrodered* with imagerie and floure-worke; and from thence came the triumphant robes. As for *embroiderie* itselfe and needle-worke, it was the Phrygians' invention: and hereupon *embroiderers* in Latine bee called Phrygiones.
Holland. Plinie, vol. i. fol. 228.

I am ashamed thus to employ my pen in correcting this *embroiderer*, who has stuffed his writings with so many lies, that those who bear him the least ill-will, are forced to blush at his fopperies and toyes, wherewith he endeavours to feed the eyes of his readers.
The Life of Quoniambec. Annexed to North's Plutarch.

Like saphire-pearle, and rich *embroiderie*,
Buckled below faire knighthood's bending knee.
Shakspeare. Merry Wives of Windsor, fol. 59.

Here ruddy brass and gold refulgent blaz'd;
There polish'd chests *embroider'd* vestures grac'd.
Pope. Homer. Odyssey, book ii

All this is done when first the western breeze
Becalms the year and smooths the troubled seas
Before the chattering swallow builds her nest,
Or fields in Spring's *embroidery* are drest.
Addison. Virgil. Georgic 4.

When, hanging 'midst the costly panoply,
A scarf *embroider'd* met the hero's eye,
Which fair Cassandra's skilful hands had wrought,
A present for her lord.
Wilkie. The Epigoniad, book vi.

Where elfin sculptors, with fantastic clew,
O'er the long roof their wild *embroidery* drew.
Warton. On Sir Joshua Reynolds's Painted Window, at New College, Oxford.

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EMBRO'IL, } See BROIL. Fr. *embrouiller;*
EMBRO'ILMENT. } It. *embrogliare, confundere, perturbare, intricare;* to render confused, disturbed, or intricate.

To confound, to mingle, to disturb, to trouble, to disorder.

"Fr. *embrouiller;* to pester, intangle, incumber, intricate, confound." Cotgrave.

> But this so wretched state are kingdoms in
> Where one man's course shall all the rest *embroil.*
> *Daniel. History of the Civil Wars,* book v.

> Which now [his Muse] (but little past half her long way)
> Stands stumbling at the horrours that succeed;
> Weary with these *embroilments,* fain would stay
> Her further course, unwilling to proceed.
> *Id. Ib.* book viii.

> Auspicious Queen! since in thy realms secure
> Of peace thou reign'st, and Victory attends
> Thy distant ensigns, with compassion view
> Europe *embroil'd.*
> *J. Philips. Blenheim.*

He [Prince of Orange] was not apprehensive of a new *embroilment,* but rather wished it.
Burnet. Own Times. Charles II. Anno 1678.

> And better would it suit thy rev'rend age,
> Thy station, quality, and kindred blood,
> To hush ill-judging clamour, and cement
> Divided factions to my throne again,
> Than thus *embroil* the state.
> *Smollet. The Regicide,* act iii. sc. 8.

EMBRONZE, *en,* and *bronze. Æneus ut stes;* that you may stand in *brass.* See BRONZE.

> Will you in largesses exhaust your store
> That you may proudly stalk the Circus o'er;
> Or in the Capitol *embronz'd* may stand
> Spoil'd of your fortune and paternal land.
> *Francis. Horace. Satires,* book ii.

EMBROWN, *en,* and *brown,* q. v. that colour which things have that have been *burn*-ed.

To render *brown;* to give a *brown* hue or colour to.

> Whence the gay spring exults in flowery pride,
> And autumn with the bleeding grape is dy'd;
> Whence summer suns *embrown* the labouring swains,
> And shivering winter pines in icy chains.
> *Fenton. Epistle to Mr. Southern.*

> When Eve *embrowns* the verdant grove
> And Philomel laments her love,
> Each sigh I breathe, my love reveals,
> And tells the pang my bosom feels.
> *Lloyd. Air* 5. *In the Capricious Lover*

EMBRU'E, or } Also written *Imbrue;* which Ju-
EMBRE'W. } nius thinks may, by transposition of the letter *r,* be from the Latin *imbuere.* Skinner also, that such may be the case; otherwise from the Fr. *abbreuver,* or our *in,* and *brew,* q. v. The Fr. *embreuver* is, "to moisten, bedew, soak in, soften with liquor; also, to dye, indue, imbue." Cotgrave. *Breuvage,* Menage says, is by transposition *Beuvrage,* and *beuvrage,* formed from the Lat. *bib-ere,* to drink. See BEVERAGE, and IMBRUE.

To moisten, to soak, or steep.

The blinde did not foorthwith receiue his sight, but as soon as he was enoincted with claye, he is commaunded to go to the poole Siloe, and there to washe awaie the clay wherwith his iyes wer *embrewed.*
Udall. John, ch. ix.

> Liue thou, and to thy mother dear attest,
> That cleare she dide from blemish criminall;
> Thy little hands *embrew'd* in bleeding brest,
> Loe, I for pledges leaue. So giue me leaue to rest.
> *Spenser. Faerie Queene,* book ii. can. 1.

For, findinge you armed with swearde, and fiere, and *embrewed* with our bloude, wee might wel haue spared you some other name. [aduersaries.]
Jewell. An Answer to M. Hardinge. Preface, sig. 14.

> Lord Bassianus lies *embrewed* here
> All on a heape, like to the slaughtered lambe.
> *Shakspeare. Titus Andronicus,* fol. 38

> Her face, her hands, her naked limbs were torn,
> With passing through the brakes and prickly thorn;
> Two mastiffs gaunt and grim her flight pursu'd,
> And oft their fasten'd fangs in blood *embru'd.*
> *Dryden. Theodore and Honoria.*

Every consideration which heightens his matchless virtues, and endears his memory to us, serves also to enhance the wickedness of those sons of Belial, who were the instruments of his ruin, and *embrued* their hands in his blood. *Atterbury. Sermon* 1. vol. iv.

> I mark'd his desultory pace,
> His gestures strange and varying face,
> With many a mutter'd sound;
> And ah! too late aghast I view'd
> The reeking blade, the hand *embru'd;*
> He fell, and groaning grasp'd in agony the ground.
> *Warton. Ode* 6. *The Suicide.*

EMBRUTE, to *brutify,* q. v.
To reduce to the state or condition of a *brute.*

> From ev'ry tie, from ev'ry duty freed,
> Without a balance, and without a creed,
> Dead ev'ry sense, each particle divine,
> And all the man *embrutted* in the swine.
> *Cawthorne. The Regulation of the Passions.*

E'MBRYO, } Fr. *embryon;* It. *embrione;*
E'MBRYON, } Sp. *embrion;* Lat. *embryo* and
E'MBRYOUS, } *embryon;* Gr. ἔμβρυον, παρὰ τὸ
EMBRI'ONATE, } ἐντὸς τῆς γαστρὸς βρύειν, *quod*
E'MBRYO-BROOD, } *intus in utero* pullulat.
E'MBRYON-SPECK, } Any thing budding or ger-
E'MBRYON-STATE. } minating, sprouting or shooting forth; any thing in the first stages of germination or generation in the animal or vegetable kingdom. Applied (met.) to any thing in an early, unformed, rude, unfinished state.

> All was compos'd within this goodly room,
> A perfect shape this *embryo* was become.
> *Drayton. The Owl.*

HOR. I am full of thoughts,
And something there is here I must give form to,
Though yet an *embryon.*
Massinger. The Picture, act ii. sc. 2.

——————— These fifteen weeks
(So long as since the plot was but an *embrion*)
Have I, with burning lights, mixt vigilant thoughts,
In expectation of this hated play.
Ben Jonson. Poetaster. Introduction.

Did we learn such an alphabet in our *embryo* state?
Glanville. The Vanity of Dogmatizing, ch. iv.

Contemplation generates; action propagates. Without the first the latter is defective; without the last, the first is but abortive an *embryous.* *Feltham. Resolve* 14.

So are the wicked designs of gain often disappointed in the *embryo,* and the contrivers of them, instead of approving themselves to be more wise and subtle men than others, do appear at last to be fools.
Bishop Wilkins. Of Natural Religion, book ii. ch. iv.

Why in viviparous animals, in the time of gestation should the nourishment be carried to the *embryon* in the womb, which at other times goeth not that way?
Ray. On the Creation, part i. p. 133.

But neither by these words, the body that shall be, can St. Paul be suppos'd to denote this insensible little *embrionated* plant; for that is already in being, continued in the seed that is sown, and therefore could not be spoke of under the name of *the body that shall be.*
Locke. Works, vol. i. fol. 491. *Second Reply to the Bishop of Worcester.*

An *embrio* breed! of men a doubtful frame,
You scarce could know the sex but by the name.
P. Whitehead. Honour, a Satire, (1747.)

Who first in council form'd your *embryon-state?*
Who rose a patriot in the deep debate.
Brooke. Universal Beauty, book vi.

Observe yon mass of putrid earth,
It holds an *embryo-brood.*
E'en now the reptiles crawl to birth,
And seek their leafy food.
Jago. An Elegy on Man.

When first thou gav'st the promise of a man,
When the *embryon-speck* of entity began,
Was not the plastic atom at a strife,
'Twixt death ambiguous and a twilight life.
Harte. The Vision of Death.

To make this probable, we took not iron ore, or *embryonated* mars, but pure steel itself, the same as needles were made of.
Boyle. Works, vol. iv. p. 798. *Short Memoirs for the Natural History experimental of Mineral Waters*, sec. 1.

EMBU'SH, } **EMBU'SHMENT.** } To *ambush;* to go into, take shelter in a *bush* or wood; also, to hide or conceal in a *bush* or wood, *sc.* for the purpose of surprising an enemy; and then applied to any mode of concealment to effect a stratagem. See AMBUSH, and BUSH, and also EMBOSSE. In Ovid, *Fasti*, lib. ii. v. 218, *Cetera* virgultis *abdita turba latet.*

Then shuln ye evermo countrewaite *emboyssements*, and alle espiaile. *Chaucer. The Tale of Melibeus*, vol. ii. p. 99.

For it betid vpon a daie
In to the paas whan he was fall,
The *embushementes* to breaken all,
And hym beclipte on euery side,
That flee no might he not aside.
Gower. Conf. Am. book vii. fol. 163

That thing troubled greatly Parmenio, doubting that his enemies had laide some *embushment* for him, and therefore durst not goe an unknowen waye without a guyde.
Brende. Quintus Curtius, book iii. fol. 46.

And they fledde for the nunnes towarde their *bushmēt;* and whan they of the *bushment* sawe the Frechmen chase their company, they issued out of their *embushment*, but it was a lytell to sone.
Lord Berners. Froissart. Chronycle, vol. i. ch. 362.

He without saying a word departed from us, *embushing* himself presently among the *bushes* and brambles, leaving us wholly disabled to follow him in those rough and unhaunted places.
Shelton. Don Quixote, book iii. ch. ix.

EMBUSY, *en*, and *busy*, q. v. A S. *byz-gian*, *occupare*, to occupy or employ. Somner.

To occupy or employ, to engage, fully, wholly, actively.

But truely the free liberalitie of good people shal neuer faill that man, whiche with a sincere mynde dooeth altogether *embusie* and occupie himself in preaching the gospel.
Udall. Luke, ch. viii.

But, good madame, the accustome and vsage
Of auncient poetes ye wote full well hath bene,
Themselfs to *embusy* with all their whole corage
So that theyr workes myght famously be sene.
Skelton. The Crowne of Laurell.

In nedyll warke raysyng byrdes in bowres,
With vertue *embused* all tymes and howres. *Id. Ib.*

EME'ND, } **EMENDA'TION.** } **EME'NDATORY.** } Fr. *emender;* Lat. *emendare;* (*e*, and *menda*, a deficiency, which Vossius thinks is from the Gr. μείων, *minus.*) See AMEND.

To free from *deficiency*, fault, blemish; to repair, correct, improve, reform.

The prynters herof were very desirous to have the Bible come forth as faultlesse and *emendally* as the shortnes of tyme for the recognysing of the same wold require.
Taverner. Dedication to the King, (*Bible* 1539.)

A strong earthquake would shake them to a chaos, from which the successive force of the sun, rather than creation, hath a little *emended* them.
Feltham. On the Low Countries, part ii. p. 45.

Certain it is, that God removed the candlestick from the Levantine Churches, because he had a quarrel unto them; for that punishment is neuer sent upon pure designes of *emendation*, or for direct and immediate purposes of the divine glory, but ever makes reflexion upon the past sinne.
Taylor. The Great Exemplar, p. 3. disc. 18.

Mr. Guillim in his *Heraldry* was much beholden to this doctor's *emendations.* *Fuller. Worthies. Devonshire.*

In conclusion, I must leave my poem to you with all its faults, which I hope to find fewer in the printing by your *emendations.*
Dryden. Letter to Sir Robert Howard.

That useful part of learning which consists in *emendations*, knowledge of different readings, and the like, is what in all ages persons extremely wise and learned have had in great veneration.
Spectator, No. 328.

And I may say, with truth, that having become from this circumstance as impartial, if not as fastidious, to my own work, as any other critic could possibly have been, I hardly left a single line in it without giving it what I thought an *emendation.*
Mason. Preface to Fresnoy's Art of Painting.

He was charmed with the elegance of this writer; and the high credit in which *emendatory* criticism (of which Paterculus stood much in need) was held in the beginning of this century, occasioned by the dazzling reputation of such men as Bentley and Hare, very naturally seduced a young enterprizing scholar into an attempt of this nature. *Hurd. Life of Warburton.*

He had, what is the first requisite to *emendatory* criticism, that intuition by which the Poet's intention is immediately discovered, and that dexterity of intellect which dispatches his work by the easiest means. *Johnson. Preface to Shakspeare*

E'MERALD, } **E'MERALD-LIKE.** } Anciently *Emeraud;* Fr. *emeraude;* Sp. *esmeralda;* It. *smeraldo;* Dutch and Ger. *schmaragd;* Lat. *smaragdus;* Gr. σμάραγδος, and μάραγδος, Gr. σμαράσσειν, and μαράσσειν, *lucere, splendere*, to shine, to be bright.

——————— The semes echoue
As it were a maner garnishing
Was set with *emerauds* one and one.
Chaucer. The Floure and the Leafe, fol. 367.

And in that lond, men fynden many faire *emerauds* and ynowe, and therefore thei ben there grettere cheep.
Sir J. Maundevile. Travaile, p. 59.

True it is, that we take great delight to behold greene hearbes and leaves of trees, but this is nothing to the pleasure wee have in looking upon the *emerauld*, for compare it with other things, be they never so greene, it surpasseth them all in pleasant verdure.
Holland. Plinie, vol. ii. fol. 611.

Meand'ring rivers smoothly smiling passe
And whilst they (lover-like) kisse courted lands,
Would emulate the *emerauld-like* grasse,
All pav'd with pearle, empall'd with golden sands.
Stirling. Doomes-day. The twelfth Houre.

As when an *emerald* green, enchas'd
In flaming gold, from the bright mass acquires
A nobler hue, more delicate to sight
J. Philips. Cider, book i.

Pliny places the *Smaragdus*, if this is to be considered the EMERALD, as third in value among precious stones,—the Diamond and the Pearl alone ranking before it. "There is not a gem or precious stone," he adds, in the language of Holland, "that so fully possesseth the eye and yet never contenteth it with sacietie . . . . moreover the longer and farther off that a man looketh upon Emerauds, the fairer and bigger they seeme to the eye, by reason that they cause the reverberation of the aire about them for to seeme greene: for neither sunne nor shade, ne yet the light of a candle, causeth them to change, and loose their lustre; but,

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contrariwise, as they ever send out their own raies by little and little, so they entertaine reciprocally the visuall beames of our eyes, and for all the spissitude and thicknesse that they seeme to have, they admit gently our sight to pierce into their bottome; a thing that is not ordinarie in water. The same are many times shaped hollow, thereby to gather, unite and fortifie the spirits that maintaine our eye-sight. In regard of these manifold pleasures that they shew to our eyes, by general consent of all men spared they are, and lapidaries bee forbidden expressely to cut and engrave them.... moreover, when you meete with a table Emeraud hold the flat face against any thing, it will represent the said object to the eye as well as a mirroir or looking glasse, and, verely, Nero the Emperour was wont to behold the combates of fencers and sword plaiers in a faire Emeraud," (xxxvii. 5.) Respecting this Emeraud of Nero, see more in Beckmann's *Hist. of Inventions*, iii. 176.

Of the twelve kinds of Emeralds which Pliny enumerates, it has been supposed that not one at present is known to exist; those with which the moderns are acquainted being found in Peru only. Buffon, however, vehemently combats this opinion, (iii. 507, 4to edit.)

The most wonderful Emeralds on ancient record, are those which Pliny mentions "in the isle Cyprus, about the sepulchre of Hermias, a petie King there, and near unto the sea sides where were pooles and stewes of grete fishes kept to bee salted, there stood in old time a Lion of marble, in the head of which Lion were set certaine faire Emerauds instead of eyes, looking opposite into the sea; but they glittered and pierced so deepe into the water, that the Tunies upon that coast were afraid therat, and fled from the nets, and other instruments, that the fishers laid to take them withall: who marvailed a long time at this straunge accident: but in the end, knowing what the matter was, they chaunged the eies of the foresaid Lion and removed the Emerauds." (Ibid.)

An Emerald in the Papal tiara of Julius II., whose Pontificate terminated before the discovery of Peru, might, perhaps, be African. One which was long celebrated in the Monastery of Reichenau, near Constance, seven inches in length, three in thickness, and weighing 28 lbs., once the property of Charlemagne, is believed by Mr. Coxe to be green fluor. The pretensions of the *Sacro Catino* at Genoa have been equally undervalued by M. Condamine, who, from its numerous flaws, which he considered to be air bubbles, has represented it, and we believe justly, as green glass.

EME'RGE, EME'RGENT, EME'RGENTLY, EME'RGENCY, EME'RSION. } Lat. *emergere*; *e*, and *mergere*, which Vossius and Julius Scaliger think is *a mari*, from the sea. To rise above the surface; and, generally, to rise, to issue, to come forth, or out of.

Emergent, (met.) rising, rushing, or starting forth; and thus, arising, occurring, happening, suddenly, critically.

Turning his head aside, beholding her by reflection in Pallas's mirror, and so directing his blow, cut of her head; from whose blood gushing out, instantly *emerged* Pegasus the flying horse.

Bacon. On Learning, by G. Wats, book ii. ch. xiii.

Most of our rarities have been found out by casual *emergency*; and have been the works of time, and chance, rather then of philosophy.

Glanville. The Vanity of Dogmatizing, ch. xix.

For though perhaps they contain the seminals of spiders, and scorpions, and such as in other earths by suscitation of the sun may arise into animation; yet lying under command of their antidote, without hope of *emergency*, they are poysoned in their matrix by powers easily hindering the advance of their originals, whose confirmed forms they are able to destroy.

Sir Thomas Brown. Vulgar Errors, book vii. ch. xvii.

The Septuagint was much depraved, not only from the errors of Scribes, and the *emergent* corruptions of time, but malicious contrivance of the Jews. *Id. Ib.* book vi. ch. i.

Of that which was necessary Christ left in his ministers a power of government: and in that which was not primely necessary, but *emergently* and contingently came to be useful and fit, he only left in his ministers a power to perswade.

Taylor. Rule of Conscience, book iii. ch. iv. rule 5.

As Geminus affirmeth, and Petavius his learned commentator proveth, they began their account from its heliacal *emersion*, and not its cosmical ascent.

Sir Thomas Brown. Vulgar Errors, book iv. ch. xiii.

So when the sun rolls down th' ethereal plain,
Extinct his splendours in the whelming main,
A transient night earth, air, and heaven invades,
Eclips'd in horrours of surrounding shades;
But soon, *emerging* with a fresher ray,
He starts exultant, and renews the day.

Brome. A Poem on Death.

The Muses, by their king's permission,
Though foes to Love, attend the session,
And on the right hand took their places
In order; on the left, the Graces:
To whom she might her doubts propose
On all *emergencies* that rose.

Swift. Cadenus and Vanessa.

But that good angel, whose surmounting power
Waited great Charles in each *emergent* hour.

Otway. Windsor Castle.

The mersion also in water and the *emersion* thence, doth figure our death to the former, and receiving to a new life.

Barrow. Works, vol. i. fol. 545 *On the Sacraments.*

At the very moment when some of them seemed plunged in unfathomable abysses of disgrace and disaster they have suddenly *emerged*.

Burke. On a Regicide Peace.

People little consider the utter impossibility of getting those who having *emerged* from very low, some from the lowest, classes of society, having exercised a power so high, and with such unrelenting and bloody a rage, quietly to fall back into their old ranks, and become humble, peaceable, laborious, and useful members of society.

Id. Remarks on the Policy of the Allies.

Or rather thou, whom ancient prophet styles
Venus Urania! born the babe of smiles,
When from the deep thy bright *emergence* sprung,
And nature on thy form divinely hung.

Brooke. Universal Beauty, book i.

Of all the publick services, that of the navy is the one in which tampering may be of the greatest danger, which can worst be supplied upon an *emergency*, and of which any failure draws after it the longest and heaviest train of consequences.

Burke. Observations on a late State of the Nation.

Or Ararat, on whose *emergent* top
First moor'd that precious bark, whose chosen crew
Again o'erspread earth's universal orb.

Jago. Edge-hill, book i.

EMERIT, *e*, and *merit*, q. v. Lat. *emerere*; (*e*, and *merere*, *meritus*;) Gr. μείρ-ειν, to divide; whence μέρ-ος, a part or share; and hence *merere*, *quia* meritum, says Vossius, *fere partium est, sive labor, sive pretium spectetur.*

Having done his share of labour; deserved, earned by service.

——— She gently thus did pull mine ear,
"The *emerit* ancient warbling priests, and you
Nothing beyond collect, or ballad do,
Dare you salute a star without tri'd fire?"

Cartwright. On the Birth of the Princess Elizabeth, to the Queen.

I had the honour to lay one of the first foundation stones of that royal structure, erected for the reception and encouragement of *emerited* and well-deserving seamen.

Evelyn, iii. vii. sec. 15.

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EMERLIN, *ermine*, q. v.

Her shoulders be like to white doves
Pearching within square royal roves,
Which leaded are with silver skin,
Passing the hate-spot *emerlin*.
Sidney. Arcadia, book ii.

EMERODS, *i. e.* hemorrhoids. Ἱεμορροῖν, from αἷμα, blood, and ῥέειν, to flow.

It was not much unlike, which God did to the princes and diviners among the Philistines, who sent the Ark back with five golden *emerods* and five golden mice; an act proportionable to the custom and sense of their nation and religion.
Taylor. The Great Exemplar, part i. sec. 4. p. 52.

The golden Emerods offered by the Philistines (1 *Sam.* vi. 3) were emblematical of the disease with which they had been afflicted. Tavernier, in his *Travels*, relates, that when an Indian pilgrim returns thanks for the cure of any disease, he brings with him, to the pagod in which he worships, a figure of the part affected, framed of gold, silver, or copper, according to his quality, which he offers to his Idol. Similar votive offerings are frequently suspended in Roman Catholic places of worship. Specimens of them may be seen at St. Winifrede's Well in Flintshire.

EMERY is a granular variety of *Corundum*, and is commonly accompanied by a greater or less quantity of magnetic iron. It is variously and extensively applied in the Arts, to the grinding and polishing different kinds of stones and metals, for which it is well calculated from its hardness. After being heated in a fire, it is pulverized, and separated into various powders of several different degrees of fineness by careful washing. It is found in beds of Talc and Steatite in Saxony, in Estremadura, in Germany and France, in Sweden, Italy, and England; is plentiful at Smyrna, and in the islands of the Archipelago, especially Naxos.

EMESA, in *Zoology*, a genus of *Hemipterous* insects, established by Fabricius.

Generic character. *Antennæ* filiform, very long, and formed only of two joints.

The species of this genus correspond to the genus *Ploierus*, and are all exotic; they are mostly figured in the work of Degeer.

EME'TICK, *n.* } Gr. ἐμετικόν, from ἐμ-εῖν, *vomere*,
EME'TICK, *adj.* } *evomere*, to vomit, heave or throw forth.

We daily see, that the violent *emetick* and cathartick properties of antimony, may singly, by calcination with saltpetre be destroyed.
Boyle. Works, vol. ii. p. 123. *The Usefulness of Natural Philosophy.*

We have not observed a well-prepared medicine of duly refined silver to work *emetically*, even in women and girls.
Id. Works, vol. i. p. 330. *Of the Usefulness of Experiments.*

While the domestic animal, that guards
At midnight hours his threshold, if oppress'd
By sudden sickness, at his master's feet
Begs not that aid his services might claim,
But is his own physician, knows the case,
And from th' *emetic* herbage works his cure.
Smart. On the Omniscience of the Supreme Being.

EMFORTH, Skinner says, *secundum*, according to; from *em*, which in composition signifies *æquum, seu par*, (A. S. *emn-ian, æquare*, to even,) and *forth*; and Mr. Tyrwhit,—corruption of *even-forth*, q. v.

Beatus, saith Seynt Bernard. *qui scripturas legit*
Et e-ba vertit in opera. emforth is power.
Piers Ploughman. Vision, p. 275.

As wisly as I shall for ever more,
Emforth my might, thy trewe servant be.
Chaucer. The Knightes Tale, v. 2237

For parde God wot, I haue euer yet
Been redy thee to serue, and this night
Haue I not fained, but *emforth* my wit
Doen all thy lust.
Chaucer. The second Booke of Troilus, fol. 163.

EMICATION, *emicare, atum*; (*e*, and *micare*, to sparkle.)

A sparkling, a throwing forth sparks.

Thus iron in aqua fortis will fall into ebullition, with noise and *emication*, as also a crass and fumid exhalation; which are caused from this combat of the sulphur of iron, with the acids of nitrous spirits of aqua fortis.
Sir Thomas Brown. Vulgar Errors, book ii. ch. v.

E'MIGRATE, *v.* } Lat. *emigrare, e*, and *migrare*,
E'MIGRATE, *adj.* } *atum*; (Fr. *migrer*;) of un
EMIGRA'TION, } known origin.
E'MIGRANT, *n.* } To depart from, leave, quit,
E'MIGRANT, *adj.* } or remove from.

Emigrant is a modern word both in French and English.

Did we doubt lest we should wander to unknown places where we cannot be certain of the entertainment; or did we fear a scorching triall (upon the *emigration*) in flames little inferiour (for the time) to those of hell, there were some cause for us to tremble at the approach of death.
Hall. The Balm of Gilead, vol. iii. fol. 578.

We never knew wars to grow meerly upon the account of the fulness of any country: indeed that plethory hath many times occasioned *emigrations*, and transplantations, and navigation, and increase of trade or manufactures, and other industrious employments; but wars have always grown upon other occasions.
Hale. The Origin of Mankind, sec. 2. ch. xii. fol. 240.

For however Jesus had some extraordinary transvolations and acts of *emigration* beyond the times of his even and ordinary conversation, yet it was but seldom.
Taylor. The Great Exemplar, fol. 9. *An Exhortation to the Imitation of the Life of Christ.*

England, sir, is a nation which still I hope respects, and formerly adored, her freedom. The colonists *emigrated* from you, when this part of your character was most predominant; and they took this bias and direction the moment they parted from your hands.
Burke. On Conciliation with America.

I hear that there are considerable *emigrations* from France; and that many quitting that voluptuous climate, and that seductive Circean liberty, have taken refuge in the frozen regions, and under the British despotism of Canada.
Id. On the Revolution in France.

Whenever the mother-country cannot afford this supply, every *emigrant* may be considered as a citizen lost to the community, and strangers must reap all the benefit of answering his demands.
Robertson. History of America, book viii.

Whosoever succeeds in a civil war will be cruel. But here the *emigrants* flying to revenge in the cars of military victory, will almost insatiably call for their victims and their booty, and a body of *emigrant* traitors were attending the King of Prussia, and the Duke of Brunswick, to suggest the most sanguinary counsels.
Id. On the Policy of the Allies. (Anonymous.)

EMIN is an Arabic term much used by the Turks as the title of several of their public functionaries. It is the past participle of the verb *amina*, and signifies, "intrusted, trustworthy;" and is thence used as a substantive in the sense of "Trustee, Commissioner, Agent, Superintendant, Deputy, Surveyor, Overseeer, Comptroller," &c. The four highest officers in the Turkish Court, who bear this title, are peculiarly styled the *Umenáï erbá*, i. e. the four Emins. They are, 1. the *Shehr emin-i*, Governor of the City, (Constantinople;) 2. the *Tersáneh emin-i*, Commissioner of the Admiralty; 3. the *Mutbakh Emin-i*, Superintendant of the Kitchen; and 4. the *Arpah Emin-i*, Surveyor of the Granaries. The *Darab-khánch*, or *Zarab-khánch Emin-i*, is the Master of the Mint; and the *Bárút-khánch Emin-i*, is the Superintendant of the Powder-

mills. This title is given to three different officers, who have the direction of the Imperial Powder-mills at Constantinople, Thessalonica, and Gallipoli. The first Lord of the Treasury is styled *Emín-i beïtu'l mál*; the chief Commissioner of Taxes, *Mevcúfát-emín-i*. The *Emín-i Shúneh*, or Superintendant of the Granaries, regulates the export of grain from one part of the Empire to another. The *Defter Emín-i*, or Keeper of the Archives, Ἐπίσκοπος τῶν διφθερῶν in the Byzantine Court, is the seventh in rank of the State Commissioners, being inferior to the *Zarab* and *Bárút-kháneh Emín-i*. The word *Emín* seems to have been little used as a title under the Moghuls; and excepting the third officer in their mint, whose duty was to prevent dishonesty in that department, (Ayeen Akbery, i. 9,) and the *Amín-i kársán serái*, (*ib.* 131,) scarcely any of their servants were styled *Amín*.

Von Hammer's *Osmanischen Reichs Staatsverfassung*, i. 112, 164, 420, ii. 164.

E'MINENT, E'MINENTLY, E'MINENCE, E'MINENCY. } Fr. *eminent*; It. *eminente*; Sp. *eminente*; Lat. *emineve*, *eminens*; plainly, says Vossius, from *man-ere*, and that from Gr. μένειν, to stay or stand, *sc.* without motion. And Perottus, *Emineo, quasi extra alios, hoc est præ aliis* maneo: for he is said to be *eminent* (*eminere*) who is *higher* than others. And see Martinius.

Standing forth from or above others; rising up or above; and thus, high, exalted, conspicuous, distinguished.

> Then with a grace austere and *eminent*,
> Doth his abuse effectually declare,
> Winning each sad eye to a reverend fear,
> To due attention drawing every ear.
> *Drayton. The Barons' Wars*, book v.

> ——— Who were below him,
> He vs'd as creatures of another place,
> And bow'd his *eminent* top to their low ranks,
> Making them proud of his humilitie.
> *Shakspeare. All's Well that ends Well*, fol. 232.

Now, sir, this granted, (as it is a most pregnant and unforced position,) who stands so *eminently* in the degree of this fortune as Cassio does? *Id. Othello*, act ii. sc. 1.

> Devotion (mother of Obedience)
> Bears such a hand on their credulity,
> That it abates the spirit of *eminence*,
> And busies them with humble piety.
> *Daniel. History of the Civil War*, book vi.

> LUCE. What will you say, or what thanks shall I look for,
> If now I raise you to such *eminence*, as
> The wife and daughters of a citizen
> Never arrived at!
> *Massinger. The City Madam*, act v. sc. 1.

And thus much also observe, that those names of Brennus and Belinus, (were) of great note, both in signification and personal *eminency*. *Drayton. Poly-olbion*, song 8.

Christ as God is every where, but in respect of his body he is determin'd to a particular residence in heaven, *viz.* at the right hand of God, that is, in the best seat, and in the greatest *eminency*. *Taylor Polemical Works*, fol. 222. *Of the real Presence of Christ in the Holy Sacrament.*

> While others fondly feed ambition's fire,
> And to the top of human state aspire,
> That from their airy *eminence* they may
> With pride and scorn th' inferior world survey,
> Here we should dwell obscure, yet happier far than they.
> *Hughes. A Letter to a Friend.*

For it is a true observation, that mountains do especially abound with different species of vegetables, because of the great diversity of soils that are found there, every vertex, or *eminency*, almost affording new kinds. *Ray. On the Creation*, part ii.

And this he suggesteth for the right doctrine, that subjection is not due to bad princes; perverting the apostle's words to that purpose, be subject to the king as excelling, that is, saith he, in vertues, not in vices: whereas the apostle meaneth *eminency* in power. *Barrow. Works*, vol. i. part ii. fol. 11. *On the Pope's Supremacy.*

The eyes are sunk in a convenient valley, *latent utiliter*, and are encompassed round with *eminent* parts, as with a rampart, *et excelsis undique partibus sepiantur*, Cic. so are defended from the strokes of any flat bodies. *Ray. On the Creation*, part ii.

> If Common sense, that corner-stone,
> Is wanting, let the rest alone.
> Better be fools without pretence,
> Than coxcombs even of *eminence*.
> *Whitehead. The Goat's Beard.*

What now has the reader learned from this varied criticism, but that his *eminence* [Cardinal Perron] was indeed very fond of his poet. *Hurd. Works*, vol. i. p. 396. *Notes on Epistles to Augustus.*

Our sense of imitation is that to which the comic poet addresses himself; but such pictures of *eminent* worth or villainy seize upon the moral sense; and by raising the strong correspondent passions of admiration and abhorrence, turn us aside from contemplating the imitation itself.
Id. On the Provinces of the Drama, disc. 2. vol. ii. p. 40.

The title EMINENCE has been given of old by the Popes, both to the Emperors and the Kings of France Anselm attributes it to the Pope himself, (iii. *Ep.* 37.) Till the Pontificate of Urban VIII. Cardinals were addressed as *Illustrissimi*. A bull of this Pope, in 1530, ordained that their style should be changed into that of *Eminentia tua*, which was also ascribed to the three Ecclesiastical Electors, and the Grand Master of Malta, and forbidden to all other persons whatsoever.

EMIR, an Arabic word signifying "Commander," is used both as a military and hereditary title among the Arabs. It is given by them to every Chief who has the rank of *Beg*, or, as the Turks say, holds a fief, which gives him a sword and ensign. When applied to the descendants of the Prophet, it is equivalent to *Sherif*, *Seyyid*, or *Aúladi r-resúl*; but it is not so commonly used for this purpose as the first and second of these terms. *Emíru'l múminín*, "Commander of the Faithful," was the favourite title of the Khalífahs, Mohammed's successors. *Emíru'l umerâ*, Generalissimo, or Commander of Commanders, exactly answering to the *Begierbeg* of the Turks, is the highest military title with them, as it was among the Moghuls, who always gave it to the Grand Vezír, first Minister of the Empire; *Emír-ákhór*, or *Mír-ákhór*, (for the Turks and Persians commonly drop the first letter of *Emír*,) is the title of the Master of the Horse to the Grand Signor; and every *Páshâ*, who has a Court in miniature, the counterpart of his master's, has his *Mír-ákhór*, *Mír-zádeh*, or *Emír-zádeh*, for which the Turks often substitute *Beg zádeh*

Von Hammer's *Osman. Reichs, &c.*

EMI'T, EMI'TTENT, EMI'SSION, EMI'SSITIOUS, EMI'SSARY. } Lat. *emittere*, *e*, and *mittere*, to send. See DEMIT. To send, throw, or cast forth, to eject, to dart forth, to issue forth or out; to give vent to.

And our now overshadow'd souls (to whose beauties stars were foils) may be exactly emblem'd, by these crusted globes, whose influential *emissions* are intercepted by the interposal of the benighting element, while the purer essence is imprisoned within the narrow compasse of a centre.
Glanville. The Vanity of Dogmatising, ch. i.

Malicious masse-priest, cast back those *emissitious* eyes to your owne infamous chair of Rome; and if even in that thou canst discerne no spectacles of abominable uncleanneese, spend thy spightfull censures upō ours.
Hall. The Honour of the Married Clergy, i. 28.

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You shall neither eat nor sleepe;
No, nor forth your window peepe
With your *emissarie* eye.
Ben Jonson. Underwood's Lyrick Pieces, No. 8.

And while you sun *emits* his rays divine,
And while the stars in midnight azure shine.
Where'er my sails are stretch'd the world around,
Thy praise shall brighten, and thy name resound.
Mickle. Lusiad, book ii.

They did it [bleeding one animal into another] yesterday before the society, very successfully also, upon a bull-mastiff and a spaniel, the former being the *emittent*, the other the recipient.
Letters from several Persons to Mr. Boyle, vol. vi. p. 237.

The wish'd occasion of the plot he takes;
Some circumstances finds, but more he makes.
By buzzing *emissaries* fills the ears
Of listening crowds with jealousies and fears.
Dryden. Absalom and Achitophel.

Because Philosophers may disagree
If sight *emission* or reception be,
Shall it be thence inferr'd, I do not see?
Id. The Hind and the Panther.

Imagination's wanton skill in chains
Of pearl throughout the visionary hall
Suspends carbuncles, gems of native light,
Emitting splendour, such as tales portray.
Glover. The Athenaid, book iv.

But as pain is stronger in its operation than pleasure, so death is in general a much more affecting idea than pain; because there are very few pains, however exquisite, which are not preferred to death: nay, what generally makes pain itself, if I may say so, more painful, is that it is considered as an *emissary* to this king of terrours.
Burke. On the Sublime and Beautiful, sec. 8.

The mediate glands, with unctuous juice replete,
Their stores of lubricating guile secrete;
Still opportune, with prompt *emission* flow,
And slipping frustrate the deluded foe.
Brooke. Universal Beauty, book v.

But soon a beam, *emissive* from above,
Shed mental day, and touch'd the heart with love;
Gave jealous rage to know divine control,
And rul'd the tempest rising in the soul.
Id. Jerusalem Delivered, book i.

EMMANTEL, *en*, and *mantle*, q. v. A. S. *mæntel*; D. and Ger. *mantel*; Fr. *mante*, *mantelet*; Lat. *mantelarium*.

"Fr. *emmanteler*; to cover with, wrap in, a cloak or *mantle*; to cloak, *mantle*, *bemantle*." Cotgrave.

To cover or protect.

The world, and this, which by another name men have thought good to call heauen (under the pourprise and bending cope whereof all things are *emmantelled* and covered) believe wee ought in all reason to be a God, eternall, unmeasurable, without beginning and likewise endlesse. *Holland. Plinie*, vol. i. fol. 1.

Besides the walls that he caused to be built and *emmantelled* about other towns. *Id. Ib.* vol. ii. fol. 354.

EMMARBLE, in some editions *Enmarble*. *En*, and *marble*, q. v. Fr. *marbre*; It. *marmo*; Sp. *marmol*; Lat. *marmor*; Gr. μάρμαρον, q. d. *lapis splendens*, from μαρμαίρειν, *splendere*, *lucere*, to shine, to be clear or bright.

To bestow, or invest with the qualities of *marble*, e. g. its coldness.

And otherwhyles their dying to delay,
Thou dost *emmarble* the proud heart of her,
Whose love before their life they do prefer.
Spenser. Hymn to Love, l. 139.

EMMET, "A. S. *emet*, *emet*, an emmet, ant or pismire." Somner. Dutch *emte*. The Ger. *ameise*, Wachter says, is so called, a *fugâ otii*, because it is never idle; from *meise*, idleness, and *a* prefixed: "*otium negat*." In A. S. *amet*, is *instructur*, furnished, provided. (Somner.) And as to *provide* for the future is the characteristic of this insect; hence, perhaps, the name. See the Quotation from Milton. *Ant*, is *amet*, *amt*, *ant*. See ANT.

At length this lover doth devise,
A bracelet made of *emmets'* eyes,
A thing he thought that she would prize.
Drayton. The Court of Fairy.

Our villages are like mole-hills, and men as so many *emmets*, busie, busie still, going to and fro, in and out, crossing one another's projects, as the lines of severall sea cards cut each other in a globe or map. *Burton. Anatomy of Melancholy*, fol. 108.

——————— First crept
The parsimonious *emmet*, provident
Of future, in small room large heart enclosed,
Pattern of just equalitie perhaps
Hereafter, join'd in her popular tribes
Of commonaltie.
Milton. Paradise Lost, book vii. v. 485.

But sage experience taught me how to prise
Myself; and how this world: she bade me rise
To nobler flights regardless of a race
Of factious *emmets*.
Somervile. Address to his Elbow Chair.

Since then (as *emmets* their small world o'erthrown)
We sore amaz'd, from our earth's ruins crawl.
Young. The Complaint, Night 2.

EMMEW, *en*, and *mew*; Fr. *mue*, from *muer*; Lat. *mutare*, to change. A *mew* is a coop or pen, in which birds are confined, while they *change* their feathers. Henshaw in Skinner.

To *emmew* is, consequently, to coop, to confine.

——————— This outward sainted deputie,
Whose settled visage, and deliberate word
Nips youth i' th' head and follies doth *emmew*,
As falcon doth the fowle, is yet a divell.
Shakspeare. Measure for Measure, fol. 71.

EMO'LLIENT, *n.* **EMO'LLIENT**, *adj.* **EMOLLI'TION**, **EMO'LLITIVE.** Lat. *emollire*; Fr. *emollir*; to soften, *mollify*, make gen'le or quiet.

An *emollient*; that which softens or soothes, makes gentle or tranquil, pliant or supple.

Lassitude is remedied by bathing, or anointing with oil and warm water. The cause is, for that all lassitude is a kind of contusion and compression of the parts, and bathing, and anointing, give a relaxation or *emollition*. *Bacon. Natural History, Cent.* viii. sec. 730.

This misselto is a great *emollitive*; for it softeneth, discusseth, and resolveth, also hard tumors. *Holland. Plinie*, vol. ii. fol. 187.

They enter likewise into those *emollitive* or lenitive plastres which are devised for the sores of the head. *Id. Ib.* fol. 591.

The fifth means is to further the very act of assimilation and nourishment; which is done by some outward *emollients*, that make the parts more apt to assimilate.
Bacon. Natural History, Cent. i. sec. 59.

There is also in the joints, and that common to them all another exquisite provision, manifestly adapted to their use, and concerning which there can, I think, be no dispute, namely, the regular supply of a mucilage, more *emollient* and slippery than oil itself, which is constantly softening and lubricating the parts that rub upon each other, and thereby diminishing the effect of attrition in the highest possible degree. *Paley. Natural Theology*, ch. viii.

Wealth, power, wisdom, and the attachment of those connected in interest or friendship with us, may remove or alleviate the other calamities; but sickness remains deaf and inexorable to all these powerful *emollients*.
Warburton. Works, vol. i. p. 241. *Sermon* 30.

Sometimes I was covered with *emollients*, by which it was expected that all the scars would be filled, and my cheeks plumped up to their former smoothness; and sometimes I was punished with artificial excoriations in hopes of gaining new graces with a new skin.
Johnson. The Rambler, No. 133.

EMO'LUMENT, } From the Lat. *emol-ere*, to
EMO'LUMENTAL. } grind.

"Fr. *emolument*; profit, commodity, benefit, gain." Cotgrave.

The grist of the *mill*; the charge, gain, or profit, for *grinding*. And then generally as the French.

His predis in like manner were tributes, tolles, portage, bankage, stockage, coinage, profits by salt pits, milles water-courses (and whatsoever *emolumenta* grew by them) and such like.
Holinshed. Description of England, ch. v.

But whilst I affirm it of the past, it justifies and does honour to the present industry of our age, and of which there cannot be a greater and more emulous instance, then the passion of his majesty to encourage his subjects in all that is laudable and truly *emolumental* of this nature.
Evelyn. A Discourse of Forest Trees. To the Reader.

In the several capacities I bear, of astrologer, civilian, and physician, I have with great application studied the publick *emolument*.
Tatler, No. 47.

It is, therefore, not at all wonderful, that the people should be so desirous of adding themselves to that body, in which they may possess and reconcile satisfactions the most alluring, and seemingly the most contradictory, enjoying at once all the spirited pleasure of independence, and all the gross lucre and fat *emoluments* of servitude
Burke. On the Cause of the Present Discontents.

EMONGST, i. e. *Amongst*, q. v.

Pardie pitie and mercie in euery Margarite is closed by kynde, *emongst* many other vertues.
Chaucer. The Testament of Loue, fol. 287.

The countrey towards the sea is plaine and full of ryuers, *emonges* the whiche twoo bee notable, Pyramus and Cydnus.
Brende. Quintus Curtius, book iii. fol. 26.

Your Anabaptistes, and Zuenkfeldians wee knowe not. They finde harbour *emongste* you in Austria, Slesia, Morauia, and in sutche other countries, and citties, where the gospel of Christ is suppressed.
Jewell. Defence, fol. 30.

E'MOVE, } *En*, and *move*; Lat. *movere*, to
EMO'TION, *v.* } move.
EMO'TION, *n.* } To *move* to stir up, to excite, to
EMO'TIVE. } rouse; excite feeling or passion, to affect.

Who seeing this sad plight, her tender hart
With dear compassion deeply did *emmoue*,
That she gan moue his undeserued smart
And with her dolefull accent, bare with him a part.
Spenser. Faerie Queene, book iv. can. 8.

——————— But when as Enias
Beheld two such, of two such villaines thrall,
His manly mind was much *emmoued* there withall.
Id. Ib. book vi. can. 8.

I resolved not to exasperate him by passion, hard words or damning sentences, but calmly and without seeming *emotion*, discoursed the business with him.
Glanvill. On Witchcraft, p. 178.

Nay, if it be but in the consideration of his being thirsty, if it be but by a natural pity and tenderness, by the *emotions* of humanity, by the meltings of a worthy disposition and of tender bowels.
Taylor. Rule of Conscience, book iv. ch. i. fol. 763.

While with kind nature, here amid the grove,
We pass'd the harmless sabbath of our time,
What to disturb it could, fell men, *emove*
Your barbarous hearts.
Thomson. Castle of Indolence.

I think nothing need to be said to encourage it [bathing in cold water] provided this one caution be used, that he never go into the water, when exercise has at all warm'd him or left any *emotion* in his blood or pulse.
Locke. Of Education, sec. 8.

As the young chief th' affecting scene surveys,
How all his form th' *emotion'd* soul betrays.
Scott. Essay on Painting.

Emotions therefore, according to the genuine signification of the word, are principally and primitively applicable to the sensible and visible effects, which particular passions produce upon the frame, in consequence of this reaction, or particular agitation of mind.
Cogan. On the Passions, vol. i. p. 7. *Emotions*

To him display the wonders of their frame,
His own contexture, where eternal art,
Emotive, pants within the alternate heart.
Brooke. Universal Beauty, book iv. (121.)

EMPAIR, now written *Im*pair, q. v. The Fr. *empirer*, Menage derives from the barbarous Lat. *impejorare*: and Skinner, Fr. *empirer*, to make or become worse, from Fr. *pire*, *pejor*, worse, q. d. *impejorare*; but see APPAIR.

"Fr. *empirer*; to impair, imbase, or make worse; also, to waste, wear, decay in goodness, grow worse and worse, or worse for the wearing." Cotgrave.

This is the mede of people soch, that no day ne shal *empayren* it.
Chaucer. The fourth Booke of Boecius, fol. 232.

For loue is in yong folke but rage
And in old folke a great dotage,
Who most it vseth most shall *empaire*.
Id. The Cuckow and the Nightingale, fol. 334

May a man thinkest hide and safe lay
Fire in his bosome, without *empairement*
And brèning of his clothes.
Id. The Remedie of Loue, fol. 323.

For thei be not of one assent
He worcheth great *empairement*.
Gower. Conf. Am. book vii. fol. 148

Finally as we be taught by fayth, all these to be true: so when wanton reasö, (fayth beyng aslepe) goth about by curiositie to *empayre* any one of these truthes, the chayne is broken, the lynkes sparkle abroade, and all is brought into daungier to be scattered and scambled at.
Winchester. Of the Presence of Christ's Bodie in the Sacrament, fol. 32.

For why, he said, they all unequal were,
And had encroached vpon others share;
Like as the sea (which plaine he shewed there)
Had worn the earth: so did the fire the ayre;
So all the rest did other's parts *empaire*.
Spenser. Faerie Queene, book v. can. 2.

EMPALE, Fr. *empaler*; to spit on a stake, (Cotgrave,) or *pale*, q. v. Also written *Im*pale.

To pierce with a *pale*; to surround or secure with *pales*; and generally to enclose, to surround, to secure, to fortify.

In stead of trenches, theye hadde *empaled* themselues with theyre carriages crosse the streyghtes, purposing there to withstand him.
Brende. Quintus Curtius, book ii. fol. 12.

But emonges all the rest, the kynges apparayle shewed marueylous sumptouse whych was of purple *empaled* whyte, we a border embrodered of gold, Faucis fighting togethers.
Id. Ib. book iii. fol. 24.

And round about her work she did *empale*
With a faire border wrought of sundry flowres,
Enwouen with an iuie-winding tayle:
A goodly worke, full fit for kingly bowres.
Spenser. Mviopotmos.

Her rugged front *empal'd* (on every part) with rocks
Though indigent of wood, yet fraught with woolly flocks.
Drayton. Poly-olbion, song 2.

SEMP. Cato, commit these wretches to my care,
First, let them each be broken on the rack.
Then with what life remains, *impal'd*, and left
To writhe at leisure round the bloody stake.
Addison. Cato, act iii. sc. 1

With solemn pace and firm in awful state
Before thee stalks inexorable Fate,
And grasps *empaling* nails, and wedges dread
The hook tormentous, and the melted lead.
Francis. Horace. Ode 35.

Among other smaller vestiges of forgery, which cannot be so easily described and explained here, at the bottom are added in with two coats of arms, containing *empalements* of Cannynge and of his friends or relations, with family names, apparently by the same pen which wrote the verses.
Warton. History of English Poetry, vol. ii. p. 154.

EMPANNEL, *v.*, Fr. *panne;* a skin, felt, or hide. *Pannel*, the skin or parchment, &c. upon which the names of the jurors are written. To *empannel*,

To inscribe or write the names of the jury upon the *pannel;* to call upon or summon them to serve.

The squealing lapwing, the ridiculous rook,
The witless woodcock, and his neighbour suite,
That will be hir'd to pass on every right,
With all the rest *empannelled* to wait.
Drayton. The Owl.

And in one word, *empanelling* juries (to go upon all causes and matters in law) of those whom they knew to be gracious and popular, and fitter to winne and procure the favour and affection of the common sort. *Holland. Livius*, fol. 475.

When the jury was *empanneled* no peremptory challenges were allowed; reasons were to be offered with every challenge, and if the court admitted them, they were to be proved immediately.
Burnet. Own Times. Queen Anne, Anno 1709.

Be it enacted, &c. That jurors duly *empannelled* and sworn to try the issue between the king and the defendant upon any endictment or information for a seditious libel, or a libel under any other denomination or description, shall be held and reputed competent to all intents and purposes, in law and in right, to try every part of the matter laid or charged in said endictment or information.
Burke. Libel Bill.

EMPARADISE, or *Imparadise;* It. *Imparadisare.* To be happy as in *Paradise;* to enjoy the bliss of *Paradise.*

Then as all my soule be
Emparadis'd in you (in whom alone
I understand, and grow and see.) &c.
Donne. A Vindication of my Name in the Window.

EMPA'RLE, } Now written *Imparle*, q. v. Fr
EMPA'RLANCE. } *parler, loqui*, to speak. *Parabolare*, (says Vossius, *de Vitiis*,) signifies *loqui*, to speak, and formed the Fr. *parlare*. *Parabolare*, is from the Gr. παραβάλλ-ειν *objicere, appellare;* and consequently *to confer*. Hence παραβολή, (a parable,) a collation, a comparison, a conference.

To confer, to discourse.

The captaine of the Volscians, seeing himselfe intrenched, and of a souldain to be destitute of all things, called the consull forth to *emparle*, [*ad colloquium*,] saying, that if the Romans coming was to raise the siege he would remove and dislodge them from thence.
Holland. Livius, fol. 146.

Then Talus, forth issewing from the tent,
Vnto the wall his way did fearelesse take,
To weeten what that trumpets sounding meant:
Where that same damsell loudly him bespake,
And shew'd, that with his lord shee would *emparlance* make
Spenser. Faerie Queene, book v. can. 4.

EMPART, now written *Impart*, q. v. Lat. *impartiri*, to *part* among others; from *in*, and *partiri*, to divide or *part*.

To divide, share, *part*, or give *part* among others; to communicate

And wiping out remembrance of all ill,
Graunt him your grace; but so that he fulfill
The penaunce, which ye shall to him *empart*.
For, lover's heaven must passe by sorrowes hell.
Spenser. Faerie Queene, book iv. can. 6.

EMPA'SSION, } *En*, and *passion;* Lat. *pati*,
EMPA'SSIONATE. } *passus*, from the Gr. πάθ-ειν, to feel.

To fill, to move, to rouse, to warm with *passion* or feeling; to animate, to affect deeply, strongly, keenly.

And now it is *empassioned* so deepe,
For fairest Vna's sake, of whom I sing,
That my fraile eyes these lines with teares doe steep
Spenser. Faerie Queene, book ii. can. 3.

The damzell was full deepe *empassioned*,
Both for his griefe, and for her people's sake,
Whose future woes so plaine he fashioned.
Id. Ib. book iii. can. 3.

With the neere touch whereof in tender hart
The Briton prince was sore *empassionate*.
And woxe inclined much vnto her part,
Through the sad terror of so dreadfull fate,
And wretched ruine of so high estate.
Id. Ib. book v. can. 10.

Hence his warm lay with softest sweetness flows!
Melting it flows, pure, murmuring strong and clear,
And fills th' *empassion'd* heart, and wins th' harmonious ear!
Collins. Ode on the Popular Superstitions of the Highlands.

Were he compelled to be influenced by the abstract idea of his own personal dues, as some are bold to maintain, he would too nearly resemble *empassioned* man, who so frequently sacrifices the choicest enjoyments of benevolence, to the more turbid gratifications of resentment.
Cogan. Works, vol. v. p. 411. *On the Probability of Universal Salvation.*

EMPE'ACH, } Now written *Impeach;* Fr. *em-*
EMPE'ACHMENT. } *pescher;* to hinder, let, bar, stop. Cotgrave; from Lat. *imped-ire*.

To hinder, to withstand, to oppose or resist; and thus, consequently, to put upon trial, to arraign, to accuse.

All should I therethrough *empeach* mine owne feare, if he were gilty, and to do misdede assentant.
Chaucer. The first Booke of the Testament of Loue, fol. 291.

Also they were somewhat *empeached* by certayne warres, that they had amongst themself. *Nicolls. Thucydides*, fol. 38.

And some pointes finally there bee that maie be vnknowen without anie perill of saluation, and without any greuous *empeachmente* or hynderaunce of a Christien maanes perfection.
Udall. Luke. Prologue.

Wherin the Lacedemonnyens, although they perceyued it well ynough, gave them no great *empeachement*, but lyued the more parte of the time in peace and rest.
Nicolls. Thucydides, fol. 38.

But would they think, with how small allowance
Vntroubled nature doth herselfe suffice
Such superfluities they would despise,
Which with sad cares *empeach* our native loyes.
Spenser. Faerie Queene, book ii. can 7.

In her left hand a cup of gold she held,
And with hir right the riper fruit did reach,
Whose sappy liquor that with fullnese swel'd.
Into her cup she scruz'd, with dainty breach
Of her fine fingers, without foule *empeach*,
That so faire wine-presse made the wine more sweet.
Id. Ib. book ii. can. 12.

Pure wine being of an astringent nature, soaketh and pierceth to the very root, where shutting up and enclosing the pores, it *empeacheth* the entrance of that sap (by virtue whereof, the vine is wont to bud, burgen, and flourish) that it cannot run to the stock.
Holland. Plutarch, fol. 830.

They passed over without trouble or molestation into the peaceable coasts of their allies and friends, without *empeachment* of any person, notwithstanding some ships arrived in one place and some in another. *Holland. Plutarch*, fol. 965.

EMPEARL, also written *Impearl*, q. v. *En*, and *pearl*, q. v. Fr. *perle*; It. and Sp. *perla*.

To cover with *pearls*; with any thing resembling *pearls*.

Or like the teares the morne doth shedd,
Which ly on ground
Empearled round
On Sion or on Hermon's head.
The Psalmes of David, by Sir Philip Sidney, psalm 133.

EMPEIR, see EMPAIR.

EMPEOPLE, *en*, and *people*, q. v. Lat. *populus*, a multitude; from the Gr. πολὺν, many.

To *people*, or fill with *people*, or a multitude or assembly of inhabitants; to collect into a body of *people* or inhabitants.

Wherat he wondred much, and gan enquire,
What stately building durst so high extend
Her lofty towres vnto the starry sphere,
And what vnknowen nation there *empeopled* were.
Spenser. Faerie Queene, book i. can. 10.

EMPERIL, *en*, and *peril*. Lat. *periculum*; Fr. *peril*; It. *periglio*. *Periculum*, from *per-iri* to try.

To try; and thus, to risk, to hazard, to endanger.

But Braggadocchio said, he never thought
For such an hog, that seemed worse than naught,
His person to *emperill* so in fight.
Spenser. Faerie Queene, book iv. can. 4.

EMPERISH, *en*, and *perish*, q. v. Lat. *per-ire*.

To waste or die away; to decay, to decease.

That his sad mother seeing his sore plight,
Was greatly woe-begonne, and gan to feare
Least his fraile senses were *emperisht* quight,
And love to freazy turned, sith loue is franticke hight.
Spenser. Faerie Queene, book iii. can. 4.

I deeme thy braine *emperished* bee,
Through rustie eld, that hath rotted thee.
Id. Shepheard's Calendar. February.

EMPETRUM, in *Botany*, a genus of the class *Dioecia*, order *Triandria*. Generic character: male flower, calyx three-parted; corolla, petals three; stamens long: female flower, calyx and corolla as the male, stigmas nine; berry nine-seeded.

Three species, small shrubs. *E. album*, a native of Spain, and *E. rubrum*, of the Straits of Magellan, and *E. nigrum*, a native of mountainous heaths in the North of England, where it is called Black Crowberry, and is a principal food of the Grouse and Partridges of those districts. (Pliny, xxvii. 51.)

E'MPHASIS, **EMPHA'TICK**, **EMPHA'TICAL**, **EMPHA'TICALLY**. Fr. *emphase*; It. *enfasi*; Sp. *emphasis*; Lat. *emphasis*; Gr. ἔμφασις, from ἐν, and φάσις; from φά-ειν, *dicere*, to speak. *Est* (says Minshew) *cum altior subest intellectus, ac major efficacia et energia, quam verba prima fronte præ se ferunt.*

"Fr. *emphase*; a strong and vigorous pronunciation of a word, (syllable or letter,) an express or earnest signification of an act, a significant force in either." Cotgrave.

HAM. What is he, whose griefes
Bears such an *emphasis*? whose phrase of sorrow
Coniures the wand'ring starres, and makes them stand
Like wonder-wounded hearers?
Shakspeare. Hamlet, fol. 278.

One thing only remains to be duely considered of us; and that is, that all the ministeries, gifts, operations, doe flow from one and the same Spirit, Lord and God; this Trinity from an Unity; wherein yee easily discover the *emphasis* to lie, not so much in the author as in the identity. *Hall. Noah's Dove*, vol. i. fol. 516.

Aristotle was wont to say that Homer was the only poet who made and devised words that had motion, so *emphaticall* they were and lively expressed. *Holland. Plutarch*, fol. 970.

Theodorat and P. Galasius spake more *emphatically*, even to the nature of things, and the very philosophy of this question. *Taylor. Polemical Discourses*, fol. 300. *A Dissuasive from Popery*, part i. sec. 5.

We are sinners, and so afflictions are our wages, our due; and there is no reasonable man that will repine at just and equal dealing; there is a special *emphasis* to this purpose in the very phrase of that text forecited: *A man for the punishment of his sins*, implying, that if he be but a man, if he have but rational principles, he must needs acknowledge the equity of being punished for sin. *Wilkins. Natural Religion*, book i. ch. xvii.

Some understood the reduplication of those words, yea, yea, nay, nay, after a more *emphatical* manner; viz. that our words must not only agree with the truth of the thing, but with the conception and sense of our minds; and so the greatest candour and sincerity is commanded by them. *Stillingfleet. Works*, vol. ii. p. 266. *Sermon* 6.

By what words now could God more *emphatically* signify to his people, that it was his pleasure, that all sorts of men among them, unlearned as well as learned, should acquaint themselves with the word of God, than he hath done by those expressions? (in *Deut.* vi.) *Sharp. Works*, vol. vii. p. 69. *Sermon* 4.

The voice all modes of passion can express,
That marks the proper word with proper stress.
But none *emphatic* can that actor call,
Who lays an equal *emphasis* on all.
Lloyd. The Actor.

Templum tenebit. The expression is *emphatical*; as intimating to us and prefiguring the secret purpose of the Æneis, which was, in the person of Æneas, to shadow forth and consecrate the character of Augustus. *Hurd. Works*, vol. i. p. 336. *Notes on the Epistle to Augustus.*

It is hoped the reader will pardon the verb saccharize, as no other so *emphatically* expressed the author's meaning; for some chymists define sugar to be a native salt, others a soap. *Granger. The Sugar Cane*, book i. note to v. 179.

Those burthens which must be inevitably borne in a long war. I speak it *emphatically*, and with a desire that it should be marked, in a long war; because, without such a war, no experience has yet told us, that a dangerous power has ever been reduced to measure or to reason. *Burke. On a Regicide Peace.*

EMPHYSEMA, Gr ἐμφυσάω, I inflate, in *Surgery*, a confinement of air in the cellular membrane.

EMPIDÆ, in *Zoology*, a family of *Dipterous* insects, established by Latreille.

Family character. Antennæ of two or three joints, the last joint jointless; *tarsi* prominent, in the shape of a beak, cylindrical or conical, enclosing a sucker formed of many bristles; body long, balancers naked; wings laying on the body; head round or nearly globular, the greater part formed by the eyes.

This family is composed of small insects, with short *antennæ*, and often long trunks; which are mostly carnivorous, living on other insects: it has been divided by Latreille thus:

1. *Antennæ* formed of three distinct joints; *tarsi* raised up.

Genus, *Empis*.

2. *Antennæ* of only two joints; *palpi* projecting forwards.

Genus, *Sicus*, the *Tachydromija* of Meigen.

EMPIERCE, *en*, and *pierce*. Fr. *percer*; It. *pertugiare*, which Menage derives from the Lat. *pertundere*, to beat through; Skinner from *per*, and *icere*, to strike through; and Minshew from πειρ-ειν, *penetrare*, to bore through, to penetrate.

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The God himselfe did pensive seem and sad,
And hong adowne his head as he did dreame:
For, priuy loue his breast *empearced* had;
Ne ought, but deare Bisaltis, ay could make him glad.
Spenser. Faerie Queene, book iii. can. 9.

The thought whereof *empearet*, his heart so deep,
That of ne worldly thing he toke delight.
Id. Ib. book iv. can. 12.

Much was the knight empassion'd at the scene,
But more his blooming son, whose tender breast
Empierced deep with sympathizing teen,
On his pale cheek the signs of dread imprest,
And fill'd his eyes with tears.
West. On Education.

EMPIGHT, *en*, and *pight*, past participle of *pitch*, q. v To fix.

For sothly he was one of matchlesse might,
Of horrible aspect, and dreadfull mood,
And had three bodies in one waste *empight*,
And th' armes and legs of three, to succour him in fight.
Spenser. Faerie Queene, book v. can. 10.

A dragon's tail, whose sting without redresse
Full deadly wounds, where so it is *empight*.
Id. Ib. book v. can. 11.

Through kind infusion of celestial pow'r,
The dullard earth May quick'neth with delight:
Full suddenly the seeds of joy recure
Elastic spring, and force within *empight*.
Thompson. An Hymn to May.

E'MPIRE, E'MPERY, E'MPERIAL, E'MPEROUR, E'MPRESS. *Em*periall is now written *Im*periall. Fr. *empire*; It. and Sp. *imperio*; Lat. *imperium*, from *imperare*, (*in*, and *parare*, to make ready.) *Impero* properly signifies, I command another, *ut paret*, to get ready. Vossius.

"Fr. *empire*; an *empire* or *empiry*; also, *empire*; *imperial* dominion, seignory, sovereignty, prehemінence; jurisdiction, rule, government; the highest dignity, the greatest sway, the most supreme power; most absolute authority." Cotgrave.

Iuly þe *emperour* of Rome by his day com,
And moche del of þe world bi Est to hys power nom.
R. Gloucester, p. 44.

He louede hýr, vor heo was eýr and heý *empresse*.
He brogte hyre þo to Engelond about Mýclmasse.
Id. p. 440

Of þe kynde blod of *emperie* þer nys bi leued non,
Ne þat by kynde were *emperour*, non bute þou on.
Id. p. 85.

Syþen with grete nobleý, and with mýkelle honoure,
Henrý toke his wýy toward þe *emperoure*,
To þe *emperour* of Almaýn his doughter to gýue.
R. Brunne, p. 105.

And Malde þe *emperice* is heýre of Henrý right.
Id. p. 106.

To God aloone oure savyour bi Ihesu Crist oure Lord be glorie and magnyfiying, *empire* and power bifore alle worldis, and now and into alle worldis of worldis, amen. *Wiclif. Judas*, ch. ii.

And Jhesus seide unto hem, whos is this ymage, and the writing above? They seiden to him the *emperouris*, thanne he seiden to hem therfore yielde ye to the *emperour*, the thingis that ben *emperouris*; and to God, the thingis that ben of God.
Id. Matthew, ch. xxii.

O queenes living in prosperitee,
Duchesses, and ye ladies everich on
Haveth som routhe on hire adversitee;
An *emperoures* doughter stant alone;
She hath no wight to whom to make hire mone.
Chaucer. The Man of Lawes Tale, v. 5074.

And but I be to-morwe as faire to seen,
As any lady, *emperice*, or queene,
That is betwixt the est and eke the west,
Doth with my lif and deth right as you list.
Chaucer. The Wif of Bathes Tale v. 6828.

For of this arte I finde so,
That hath be do for loue's sake,
Wherof thou might ensample take
A great cronicke *emperial*.
Gower. Conf. Am. book vi. fol. 137.

God hath bereste him in his ire
His life, and eke his large *empire*.
Id. Ib. book vii. fol. 175.

This fame goth about Rome
So ferfoth, that the wordes come
To the *emperour* Justinian,
And he let sende for the man,
And asked hym howe that it was.
Id. Ib. book v.

Foꝯ where thei comen in presence,
Men deden hem reuerence,
As though thei had ben Goddesses
Of all the worlde, or *empresses*.
Id. Ib. book viii.

The Lord styrred vp the spirite of Cyrus Kinge of Persia, that he caused it to be proclamed thorow out al his *empyre*, yea and by wrytinge also, sayinge: Thus sayeth Cyrus the King of Persia.
Bible, Anno 1551. 1 *Esdras*, ch. i.

Thē cāquered grete Alexander the Medis, & begane ye third monarchie, called the *empire* of the Greekis, which stode 260 yeres.
Joye. A Brife Supputacion of the Ages and Yeris of the Worlde.

At this *emperial* & almightiful voice of Jesus commaūding him to depart, the vnclene spirite whan he had throwen down the man vpon the yearth and vexed him, he departed from him.
Udall. Luke, ch. iv.

The land, which warlike Britons now possesse,
And therein haue their mighty *empire* rays'd,
In antique times was salvage wildernesse,
Vnpeopled, vnmannur'd, vnprov'd, vnprays'd.
Spenser. Faerie Queene, book ii. can. 10.

——————— When I am scorch'd
With fire, can flames in any other quench me?
What is her love to me, greatness, or *empire*,
That am slave to another, who alone
Can give me ease or freedom?
Massinger. The Virgin Martyr, act i. sc. 1.

Maximian, as *emperiall* and
As valerous as any,
With Brittish armour did subdue
Both kinges and kingdomes many.
Warner. Albion's England, book ix.

As though she meant her *emperry* to have,
Where e'en but lately she beheld her grave.
Drayton. The Barons' Wars, book i.

That soueraigne queene, that mighty *empereesse*,
Whose glory is to ayde all suppliants pore,
And of weake princes to be patroneesse,
Chose Arthegall to right her to restore,
For that to her he seem'd best skil'd in righteous lore.
Spenser. Faerie Queene, book v can. 1.

——————— Look on England,
The *empress* of the European isles,
And unto whom alone ours yields precedence:
When did she flourish so, as when she was
The mistress of the ocean, her navies
Putting a girdle round about the world?
Massinger. The Maid of Honour.

If vice had once an ill name in the world, was once generally stigmatized with reproach and ignominy, it would quickly lose its *empire*, and thousands that are now slaves of it, would become proselytes to virtue. *Sharp. Sermon* 1. p. 32.

The ancient Christians, as Tertullian doth assure us, did always pray for all the *emperours*, that God would grant them a long life; a secure reign, a safe family, valient armies, a faithful senate, a loyal people, a quiet world, and whatever they as men, or as *emperours*, could wish. *Barrow. Sermon* 10. vol. i.

Ten thousand glorious deeds to crown,
She caus'd dire war to cease:
A greater *empress* ne'er was known;
She fix'd the world in peace.
Prior. The Viceroy

But I who move supreme in heaven's abodes,
Jove's sister-wife and *empress* of the Gods,
With this one nation must a war maintain
For years on years.
Pitt. Virgil. Æneid, book i.

It is the design of this, and of the two succeeding chapters, to describe the prosperous condition of their *empire*; [Nerva, Trajan, Hadrian, and the two Antonines;] and afterwards, from the death of Marcus Antoninus to deduce the most important circumstances of its decline and fall, a revolution which will ever be remembered, and is still felt by the nations of the earth.
Gibbon. Decline and Fall, &c. ch. i.

The powers conferred on Augustus as *emperor* were, to levy armies, to raise money, to undertake wars, to make peace, to command all the forces of the republic, to have the power of life and death within, as well as without, the city; and to do every thing else which the consuls and others invested with supreme command had a right to do. Dio. liii. 17. *Adam. Roman Antiquities*, p. 158.

The title *Imperator*, with which the Roman soldiers saluted a victorious General on the field of battle, was retained by Julius Cæsar and his successors in the Roman Government. Charlemagne was the first Monarch who bore the title EMPEROR in modern Europe, through a grant of Pope Leo III. On the division of his dominions, it became restricted to the Sovereign of Germany. The Kings of France and England, nevertheless, are termed *Imperatores* in documents of the XIIth century; and when the Crown and Parliament of England are now termed Imperial, the strict meaning is, that the King of England *omnem habet potestatem in regno suo quam Imperator vindicat in Imperio*; or, in other words, that he is an entirely independent Sovereign. The Czar of Muscovy assumed the title of Emperor of all the Russias in 1723.

EMPI'RICK, *n.* EMPI'RICK, *adj.* EMPI'RICAL, EMPI'RICALLY, EMPI'RICISM. } Fr. *emperique*; It. and Sp. *empirico*; Lat. *empiricus*; Gr. ἐμπειρικός, from ἐμπειρία, compounded of ἐν, and πεῖρα, a trial, (*tentamen, quo in rem aliquem, penetrare nitimur*, the *trial* by which we endeavour to penetrate any thing, from πείρειν, to pierce, to penetrate. Schedius.) And thus *empirick* is

One who can or may try, *sc.* to *pierce* or penetrate; who can or may try or make trial or experiment. Applied to those

Who followed or relied upon experience; and then, subsequently, to those

Who made experiments; followed their own experiments or trials. See the Quotation from Holland's *Plutarch*.

Emperick physicians;—who without regard either of the cause in the disease, or the constitution and nature of the patient, go boldly to work with those means and medicines whereof they had experience in others, fall it out as it will.
Holland. Plutarch. Explanation of Obscure Words.

But in processe of time, one Acro, a cittizen of Agrigentum in Sicilie, much commended by the authoritie of Empedocles the famous naturall philosopher, began in that island to institute another faction and sect of physicians, who grounding altogether their worke and operation upon experience called themselves *Empiriques*.
Id. Plinie, fol. 344.

——————— But come forth,
And taste the aire of palaces; eat, drink
The toyles of *emp'ricks*, and their boasted practice,
Tincture of pearle, of corrall, gold, and amber.
Ben Jonson. The Alchemist, act iv. sc. 10.

And it seems, no popular *empirical* means so probable for the ἵνα πνεῦμα σωθῇ, that the spirit may be saved in the day of the Lord.
Hammond. Sermon 3. vol. iv.

We shall *emperically* and sensiblie discourse hereof; deducing the causes of blacknesse from such originals in nature, as we do generally observe things are denigrated by art.
Sir Thomas Brown. Vulgar Errors, book vi. ch. xi.

Here men are forc'd, at a venture, to be of the religion of the country; and must therefore swallow down opinions, as silly people do *emparick's* pills, without knowing what they are made of, or how they will work, and have nothing to do but believe that they will do the cure.
Locke. On Human Understanding, book iv. ch. xx.

To diet a man into weakness and languor, afterwards to give him the greater strength, has more of the *empirick* than the rational physician. *Burke. On a Regicide Peace.*

The progress of *empirical* fame and success is easily traced, though not easily retarded. *Knox. Essays*, No. 38.

He [Radcliffe] knew, it is true, that experience, the safest guide after the mind is prepared for her instructions by previous institution, is apt, without such preparation, to degenerate to a vulgar and presumptuous *empiricism*. *Id. Ib.*

EMPIS, in *Zoology*, a genus of *Dipterous* insects belonging to the family *Empidæ*, founded by Linnæus, and adopted by all succeeding Entomologists.

Generic character. Trunk prominent, nearly cylindrical and perpendicular; sucker of four bristles; *antennæ* of three principal joints, the last subulate, surmounted by a small piece ending in a rigid point; head small, rounded, separated from the *thorax* by a very thin neck; eyes large; *ocelli* none; *thorax* rounded, swollen; wings oval.

EMPLA'STER, *v.* EMPLA'STER, *n.* EMPLASTRA'TION. } Fr. *emplastre*; It. *empiastro*; Sp. *emplastro*; Lat. *emplastrare*; Gr. ἔμ-πλαστρον, from ἐμπλάσσ-ειν, *adformare*; ἐν, and πλάσσ-ειν, *fingere, formare*.

To form or mould, to fashion, fit or adapt; (*sc.* a prepared substance,) to spread over or cover with such substance.

Parde as faire as ye his name *emplastre*,
He [Solomon] was a lechour, and an idolastre,
And in his elde he veray God forsoke.
Chaucer. The Marchantes Tale, v. 10171

Being *emplaistered* with brimstone and rosin, upon fistulaes or such hollow and blind ulcers, it draweth out the filth and corruption that lieth rankling and festering within.
Holland. Plinie, vol. ii. fol. 44.

After the same sort, if it be spread and *emplaistered*, it allayeth the swelling. *Id. Ib.* fol. 59.

Of *emplastration* or grafting with the scutcheon.—The manner of grafting by way of *emplastre* or scutcheon, may seeme also to have come from inoculation: and this devise agreeth best with those trees that have thicke barkes, as namely fig-trees.
Id. Ib. vol. i. fol. 519.

The spirits are sodainly moved both from vapours and passions, which work strangely upon them: and the parts by bathes, unguents, or *emplaisters*, which in like manner make way by sodaine impressions. *Bacon. On Learning, by G. Watt*, book iv. ch. ii.

EMPLEAD, commonly written *Implead*. In the Quotations below some editions read *Empleed*. *En*, and *plead*, q. v. Fr. *plaider, plaidoyer, in jus vocare*; It. *piadire, piatire, causam agere*. Spelman (adds Skinner) with less probability from the A. S. *pleoh, periculum, damnum*.

Antiquity thought thunder the immediate voice of Jupiter, and *impleaded* them of impiety, that referr'd it to natural causalities.
Glanville. The Vanity of Dogmatizing, ch. xii.

Muse be advis'd; 'tis past consid'ring time,
When enter'd once the dangerous lists of rhime:
Since none the living-villains dare *implead*,
Arraign them in the persons of the dead.
Dryden. Juvenal. Satire 1.

EMPLEURUM, in *Botany*, a genus of the class *Tetrandria*, order *Monogynia*. Generic character: flowers polygamous; calyx four-cleft, inferior; corolla none; style lateral; capsule large, oblong, bursting open on the side; seed one, arillate.

One species, *E. serrulatum*, native of the South of Africa.

EMPLO'Y, v. **EMPLO'Y**, n. **EMPLO'YEDNESS**, **EMPLO'YER**, **EMPLO'YMENT**. Fr. *employer*; It. *impiegare*; Sp. *emplear*; from the Lat. *implico-are*, to infold.

To infold, to enclose, to entangle, to engage, to occupy, to busy, or be busy, to exercise.

The ships and the stocks araced with the flood moten assemblen, and the waters ymedled, wrappeth or *emplieth* many fortunell happes or manners. *Chaucer. The fifth Booke of Boecius*, fol. 237.

They determyned to make promysion of all thynges meete for their voyage; as namely in byinge of all the cartes and caryage beastes they could come by, in *employing* all their ground to tyllage, to the intent to furnyshe theim selues abundantly with corn in their iourneye.
Arthur Golding. Cæsar. Commentaries, fol. 2.

He answered, that when he beheld the boorde, wherupon Darius was wont to eate, *employed* to so base an use, he could not beholde it withoute great griefe.
Brende. Quintus Curtius, book vi. fol. 109.

During which time that he did there remaine,
His studie was true justice how to deale,
And day and night *employ'd* his busie paine
How to reforme that ragged common-weale.
Spenser. Faerie Queene, book v. can. 12.

Troilus the first *imploier* of pandars.
Shakspeare. Much Adoe about Nothing, fol. 120.

——— So that now he must
Bring home his reputation cauteris'd
With idle mark of serving others' lust
In frivolous *employments*; or be sent
Out of the way, to colour some intent.
Daniel. History of the Civil War, book viii.

Remember I am she who sav'd your life,
Your loving, lawful, and complying wife:
Not thus you swore in your unhappy hour,
Nor I, for this return, *employ'd* my power.
Dryden. The Wife of Bath's Tale.

The honours and the burthens of great posts and *employs*, as they were joined together at the first, so were they designed never to be separated. *Atterbury. Sermon* 3. vol. ii.

But I shall not only consent, but article, that not alone all ceremony and compliment, but even all rhetoric and care of language, may be severally banished from our commerce; as things yet less consistent with chemistry and *employedness*, than with freedom, or with truth.
Boyle. Works, vol. vi. p. 38. *Letters to several Persons.*

Poets we prize, when in their verse we find
Some great *employment* of a worthy mind.
Waller. Of Divine Poesy.

By a short contract you are sure of making it the interest of the contractor to exert that skill for the satisfaction of his *employers*.
Burke. On the Œconomical Reform.

Had Jesus, on the contrary, made choice of the great and learned for this *employment*, they had discredited their own success; it might have been then objected, that the gospel had made its way by the aid of human power or sophistry.
Warburton. The Divine Legation, book iv. sec. 6.

EMPLUNGE, *en*, and *plunge*, q. v. "Fr. *plonger*; to *plunge*, dive, duck, run over head and ears, thrust far into." Cotgrave.

Soone as the cruell flames yflanked were,
Malbecco, seeing how his loss did lye,
Out of the flames, which he had quench't whylere
Into huge waues of griefe and jealousie
Full deepe *emplunged* was.
Spenser. Faerie Queene, book iii. can. 10.

EMPO'ISON, **EMPO'ISONING**, **EMPO'ISONMENT**. Fr. *empoisonner*, *poison*; Sp. *emponzonar*, *ponzona*; from the Lat. *potio*, a drink. *Creditur* potionatus *a Cæsonid uxore*. Suet. *Cal.* 50. "It is for certain thought, that *poisoned* he was with a *potion* given unto him by his wife Cæsonia." Holland. The Lat. *potio* is simply a drink; then applied to a medicated drink or draught, and thence to one in which some venomous, mortal, or deadly ingredient is mixed; and further, to other venomous, mortal, or deadly substances.

To give or administer such *potion* or *poison*; to apply, or in any way affect, with any thing poisonous or venomous.

Lima hire husbond on an even late
Empoysoned hath, for that she was his fe.
Chaucer. The Wif of Bathes Prologue, v. 6333.

Or dedly *empoyson*, like the sugar white.
Id. The Remedie of Loue, fol. 323.

If thou hast not knowen the exilyng of Anaxagoras, ne the *empoysoning* of Socrates, ne the tourments of Zeno, for they weren straungers, yet mightest thou haue knowen the Senecas, the Canios, and the Soranos. *Id. The first Booke of Boecius*, fol. 212.

Thus ended ben these homicides two,
And eke the false *empoysoner* also.
Id. The Pardoneres Tale, v. 12828.

And aftre was this soudan *empoysoun'd* at Damasce; and his son thoghte to regne aftre him be heritage.
Sir John Maundeville. Travaile, ch. v.

Ladies and lords she euery where mote heare
Complayning, how with his *empoys'ned* shot
Their wofull harts he wounded had whyleare,
And so had left them languishing twixt hope and feare.
Spenser. Faerie Queene, book iii. can 6

Empoysoning with pride her bishop's heart,
More weak with God, when with the world grown strong.
Stirling. Doomes-day. The ninth Houre.

And therefore the *empoysoning* of aer was ever esteem'd no les fatall then the *poysoning* of water or meate itself, and forborn ever among barbarians. *Evelyn. Miscellaneous Writings*, p. 218

The *empoysonment* of particular persons, by odours, hath been reported to be in perfumed gloves, or the like.
Bacon. Natural History, Cent. ix. sec. 916.

When ill his purpose, eloquent his strain;
His malice had a look and voice humane,
His smile the signal of some vile intent,
A private poniard, or *empoison'd* scent.
Savage. The Wanderer, can. 5

——— We fled the feast,
Resolv'd in vengeance nothing more to taste
As if Canidia, with *empoison'd* breath
Worse than a serpent's, blasted it with death.
Francis. Horace. Satire 8. book ii.

EMPORIUM, Lat. *emporium*; Gr. ἐμπόριον, from ἐμπόρ-αν; ἐν, and πορ-εῖν, *transire*, to pass over. The Gr. ἔμπορος is one who *passes over*, *sc.* for purposes of merchandise. And *emporium* is consequently applied to

A place, to which merchandise is conveyed; a mart or market, a place of commerce, a storehouse.

One of Boyle's correspondents uses the word *empory*.

Who has taken notice of the ancient port of Wisby, formerly a receptacle of ships, and famous *emporium* in those parts?
Evelyn. Miscellaneous Works, p. 649.

And we have good ground to hope, that in a short time, by God's blessing, they may be the most famous and prosperous *empory* that we know of. *Boyle. Works*, vol. vi. p. 445.

And while this fam'd *emporium* we prepare,
The British ocean shall such triumphs boast,
That those, who now disdain our trade to share,
Shall rob like pirates on our wealthy coast.
Dryden. Annus Mirabilis, st. 303.

It is pride, avarice, or voluptuousness, which fills our streets, our *emporiums*, our theatres, with all the bustle of business and alacrity of motion.
Knox. Considerations on the Lord's Supper, sec. 21.

EMPOVERISH, more commonly *Impoverish*. Fr. *empauvrer*; It. *impoverire*; Sp. *empobrecer*, q. d. *impaupriare*; from the Lat. *pauper*, poor.

To reduce to *poverty*; to bring to want; to deprive of wealth or fruitfulness.

And so they overran the marches of Rouerque, of Querey, and of Lymosyn, and dyd great domage, and *empouerysshed* greately the countrey, for nothynge helde agaynste them.
Lord Berners. Froissart. Cronycle, vol. i. ch. 251.

But now the kynge beinge young and the Regent his frende, he obtained that dignitie to his greate profite, and to the *empouerishynge* of the spiritualtie. *Hall. Henry VI. The fifth Yere.*

EMPOWER, *en*, and *power*. Fr. *pouvoir*, the infinitive of the verb, *puis*, *posum*; *sc. nominaliter more Græcorum sumto*, from the Lat. *posum*, (*posse*, to be able.) Skinner.

To give, bestow, or invest with *power* or authority; to authorize.

For let a vicious person be in never so high a command, yet still he will be lookt upon but as one great vice *empowered* to correct and chastise others. *South. Sermons*, vol. i. p. 224.

Yet were they taught their comfortable creed,
The promise of the woman's conquering seed;
As here, th' apostles were *empower'd* to see
That Jesus, God's beloved son, was he.
Byron. Remarks on Dr. Middleton's Examination, &c.

E'MPRENT, E'MPRESS. } Now written *Imprint*, q. v. Lat. *imprimere*, *impressum*; to *press* upon.

To *press* upon, to fix or mark by *pressure*; to fix or mark, *sc.* upon the mind.

Emprenteth wel this lesson in your minde,
For comun profit, sith it may availle.
Chaucer. The Clerkes Tale, v. 9069

This freshe May, of which I speke of yore,
In warm wax hath *emprented* the cliket,
That January bare of the smal wiket
By which into his gardin oft he went.
Id. The Marchantes Tale, v. 9991.

High fantasie and curious besinesse
Fro day to day gan in the soule *empresse*
Of January about his mariage.
Id. Ib. v. 9452.

(Swiche fondly thoughtes in his herte *empresse*.)
Id. The Chanonnes Yemannes Tale, v. 16538.

I thanked her moche of her most noble offer
Affiaunsynge her myne hole assurauncc
For her pleasure to make a large profer
Emprynting her wordes in my remembrance.
Skelton. The Crowne of Laurell.

This maketh me not a littell to muse thinkynge that you haue some other preuie imaginacion, by love or by grudge, engraued and *emprinted* in your harte.
Hall. Richard III. The second Yere.

The seconde cause of their instruccion is, that they maye be a meane to bring vs vnto his faith, and to *emprente* it the deeper in vs.
A Boke made by John Frith, sig. B 2.

EMPRIMED, a Hart is said to be so when he quits the herd.

EMPRISE, Fr. *emprise*; Sp. *empresa*; It. *impresa*; a contraction of *Enterprise*, q. v.

For þei wille vnderfong a fulle gre *emprise*,
& susteyn it with wrong, with sleiht & quaintise.
R. Brunne, p. 129.

And she had this *emprise* ytaken in hond
Which ye shull herin that I shal devise.
Chaucer. The Man of Lawes Tale, v. 4760.

For it fit wel in all wise
A knight to ben of highe *emprise*.
Gower. Conf. Am. book iv. fol. 74.

Ah dearest lord, said then the doughty knight,
Of ease or rest I may not yet deuise;
For by the faith which I to armes haue plight
I bounden am, straight after this *emprise*.
Spenser. Faerie Queene, book i. can. 12.

Thus till the sun had travell'd half the skies,
Ambush'd we lie, and wait the bold *emprise*.
Pope. Homer. Odyssey, book iv

Queen of the human heart! at whose command
The swelling tides of mighty passion rise:
Melpomene, support my vent'rous hand,
And aid thy suppliant in his bold *emprise*.
Dodsley. Melpomene.

EMPRI'SON, EMPRI'SONMENT. } Now written *Imprison*; and in some old editions of Spenser. Fr. *emprisoner*; It. *imprigonare*; Sp. *aprisionar*; *en*, and *prison*, (from *pris*, taken, participle of *prendre*, to take.) A place for those *taken*, for captives.

To put into *prison*; to confine any one *taken*; to put, or keep in captivity.

Muche robberye me dude aboute in euerych toun,
And bounde men & *emprisonede*.
R. Gloucester, p. 463.

When thou wer arested, and first time *emprisoned*, thou were loth to change thy way, for in thy hart thou wēdest to haue bin there thou tholdest. *Chaucer. The Testament of Loue*, fol. 298.

Let them inhybyte his truth, and forbyd his gospell, take, spoyle, *emprison*, exyle, mourther, hange, heade, drowne, & borne, yet wyll Christ haue the victory ouer them, though it otherwyse seme to the fleshelye chyldrē of darkenesse.
Bale. Image of both Churches, k 1.

And pointing forth, "Lo, yonder is" (said she)
"The brazen towre, in whiche my parents deare
For dread of that huge feend *emprison'd* be."
Spenser. Faerie Queene, book i. can. 10.

By that which lately hap'ned, Vna saw,
That this her knight was feble and too faint:
And all his sinewes woxen weake and raw,
Through long *emprisonment*, and hard constraint.
Id. Ib. book i. can. 10

E'MPTY, E'MPTIER, EMPTI'NESS, E'MPTY-HEARTED, E'MPTY-HANDED, E'MPTY-VAULTED. } A. S. *empt-ian*, *vacuare*, to put out, to throw, cast, or clear out; to draw out or exhaust; to drive out or expel; to cast out or eject; *sc.* that which is within; that which is contained; the contents; to cause to be or become, to make or render, void or vacant; to evacuate.

The adjective is applied metaphorically: having nothing in it, *sc.* no brains, no sense, no thought or reflection; vacant, vain, unsubstantial, unsolid, unproductive, unfruitful.

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What maner man that casteth him therto,
If he continue, I holp his thrift ydo;
So help me God, therby shal he nat winne,
But *empte* his purse, and make his wittes thinne.
Chaucer. The Chanones Yemannes Tale, v. 16209.

Heere's hore aren shad ouertimeliche vpon my head: and the slack skinne trembleth of mine *empted* body.
Id. The first Booke of Boecius, fol. 211.

For sikirly, whan I was borne, anon
Deth drow the tappe of life, and let it gon:
And ever sith so the tappe yronne,
Til that almost all *empty* is the tonne.
Id. The Reves Prologue, v. 3891.

Hir chekes ben with teres wette,
And riuelyn, as an *empty* skyn,
Hangyng downe vnto the chyn.
Gower. Conf. Am. book i. fol. 17.

Semblably where the body is long *empty* by longe syknesse or abstinence, slepe comforteth nature, as well in the principall members, as in all the other.
Sir Thomas Elyot. The Castel of Helth, book ii.

All people in comparyson of hym are rakened as nothynge, yea vayne vanyte and *emptynesse*.
Bible, Anno 1551. *Isaye*, ch. xi.

The moderation of slepe must be measured by helthe and syckenes, by age, by time, by *emptynesse* or fulnesse of the body, & by naturall complexions. *Sir Thomas Elyot. The Castel of Helth*, book ii.

For the Lord hathe turned away the glory of Jaakób, as the glorie of Israel: for the *empticrs* haue *emptied* them out and marred their vine branches. *Geneua Bible. Nahúm*, ch. ii. v. 2.

The palmer seeing his left *empty* place,
And his slowe eyes beguiled of their sight,
Woxe sore affraid, and standing still a space,
Gas'd after him, as fowle escapt by flight.
Spenser. Faerie Queene, book ii. can. 8.

Upon the head he lent so violent a stroke,
That the poor *empty* skull like some thin potsherd broke
The brains and mingled blood were spirted on the wall.
Drayton. Poly-olbion, song 2.

But more she marualled, that no footings trace,
Nor wight appear'd but wasteful *emptinesse*,
And solemne silence ouer all that place.
Spenser. Faerie Queene, book iii. can. 11.

Thy youngest daughter do's not loue thee least,
Nor are those *empty-hearted* whose low sounds
Reuerbe no hollownesse.
Shakspeare. Lear, fol. 284.

Fran. I come not *empty-handed*; I will purchase
Your favour at what rate you please. There's gold.
Massinger. The Renegado, act iv. sc. 2.

How sweetly did they flote upon the wings
Of silence, through the *empty-vaulted* night,
At every fall smoothing the raven down
Of darkness till it smil'd!
Milton. Comus, l. 520.

For this th' avenging power employs his darts,
And *empties* all his quivers in our hearts;
Thus will persist, relentless in his ire,
Till the fair slave be rendered to her sire.
Dryden. Homer. Iliad.

A word may be of frequent use and great credit with several authors, and be by them made use of as if it stood for some real being; but yet if he that reads cannot frame any distinct idea of that being, it is certain to him a mere *empty* sound, without a meaning, and he learns no more by all that is said of it, or attributed to it, than if it were affirmed only of that bare *empty* sound.
Locke. Of the Conduct of Human Understanding, sec. 28.

——————— Where cities stood,
Well fenc'd and numerous, desolation reigns,
And *emptiness*. *J. Philips. Blenheim.*

His other allegation, which I have already mentioned, is as pitiful: that the Satyrs carried platters and canisters full of fruit, in their hands: if they had entered *empty-handed*, had they been ever the less Satyrs. *Dryden. Dedication to Juvenal.*

Shall every fowl the waters skim,
Because we geese are known to swim?
Humility they soon shall learn,
And their own *emptiness* discern.
E. More. Fables for the Ladies, fab. 7.

EMPUGN, now written *Impugn*. Fr. *impugner*; Lat. *impugnare*; *in*, and *pugn-are*, from *pugnus*, the fist; *eo quod principio homines* pugnis *confligere solent*. Vossius.

To oppose or contend against, to resist or withstand.

For Piers loue þe Plouhman þat *empugnede* ones
Alle kyne kunynges, and all kyne craftes
Saue loue and leaute, and louhnesse of herte.
Piers Plouhman. Vision, p. 249.

Leste they shoulde gather thys people, not for the kynges sauegarde whome no man *empugned*, but for theyr destruccion.
Sir Thomas More. Workes, fol. 41. *The History of Kyng Rycharde III.*

EMPURPLE, *en*, and *purple*, q. v. also written *Impurple*, q. v. Lat. *purpura*; Gr. πορφύρα, which Martinius thinks is a Tyrian word.

To die, stain or imbue, tinge or steep, in *purple*.

And ouer it his huge great nose did grow,
Full dreadfully *empurpled* all with blood,
Spenser. Faerie Queene, book iv. can. 7.

Ouer the hedge depends the grasping elm,
Whose greener head, *empurpled* in wine,
Seemed to wonder at the bloody helm.
G. Fletcher. Christ's Triumph on Earth.

——————— Now shake the teeming trunk,
Down run th' *empurpled* balls, ambrosial fruit.
J. Philips. Cider, book i.

——————— Tho' roseate morn
Pour all her splendours on th' *empurpled* scene.
Warton. The Pleasures of Melancholy.

EMPUSE, Gr. ἔμπουσα, ἣν, one, and πῶς, a foot. See the Explanation by Holland.

Empusa; a certain vain and fantasticall illusion, sent by the Deuill, or, as the Painims say, by Hecate, to fright infortunate people. It appears in divers forms, and seems to go with one leg (whereupon it took the name, *quasi* Ἑνοῦσα:) for it has one foot, or leg of brasse, the other of an asse; and therefore it is named also ἰσοπέλα, or ἰσοπελίς.
Holland. Plutarch. Explanation of Obscure Words.

And this is not a severe, fearful and austere conceit, as these imagine, who traduce and slander divine Providence, to make it odious and terrible, as folk do by little children, whom they use to scare with the fantastical illusion, *Empusa*, as if it were some infernal Fury, or tragical vengeance seizing upon them.
Id. Ib. fol. 491.

And to this it were well if the exorcist would rail upon, mock and jeer the Devil; for he cannot endure a witty and a sharpe taunt, and loves jeering and railing, no more than he loves holy water, and this was well tried of old against an *Empuse* that met Apollonius Tyanæus at Mount Caucasus, against whom he rail'd and exhorted his company to do so.
Taylor. Polemical Discourses, fol. 534. *A Dissuasive from Popery.*

Hesychius, like Holland above, describes the Empusa as a Spectre employed by Hecate, and believed by some to have no more than one leg. Eustathius (in *Od.* A) and the Scholiast on Aristophanes give her the hoofs (ὀνόκωλος) or even the legs of an Ass, (ὀνόσκελος.) But the description of this monster by the Comic Poet himself is strongly marked by his characteristic humour, and is perhaps fuller than any other. When Charon has landed Bacchus on the inner banks of the Styx, and the God has rejoined his servant Xanthius, they are alarmed by a horrible noise, succeeded by an equally horrible vision:

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Ξ. καὶ μὰν ἐρῶ· νὴ τὸν Δία, δεῖν μέγα.
Δ. ποῖός τις; Ξ. δεινὸν τοιοῦδε γοῦν γίγνεται·
τοτὲ μὲν γὰρ βοῦς, τοτὲ δ' ἵππος, τοτὲ δ' αὖ γυνὴ
ἀρμοστότατον τοῦ. Δ. πῶς ἔστι; φέρ' ἴδω σ' αἰνίττω ἔω.
Ξ. ἀλλ' οὐκέτ' ἂν γνοῖ 'στιν, ἀλλ' ἤδη κύων.
Δ. Ἐμπουσὰ τοίνυν γ' ἐστί. Ξ. τοῦ γοῦν λάμπουσαι
ἅπαν τὸ πρόσωπον, καὶ σκέλος χαλκοῦν ἔχει.
Δ. νὴ τὸν Ποσειδῶ, καὶ βολίσιον βάσιμον.

Ranæ. 290.

EMPUSA, in *Zoology*, a genus of *Orthopterous* insects, belonging to the family *Mantisidæ*, established by Illiger.

Generic character. *Antennæ* of the males pectinated; forehead of both eyes prolonged, and pointed into the form of a horn.

The *Empusæ* are peculiar on account of the form of their *thorax*, which is unusually thin behind, and the four hinder thighs, which are provided with a membranaceous expansion at their lower part.

Fabricius describes, as species of this genus, *Mantis mendica*, *M. flabellitoria*, *M. pectinicornis*, *M. gangyloides*, *M. pauperata*, &c.; the whole of which are exotic, except a species confounded with *M. pauperata*, which is found in the southern parts of Europe.

EMPUZZLE, *en*, and *puzzle*, a diminutive of *Pose*, q. v. and also APPOSE.

To *pose* or *appose*, *sc.* till brought to a stand; to perplex, to confuse or confound.

It hath *empuzzeled* the enquiries of others to apprehend, and enforce them into strange conceptions, to make out, how without fear or doubt he could discourse with such a creature, or hear a serpent speak without suspition of imposture.

Sir Thomas Brown. Vulgar Errors, book i. ch. i.

EMPYEMA, Gr. ἐμπύημα, the same in *Surgery*, a collection of *pus* or matter, especially in the cavity of the chest.

E'MPYREUM, EMPY'REAL, EMPYRE'AN. Gr. ἐμ-πυρ-ειν, *incendere*, from ἐν, and πῦρ, fire. Fr. *ciel empyré*; It. and Sp. *cielo empireo*; Lat. *cœlum empyrium*; Gr. οὐρανὸν ἔμπυρον, *igniferum cœlum*. The supreme heaven, says Minshew, is so called, the place and abode of God and the blessed, not because it contains any *fire* within itself, but on account of its excelling clearness, and, as it were, *fiery* brightness or splendour.

Neither can any boast of a knowledge, which is depurate from the defilement of a contrary, within this atmosphear of flesh; it dwels no where in unblended proportions, on this side the *empyreum*.

Glanville. The Vanity of Dogmatizing, ch. vii.

Thus like those giants, 'gainst great heav'n they rise
Which darted rocks at th' *empyreal* skies.

Drayton. The Barons' Wars, book vii.

So God's throne is the most glorious heaven, the heaven of heavens; for you see that the heaven and earth passe away, yet God's throne remain'd still, and he sitting on it; neither sinne nor dissolution may reach to the *empyreall* heaven the seat of God.

Hall. Works, vol. i. fol. 427. *A Farewell Sermon, &c.*

But the vast ocean of unbounded day,
In th' *empyræan* heaven does stay.

Cowley. Hymn to Light.

Throughout the spacious earth's extended frame
How great is thy adored name!
Thy glories thou hast seated, Lord, on high,
Above the *empirean* sky.

Cotton. The eighth Psalm Paraphrased.

Not in jest, but in good earnest these gyganticall Cyclopes will transcend spheres, heaven, starres, into that *empyrean* heaven.

Burton. Anatomy of Melancholy, fol. 257.

The saints no more shall conflict on the deep;
Nor rugged waves insult the labouring ship;
But from the wreck in triumph they arise,
And borne to bliss shall tread *empyreal* skies.

Pomfret. The Last Epiphany.

Far above all heavens. In the exposition of which words it is strange to consider the puerile fondness of some expositors; who will needs have the sense of them to be, that Christ ascended above the *empyrean* heaven, the highest of all the rest, and there sits enthroned in the convexity and outside of it, like a man sitting upon a globe.

South. Sermons, vol. ii. p. 11.

Thus stood th' angelic power, prepar'd for flight,
Then instant darted from th' *empyreal* height,
Direct to Lebanon his course he bent,
There clos'd his plumes, and made his first descent.

Hoole. Jerusalem Delivered, book i.

From yonder realms of *empyrean* day
Bursts on my ear th' indignant lay:
There sit the sainted sage, the bard divine.

Gray. Ode for Music.

EMPYREUMA, Gr. ἐμπυρεύω, I burn, in *Chemistry*, the peculiar smell produced by certain degrees of heat upon vegetable or animal substances in closed vessels, or under imperfect combustion.

E'MULE, E'MULATE, *v.* E'MULATE, *adj.* EMULA'TION, E'MULATIVE, EMULA'TOR, EMULA'TRESS, E'MULOUS, E'MULOUSLY. Fr. *emuler*; It. *emulare*; Sp. *emular*; Lat. *æmulari*, from the Gr. ἀμιλλ-ᾶν, *certare*, *contendere*, to strive or contend.

To strive or contend with or against; to strive or endeavour to surpass or excel, depress or degrade; to rival, to vie with.

And euermore the shepheard Coridon,
What euer thing he did her to aggrate,
Did striue to match, with strong contention,
And all his paines did closely *emulate*.

Spenser. Faerie Queene, book vi. can. 10.

CATI. If an oration, or high language, father,
Could make me guiltie, here is one, hath done it:
Has strove to *emulate* this morning's thunder,
With his prodigious rhetorick.

Ben Jonson. Catiline, act iv.

——— Our last king,
Whose image euen but now appear'd to vs,
Was (as you know) by Fortinbras of Norway,
(Therto prick'd on by a most *emulate* pride)
Dar'd to the combat.

Shakspeare. Hamlet, fol. 153.

Their fortune at the bloudy game,
Who hazard would for hope of gaine,
Vnlesse first burn'd by thirst of praise?
The learned to a higher straine,
Their wits by *emulation* raise,
As those who hold applauses deare.

Stirling. Choruses in Julius Cæsar, ch. iv.

I'le tell thee, Charles, it is the stubbornest young fellow in France, full of ambition, an enuious *emulator* of euery man's good parts, a secret and vilanous contriuer against mee his naturall brother.

Shakspeare. As You Like it, fol. 186.

A youth [Octavian] at first despis'd and slighted by the experience and haughtinesse of his jealous *emulators*; but after bowed and kneel'd to, by all that drew breath under the wing of the Roman eagle.

Feltham. Resolve 74.

Look into the Court, there you see tedious attendance, *emulatory* officiousness.

Hall. Works, vol. i. fol. 425. *A Farewell Sermon, &c*

Which was very ill done, seeing that historiographers ought and should be very precise, true, and unpassionate, and that neither profit or fear, rancour or affection should make them to tread awry from the truth, whose mother is History, the *emulatress* of time, the treasury of actions, the witness of things past, and advertiser of things to come.

Shelton. Don Quixote, vol. ii. ch. i.

Because in her her virtues did outgo
Her years, would'st thou, O *emulous* Death, do so,
And kill her young to thy loss?
Donne. Funeral Elegies. On Mrs. Boulstred.

These with all else that here most rare have beene,
In smell or show, the scent or sight to feed,
Have gorgeous garments of eternall greene,
And eminently *emulously* breed,
With many sorts that we have never seene.
Stirling. Doomes-day. The twelfth Houre.

Now an example, merely, and a name,
Willing to rouse the younger sort he came,
And fire their souls to *emulate* his fame.
Rowe. Lucan, book iii.

Those masters then, but seen, not understood,
With generous *emulation* fir'd thy blood:
For what in Nature's dawn the child admir'd,
The youth endeavour'd, and the man acquir'd.
Dryden. Epistle 14. *To Sir Godfrey Kneller.*

That is, let not children whom nature itself would bear up by an innate, generous principle of *emulation*, be exposed, cow'd, and depressed with scoffs and contumelies (founded perhaps upon the master's own guilt) to the scorn and contempt of their equals and *emulators*. *South. Sermons*, vol. v. p. 28.

For when, like you, some noble youth appears,
For wit and humour fam'd above his years;
Each *emulous* Muse, that views the laurel won,
Must praise the worth so much transcends their own,
And, while his fame they envy, add to his renown.
Yalden. To Mr. Congreve.

So tempt they him, and *emulously* vie
To bribe a voice, that empires would not buy.
Lansdowne. To the Earl of Peterborough.

When Phœbus thus his flying fingers flings
Across the chords, and sweeps the trembling strings;
If e'er a lyre at unison there be,
It swells with *emulating* harmony.
Smart. Of the Propagation of Yawning.

A noble *emulation* prevailed among the companions, to obtain the first place in the esteem of their chief; among the chiefs, to acquire the greatest number of valiant companions.
Gibbon. Decline and Fall, &c. ch. ix.

Yet since her swift departure thence she press'd,
He saw th' election on himself would rest:
While all, with *emulative* zeal, demand
To fill the number of th' elected band.
Hoole. Jerusalem Delivered, book v.

Permit me only to take notice, that this was the second species of the epic poem; our own countryman, Milton, having produced the third; for just as Virgil rivalled Homer, so Milton was the *emulator* of both.
Warburton. The Divine Legation, book ii. sec. 4.

On thee Sylvanus, thee each rural God,
On thee chief Ceres with unfailing love
And fond distinction, *emulously* gaze.
Granger. The Sugar Cane, book iv.

EMULGENT, Lat. *emulgere, emulgens*, to milk out; *e*, and *mulg-ere*, to milk. A. S. *mele-an*.

"Fr. *emulgent, veine emulgente*; one of the two main branches of the hollow vein, which goes to the reins, and there is divided into divers others; some call it the Pumping vein." Cotgrave

The watery matter the two kidnies expurgate, by those *emulgent* veines, and vreteres: the *emulgent* draw this superfluous moisture from the bloud; the two ureteres convey it to the bladder.
Burton. Anatomy of Melancholy, fol. 18.

In the same person, though he had been as good a fellow all his life as any of the college, yet he had but one kidney, but that was recompensed by its unusual greatness: and being divided into several lobes, it had likewise two *emulgent* arteries, and two *emulgent* veins, and two ureters.
Boyle. Works, vol. vi. p. 471. *Letters to Mr. Boyle.*

We see the blood, or part of the blood, after it had passed through and undergone the action of the gland, coming from it by an *emulgent* vein or artery, i. e. by another pipe or conduit.
Paley. Natural Theology, ch. vii.

EMULSION, Fr. and Sp. *emulsion*; It. *emulcione*; Lat. *mulcere*; A. S. *milesc-ian*, to soften, to soothe.

Cotgrave calls it, "Any kind of seed, &c. brayed in water, and then strained to the consistence of an almond milk; also, any kind of cream or milkie humour."

Look now to your aviary; for now the birds grow sick of their feathers; therefore assist them with *emulsions* of the cooler seeds bruised in their water as melons, cucumbers, &c.
Evelyn. Miscellaneous Writings, p. 466.

And so to the small tuberous roots of gramen amygdalosum which they also roast, and make an *emulsion* of, to use in broaths as a great restorative. *Id. Ib.* p. 757.

The common Emulsion *Lac Amygdalæ* consists of one ounce and a half of sweet almonds brayed together with half an ounce of double refined sugar in a mortar. To this two pints of distilled water should be added gradually, and the whole mixture strained.

EMUNCTORY, Fr. *emunctorie*; It. *emuntorio*; Lat. *emunctoria*, from *emungere, e*, and *mung-ere*; Gr. *μύ-ειν, μύξ-ειν, μύγ-ειν*, to close or press close; *μύσσειν, mucum* (*nasi*) *exprimere*.

"An *emunctorie*; certain kernelly places in the body, by which the principal parts void their superfluities, as under the arme-pits for the heart, and under the eares for the braine, and groin for the liver." Minshew.

The juice of pimpernell conveighed up into the nosthrils, cleanseth the braine by the *emunctorie* of the nose, so that afterwards the patient doe draw up wine into the nosthrils for a collution to wash them. *Holland. Plinie*, vol. ii. fol. 237.

It is rather a collection of some superfluous matter deflowing from the body, especially the parts of nutrition as into their proper *emunctories*.
Sir Thomas Brown. Vulgar Errors, book iii. ch. iv.

When, therefore, there is a secretion made of any noxious humour, it is carried off by that *emunctory* whose pores are fitted to receive and transmit the minute parts of it.
Ray. On the Creation, part ii.

EMUSCATION, Lat. *emuscare*, to clear or cleanse from *moss*.

Moss is to be rubb'd and scrap'd off with some fit instrument of wood, which may not excorticate the tree, or with a piece of hair-cloth after a sobbing rain: But the most infallible art of *emuscation* is taking away the cause, which is superfluous moisture in clayie and spewing grounds.
Evelyn. Of Forest Trees, ch. xxvi. fol. 69.

EN. The letters *e* and *i* have such nearness (as Ben Jonson has observed) in our tongue, as oftentimes to interchange places; as *en*dure for *in*dure, *en*dite for *in*dite. In our old Writers, many words now written *in* were by them written *en*; and some words both ways, without much discrimination.

En, in *Composition*, was used by them also more lavishly than now. Skelton appears to have wantoned in such compounds. In the very short space of six pages, in Mr. Chalmer's edition of the Poets, the following occur; of which (as they have not been met with elsewhere) the bare enumeration must suffice; viz. *en*craumpysh, (i. e. *en*cramp,) *en*sowk, *en*hack, *en*hard, *en*crisp, *en*galary, *en*losenge, *en*pave, *en*vaut, *en*bution, *en*glase, *en*crown, *en*tacle, *en*sand, *en*turf, *en*grape, *en*gush, *en*swymm, *en*silure, *en*glister, *en*verdure, *en*brethe, *en*-beauty, *en*bud, *en*picture, *en*flore, *en*vive.

ENA'BLE, **ENA'BLEMENT.** } Goth. *abal, robur*, strength. *En*, and *able*, q. v.

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ENABLE. ENACT.

To give force, power, strength; to strengthen, to empower.

Clerely to answere ye would aske long space,
The matter is doubtfull and opinable
To assertain you I woll myselfe *enable*.
Chaucer. The Remedie of Loue, fol. 323.

And therefore, I haue so farre as my slender practice hath *enabled* me, enterprised to ioigne an acquaintaunce betweene logike, and my countrimen: from the which they haue beene heretofore barred by tongues vnacquainted.
Wilson. The Arte of Logike. The Epistle, sig. A 2.

Now may I have your license, as I know
With willingness I shall, to make the best
Of the commodities, though you have execution,
And after judgment, against all that's mine,
As my poor body, I shall be *enabled*
To make payment of my debts to all the world,
And leave myself a competence.
Massinger. The City Madam, act iv. sc. 1.

And certainly they owe much of these furtherances and *inablements* to the civill discipline and politique literature of courts.
Mountague. Devoute Essayes, Treat. 10 sec. 6.

This is the property of religion, that it can *enable* a man to be content with his estate, and to live comfortably without such things as others know not how to want.
Wilkins. Natural Religion, book ii. ch. iv.

If exercise raises proper ferments in the humours, and promotes the circulation in the blood, temperance gives nature her full play, and *enables* her to exert herself in all her force and vigour.
Spectator, No. 195.

These honours she [Venice] acquired by her commerce and by her fleets, which *enabled* her often to dispute, and frequently to share the empire of the seas with her adversary.
Eustace. Italy, vol. iii, p. 482.

ENA'CT, ENA'CTOR. *En*, and *act*. Lat. *agere*, *act-um*, to do.

To put in *act* or *action*; to perform; to do or cause to require to do; to require or determine to be done; to determine or decree to be law.

Such indignacion he had against the pope, by reason of the scisme whiche than was at Rome, that he in his parlamente *enacted* it, that none of hys subiectes should thytherward repayre vnder forfaiture of bodye and goodes, or els vnder paine of perpetuall exyle
Bale. Englyshe Votaries, part ii. sig. H 7.

But from cloudy pillar then
God did daigne to talk with men:
He *enacting*, they observing,
From his will there was no swerving.
Sir Philip Sidney. Psalm 185.

Euen so may wee iudge of the ceremoniall lawe, that although it appertaine nothing to vs, to keepe such ceremonies as Moses and Aaron haue *enacted*, yet, it is needfull that there bee an order in all our doings. *Wilson. The Arte of Logike*, fol. 15.

The king *enacts* more wonders than a man,
Daring an opposite to every danger:
His horse is slaine, and all on foot he fights,
Seeking for Richmond in the throat of death.
Shakspeare. Richard III. fol. 203.

At what time the tribunes, like conquerors, seeing the nobles appauled at the banishment of Cæso, supposed now their law was in manner fully established and *enacted*.
Holland. Livius, fol. 97.

What to ourselves in passion we propose,
The passion ending, doth the purpose lose.
The violence of either grief or joy,
Their own *enactors* with themselues destroy.
Shakspeare. Hamlet, fol. 268.

In none of these are we to yield obedience to the law, by what authority soever it was *enacted*. And the reason is plain: we must always chuse to obey God rather than men. Where God's law hath commanded us, there no human law can absolve us from the obligation: where God's law hath forbidden us, there no human law can lay obligations upon us. *Sharp. Works*, vol. ii. p. 46.

This is an assertion by which the great author of our nature, and *enactor* of the law of good and evil, is highly dishonoured and blasphemed; and which cannot by any one, who hath the least sense of religion, be repeated, without being abhorred.
Atterbury. Works, vol. ii. *Preface*.

And doth he reprobate, and will he damn
The use of his own bounty? making first
So frail a kind, and then *enacting* laws
So strict, that less than perfect must despair?
Falshood! which whoso but suspects of truth
Dishonours God, and makes a slave of man.
Cowper. The Task, book v.

It was but reasonable, that every conspiracy against the administration should be detected and punished; yet what terrible slaughters succeeded in consequence of its *enactment*; (the law of *lese majestatis*) proscriptions, stranglings, poisonings, in almost every family of distinction.
Goldsmith. Citizen of the World, let. 79.

ENALLAGE, Gr. ἐναλλαγή, a change, in *Grammar*, a figure by which any one accident of a word as mood, case, number, person, gender, &c. is put for another.

ENAMBUSH, *en*, and *ambush* or *embush*, q. v.

——— When they came where that was to be urg'd
For which they went, within a vale, close to a flood, whose streame
Vsde to give all their cattell drinke; they there *enambusht* them:
And sent two scouts out.
Chapman. Homer. Iliad, book xviii. fol. 264.

Explor'd th' embattled van, the deep'ning line,
Th' *enambush'd* phalanx, and the springing mine;
Then, pale with horrour, bent the suppliant knee,
And heav'd the sigh, and drop'd the tear for thee!
Cawthorne. An Elegy to the Memory of Captain Hughes.

ENA'MEL, *v.* ENA'MEL, *n.* ENA'MELLER. *En*, and *amel*, q. v. Fr. *emailler*; Sp. *esmaltar*; It. *smaltare*; Ger. *schmelzen*; D. *smelten*, from the A. S. *myltan* or *meltan*, to melt. In English, also, we have "to *smelt*," i. e. to melt. And thus, to *enamel* is

To fix colour, or a variety of colours, by *melting* in fire.

To *enamel*, met. is, to diversify, to variegate, to spot, to deck with spots or variations of colour.

About her necke a sort of faire rubies
In white floures of right fine *enamaile*.
Chaucer. The Assemblie of Ladies, fol. 260.

And another bande had them all *enameled* azure.
Hall. Henry IV. The first Yere.

I see the jewell best *enamelled*
Will loose his beauty.
Shakspeare. Comedy of Errors, fol. 88.

Crown'd with embroider'd banks, and gorgeously array'd,
With all th' *enamell'd* flowers of many a goodly mead.
Drayton. Poly-olbion, song 3

Then quickly mount thy golden wain
Drawn by the softly-sliding Hours:
And make apparent to all eyes
With what *enamel* thou dost paint the skies.
Sherburne. The Sunrise.

Come hither, that thou maiest keep in memory all that thou hast seen the better: wherewith she put forth unto him a little rod or wand all fiery, such as painters or *enamellers* use.
Holland. Plutarch, fol. 461.

Here nature all her sweets profusely pours,
And paints th' *enamell'd* ground with various flowers.
Gay. The Fan, book i.

Elate with joy Etruscan Tiber views
Her spreading scenes *enameling* his waves,
Her huts and hollow dells, and flocks and herds,
And gathering swains.
Dyer. Ruins of Rome.

All the bones of the body are covered with a periosteum, except the teeth; where it ceases, and an *enamel* of ivory, which saws and files will hardly touch, comes into its place.
Paley. Natural Theology, ch. xi.

ENA'MOUR, } Fr. *enamourer;* It. *inamorare;*
ENA'MORATO. } Sp. *enamorar; en,* and *amour,* q. v. Lat. *amor,* from *am-are,* to love.

To cause to love; to inspire or inflame with love; to kindle the passion of love; to fill with delight.

> *Enamoured* bicom Edward of dame Blanche, alas!
> *R. Brunne,* p. 254.

Nor no beauty doth so *enamour* to our eies, and taketh & holdeth, as honestie should both take and lead with her, if shee were opened & shewed vnto vs.
Vives. Instruction of a Christian Woman, sig. H 4.

> ——————— What trust is in these times?
> They that when Richard liu'd would have him dye,
> Are now becom *enamour'd* on his grave.
> *Shakspeare. Richard III.* fol. 78.

Some also, from the help of this, (spiritual discerning faculty,) spy out that true loveliness and beauty in the ways of God, as to *enamour* them to a practice of them, and that even with delight, while others, void of this power, do indeed see and behold those ways, but see no beauty in them, why they should desire them.
South. Sermons, vol. vii. p. 376.

> What though your beauty bless the faithful swain,
> And in th' *enamour'd* heart like queens ye reign,
> Yet in their prime does death the fairest kill,
> As ruthless winds the tender blossoms spill.
> *Philips. The fourth Pastoral. Myco, Argol.*

No matter what the object is, whether business, pleasures, or the fine arts; whoever pursues them to any purpose, must do so *con amore;* and *enamoratos,* you know, of every kind, are all enthusiasts. *Fitzosborne. Letter* 1.

ENARCH, *en,* and *arch,* q. v.

To bow or curve towards a circular shape; to make, form or fashion in the shape of a bow, or curve.

> And in a porche, bilt of square stones
> Full mightily *enarched* enuiron
> Where the domes, and ples of the town
> Were executed, and lawes of the king.
> *Lidgate. The Story of Thebes,* part ii. fol. 377.

ENARGEA, in *Botany,* a genus of the class *Hexandria,* order *Monogynia,* natural order *Asparagi.* Generic character: calyx none; corolla petals six, erect; stigmas three-lobed; berry superior, three-celled, seeds many.

Two species, small shrubs, natives of the Straits of Magellan.

ENARRATION, *e,* and *narration,* q. v. Fr. *narration;* It. *narratione;* Sp. *narration;* Lat. *narratio,* from *narrare,* i. e. *gnarum reddere,* to make knowing, to cause to know.

A telling or communication of any thing *unknown* and, generally, a tale, a relation; a detail of facts or circumstances.

> As for Sainct Augustine (*ad Bonifacium*) thanctor shall perceiue his faulte at Martyn Bucer's hand, who in his epistel dedicatorye of his *narracions* of the gospels, reberseth his mynde of Sainct Augustine in this wise.
> *Stephen, Bishop of Winchester. Of the Presence of Christe's Bodie in the Sacrament,* fol. 43.

> This book did that high-priest embezell, wherein was contained their genealogies to the dayes of Phineas, together with an historicall *narration* of the years of their generation of life.
> *Hall. A Defence of the Humble Remonstrance,* vol. iii. fol. 215.

ENARTHROCARPUS, in *Botany,* a genus of the class *Tetradynamia,* order *Siliquosa,* natural order *Cruciferæ.* Generic character: pod biarticulate; the inferior joint obconical, short, one to three-seeded; superior joint long, nine to ten-seeded.

Three species, natives of Egypt and the Island of Crete.

ENA'SCENT, } *E,* and *nascent,* q. v. from Lat.
E'NATE. } *nasci, nascens.*

Rising, springing forth; at the instant of its *birth.*

> Osteologers have very well observed, that the parts appertaining to the bones, which stand out at a distance from their bodies, are either the *adnate* or the *enate* parts, either the epiphyses, or the apophyses of the bones. *Smith. Portraiture of Old Age,* p. 176.

> But he begins with explaining, as a comparison by—*by* comparison: in which you just get the first glympse, as it were, of an *enascent* equivocation.
> *Warburton. Rem.* 12. *On several Occasional Reflections,* part ii.

ENAUNTER, *en,* and *aunter.* (See ADVENTURE.) In adventure, in case; perchance, perhaps.

> Anger would let him speake to the tree;
> *Enaunter* his rage mought cooled bee.
> *Spenser. Shepheard's Calendar. February.*

ENBIBE, now written *Imbibe,* q. v. *in,* and *bib-ere,* to drink.

To drink, to draw in; to suck or soak in.

> Cley made with hors and maanes here, and oile
> Of tartre, alum, glas, berme, wort, and argoile,
> Rosalgar, and other materes *enbibing.*
> *Chaucer. The Chanones Yemannes Tale,* v. 16282.

> Dryades there daunced vpon that goodly soile
> With the nyne Muses, Pierides by name,
> Phillis and Testalis there tresses with oyle
> Were newly *enbybed.*
> *Skelton. The Crowne of Laurell.*

ENBOLNED, *en,* and *bole,* q.v.

Rounded or swelled into a round or globular form.

> Your grene eyen frowning and not glad,
> Your chekes *enbolned* like a melow custard.
> *Chaucer. Certaine Balades,* fol. 345.

ENCÆNIA, ἐγκαινία ἑορτὴ καθ' ἣν ἐκαινουργήθη τί, *festum quo aliquid innovabatur,* according to Suidas. In John, x. 22, it is used for the *Feast of the Dedication,* instituted by Judas Maccabæus in memory of the restoration of the Altar and Temple after it had been profaned by Antiochus Epiphanes. (1 *Macc.* iv. 36; 2 *Macc.* x. 5.) Josephus calls it φῶτα, (*Ant.* xii. 11,) the *Feast of Lights,* from the lamps which were burned without intermission during the eight days of its celebration. The Rabbins have a tradition that the Greeks defiled all the oil in the Temple. After the triumph of the Maccabees, one single phial only was found under the seal of the High Priest; and this miraculously supplied the lamp for eight days, a period which, in consequence, was afterwards assigned for the duration of the Feast. Schabb, fol. 21. It commenced on the 25th of Casleu, which, in the year mentioned by St. John, fell on the 5th of December.

In the IVth and Vth centuries of the Christian era Festivals were celebrated, under the title of *Encænia,* on the anniversary of the Dedication of any particular Church. Sozomen (11, 26) mentions the *Encænia* of the Church built by Constantine at Jerusalem, in honour of our Saviour. Hence arose the German *Kerkweiches,* and our English *Church Wakes;* for Bede (i. 30) states, that Gregory the Great, in his letters to Austin and Mellitus, the first Saxon Bishops in England, ordered him to allow the people liberty on these anniversaries to build booths, and feast round their Churches, in lieu of the ancient Heathen sacrifices. (Bingham, *Orig. Eccl.* xx. 7, 1.) In many places, on account of the multiplicity of Holydays thus occasioned, the Church Wakes were transferred to the Sunday following the day of Dedication; and by an injunction of Convocation in 1536, 21 Henry VIII., they were ordained to be kept in all places throughout the Realm on the first Sunday in October. This injunction was

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never wholly conformed to. (Stavely, *Hist. of Churches in England*, viii.; I. 22. Brand's *Pop. Ant.*)

ENCAGE, *en*, and *cage*, q. v. The first Folio Shakspeare reads *Incage*. A. S. *cægg-ian*, *obserare*, to shut up.

To shut in and fasten, to confine, to imprison.

When he rises, and in a mocke of those ambushes which the Azzahites layd for him, he carries away the gates wherein they thought to haue *encaged* him.
Hall. Cont. vol. i. fol. 976. *Samson's End.*

A thousand flatterers sit within thy crowne,
Whose compasse is no bigger then thy head,
And yet *encaged* in so small a verge,
The waste is no whit lesser then thy land.
Shakspeare Richard II. fol. 29.

ENCALENDER, *en*, and *calender*, q. v.

To enter into, to record or register in a *calendar*, q. v.

Of which we find these four have been for saints preferr'd,
(And with their leader still do live *encalender'd*.)
Drayton. Poly-olbion, song 24.

ENCALYPTA, in *Botany*, a genus of the class *Cryptogamia*, natural order *Musci*. Generic character: capsule cylindrical, fringe of sixteen linear upright teeth; veil bell-shaped, inflated, lax.

A genus of Mosses, five of the species are natives of England. *Eng. Bot.*

ENCA'MP, ENCA'MPING, ENCA'MPMENT. *En*, and *camp*, q. v. A. S. *campian*, *prætiari*, *bellare*, *belligerare*, *castrametiri*, to fight, to make or wage war; to *encamp*. Sonmer. The Ger. *kæmpfen*, *pugnare*, Wachter derives from *kam*, the hand or fist, (*sc.* that which fights.) *Kam* would next be applied to the fight, the battle itself; then to the *camp-stede*, or place of fighting; then to an host, or army lodged, (*sc.* prepared and awaiting the fight,) and now also, to the mere lodgment itself.

To place or lodge, to station or form into, *camps*; to fix or pitch the *camps*, (or lodgments for an army;) to lodge or dwell in *camps*.

Uercingetorix by easy and small iorneies folowed after Cesar, and chose a place to *encampe* in fortified wyth woodes and maris groundes, aboute xv. miles distante from Auaricum.
Arthur Golding. Cæsar. Commentaries, book vii. fol. 185.

They wanted not in anye place either ground for their *encamping* or victualles for their feeding, wherebye their small nombber was alwayes sufficient whē they came to fyght.
Brende. Quintus Curtius, book iii. fol. 25.

Encamping both their powers, divided by a brook,
Thereby the prudent earl, this strong advantage took.
Drayton. Poly-olbion, song 22.

He saw by the last, that he had of his forces sent into Britaine, that the French knew well enough how to make warre with the English; by not putting things to the hazard of a battaile, but wearing them by long sieges of townes, and strong *encampings*.
Bacon. Henry VII. fol. 99.

And scarce any nation, though their enemies, but served to improve them [the Romans] in their *encampments*, weapons, husbandry, or something else which was useful to them.
Grew. Cosmo Sacra, book iii. ch. iii.

Here interwoven branches from a wall,
And from the living fence green turrets rise;
There ships of myrtle sail in seas of box;
A green *encampment* yonder meets the eye,
And loaded citrons bearing shields and speares.
Guardian, No. 173.

King Agremont his numerous foot had plac'd
In suburbs near; where part *encamping* fac'd
The threaten'd walls, far stretch'd from tower to tower
In that assault to prove his utmost power.
Hoole. Orlando Furioso, book xiv.

Its form [a camp] was an exact quadrangle; and we may calculate, that a square of about seven hundred yards was sufficient for the *encampment* of twenty thousand Romans: though a similar number of our own troops would expose to the enemy a front of more than treble that extent.
Gibbon. Decline and Fall of the Roman Empire, ch. i.

ENCASE, *en*, and *case*, q. v. Lat. *capsa*, *a capiendo*, says Vossius; preferring, nevertheless, the Gr. κάψα, which Lennep thinks is *pro* κάψα, from κάπτω, the first future of κάπτειν, *cavitate complecti*, *capere*, to take, to hold.

To hold, surround, contain, enwrap, *sc.* as in a *case*.

——————— Yes, and can weep too:
But 'tis for you, that ever I belieu'd you,
Tears of more pious value than your marriage;
You would *encase* yourself, and I must credit you,
So much my old obedience compels from me.
Beaumont and Fletcher. The Night-Walker, act i. sc. 1.

Of deathful arts expert, his lord employs
The ministers of blood in dark surprise;
And twenty youths, in radiant mail *encas'd*,
Close ambush'd nigh the spacious hall be plac'd.
Pope. Homer. Odyssey, book iv.

ENCASTE, in *Zoology*, a genus of *Pupivorous*, *Boring*, *Hymenopterous* insects belonging to the family *Chalcidæ*, established by Latreille, in the Supplement to the *Animal Kingdom* of Cuvier.

Generic character. *Antennæ* formed of more than seven joints, enlarged, compressed, truncated, or very blunt at the end, and inserted at a considerable distance from the mouth, nearly between the eyes; head very concave behind, with an acute upper edge.

This genus is very nearly allied to the genus *Eulophus*, of which it should be, perhaps, considered a section.

ENCAUSTICK, Fr. *encaustique*; Gr. ἐν, and καυστικὸν, from καί-ειν, to burn.

That which can or may burn. Evelyn speaks of *encaustic* as a kind of enamel; A certain *encaustic*, or black enamel. See his *Sculptura*, p. 258 and 277 in Upcott's edition of his miscellaneous works.

Lysippus also in his painted tables that he made at Ægina, used to entitle them with this inscription, Λυσίππου ἐνκαυστὸν i. Lysippus painted this with fire: which verily he would neuer have done, if the art of painting so with fire (called *encaustue*) had not been before devised. *Holland. Pliny*, ii. 546.

ENCAVE, *en*, and *cave*, q. v. Lat. *cavus*, which Varro and Festus think *a* chao *dictum*, a gap or opening.

To hide or be hid, q. d. as in *a cave*.

——————— Do but *encave* yourselfe
And marke the fleeres, the gybes, and notable scornes
That dwell in every region of his face.
Shakspeare. Othello, fol. 329.

ENCELADUS, in *Zoology*, a genus of *Carnivorous*, *Pentamerous*, *Coleopterous* insects belonging to the family *Carabidæ*, established by Bonelli, of Turin, in the second part of his *Entomological Observations*.

Generic character. Labial *palpi*, with the last joint transversely cut off; tongue prominent in the middle, and rounded; lip soldered and hid at its base, and prolonged between the sides of the throat, just to the hinder opening of the head; antenna with the first short joint as long as the following.

The end of the upper lip is divided into two rounded lobes, and the last joint of the maxillary *palpi* are very obliquely truncated, and the inner edge of the front pair of legs are not notched.

Bonelli only describes one species of this genus,

1. *Enceladus gigas*, Bonelli, *Mém. l'Acad. de Turin.*

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This genus is very nearly allied to the genus established by Latreille, for *Cucugus rufipes*, named by him *Scagona*, but it differs from it in several essential points.

ENCELIA, in *Botany*, a genus of the class *Syngenesia*, order *Frustanea*, natural order *Compositæ*. Generic character: calyx imbricated; receptacle chaffy down none; seeds vertical, flat, ciliated on the margin.

Two species, natives of Mexico. Persoon.

ENCE'NSE, *v.* } Now written *Incense*, q. v. Fr.
ENCE'NSE, *n.* } *encens*; It. *incenso*; Sp. *encienso*, q. d. *incensum*, burnt; *quia*, *sc.* incenditur *hoc est*, *adoletur*; (Skinner;) because it is burnt.

To burn, *sc.* perfumes.

After the custom of the presthod, he wente forth by lot and entride into the temple to *encencen*; and al the multitude of the puple was without fourth and preyede in the hour of *encencyng*.
Wiclif. Luk, ch. i.

(Accordinge to the custome of the prieste's office) his lot was to burne *incense*, and he wēt into the temple of the Lord, and the whole multitude of the people were without in prayer whyle the *incense* was a burnyuge. *Bible, Anno* 1551.

And thi smoke of *encensis* of the preieris of the holli men stiede up fro the aungel's hond before God.
Wiclif. Apocalips, ch. viii.

But when they weren to the place ybrought,
To tellen shortly the conclusioun
They n' olde *incense*, ne sacrifice right nought.
Chaucer. The seconde Nonnes Tale, v. 15863.

Hire maydens, that she thider with hire ladde,
Ful redily with hem the fire they hadde,
Th' *encense*, the clothes, and the remenant all,
That to the sacrifice longen shall.
Id. The Knightes Tale, v. 2279.

But thē there shal be solemne *encensing* the chifest idoles, & great plentie of swete fumigatiōs powred out, the which is a kinde of sacrifice the Scripture teacheth.
Calvine. Foure Godlye Sermons, ser. 1.

And whan thei comen there, thei taken *encense* and other aromatyk thinges of noble smelle, and *censen* the ydole, as we wolde done here Godde's precyouse body.
Sir John Maundevile. Travaile, ch. xvi.

ENCHA'FE, } *En*, and *chafe*, q. v. Fr. *chauffe*,
ENCHA'FING. } from *calfare*; by contraction from *calefacere*, to warm or become warm. Menage.

To warm, heat, kindle, inflame.

For when that some shrewes seen, that they suffre wrongfully felonies of other shrewes, they waxen *enchafed* into hate of hem that anoied hem.
Chaucer. The fourth Booke of Boecius, fol. 234.

Ever the greater merite shall he have that most restraineth the wicked *enchafing* or ardure of this sin.
Id. The Persones Tale, vol. ii. p. 370.

——————— They are as gentle
As Zephires blowing below the violet,
Not wagging his sweet head; and yet as rough
(Their royal blood *enchaf'd*) as the rud'st winde
That by the top doth take the mountain pine
And make him stoope to the vale.
Shakspeare. Cymbeline, fol. 388.

So in the body of man, when the bloud is moved, it invadeth the vitall and spirituall vessels, and being set on fire, it *enchafeth* the whole body. *Holland. Plutarch*, fol. 694.

ENCHA'IN, } *En*, and *chain*, q. v. Fr. *en-*
ENCHA'INMENT. } *chainer*; *chain*, from Lat. *catena*; Gr. κάθηρα, from καθίημι, *demitto*, *descendo*, to let or drop down. *Catena*, a ligature of iron rings. Gesner. A connected series of rings or links. Martinius.

To fasten, bind or confine with a *chain*; to reduce to the state or condition of those *chained*; and hence, to enslave, to enthral.

It was the time when silent night began
T' *enchain* with sleep the busy spirits of man.
Cowley. The Davideis, book i.

In times past the Tyrians, as we find upon record, when their city was besieged, *enchained* the images of their Gods to their shrines, for fear they would abandon their city and be gone.
Holland. Plutarch, fol. 712.

Who can express the wretchedness of that folly, which so entangleth us with inextricable knots, and *enchaineth* our souls so rashly with desperate obligations? *Barrow. Sermon* 15. vol. i.

And we shall see such a connection and *enchainment* of one fact to another, throughout the whole, as will force the most backward to confess, that the hand of God was of a truth in this wonderful defeat. *Warburton. Of Julian's attempt to rebuild the Temple*, book ii. ch. iii.

ENCHA'NT, } Sometimes written *Inchant*.
ENCHA'NTER, } *En*, and *chant*, q. v. Fr. *en-*
ENCHA'NTING, *n.* } *chanter*; It. *incantare*; Sp. *en-*
ENCHA'NTINGLY, } *cantar*; Lat. *incantare*; *in*, and
ENCHA'NTMENT, } *cantare*, to sing, i. e. *magicum*
ENCHAN'TRESS. } *carmen*, a magic song; and thus, to act upon, to influence by charms or *incantations*. And, consequentially,

To delight or please in a high degree; to charm, to enrapture; to enslave or enthral the affections, *sc.* with delight, with any subduing, overpowering influence, so as to stun or palsy the faculties of the mind, to deprive them of action, of discrimination, of discernment.

Þe kyng ascode at *enchanteres*, war on yt was ylong?
Þe *enchanteres* seide þat me a childe sogte,
Þat were ygete with oute fader. *R. Gloucester*, p. 120.

Þo þe clerk hadde yseid hys *enchaunterye*,
Þer fore Silui hym let sle. *Id.* p. 10.

A clerk þoru *enchantement* hym bi gan to telle
Þat þe schulde first fader and moder quelle. *Id.*

And *enchaunt* hem to charite.
Piers Ploukman. Vision, p. 301.

Flaterers ben the Devil's *enchauntours*, for they maken a man to weneu himself be like that he is not like.
Chaucer. The Persones Tale, vol. ii. p. 336.

Amphitrion hym hath supplanted
With sleight of loue, and hir *enchanted*.
Gower. Conf. Am. book ii. fol 41.

And thervpon he gan coniure,
So that through his *enchantement*,
This ladie, whiche was innocent,
And wiste nothynge of this guile
Mette, (i. e. dreamt.) *Id. Ib.* book vi. fol. 138.

Neither hast thou killed him with the sword, but poisoned him with thy tongue, so that I may call it rather an *enchanting*, than a murther. *Wilson. The Arte of Rhetorique*, fol. 189.

Than Pharo called for the wyse men and *enchaunters* of Egypte: and they did in lyke maner with their sorcery.
Bible, Anno 1551. *Exodus*, ch. vii.

Attalus Kyng of Asia distayned his moste florishyng kyngdome which he had receyued of his uncle Eumenes, with the slaughter of his frendes, and the execution of his kynsfolke; falselye surmisyng one while that the olde lady his mother, and otherwhile that his owne spouse Beronice were by their sorcery and *enchauntmentes* kylled. *Arthur Golding. Justine*, fol. 138.

The Furies flung their snaky whips away,
And melt in tears at his *enchanting* lay.
P. Fletcher. The Purple Island, can. 5.

Through that late vision which th' *enchanter* wrought.
Spenser. Faerie Queene, book i. can. 3.

Yet hee's gentle, neuer schoold, and yet learned, full of noble deuise, of all sorts *enchantingly* beloued.
Shakspeare. As You Like it, fol. 186.

Much lesse then shall yee haue me to write of magicke, witchcraft, charmes, *enchantments*, and sorceries, unlesse it be to give warning that folke should not meddle with them, or to disprove those courses for their vanities, and principally to give an item, how little trust and assurance there is to bee had in such tromperie.
Holland. Plinie, vol. ii. fol. 213.

ENCHANT — ENCHASE

Him fortuned (hard fortune ye may ghesse)
To come where vile Acrasia does wonne,
Acrasia, a false *enchauntress*,
That many errant knights hath foule fordonne.
Spenser. Faerie Queene, book i. can. 1.

Such an *enchantment* is there in words; and so fine a thing does it seem to some, to be ruined plausibly, and to be ushered to their destruction with panegyrick and acclamation.
South. Sermons, vol. ii. p. 343.

He [Shakspeare] made one nature, and another found
Both in his page with master-strokes abound:
His witches, fairies, and *enchanted* isle,
Bid us no longer at our nurses smile.
Young. Epistle to Lord Lansdown.

But now, ere custom binds his powerful chains,
Come, from the base *enchanter* set me free;
While yet my soul its first, best taste retains,
Recall that soul to reason, peace, and thee.
Mason. Elegy 2. (1758.)

We all promise ourselves great pleasure in our journey homewards; and we have great reason to believe it will be *enchantingly* pleasant.
Sir Wm. Jones. Works, vol. i. p. 135. *To Lady Spencer.*

Nor can the soft *enchantment* hold
Two jarring souls of angry mould,
The rugged and the keen:
Sampson's young foxes might as well
In bonds of cheerful wedlock dwell,
With firebands tied between.
Watts. Few happy Matches.

In a word, this enthusiasm for which I am pleading is a beneficent *enchantress*, who never exerts her magic but to our advantage, and only deals about her friendly spells in order to raise imaginary beauties, or to improve real ones. *Fitzosborne. Letter* 1.

ENCHARGE, *en*, and *charge*, (q. v.) from the semi-barbarous *caricare*, (from *carrus*,) *pro* onerare; and properly signifying to load a *car* or *cart*. See Vossius, *de Vitiis*.

To load; to place, put, or lay a load or burthen; to impose a weight or burthen. And met.

To impose the weight or burthen, *sc.* of a commission, trust or duty.

Great necessitie of prowes and of vertue, is *encharged* and commanded to you if ye nil not dissimulen.
Chaucer. The fifth Booke of Boecius, fol. 244.

The evil [spirits] are onely let loose to tempt us by a permission of the Almighty, whereas the good are by a gracious delegation from God *encharged* with our custody.
Hall. Soliloquy 8. vol. iii. fol. 423.

I have dispatched away Mr. Meredith his Majesty's secretary of the embassy here, by the Catherine yacht, and *encharged* with my main pacquet to the secretary.
Sir Wm. Temple. To my Lord Treasurer. Works, vol. iv. p. 356.

ENCHASE, written *Inchase* by J. Taylor. Fr. *enchasser*, *chasse* from the Lat. *capsa*, q. d. *incapsare*, to *encase*, q. v. *Chase*, Skinner calls, *pala annuli*, the *bezel* of a ring, the *case* in which it is set.

To encase, to enclose, to insert; and as these cases were usually much ornamented, to *enchase* is, consequentially, to adorn or embellish; to set off, to show off, *sc.* in an ornamental style or manner.

All which who so dare think for to *enchace*
Him needeth sure a golden pen I wene,
To tell the feature of each goodly face.
Spenser. Faerie Queene, book iv. can. 5.

Lo, how good fortune doth to you present
This little babe, of sweet and louely face,
And spotless spirit, in which ye may *enchace*
What euer formes ye list therto apply.
Id. Ib. book vi. can. 4.

And, as that ground by him were conquered,
A leafy garland wears he on his head,
Enchas'd with little fruits, so red and bright,
That for them you would call your love's lips white.
Donne. The Progress of the Soul.

This excellent person (Jesus Christ) (was) to himself perfectly known by the *inchasing* his humane nature in the bosom and heart of God, and by the fulness of the spirit of God.
Taylor. Ductor Dubitantium, book i. ch. iv.

And precious stone in studs of gold *enchased*
The shaggy velvet of his buskins graced.
Mickle. The Lusiad, book ii.

First, I with living gems *enchase*,
The name of her, whom for this festive day
With zone and mantle elegantly gay
The Graces have adorn'd.
Jones. Ode on the Nuptials of Lord Althorp.

ENCHEAR, *en*, and *chear*, q. v.
To enliven, gladden, exhilarate, hearten, encourage.

And in his soueraine throne gan straight dispose
Himselfe, more full of grace and maiestie
That mote *encheare* his friends, and foes mote terrifie.
Spenser. Faerie Queene, of Mutabilitie, can. 6.

ENCHEASON. Cowell says that it is an old French word, signifying the *occasion* or cause of action. I believe, adds Skinner, that it is from the old verb *encheoir*, to fall; befall or happen, from *en*, and *cheoir*, *cadere*, to fall.

He ascode hem,
For wat *encheson* heo come and wat þing þei sogte.
R. Gloucester, p. 111.

Ion did ay trespas, men fond in him *encheson*,
He lyued in woe and strife, and in tribulacion.
R. Brunne, p. 206.

For ther is a versifiour sayth, that the idel man excuseth him in winter, because of the grete cold, and in summer by *encheson* of the hete. *Chaucer. The Tale of Melibeus*, vol. ii. p. 116.

Thou railest on right, without reason,
And blamest hem much for small *encheason*.
Spenser. Shepheard's Calendar. May.

Is thilke the cause that thou been ligge so laid,
Who whilom no *encheson* could fore-haile.
Browne. Eclogue between Willie and Wernock.

ENCHELIS, in *Zoology*, a very natural genus of Microscopic Beings, which appear to be intermediate between Animals and Plants; first established by Muller, and adopted by Gmelin, Brugiuère, and Lamarck.

Generic character. Body perfectly simple, destitute of appendices, beards, or organs; pear-shaped or cylindrical.

The *Enchelides* differ from the *Cyclidia*, which are equally pyriform, in not being flattened or membranaceous; the *Cyclidia* are also much smaller, and of a much less complicated texture, presenting a homogeneous and nearly transparent structure, while the *Enchelides* are more or less coloured, and composed of distinct agglomerated molecules, such as are seen in the plants of *Conferva*.

Muller described twenty-seven species. But Bory St. Vincent, who has lately paid great attention to this tribe of animals has distributed several of Muller's species into other genera, and has described several new ones, so that he notices seventeen species, which he divides into four sections. He observes, that it is also probable that the pear-shaped microscopic animals figured by authors, especially *Gleichen*, are species of this genus; but it is impossible to say if they are cylindrical or compressed, by the figures alone.

These animals live in the pure, fresh or sea water, and also in infusions. It was some species of this genus which first led M. Bory to consider the *Infusoria* as *Zoocarps*, or the seeds of *Conferva*, that is to say animated seeds destined to reproduce a vegetable; so

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that they completely efface the division between the animal and vegetable kingdoms.

M. Bory divides the genus thus:

I. Bodies ovoid, very blunt at both ends, and obscure throughout the whole of their body.

E. serotina, Muller, *Infusoria*, p. 26, pl. iv. fig. 7. Copied in the *Ency. Méthod.* Vers. pl. ii. fig. 2.

II. Body green, long, and somewhat pear-shaped.

M. Bory observes, that he does not hesitate to place all these species as Zoocarps, on account of their great analogy in form, colour, and texture, although he has only traced one species, *E. Tiresias*, through all its stages.

E. Menadina, Bory, *Ency. Méthod.* ii.; *Menas Pulviculus*, Muller, *Infus.* 7. Figured pl. i. fig. 5, 6.

III. Body pear-shaped, greyish, with a transparent end.

E. Seminula, Muller, *Infus.* 2. Figured pl. iv. fig. 13, 14.

IV. Body nearly quite or quite transparent.

E. cyclioides, Bory, *Ency. Méthod.* ii.; *Kolpoda Nucleus*, Muller, *Infus.* pl. xiii. fig. 19.

ENCHIRIDION, It. and Sp. *enchiridio;* Lat. *enchiridium*, q. v. ἐγχειρίδιον, from ἐν, and χείρ, the hand; *quia* manu *claudi queat.* Vossius.

Any thing that may be held *in the hand;* a book that may be so held or carried. A small *manuall* booke (says Minshew) that one may claspe *in the hand.*

Some have beene found, and those not of the vulgar only but of professed mathematicians, constantly to affirme (as witnesseth Bartholinus in his *enchiridion* of naturale phylosophy,) that eclipses are in these latter ages more frequent then in former times.
Hakewill. Apologie, book ii. ch. ix. fol. 152.

In the mean time, we have at the instance of very many persons who have been pleased to acknowledge the effects of a former less perfect impression, thought good to publish an edition in a smaller volume, that as an *enchiridion* it may be more ready and usefull.
Evelyn. Miscellaneous Writings, p. 37.

I can shew it with more unblameable lustre in the successes of Erasmus, whom I take to have written the most and the best that ever man wrote; yet almost all were first sent abroad in very few sheets, or small *enchiridions*, and did infinite good over all the Christian world, to allay the furies of that age, and for the general restoration of literature, considerable antiquities, and holy truth.
Boyle. Works, vol. vi. p. 413. *Letters to Mr. Boyle.*

ENCHRISTAL, *en*, and *christal*, q. v.

We hear of some *enchristal'd*, such as have
That, which produc'd their death, become their grave.
Cartwright. On the Great Frost, v. 1634.

ENCHYLÆNA, in *Botany*, a genus of the class *Pentandria*, order *Digynia*, natural order *Chenopodeæ*. Generic character: calyx one-leaved, slightly five-cleft; corolla none; stamens inserted into the base of the calyx; stigmas thread-shaped, seeds depressed.

Two species, procumbent herbaceous plants, natives of New Holland. Brown.

ENCI'RCLE, **ENCI'RCLET.** *En*, and *circle*, q. v. Fr. *encercler;* It. *incerchiare.*

To go round, to surround, to enclose, to encompass; to move round about, so as to return to the point from which motion commenced.

The third of softer mold, is like a grape,
Which all entwines with his *encircling* side.
P. Fletcher. The Purple Island, can. 5.

——————— Vpon their sight,
We two, in great amazeuenesse will flye:
Then let them all *encircle* him about,
And Fairy-like, to pinch the vncleane knight.
Shakspeare. Merry Wives of Windsor, fol. 56.

In whose *incirclets* if ye gaze,
Your eyes may tread the lover's maze.
Sydney. Arcadia, book ii.

Young Hermes next, a close contriving God,
Her brows *encircled* with his serpent rod,
Then plots and fair excuses fill'd her brain.
Parnell. Hesiod. On the Rise of Woman.

Come, all ye quack bards and ye quacking divines,
Come, and dance on the spot where your tyrant reclines,
When satire and censure *encircled* his soul,
I fear'd for your safety, I fear'd for my own.
Goldsmith. Retaliation.

ENCLEAR, *en*, and *clear*, q. v. Lat. *clarus*, illustrious or conspicuous.

To brighten, to illuminate.

While light of lightnings flash
Did pitchy clouds *encleare*
Did round with terror role
And rattling horror rore.
Sir P. Sidney. Psalm 87.

ENCLINE, now written *Incline*, q. v. Fr. *encliner;* Sp. *inclinar;* It. *inclinare;* Lat. *inclinare.* Gr. ἐγκλίν-ειν, ἐν, and κλίν-ειν, to bend or lean

"Fr. *encliner;* to *incline*, decline; bend, bow, look, stoop downward, to begin or be ready to fall." Cotgrave.

To bend or lean; met. the mind.

And Thomas trout him plight and swore on þe messe,
Of Inglond alle þe right, and Wales more and lesse,
And of Scotlond all þe men, þat were of pris,
Suld *enclyn* and falle to Philip Fitz Lowys.
R. Brunne, p. 268.

For certes, the more that a man chargeth his soule with venial sinnes, the more he is *enclined* to fall into dedly sinne.
Chaucer. The Persones Tale, vol. ii. p. 308.

And for that he was obstinate,
And wold nouht to trouth *encline*,
He fell euer into ruine.
Gower. Conf. Am. book v. fol. 93.

I wyl *enclyne* myne eare to the parable, and shewe my darcke speache vpon the harpe. *Bible, Anno* 551. *Psalm* 69.

Againe, whē we see our frend *enclined* to any kind of learning, we must counsaile him to take that way still, and by reason perswade him, that it were the meetest way for him to doe his countrie most good. *Wilson. The Arte of Rhetorique*, fol. 81.

ENCLITIC, a word joined to a preceding word, upon which, in Greek for the most part, in Latin always, it *inclines* its own accent.

ENCLOISTER, *en*, and *cloister*, q. v. *Claustrum*, in which any thing is closed, or shut up.

To shut up or enclose, *sc.* as in a *cloister.*

——————— But, Muse, on in our song
With other princely maids, but first with those that sprung
From Ponda, that great king of Mercia; holy Tweed,
And Kinisdred, with these their sisters, Kinisweed,
And Radburg, last, not least, at Godmanchester all
Encloister'd. *Drayton. Poly-olbion*, song 29.

As when the Fates of life King Ethelwold depriv'd,
That o'er th' East Angles reign'd, bright Heriswid his wife,
Betaking her to lead a strict monastic life,
Departing hence to France received the holy veil,
And lived many a day *encloister'd* there at Cale.
Id. Ib.

ENCLO'SE, **ENCLO'SER.** **ENCLO'SURE.** Also written *Inclose*, q. v. *En*, and *close*, q. v. Fr. *enclorre;* It. *inchiudere;* Lat. *includere, inclusum;* *in*, and *clausum*, the past participle of *claudere*, to be or cause to be so near as to touch.

To close in; to close on all sides, to close round; to surround, to encircle, to encompass, to environ.

Which thing also I dide in Jerusalem, and I *enclosede* manye of seintis in prisoun whanne I hadde take power of the prynces of preestis. *Wiclif. The Deedis of Apostlis*, ch. xxvi.

But though this mayden tender were of age,
Yet in the brest of hire virginitee
Ther was *enclosed* sad and ripe corage.
Chaucer. The Clerkes Tale, v. 8096.

A yerd she had, *enclosed* all about
With stickes, and a dree diche without,
In which she had a cok hight Chaunteclere.
Id. The Nonnes Preestes Tale, v. 14863.

That roume that the riuer *enclosed* not, (whych was the space of not aboue six hundred foote) was forfeited wyth a hylt of a great heyghth, so that the foote of it on both sydes touched the very brym of the ryuer.
Arthur Golding. Cæsar. Commentaries, book i. fol. 29.

And when the dead, by cruel tyrant's spite,
Lie out to rav'nous birds and beasts expos'd
His yearnful heart pitying that wretched sight,
In seemly graves their weary flesh *enclos'd*.
P. Fletcher. The Purple Island.

CLAUD. The grand *encloser* of the commons, for
His private profit or delight, with all
His herds that graze upon 't are lawfull prize.
Massinger. The Guardian, act ii. sc. 4.

And these were called Linteata Legio [i. e. the Linen Legion] taking the name of the covering of that *enclosure*, wherein the nobilitie of the Samnites was sworne. *Holland. Livius*, fol. 380.

When Guiscard next was in the circle seen,
Where Sigismonda held the place of Queen,
A hollow cane within her hand she brought,
But in the concave had *enclos'd* a note.
Dryden. Sigismonda and Guiscardo.

The toils were pitch'd, a spacious tract of ground,
With expert huntsmen was encompass'd round,
Th' *enclosure* narrow'd; the sagacious power
Of hounds and death drew nearer every hour.
Id. The Hind and the Panther, part ii.

And before any special revelation made, or any particular covenant enacted (before the *enclosure* of a particular people or church, the confinement of God's extraordinary presence and providence to one place) divine grace appears diffused over several nations, being watchful in guiding and moving men to good, and withdrawing them from evil. *Barrow. Sermon* 11. vol. iii.

Then from their battlements and lofty spires,
They see their champaign shine with hostile fires;
And, pitch'd around them, hosts of armed foes,
With strict embrace, their straiten'd walls *enclose*.
Wilkie. The Epigoniad, book viii.

Arise, my Lycas: in yon woody wilds
From a rough rock in deep *enclosure* hid
Of thickest oaks, a gushing fountain falls,
And pours its airy stream with torrent pure.
Warton. Eclogue 1. *Lycas and Alphin.*

ENCLOUD, *en*, and *cloud*, q. v. A. S. *ge-hledan*, to hide, to cover; *ge-hlod*, *ge-hloud*, *gloud*, *cloud*, is the regular past participle. See Tooke.

To cover; and, consequentially, to throw into, to involve in, shade, gloom, obscurity or darkness.

Suddenly, whether through the God's decree,
Or hapless rising of some froward starre,
The heavens on everie side *enclowded* bee.
Spenser. Virgil's Gnat.

——————— In their thicke breathes,
Ranke of grosse dyet, shall we be *enclowded*,
And forc'd to drinke their vapour.
Shakspeare. Antony and Cleopatra, fol. 366.

ENCOLDEN, *en*, and *cold*, q. v. *Coled*, *col'd*, *cold*, the past participle of A. S. *kel-an*, to keel or cool.

The hands and feet, being the most remote from it, are by degrees *encoldened* to a fashionable clay. *Feltham. Resolve* 47.

ENCO'MIAST, **ENCOMIA'STICK**, *n.* **ENCOMIA'STICK**, *adj.* **ENCO'MIUM.** Fr. It. and Sp. *encomiaste*; Lat. *encomiastes*; Gr. ἐγκωμιαστής, from ἐγκωμιάζειν: *laudare*, to praise, or bestow praise. Cockeram has the verb *Encomionize*. From the noun κῶμος vel κώμη, *vicus*, the compound ἐγκώμιον, denotes *laudationem, quæ publicè in vicis fit*: whence afterwards it signified generally, *laudatoriam orationem*; a laudatory oration. See Vossius, and Lennep.

Praise, commendation.

Let his shrill trumpet, with her siluer blast
Of fair Eclecta, and her spousal bed,
Be the sweet pipe, and smooth *encomiast*.
G. Fletcher. Christ's Triumph after Death.

DIA. I thanke you, Mr. Compasse, for your short *encomiastick*.
RUT. It is much in little, sir.
PAL. Concise, and quick: the true stile of an orator.
Ben Jonson. The Magnetick Lady, act i. sc. 6.

Well, sister, you have a simple servant here, that crownes your beauty with such *encomions* and devices: you may see, what it is to be the mistris of a wit.
Id. Every Man in his Humour, act iv. sc. 2.

I will close his life with this *encomium*, which I find in a worthy author: his disposition was rather to seek after the antiquities and the weal-publick of those countries which he governed, then to obtain lands and revenues within the same.
Fuller. Worthies. Kent.

The missionaries of China, even the Jesuits themselves, the great *encomiasts* of the Chinese, do all to a man agree, and will convince us that the sect of the literati, or learned, keeping to the old religion of China, and the ruling party there, are all of them atheists.
Locke. Of Human Understanding, book i. ch. iv.

The first part of which consisted of satyrical invectives against Cromwell, fanatics, the Royal Society, and new philosophy; the next, of *encomiastics* in praise of the archbishop, the theatre, the vice-chancellor, the architect, and the painter.
Boyle. Works, vol. vi. p. 459. *Letters to Mr. Boyle.*

It being well known, that they in their *encomiastick* speeches, as orators are wont, following the heat and gaiety of fancy, doe sometimes overlavish.
Barrow. Works, vol. i. fol. 71. *On the Pope's Supremacy.*

Friendship, tenderness, and constancy, drest in a simplicity of expression, recommended themselves by a more native elegance, than passionate raptures, extravagant *encomiums*, and slavish adoration. *Spectator*, No. 526.

In smooth and flowery paths th' *encomiast* treads,
When to the mansions of the good and great,
In pomp the Nymphs of Helicon he leads.
West. The second Isthmian Ode.

In December, 1725, the king in his passage from Helvoetsluys escaped with great difficulty from a storm by landing at Rye; and the conclusion of the satire turns the escape into a miracle, in such an *encomiastick* strain of compliment as Poetry too often seeks to pay to Royalty. *Johnson. Life of Young.*

Thus Plutarch assures us, that our author [Cicero] having made a speech in public full of the highest *encomiums* on Crassus, he did not scruple a few days afterwards to reverse the panegyric, and represent him before the same audience in all the darkest colours of his invectives.
Melmoth. Cicero, to Publius Sestius, book i. let. 5. n. 3.

ENCO'MPASS, **ENCO'MPASSMENT.** *En*, and *compass*, q. v. passibus *circuire, circumcingere*, to pace or go round.

To move or go round; to surround or encircle; to gird around; to environ.

With the great glorie of that wond'rous light
His throne is all *encompassed* around,
And hid in his own brightnesse from the sight
Of all that looke thereon with eyes unsound.
Spenser. Hymne 4. *Of Heauenly Beautie.*

Some there are that by a spiritualll antiperistasis have growne hotter in their zeale, by being *encompassed* with the outward cold of irreligion and error, who as they owe not this grace to themselves, so are they more for wonder than imitation.
Hall. Works, vol. i. fol. 648. *Quo Vadis*, sec. 14.

——————— And finding
By this *encompassment* and drift of question,
That they doe know my sonne.
Shakspeare. Hamlet, fol. 259.

Our right wing being strengthened by those of our left that were rallied by their officers, fell upon the enemy's left wing; and having broken and repulsed them, resolving to improve the opportunity, charged the main body of the king's army, and, with the assistance of two or three regiments of our infantry, entirely *encompassed* the enemy's body of foot. *Ludlow. Memoirs*, vol. i. p. 131.

Near Gaza's walls, a little plain is found,
From public ways with hills *encompass'd* round;
A riv'let murmurs down the mountain's sides,
And through the shade with gentle current glides.
Hoole. Jerusalem Delivered, book viii.

ENCO'RPORATE, } i. e. *Incorporating*, q. v.
ENCO'RPORE. } See CORPORATE.

And eke of our materes *encorporing*.
Chaucer. The Chanones Yemannes Tale, v. 16283.

These are *encorporated* to Bermuda towne, which is made a corporation, according to certaine orders and constitutions.
Purchas. Pilgrimage, book viii. ch. v. sec. 4.

ENCORTINED, *en*, and *curtain*, q. v.
To enclose or surround with a *curtain*.

And all within in preuy place
A softe bedde of large space
Thei hadde made, and *encorteined*.
Gower. Conf. Am. book i. fol. 13.

ENCO'UNTER, v. } Fr. *encontrer*; Sp. *encontrar*; It. *incontrare, occurrere, obviam habere*; (*en*, and *contra*;) to run or go against.
ENCO'UNTER, n.
ENCO'UNTERING.

To run or go against, to oppose, to meet in opposition, front to front, to engage with or attack; and, generally, to meet.

These ben then the causes, of the abredgyng of fortuit hap, ye which abredgyng of fortuit hap commeth, of causes of *encounterynge* and flowyng togyther to hemselfe, and not by the intencion of the doer. *Chaucer. The fifth Booke of Boecius*, fol. 237.

And the fleting streme that reileth doun diuersly from high mountaines is arrested and resisted ofte time by the *encountring* of a stone, that is departed and fallen from some rock.
Id. The second Booke, fol. 215.

He tolde theym that the frute of all theyr former *encounters*, consisted altogether in that daye and in that one howre.
Arthur Golding. Cæsar. Commentaries, book vii. fol. 235.

At the first he was sore *encountred*, and put in great hazarde of repulse, but at length he vanquished and overthrew his enemies.
Brende. Quintus Curtius, book ii. fol. 17.

And by cause hys ennemies were no further of than a man might throw a dart, he gaue them a signe of *encountryng*: ye whych done, as he was goyng to another part to encourage them likewise, he found them feightyng alredy.
Arthur Golding. Cæsar. Commentaries, book ii. fol. 67.

Thus as they two of kindnesse treated long
There them by chance *encountred* on the way
An armed knight, vpon a courser strong,
Whose trampling feet vpon the hollow lay
Seemed to thunder.
Spenser. Faerie Queene, book iii. can. 8.

For ere the ships could meet by twice fine leagues,
We were *encountred* by a mighty rocke,
Which, being violently borne vp,
Our helpefull ship was splitted in the midst.
Shakspeare. Comedy of Errors, fol. 88.

His angry steed did chide his foming bit;
As much disdaining to the curb to yield:
Full iolly knight he seem'd, and faire did sit
As one for knightly giusts and fierce *encounters* fitt.
Spenser. Faerie Queene, book i. can. 1.

Oh these *encounterers* so glib of tongue,
That giue a coasting welcome ere it comes;
And wide vnclaspe the tables of their thoughts,
To euery tickling reader.
Shakspeare. Troilus and Cressida, fol. 98.

With a good share of this vanity in my heart, I made it my business these three days to listen after my own fame; and as I have sometimes met with circumstances which did not displease me, I was *encountered* by others which gave me as much mortification.
Spectator, No. 4.

The fleet, favoured by the weather, passed the Canary and Cape de Verde Islands; but had now to *encounter* other fortune; sometimes stopped by dead calms, but for the most part tost by tempests, which increased their violence and horrours as they proceeded to the south. *Mickle. History of the Discovery of India.*

——— But while he stood with helm unlac'd,
Guichardo eager, with preventive haste,
Th' *encounter* dar'd; nor better could maintain
His seat, but with his brethren press'd the plain.
Hoole. Orlando Furioso, book xxxi.

Pleas'd with the porcupine, whose native art
Is said to distance danger by his dart;
To rout his foes, before they come too near,
From ev'ry hurt of close *encounter* clear.
Byrom. On the author's Coat of Arms.

ENCOU'RAGE, v. } *En*, and *courage*, q. v. (i. e. cordis *robur et erectio*.) Fr. *encourager*; It. *incorare, incoraggiare*.
ENCOU'RAGE, n.
ENCOU'RAGEMENT.

To inspire or animate with *courage*, with strength and vigour of *heart*, with resolution, with fortitude; to give or confirm, or strengthen, bravery, boldness, hardihood or daringness; a hearty devotedness, a deep fixed resolution.

Thei wer not tangled nor letted with ani charge of worldly matters, and might bi their example of constancy, *encourage*, allure, & prouoke other of the weaker sorte to become souldiours of that band also.
Stephen, Bishop of Winchester. Of True Obedience, fol. 43.

Therefore they that be dull are not to be discouraged, and those that ben apt, should bee *harted* and *encouraged*.
Vives. Instruction of Christian Women, book i. ch. iv.

[Tyrtæus] summoning his armye together, rehearsed vnto them certaine verses that he had compiled wherin was contained the *encouragements* of vertue, the comfort of aduersity, and the policies of warre. *Arthur Golding. Justine*, fol. 23.

Those in whom zeal and amity had bred
A fore impression of the right he had,
These stirring words so much *encouraged*
That (with desire of innovation mad)
They seemed to run afore, not to be led,
And to his fire do quicker fuel add.
Daniel. History of the Civil Wars, book vi.

But as though he [Pyrrhus] had not fought at all, [he] quietly and discreetly gave order for every thing, riding to and fro, to defend and *encourage* his men in those places, where he saw them in most distress.
Sir Thomas North. Plutarch, fol. 338. *Pyrrhus.*

And all the way the prince sought to appease
The bitter anguish of their sharpe disease,
By all the courteous meanes he could inuent;
Somewhile with merry purpose fit to please,
And otherwhile with good *encouragement*.
Spenser. Faerie Queene, book vi. can. 6.

Only lovers will dye for their friends, and in their mistrise quarrell And for that cause he [Plato] would have women follow the camp, to be spectators and *encouragers* of noble actions.
Burton. Anatomy of Melancholy, fol. 529.

Afflicted Israel shall sit weeping down,
Fast by the stream where Babel's waters run;
Their harps upon the neighbouring willows hung,
Nor joyous hymn *encouraging* their tongue,
Nor cheerful dance their feet.
Prior. Solomon, book iii. *Power.*

ENCOURAGE. — ENCREASE.

This was such an *encouragement* to look after him, [Sir Phelim O'Neal] that one of the country people having notice that he was in an island in the north, gave intelligence hereof to the Lord Cawfield; who, having brought together a party of horse and foot, entered the island in boats, and seized him there.

Ludlow. Memoirs, vol. ii. p. 10.

When in a revolution a prince was advanced to the throne, that they looked upon to be a good man, and an *encourager* of the true religion, in that case they did not only readily submit to him, but acknowledged it as a great blessing of God to them, that he had raised up such a man to rule over them.

Sharp. Works, vol. i. p. 247.

To you, the polish'd judges of our cause,
Whose smiles are honour, and whose nods applause,
Humble we bend: *encourage* arts like these;
For tho' the actors fail'd—they strove to please.

Thompson. Epilogue to Cato.

Our Father which art in heaven—
Father—To think of his paternal care
Is a most sweet *encouragement* to prayer.

Byron. On the Lord's Prayer.

ENCRADLE, *en*, and *cradle*, q. v. A. S. *cræt*, *carrus*, q. d. *carrulus*, i. e. *vehiculum infantile*. A little car, or carriage, for an infant.

To place or lay in a *cradle*.

Begin from first, where he *encradled* was
In simple cratch, wrapt in a wad of hay,
Between the toylefull oxe and humble ass.

Spenser. Hymne of Heavenly Love.

ENCRE'ASE, *v.* ENCRE'ASE, *n.* ENCRE'ASEMENT, ENCRE'ASER, ENCRE'ASING. Now more commonly written *Increase*, q. v. from the Latin *increscere*; (*in*, and *crescere*, to grow.) As the "Fr. *accroistre*; to increase, augment, amplifie, enlarge, (grow or become, or) make bigger, and bigger; also, to multiply, or wax many." Cotgrave.

And the Apostlis seiden to the Lord, *increese* to us feith.

Wiclif. Luke, ch. xvii.

And the Apostles said vnto the Lord: *increase* our fayth.

Bible, Anno 1551.

And he that mynystrith seed to the sower schal ghyue also breed to ete, and he shall multiplie ghoure seede, and make mych the *encreesynges* of fruytis of ghour rightwisnesse.

Wiclif. 2 *Corynthians*, ch. ix.

He yt fyndeth ye sower sede, shal minyster bread for fode, & shall multiplye youre sede & *increase* the frutes of your rightwisnes.

Bible, Anno 1551.

For he [Solomon] saith, that swete wordes multiplien and *encresen* frendes and maken shrewes to be debonair and meke.

Chaucer. The Tale of Melibeus, vol. ii. p. 125.

Swelleth the brest of Arcite, and the sore
Encreseth at his herte more and more.

Id. The Knightes Tale, v. 2740.

His resons spake he ful solempnely,
Sounin alway the *encrese* of his winning.

Id. The Prologue, v. 277.

Peace and accorde away shall wend
And all charitee shall cease
Amonge the men, and hate *encrease*.

Gower. Conf. Am. Prologue, fol. 7.

But this I saie natheles,
That I woll shape thine *encrease*,
What worldes good that thou wolt craue
Axe of my yefte and thou shalt haue.

Id. Ib. book i. fol. 27.

By these wordis the aungell describeth the flourishing *encrease* and destruccion of great Alexander.

Joye. Exposicion of Daniel, ch. ii.

And therefore the emperour (to the hinderance of his treasure) suffered the children to enter wholy vpon their father's possession, forasmuch as he knewe well, that his realm was more strengthened with *encrease* of children, then with store of money.

Wilson. The Arte of Rhetorique, fol. 46.

The inferiour orbes in the heuens he led about in their course by the fyrst orbe. And last ye firste orbe hath al his vertue and strengthe of Almighty God, *encreaser* of al thinges.

Fisher. On the Seven Penytencyall Psalmes, sig. S 4.

Throughe the malice of the people of Spain their next neybors, enuying the*creasment* of their new city, and therypō infestyng the Gaditanes with warre, they sent to their kynsmen the Carthaginienses for helpe.

Arthur Golding. Justine, fol. 182.

That seemed those two vertues strune to find
The higher place in her heroick mind:
So striuing each did other more augment,
And both *encreast* the praise of woman-kind,
And both *encreast* her beauty excellent;
So all did make in her a perfect complement.

Spenser. Faerie Queene, book v. can. 5.

It seemeth no great pointe of wisedome, M. Hardinge, to vpbraide others with folie without cause. God *encrease* both you and vs in all wisedome, and vnderstanding in Christe Jesu.

Jewell. Defence, fol. 69.

——————— I to blesse this feast
Will summon up with my all-charming rod
The Nymphs of fountains from whose watry locks
(Hung with the dew of blessing and *encrease*)
The greedy rivers take their nourishment.

F. Beaumont. A Mask at Graies Inne.

What aggravates the matter is, that those persons who, the better to prepare themselves for this study, have made some progress in others, have, by addicting themselves to letters, *encreased* their natural modesty, and consequently heighten'd the obstruction of this sort of preferment.

Spectator, No. 484.

For who that should view the small, despicable beginnings of some things and persons at first could imagine or prognosticate those vast and stupendous *encreases* of fortune, that have afterwards followed them?

South. Sermons, vol. i. p. 334.

ENCRIMSONED, *en*, and *crimson*, q. v. Coloured like *crimson*; having the hue of *crimson*.

Look here what tributes wounded fancies sent me,
Of palid pearls, and rubies red as blood;
Figuring that they their passions likewise sent me,
Of grief and blushes, aptly understood
In bloodless white and the *encrimson'd* mood.

Shakspeare. A Lover's Complaint.

ENCRINIDÆ, CRINOIDÆ, in *Zoology*, a family of *Radiated* animals, mostly found in the fossil state.

Family character. Animal with a round, oval, or angular column, composed of numerous joints, supporting at its summit a series of plates or joints, forming a cup-shaped body, containing the *viscera*, from whose upper rim proceed five articulated arms, divided into more or less numerous tentaculated fingers surrounding the opening of the mouth, situated in the centre of a plated integument, which extends over the abdominal cavity, and is capable of being contracted into a conic or proboscidal shape.

Some species of these animals have been ascertained to be permanently attached to extraneous bodies, whilst others appear to have been capable of locomotion.

The columns and columnar joints of the *Encrinidæ* have long attracted attention: when they belong to round stems, they are striated radially, and are called, from their resemblance to other bodies, *Rosary Beads*, *Giant's Tears*, *Fairy Stones*, *Wheel Stones*, *Trochites*, and *Entrochites*; when of angular stems, they are named *Star-stones*, *Asteria*, and *Enarthros* by Mercatti. Some have regarded the fossil species as the remains of fish, and it was Lloyd who first pointed out their being allied to

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ENCRINIDÆ.

Star-fish. The *Pennatula Encrinus* of Linnæus was thought to be a recent example of this group; but minute examination placed it with the *Corals*, and the *Isis Asterias* of Linnæus is the only recent species of the *Encrinidæ*.

Muller changed the name of *Encrinus* into *Crinoidea*, evidently from a national feeling; for, in Germany, the head of these animals are called *Stein Lilie*, or *Stone Lilies*.

The integument of the *Encrinidæ* appears to have the power of forming, by secretion, a number of calcareous concretions, forming joints or *ossicula*, composing what may be called the skeleton of the animal. On the summit of the column are placed series of *ossicula*, which from their position and use, have been called the *Pelvis Scapula*, costal and intercostal joints or plates, varying in number, and partly wanting in some genera.

The family has been divided by Muller into four sections and nine genera.

I. *Articulata.* The joints of the body resting on the first or superior columnar joint, and forming the cup containing the viscera, articulated by lip-like and transverse processes, having a minute perforation attached.

Genus 1. *Apiocrinites*, the *Pear Encrinite.* The column enlarged at the summit, round or elliptical.

Genus 2. *Pentacrinites*, the *Star Encrinite.* The column not enlarged at the end, pentangular; the joints with petal-shaped stars; arms finger-formed, of a single series of joints; alimentary canal round.

Genus 3. *Encrinites*, the *Encrinite Lily.* Column not enlarged at the end, round; joints radially striated, finger-formed, of two series of joints.

II. *Semiarticulata.* The plate-like joints resting on the upper columnar joints, and forming the cup containing the viscera, articulated by transverse processes having a minute central perforation attached.

Genus 4. *Poleriocrinites*, *Vase-like Encrinite.*

III. *Inarticulata.* The plates forming the upper cup-like portion of the animal, and enclosing the viscera, adhering by muscular sutures, attached by fibrous roots.

Genus 5. *Platycrinites*, or *Broad-plated Encrinite.* Column elliptical or pentangular; pelvis formed of three plates; costal or intercostal plates wanting; the five scapulæ adhering to the pelvis.

Genus 6. *Cyathocrinites*, *Cup-like Encrinite.* Column round or pentangular; pelvis saucer-shaped, of five pieces, on which are placed five costal plates, and five scapulæ, each bearing an arm with two hands and an intervening plate.

Genus 7. *Actinocrinites*, *Wheel Encrinite.* Column round; pelvis formed of three plates, with five first and one irregular costal, succeeded by the second costals and scapulæ, bearing five arms, with two hands and several tentaculated fingers.

Genus 8. *Rhodocrinites*, *Rose Encrinite.* Column round; pelvis of three species, supporting five square plates, in the spaces of whose angles are placed five heptagonal costals; scapulæ with an arm and two hands.

IV. *Coadunata.* The joints of the pelvis anchylose to the first columnar joint.

Genus 9. *Engeniocrinites*, *Clove Encrinite.*

See Muller, *Natural History of the Crinoidea*, 1821; Baron von Schlothiem, *Petrefacten Kunde*, Gotha, 1820; Koenig, *Icones Fossil. Sect.*, where two or three new genera are established; and Say, *Jour. of the Acad. of Natural Science*, Philadelphia, 1825.

ENCRINUS. — ENCROACH.

ENCRINUS, in *Zoology*, a genus of *Radiata*, belonging to the family *Encrinidæ*, established by Muller, who has given this genus the name of *Encrinites*, which has been generally used to designate all the fossil specimens of the family; but it has been by the above quoted author restricted to a peculiar species.

Generic character. A crinoidal animal, with a column formed of numerous, round, depressed joints, adhering by a radiating grooved surface, and becoming subpentangular near the pelvis, which is composed of five pieces, giving a lateral insertion to the first series of costal plates, to which the second series and scapulæ succeed; whence the tentaculated arms or fingers proceed, formed by double series of joints.

This genus only contains one species, which has not hitherto been found in the British Islands.

E. lilioformis, Lamarck, *Hist.*; *Encrinites moniliformis*, Muller; *Crinoidea*, called also *Lilium Lapideum*, *Lys de Mer*, and *Stone Lily*, figured in Parkinson's *Organic Remains*, ii. pl. xiv. fig. 1—5; Muller, *Crinoidea*, pl. i. ii. These fossils are said to be found abundantly in a village in Brunswick; but they are very difficult to be got at, and rare in a perfect state: indeed, so much so, that it is asserted that the Emperor of Germany offered 100 dollars for a *Stone Lily* free from its matrix, and attached to its column.

ENCRO'ACH, *v.* **ENCRO'ACH**, *n.* **ENCRO'ACHER**, **ENCRO'ACHMENT.** Sometimes also written *Incroach*, q. v. *En*, and *croc*, *uncus*, a hook, q. d. (says Skinner,) unco *adjecto sibi attrahere*; to draw any thing away by a *hook* cast upon it. And thus, consequentially,

To seize upon, to trespass upon, the rights and property of others; to intrude, to set footing, to advance gradually, step by step, to steal on beyond due bounds or limits, &c. into the rights and property of others.

But as other stories testifie, they were shortly after restored againe, & the Mõks who had *encroached* their places were deprived.
Bale. Pageant of Popes, book iv. fol. 67.

So many sundry miseries abroach,
Giving full speed to their unbridled rage,
That did our ancient liberty *encroach*,
And in these strong conspiracies engage
The worthiest blood.
Drayton. The Barons' Wars, book i.

And now the house of Yorke thrust from the croune,
By shamefull murther of a guiltlesse king,
And lofty proud *incroaching* tyranny,
Burnes with reuenging fire.
Shakspeare. Henry VI. Second Part, fol. 137.

Tlaxalla, for their merits in the conquest of Mexico, as before is shewed, is free: only they pay a handfull of wheate a man in signe of subiection: but some later *encroachers* have forced them to till at their own charge as much ground as their tribute would amount to. *Purchas. Pilgrimage*, book viii. ch. ii. sec. 3.

She is not the true Catholic church, for this she doth not pretend to, but upon the account of an universall jurisdiction over all the churches of Christ, which pretension, where it prevails, is a sacrilegious *encroachment*, and where it doth not, is a meer fable.
Brevint. Saul and Samuel, ch. ii. p. 33.

Disobedience if complyed with is infinitely *encroaching*, and having gained one degree of liberty upon indulgence, will demand another upon claim. *South. Sermons*, vol. i. p. 125.

He that proceedeth otherwise (but according to the standing laws) is an arbitrary and a slippery judge: he *encroacheth* upon the right and liberty of those with whom he meddleth, pronouncing them guilty, whom God and reason do proclame blameless.
Barrow. Sermon 20. vol. i.

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I must confess I cannot imagine that those hereticks who err fundamentally, and by consequence damnably, took the first rise, and began to set up with a fundamental error, but grew into it by insensible *encroaches*, and gradual insinuations.
South. Sermons, vol. iv. p. 393.

But I shall now proceed from these arguments, to such considerations, as will be more strong to keep off the *encroacher* of presumption, than these can be to invite them. *Id. Ib.* vol. ix. p. 222.

The bold *encroachers* on the deep
Gain by degrees huge tracts of land.
Till Neptune, with one general sweep,
Turns all again to barren strand.
Swift. The Run upon the Bankers, 1720.

And so, this main concernment of ours (thanksgiving) this most excellent part of our duty, if we do not depute some vacant seasons for it, and observe some periodical resources thereof, we shall be tempted often to omit it; we shall be listless to doe it, apt to defer it, and easily diverted from it by the *encroachments* of other less-behoving affairs. *Barrow. Sermon* 19. vol. i.

Th' *encroaching* nuisance asks a faithful hand,
Patient, affectionate, of high command,
To check the procreation of a breed
Sure to exhaust the plant on which they feed.
Cowper. Tirocinium.

Nor are there ever wanting numbers of artful men who stimulate a weak or wicked prince in his *encroachments*; sensible as they are, that their own power and priviledges will be augmented with those of the prince, whose exclusive favour they have gained, by sycophantick arts and by cooperation in the fallacious service of enlarging his prerogative. *Knox. Works*, vol. v. p. 149. *The Spirit of Despotism.*

ENCRUST, *en*, and *crust*, q. v.

To cover with, or draw over, any hard surface, coat or case.

——— Ready Nymphs
Received the bursting gems, and Tritons lent
A happier polish to the *encrusted* stone.
Whitehead. To the Nymph of Bristol Spring.

ENCU'MBER, or ENCO'MBER, v. ENCU'MBER, n. ENCU'MBERING, ENCU'MBRANCE, ENCU'MBERMENT. *En*, and *comber* or *cumber*, q. v. Fr. *encombrer*; It. *ingombrare*, q.d. (Skinner thinks) incumulare, that is cumulo *rerum impedire*; to impede by an *accumulation* of difficulties.

To overload, to oppress with a load or burthen; with toil or trouble; with vexation; to embarrass, to harass, to trouble.

Þýs withouten *encumbre* with sueord in his hand
He slouh withouten nombre, biſor him mot non stand.
R. Brunne, p. 189.

& oþer withouten nombir, þer names I may not telle,
All þei gede tille *encumbir*, & er went to helle.
Id. p. 317.

þe Scottis said, "allas! þis a grete *encumberyng*."
Id. p. 117.

In to þe se of Spaýn wer drýuen in a torment
Among þe Sarazins, bot God, þat grace þam lent,
Saued þam alle þo týmes fro þer *encumberment*.
Id. p. 148.

Encombre nevere þy consience.
Piers Ploughman. Vision, p. 26.

His beauty greatly was to prise
But of his robe to devise
I drede *encombred* for to be.
Chaucer. The Romant of the Rose, fol. 120.

Much more there was, wherof she shuld complain,
But she thought it to great *encombrance*
So much to write.
Id. The Assemblie of Ladies, fol. 261.

So that it might not be nombred
The folke, whiche after were *encombred*
Throughe him, that God would ouerthrow.
Gower. Conf. Am. book ii. fol. 37.

S. Augustine bryngeth an example that by ordre of tellyng, Adam was in paradise or any tree was brought forth for feedyng, with diuerse other, wherewith I will not *encóbre* the reade.
Stephen, Bishop of Winchester. Of Transubstantiacion, fol. 97.

And therin is conteigned certayne right highe and profound sentences, and holsome counsailes, and marvailous devices agaynst the *encumbrance* of fortune: and right sweete consolacions for theim that are ouerthrowen by fortune.
Golden Boke. Letter 19. sig. D o. 7

Whereupon, the townesmen all at onces set up a crie, and beat the enemies back to the very breaches, and ruins of the wall, and from thence thrust them out cleane whiles they were thus *encombred* and affrighted. *Holland. Livius*, fol. 398.

Another genuine derivation of this selfish fondness, by reason of which we miscarry of science, is the almost insuperable prejudice of custom, and education, by which our minds are *encumber'd*, and the most are held in a fatal ignorance.
Glanville. The Vanity of Dogmatising, ch. xiv.

For b'ing unapt for what they took in hand,
And for ought else wherto they shall b'address'd,
They ev'n become th' *encumbrance* of the land,
As out of rank, disord'ring all the rest.
Daniel. Musophilus.

To the end he might not be hindred by any let or *encumbrance* [Theodocius] threw away the packs of precious wares and commodities which he had brought away with him.
Holland. Ammianus. Valens, fol. 370.

The best advisement was, of bad, to let her
Sleepe out her fill without *encumberment*.
Spenser. Faerie Queene, book vi. can. 8.

Encumber'd sore with many a painful wound,
Tardy and stiff he treads the hostile round;
Gloomy and fierce his eyes the crowd survey,
Mark where to fix, and single out the prey.
Rowe. Lucan. Pharsalia, book vi.

They to free themselves from distracting cares voluntarily disburthened themselves of all needless *encombrances*, and we are wholly busie in heaping up wealth, and driving on worldly interests.
Barrow. Sermon 2. vol. iii.

Knowledge, a rude unprofitable mass,
The mere materials with which wisdom builds,
Till smooth'd, and squar'd, and fitted to its place,
Does but *encumber* whom it seems t'enrich.
Cowper. The Task, book vi.

——— And goodly mountains, hurl'd
In whirlwind from their seat, obstruct the plain
With rough *encumbrance*; or through depths of earth
Fall ruinous, with all their woods immers'd.
Mallet. The Excursion, can. 1.

ENCYCLICAL, Gr. ἐγκύκλιος; ἐν, and κύκλος, a circle. Circular.

And no less can be imagined, since their prime and most learned prelate, besides what he did in the council, did also after the council publish an *encyclical* epistle against the definition of the council, as may be seen in Binius his narrative of the council of Florence.
Taylor. Polemical Discourses, fol. 512. *Of Purgatory*, book ii. part 3. sec. 2.

And he told your lordships, that when the bill for the relief of the Roman Catholics was brought into parliament, the apostolical vicars put forth an *encyclical* letter forbidding the people of their communion to take the oath prepared for them.
Horsley. Speeches, p. 490.

Three of our Roman Catholic bishops who call themselves the apostolical vicars of the four districts of this county—three out of these four have promulgated an *encyclical* letter, in which they reprobate the oath as it stands in the present bill. *Id. Ib.* p. 61.

ENCYCLOPÆ'DY, ENCYCLOPÆ'DIA, ENCYCLOPÆ'DIAN, ENCYCLOPÆ'DIST. Gr. ἐγκυκλοπαιδεία, (ἐν, κύκλος, and παιδεία.) The *circle* of instruction, knowledge, learning.

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And therefore in this *encyclopedie* and round of knowledge like the great and exemplary wheels of heaven, we must observe two circles: that while we are daily carried about, and whirled on by the swing and rapt of the one, we may maintain a natural and proper course, in the slow and sober wheel of the other.
Sir Thomas Brown. Vulgar Errors. To the Reader, sig. A 2.

So then, every science borrows from all the rest; and we cannot attain any single one, without the *encyclopædy*.
Glanville. The Vanity of Dogmatizing, ch. xxii.

Let them have that *encyclopædian*, all the learning in the world, they must keep it to themselves, live in base esteeme and starve, except they will submit, as Budæus well hath it; so many good parts, so many ensigns of arts, vertues, bee slavishly obnoxious to some illiterate potentate, and live under his insolent worship, or honour like parasites.
Burton. Anatomy of Melancholy, fol. 133.

Some by this art have become universally learned in a far larger compass than the old reputed *encyclopedy*.
Boyle. Works, vol. vi. *Letters to Mr. Boyle.*

Among the authors who have paid the most attention to the subject, [the passions] professor Hutcheson, Dr. Watts, Mr. Grove, the writer of the article "On the Passions of Men," in the *British Encyclopædia*, and Mr. Hume, may justly be placed in the first rank.
Cogan. On the Passions, Preface.

So far, my dear lord, we have no reason to censure the thoughts or expressions of the learned *encyclopedist;* what follows is so profligate, that I would not transcribe it, if I were not sure that you would join with me in condemning it.
Sir Wm. Jones. Works, vol. i. p. 272. *Letter to Lord Althorp.*

ENCYRTUS, in *Zoology*, a genus of *Boring, Hymenopterous* insects, belonging to the family *Chalcidæ*, established by Latreille.

Generic character. Antennæ curved, composed of nine or ten close-set joints, the last joints compressed, broad, and very blunt; the head very concave behind; mandibules not toothed on the inner side; *scutellum* large; *abdomen* very short, triangular.

Latreille placed in this genus only one described species, but he knows some others.

E. infidus, n. the *Ichneumon infidus* of Rossi, which Schellenberg classed as a Dipterous insect, calling it *Mira succora*. This insect is very imperfectly known.

END, v. END, n. E'NDER, E'NDING, E'NDLESS, E'NDLESSLY. A. S. *end, endeleas; endeleas-lic; endleas-nysse; end-mæl; end-mæl-nesse. Endian, finire, desinere*, to *end*, to make an *end*.

End is opposed to the beginning, as from *beginning* to *end:* it is also applied to either extremity; as from one *end* to the other.

To come to, reach, arrive at, the last or final point of time or space, as the *end* of the year, the *end* of a journey; to come to, reach or arrive, at the point when or where any thing ceases, terminates, concludes; at the termination, conclusion, extreme limit. *End* is also applied to

The point to which our course is directed; when or where our progress ceases or is to cease; the point we seek or intend to reach, the point aimed at; the object or purpose in view.

End-day in Robert of Gloucester (see it) is, the *last* day, the day of death. *Ender-day*, latter day, day lately passed. Ending; *end* of this life; death.

Þat was ys laste chyualerye, þa [that] vayre *ended* yeou.
R. Gloucester, p. 223.

Fayre weyes mony on þer beþ in Engelonde,
Ac foure meet of alle þer beþ ich vnderstonde,
Þat þe old kynges mail, wer þoru me may wende,
From þe on *ende* of Engelonde norþ to þe oþer *ende*.
Id. p. 7.

And sithe at his *ende-day* he was buried there.
R. Gloucester, p. 610. *Appendix.*

And þe eldest dogter mid hire del he gaf with oute faile
Þe kyng of Scotland and þe oþer þe kyng of Cornewall,
To haue half ys lond myd hem at þe bygynnyng,
And seþþe al ys kyndom aftur ys *endyng*.
Id. p. 31.

"Alas!" he seyde, "þe dolful barm, þat ys *endeler*."
Id. p. 152.

After in his þrid gere Steuen falle seke gan lie,
& in þat grete languour *endid* he is life.
R. Brunne, p. 127.

Þe kyng from day to day he heryed more & more
Ner hand his *endyng*. sekenes greued him sore.
Id. p. 65.

Boþe he þat revel lyveþ. revel shal *ende*.
Piers Ploughman. Vision, p. 162.

What man that me loveþ. and my wylle followeþ
Shall haue grace to good ynow and a good *end*.
Id. p. 25.

And as Austyn this *ender* day, egged me faste
That he wolde techen me wel, he plyght me his trouthe.
Id. Crede, C ii.

Beholdynge in to the maker of feith, and the parfyt *ender*, Jesu.
Wiclif. Ebrewis, ch. xii.

And he schulen be in hate to alle men for my name but he tha lasteth into the *ende* schaal be saaf. *Id. Mark*, ch. xiii.

And ye shal be hated of al men for my name sake. But whosoever shall endure vnto ye *end*, the same shal be safe.
Bible, Anno 1551.

The enemy that sowith hem is the fend, and the ripe corn is the *endynge* of the world, the repers ben aungels.
Wiclif. Matthew, ch. xiii.

And the enemye that soweth them is the Deuyll. The harvest is the *ende* of the world, and the repers be the angels.
Bible, Anno 1551.

Who can the pitous joye tellen all
Betwix hem thre, sin they ben thus ymette?
But of my tale make an *ende* I shal,
The day goth fast, I wol no longer lette.
Chaucer. The Man of Lawes Tale, v. 5536.

Alas min hertes queme! alas my wif!
Min hertes ladie, *ender* of my lif!
Id. The Knightes Tale, v. 2778.

Now herken who that wol it here
Of my fortune howe that it ferde
This *endyr-daie*, as I forthe ferde
To walke, as I you tell maie.
Gower. Conf. Am. book i. fol. 8.

O dere doughter, *ender* of my lif,
Whiche I have fostred up with swiche plesance,
That thou were never out of my remembrance.
Chaucer. The Doctoures Tale, v. 12152.

And yet was he to me the moste shrew,
That fele I on my ribbes all by rew,
And ever shal, unto min *ending* day.
Id. The Wif of Bathes Tale.

My sone, God of his *endeles* goodnesse
Walled a tonge with teeth, and lippes eke,
For man should him avisen what he speke.
Id. The Manciples Tale, v. 17271.

For of Surry a worthy kynge,
Him slewe, and that was his *endynge*.
Gower. Conf. Am. book vi. fol. 140.

For he hath then at all tide
Of loue suche maner pride,
Him thinketh his joy is *endeles*.
Id. Ib. book i. fol. 23.

Whiche out of heauen into helle,
From angels in to fendes felle,
Where that there nis no ioye of light,
But more derke than any night,
The peyne shall ben *endeleese*.
Id. Ib. book viii. fol. 174.

Which whoso list look back to former ages,
And call to count the things that then wore donne,
Shall find, that all the workes of those wise sages,
And braue exploits which great heroes wonne,
In loue were either *ended* or begunne.
Spenser. Faerie Queene, book iv. st. 3.

That hath he kept, which beaten was most plaine,
He neuer would to any by way bend,
But still did follow one vnto the *end*.
Id. Ib. book i. can. 1.

Full dreadfull things out of that balefull booke
He read, and measur'd many a sad verse,
That horror gan the virgin's heart to perse,
And her faire locks vp stared stiffe on *end*,
Hearing him those same bloody times reherse.
Id. Ib. book iii. can. 12.

But yield them up where I myself must render,
That is to you, my origin and *ender*.
Shakspeare. A Lover's Complaint.

The king is not bound to answer the particular *endings* of his souldiers, the father of his sonne, nor the master of his seruaunt, for they purpose not their death, when they purpose their seruices.
Id. Henry V. fol. 84.

And can it be imaginable, that life itself, and a long life, an eternal and happy life, a kingdom, a perfect kingdom and glorious, that shall never have *ending*, nor ever shall be abated with rebellion, or fears, or sorrow, or care; that such a kingdom should not be worth the praying for, and quitting of an idle company, and a foolish humour, or a little drink, or a vicious, silly woman for it.
Taylor. Sermon 1. part i.

He the [scoffer] will tell you, he believes there is an heaven of eternal happiness; and scorns those that seek it: that there is an hell of *endless* woe and torment, and makes sport of all endeavours to avoid it.
Glanvil. Sermon 4.

From glooming shadowe of eternal night,
Shut up in darkness *endlessly* to dwell,
Oh! here behold me, miserable wight,
A while releas'd, my tragedy to tell.
Drayton. The Legend of Pierce Gaveston.

——— That but this blow
Might be the be all, and the *end all*.
Shakspeare. Macbeth, fol. 135.

For such a dream I had of dire portent,
That much I fear my body will be shent:
It bodes I shall have wars and woful strife,
Or in a loathsome dungeon *end* my life.
Dryden. The Cock and the Fox.

Religion is *totum hominis*, with respect to happiness and well-being of man. That is properly said to be the chief *end* or happiness of a thing which doth rise its nature to the utmost perfection of which it is capable, according to its rank and kind.
Wilkins. Natural Religion, book ii. ch. i.

This then is the great *end* of our assembly, that not only we, but the fatherless, and the widow, all of our country that need our charity, may rejoice with us and for us.
Sharp. Works, vol. i. *Sermon* 3.

Ends, in their nature different, can never be attained by one and the same means.
Warburton. The Divine Legation, book ii. sec. 5.

And what then? It is the business of art first to choose some determinate *end* and purpose, and to select those parts of nature, and those only, which conduce to that *end*, avoiding, with most religious exactness, the intermixture of any thing, which would contradict it.
Burke. Hints for an Essay on the Drama.

'Ημίονοι, mules, tho' a masculine *ender*,
Is always in Greek of the feminine gender.
Byron. Epistle 3.

ENDA'MAGE. } *En*, and *damage*, q. v. Lat. **Enda'magement.** } *damnum*, (from *damn-are*,) the loss or injury, the punishment to which any one is *doomed* or *condemned*. See Condemn.

To hurt, injure or harm; to inflict any injury or detriment.

For Erasmus saith; *damnatus dicitur, qui damno afficitur*. He is called *damnatus*, that is *endamaged* or hurte any wayes.
Bale. Apology, fol. 137.

Conditionally that vnto our subiects, which be *endamaged*, correspondent satisfaccion be likewise on your part within the terme of the foresayde three yeeres performed.
Hakluyt. Voyage, &c. Henry IV. Prussian Ambassador.

The one partie may not make warre nor *endamage* the other, nor theyr allyes, nor subiectes vnder any coulour or occasion what soeuer it may be.
Nicolls. Thucydides, fol. 136.

Ne ought he car'd, whom he *endamaged*
By tortuous wrong, or whom bereau'd of right.
Spenser. Faerie Queene, book ii. can. 2.

Dec. Where your good word cannot aduantage him,
Your slaunder neuer can *endamage* him.
Shakspeare. Two Gentlemen of Verona, fol. 33.

These flagges of France that are aduanced heere
Before the eye and prospect of your towne,
Haue hither march'd to your *endamagement*.
Id. John, fol. 5.

To which I answer, that it is impossible for any man living to know how much he is *endamaged* by a slander: for like some poisons, it may destroy at two, five, seven, ten, or perhaps twenty years' distance.
South. Sermons, vol. vi. p. 95.

ENDA'NGER. } *En*, and *danger*, q. v. Fr. **Enda'ngerment.** } *danger*.

To *endanger* or to danger is,—to be or cause to be within the action or agency, the reach or risk, of pain or penalty, of hurt, ill or mischief; within the reach or risk of penal, hurtful, mischievous power.

They must needes little consider themselues, who being in this necessitie, rather to stande to the pleasure of a man's will, then to abide the reason of the law, and to be *endaungered* more than an other man lysteth, then when hymselfe offendeth
Sir John Cheeke. The Hurt of Sedition, sig. R 2.

Yet here had he not speedy succour lent,
To his *endanger'd* father, near oppress'd,
That day had been the full accomplishment
Of all his travels and his final rest.
Daniel. History of the Civil Wars, book iv.

Thur. Sir Valentine, I care not for her, I:
I hold him but a foole that will *endanger*
His body for a girle that loues him not.
Shakspeare. Two Gentlemen of Verona, fol. 38.

I could plead for him necessity: his owne nation was shut up to him: if he would have tried to fetch a daughter of Israell: he had *endangered* to leave himselfe behind.
Hall. Cont. Of the Calling of Moses, vol. i. fol. 841.

That he was forced to withdraw aside;
And bade his seruant Talus to inuent
Which way he enter might, without *endangerment*.
Spenser. Faerie Queene, book v. can. 2.

Wherefore serves our happy redemption, and the liberty we have in Christ, but to deliver us from calamitous yokes, not to be liv'd under without the *endangerment* of our souls, and to restore us in some competent measure to right in every good thing both of this life, and the other.
Milton. Works, vol. i. fol. 224. *Of Nullities in Marriage.*

If he has a natural inclination to it [painting] it will *endanger* the neglect of all other more useful studies, to give way to that; and if he have no inclination to it, all the time, pains, and money that shall be employ'd in it, will be thrown away to no purpose.
Locke. Of Education, sec. 203.

As the King [Henry I.] extricated himself happily from so great an affair, so all the other difficulties of his reign only exercised, without *endangering* him.
Burke. An Abridgement of English History, ch. iv.

ENDA'RK. } *En*, and *dark*, q. v. "A. S. *adeorc-* **Enda'rken.** } *ian*, *obscurare*, to obscure, to make *darke* or dimme, to *darken*, to hide." Somner.

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ENDARK. — ENDEAR.

Yet dyuerse there be industrious of reason,
Som what wolde gadder in their coniecture
Of such an *endarked* chaptre some season
Howe be it, it were hard to construe this lecture.
Skelton. The Crowne of Laurell.

If beauty thus be clouded with a frown,
That pity shines no comfort to my bliss,
And vapours of disdain so overgrown,
That my life's light wholly *endarken'd* is:
Why should I more molest the world with cries;
The air with sighs, the earth below with tears?
Daniel. Sonnets to Delia, 21.

ENDART, *en*, and *dart*, q. v. "Fr. *darder*; to *dart*, to fling, hurl, cast or throw a *dart*; also, to hit, wound, pierce, or hurt with a *dart*." Cotgrave.

Juli. He looke to like, if looking liking move.
But no more deepe will I *endart* mine eye.
Shakspeare. Romeo and Juliet, fol. 56.

ENDE'AR, **ENDEA'RMENT.** *En*, and *dear*, q. v. A. S. *derian*, to *dere*, to hurt, to do mischief. *Dearth* is the third person singular, and means some or any season or weather, or other cause, which *dereth* or maketh *dere*, hurteth or doeth mischief. Tooke, ii. 409.

Dearth is applied to the scarcity, or want, or barrenness, that is the consequence of the hurt or mischief done. And thus *dear*, is precious, costly, highly or greatly prized, or valued, rated, or esteemed. And to *endear*, is

To cause to be, to make *dear* or precious; highly or greatly prized, much or highly beloved.

Whereas, the excesse of newe buildings and erections hath daily more encreased, and is still like to do so; wherby and by the immoderate confluence of people thither, our said city [London] and the places adjoyning, are, and daily will be, more and more pestred, all victuals and other provisions *endeared*, &c.
King James's Proclamation Concerning Buildings, 1618. *Rym. Fœd.* i. 107.

There beautie's Goddesse with these dainty Greekes,
Who did *endeere* the treasure of a face,
And (fond of that which idle fancy seekes)
Would kisse like doves, like ivie did embrace.
Stirling. Doomes-day. The seventh Hour.

Trusting in God is an *endearing* him, and doubting is a dishonour to him. *Taylor. Sermon* 6. part i.

When he in triumph of his victory,
Under a rich embroider'd canopy
Enter'd proud Tournay, which did trembling stand,
To beg for mercy at his conqu'ring hand;
To hear of his *endearments*, how I joy'd!
But see, this calm was suddenly destroy'd.
Drayton. England's Heroical Epistles. The French Queen to Charles Brandon.

And although in matters of religion the husband hath no empire and command, yet if there be a place left to persuade, and intreat, and induce by arguments, there is not in a family a greater *endearment* of affections than the unity of religion.
Taylor. Sermon 18. part i.

For ah! no more Andromache shall come,
With joyful tears, to welcome Hector home;
No more officious, with *endearing* charms
From thy tir'd limbs unbrace Pelides' arms.
Pope. Homer. Iliad, book xvii.

Love is a medley of *endearments*, jars,
Suspicions, quarrels, reconcilements, wars;
Then peace again. *Walsh. To his Book.*

His force of genius burn'd in early youth,
With thirst of knowledge, and with love of truth;
His learning, join'd with each *endearing* art,
Charm'd every ear, and gain'd on ev'ry heart.
Johnson. Paraphrase of an Epitaph on Sir T. Hanmer.

——— O! deemest thou indeed
No kind *endearment* here by nature given
To mutual terror and compassion's tears.
Akenside. Pleasures of Imagination, book ii.

ENDEAVOUR. — ENDEMIAL.

ENDEA'VOUR, *v.* **ENDEA'VOUR**, *n.* **ENDEA'VOURER**, **ENDEA'VOURING**, **ENDEA'VOURMENT.** See Devoir. *Dever* is used by Chaucer for *endeavour*, says Junius; and it is so used in the North of England to this day. *Devoir*, or *dever*, is from the Lat. *debere*; and thus *endeavour* is, as Minshew expresses it, debitum *officium præstare*; or, as Skinner, *officium suum*, *prout* debet, *exequi*; and, in its application, is equivalent to the

"Fr. *s'efforcer*; to *endeavour*, labour, enforce himself, to strive with might and main, to use his (utmost) strength, apply (all) his vigour, employ his (whole) power." Cotgrave: and also, to try, attempt, or essay.

Some were of this opinion, that it was best to abandon al theyr stuffe and caryages, and so yssuing out to *endeuor* to scape wyth theyr lyues by the same way that they came thither.
Arthur Golding. Cæsar. Commentaries, book iii. fol. 66.

Brother Skelton, your *endeavourment*
So have ye done, that meretoriously
Ye have deserved.
Skelton. Poems. Master Gower to Skelton.

Why should I strive to make her live for ever,
That never deigns to give me joy to live?
Why should m' afflicted Muse so much *endeavour*,
Such honour unto cruelty to give.
Daniel. Sonnet 17.

Whilst Somerset with main *endeavour* lay
To get his giv'n (but ungot) government,
The stout Calicians (bent another way)
Fiercely repel him, frustrate his intent.
Id. History of the Civil Wars, book vii.

Greater matters may be looked for, than those which were the inventions of single *endeavourers* or results of chance.
Glanvil. Essay 3. p. 34.

Which president, of pestilent import,
Had not the heav'ns bless'd thy *endeavourings*)
Against thee, Henry, had been likewise brought,
Th' example made of thy example wrought.
Daniel. History of the Civil Wars, book iv.

The husbandman was meanly well content
Triall to make of his *endeavourment*.
Spenser. Mother Hubberd's Tale.

He is a man, that does not pick and choose out of God's commandments which to observe, to the neglect of the rest: but *endeavours* uprightly and sincerely to observe them all.
Sharp. Works, vol. i. *Sermon* 5.

His ashes in a peaceful urn shall rest,
His name a great example stands, to show
How strangely high *endeavours* may be blest,
Where piety and valour jointly go.
Dryden. On the Death of Oliver Cromwell.

It is one among many reasons for which I purpose to *endeavour* the entertainment of my countrymen by a short essay on Tuesday and Saturday, that I hope not much to tire those whom I do not happen to please; and if I am not commended for the beauty of my works, to be at least pardoned for their brevity.
Johnson. Rambler, No. 1.

It ought to be the first *endeavour* of a writer to distinguish nature from custom; or that which is established because it is right, from that which is right only because it is established; that he may neither violate essential principles by a desire of novelty, nor debar himself from the attainment of beauties within his view, by a needless fear of breaking rules which no literary dictator had authority to enact.
Id. Ib. No. 156.

ENDE'MIAL, **ENDE'MICAL.** Gr. ἐνδήμιος, (ἐν, and δῆμος, a people,) peculiar to a people.

It seems, in general that raw sallets and herbs have experimentally been found to be the most sovereign diet in that *endemial* (and indeed with us epidemical and almost universal) contagion, the scorbute, to which we of this nation, and most other islanders, are obnoxious.
Evelyn. Miscellaneous Writings, p. 762.

That fluxes are the general and *endemical* diseases in Ireland, I need not tell you.

Boyle. The Usefulness of Natural Philosophy, part ii. ess. 5.

Nor lest delightful blooms the logwood hedge,
Whose wood to coction yields a precious balm,
Specific in the flux: *endemial* ail,
Much cause have I to weep thy fatal sway.

Granger. The Sugar Cane, book i.

ENDEMONIASM, *en*, and *demonianism*. See DEMON, *ante*.

Whenever it is so, the variety of delusion with which a different spirit may then possess its votaries, will centre, properly speaking, in *endemoniasm*.

Byron. Enthusiasm, a Poetical Essay.

ENDE'NIZE, ENDE'NIZEN. *En*, and *denize*, q. v. A *denizen* is an alien born, who has obtained, *ex* donatione *regis*, letters patent to make him an English subject.

To give or bestow the rights of a natural born subject, of a native; to admit, to introduce, to the enjoyment of such rights and usages.

And having by little and little in many victories vanquished the nations bordering upon them [they] brought them at length to be *endenized* and naturalized in their owne name, like as the Persians also did.

Holland. Ammianus, fol. 491. *Valens and Gratian.*

For it is vertue that gives glory: that will *endenizen* a man every where. It is only that can naturalize him. A native, if hee be vicious, deserves to be a stranger, and cast out of the common-wealth, as an alien. *Ben Jonson. Discoveries*, fol. 111.

Thus then you order the matter; Jews and Mahometans may be permitted to live in a Christian commonwealth with the exercise of their religion, but not to be *endenizen'd*: Pagans may also be permitted to live there, but not to have the exercise of their religion, nor be *endenizen'd*. *Locke. A third Letter of Toleration*, ch. iii.

New words he shall *endenizen*, which use
Shall authorise, and currently produce.

Francis. Horace. Epistles, book ii.

ENDESPERMUM, in *Botany*, a genus of the class *Diadelphia*, order *Decandria*, natural order *Leguminosæ*. Generic character: calyx two-lipped; superior lip of two obtuse lobes; inferior lip three-toothed; wings and keel of the corolla with long claws; only nine stamens; pod on a footstalk long; one-seeded.

One species, *E. scandens*, native of Java. Decandolle, *Prod.*

ENDETTED, i. e. *Endebted*, q. v. and also *debt*.

And yet I am *endetted* so therby
Of gold, that I have borwed trewely,
That while I live, I shal it quiten never.

Chaucer. The Chanones Yemannes Tale, v. 16202.

For if we be so *endetted* and bounde to God, that for the knowledge he hath given us, we ought to geue to him honourable and thankfull testimony, why is our stomach so abashed and fearful to enter into the battell?

Calvine. Foure Godlye Sermons, serm. 2.

ENDI'TE, ENDI'CT, ENDI'TER, ENDI'CTMENT. Now more commonly written *Indict*, q. v.

Fr. *endicter*, *enditer*; It. *indettare*, *inditare*. With us (says Skinner) *dictare*, *seu actionem intendere*; to dictate, (i. e. to say or speak, what another shall write,) to propose an action or suit at law. Spelman (in v. *Indictamentum*) derives the Fr. *endicter*, from the Gr. ἐνδείκνυμι, to show or point out, *sc.* the accused. To *endite*, is

To write, *sc.* what the Muse or the mind of the writer may *dictate*; what the law, or, in the form and manner which the law, may *dictate* or prescribe; to charge or accuse in a *dictated* or prescribed form of words; and, generally, to accuse.

He conde songes make, and wel *endite*,
Juste and eke dance, and wel pourtraie and write.

Chaucer. The Prologue, v. 95.

The temporal theft is, as for to take thy neighbour's catel ayenst his will, be it by force, or by sleight; be it in meting or measure; by steling; by false *enditements* upon him.

Id. The Persones Tale, vol. ii. p. 356.

Wherefore I beseke you mekely for the mercie of God that ye preye for me, that Christ have mercie of me and foryeve me my giltes, and namely of myn translations and *enditinges* of worldly vanitees.

Id. Ib.

And I sat downe vpon the grene,
Fulfylled of loue's fantasie,
And with the teres of mine eie,
In stede of yoke, I gan to write
The wordes, whiche I woll *endite*.

Gower. Conf. Am. book viii. fol. 184.

The first were of *enditours*
Of olde Cronike, and eke auctoures.

Id. Ib. book iv. fol. 77.

At the daye appointed for the pleadinge of his case, Orgetorix called to the sessions all his kynred and alyance, to the number of ten thousand men, together with all his reteynours and dettours, of whom he had a great cōpany. By them he so wrought that he came not to answere his *enditement*.

Arthur Golding. Cæsar. Commentaries, book i. fol. 4.

By knowing what he taketh himselfe vnto, and wherein hee most delightseth, I may commend him for his learning, for his skill in the French, or in the Italion, for his knowledge in cosmographie: for his skill in the lawes, in the histories of all coūtries, and for his gift of *enditing*. *Wilson. The Arte of Rhetorique*, fol. 13.

Of warlike puissaunce in ages spent,
Be thou faire Britomart, whose praise I write;
But of all wisedome be thou precedent,
O soueraigne queene whose praise I would *endite*.
Endite I would as dutie doth excite.

Spenser. Faerie Queene, book iii. can. 2.

And forthwith would the dictat. have resigned up his office, but that the court, held for the trial of M. Volscius, *endited* for bearing false witnesse, staied him. *Holland. Livius*, fol. 107.

The scepticks ἀόριστοι ἀεὶ ζητοῦντες, must have the qualification of an exception; and at last the mathematicks must be privileg'd from the *endictment*. *Glanville. The Vanity of Dogmatizing*, ch. xxiv.

Having graunted libertye thereof to preferre slanders and false *endictments*, a number were brought into question from all parts (in manner) of the earth, as well of noble birth as of obscure parentage.

Holland. Ammianus, fol. 140.

But aboue all these, he held in greatest esteeme, Narcissus his secretarie or *enditer* of epistles, and Pallas the keeper of his bookes of accounts. *Holland. Suetonius*, fol. 198. *Drusus Cæsar.*

Every sermon we hear, that showeth vs our duty, will in effect be an *enditement* upon us, will ground a sentence of condemnation, if we trangress it. *Barrow. Sermon* 26. vol. iii.

Upon whatever occasion these words [Psalm lxxv. v. 1] were originally *endited*, the Christian church now celebrates in them that great deliverance, which, by so many miracles of mercy and power, hath been accomplished for her through Messiah, who is in Scriptures frequently styled, "the Name of Jehovah."

Horne. Commentaries on Psalm 75.

ENDLONG, A. S. *andlang*, *andlong*, *ondlong*, i. e. *on long*, now written *along*, q. v. And Tooke, i. 424.

She slough them in a sodeine rage
Endelonge the borde as their ben set.

Gower, book ii. fol. 31. p. 1. col. 2.

Thys kynge the wether gan beholde,
And wist well, they moten holde
Her cours *endlonge*. *Id.* book ii. fol. 53. p. 1. col. 1

This lady rometh by the clyffe to play
With her meyne, *endlonge* the strond.

Chaucer. Hypsiphile, fol. 214. p. 1. col. 2

Endlang the coistis our navy rede.

Douglas, book iii. p. 77

Endlang the bankis of fiude Minionis.
Douglas, booke x. p. 320.

That who from East to West will *end-long* seeke,
Cannot two fairer cities find this day,
Except Cleopolis.
Spenser. Faerie Queene, book iii. can. 9.

The singular discipline and order of that nation in old time, was going downward and *endlong* many yeeres and ages alredie, and the popular government of many, growne to decay and ruine, which can not possibly continue long without some chaunge and alteration of state. *Holland. Livius*, fol. 921.

ENDOCTRINATED, *e*, and *doctrina*. See DOCTRINE, (in v. DOCIBLE,) that which any one teaches. Taught or instructed.

Now then suppose, that one of those (who having been taught by Christ's own mouth, had received by the confirmation of the Holy Ghost, that he could neither forget nor forgo this received *doctrine*) should have preached over and over again the same *doctrine*, not long, nor hard to be carried away, in all the cities, townes, and boroughs of some great country, so that whilst he stayed there, they were thoroughly understanding and *edoctrinated* in that way.
Hammond. Answer to Lord Falkland, c. 1.

ENDOMYCUS, in *Zoology*, a genus of *Trimerous, Coleopterous* insects, belonging to the family *Cycoperdinidæ*, established by Paykull, and very generally adopted.

Generic character. Maxillary *palpi* enlarged near the end; the third joint of the *antennæ* as long or a little longer than the fourth. The body is oval; the mouth produced forwards; the eyes rather long; the *antennæ* are half as long as the body, and formed of short cylindrical joints; the *thorax* is nearly square, flat, and rather narrower than the *abdomen*, which is rounded, and covered by the hard *elytra*.

The type of the genus is

E. Coccineus, of Paykull, Fabricius, &c., which is of a fine scarlet colour, with a black spot on the *thorax*, and two on each *elytra*.

It is found in England, in putrid *Boleti*, and sometimes on trees.

ENDONBRANCHIATA, in *Zoology*, a family of *Annelides*, or red-blooded Worms, established by Dumeril in his *Zoologie Analitique*, which is translated and forms the article *Classification* in the *Edinburgh Encyclopedia*.

Character of the Family. Annelide without any external gills.

This family contains, according to Dumeril, the genera *Naias, Lumbricus, Thalassema, Gorgius, Hirundo*, and *Planaria*.

ENDO'RSE, or E'NDOSS, ENDO'RSEMENT. } Sometimes written *Indorse*, q. v. *En*, and *dorse*, from the Lat. *dorsum*, the back.

To *back*; to put on, get on, sit on, write on, strike on, the *back*. It is used by Spenser generally, to write, inscribe or ingrave, cut or carve,

"Fr. *endosser*; to *indorse*; also, to *back*, to put a *back* unto; also, to put on the *back*, whence, *Endosser un harnois*; to arm himself, to put on his harness; to get an armour on his *back*." Cotgrave.

For the commercial effect of *Endorsement*, see BILL *of Exchange*.

True is, that I at first was dubbed knight
By a good knight, the knight of the Redcrosse;
Who, when he gaue me armes, in field to fight,
Gaue me a shield in which he did *endosse*
His deere Redeemer's badge vpon the bosse.
Spenser. Faerie Queene, book v. can. 11.

Her name on every tree I will *endosse*,
That as the trees do grow, her name may grow;
And in the ground each where will it engrosse;
And fill with stones that all men may it knowe.
Spenser. Colin Clout's Come home again.

They no sooner espyed the morninges mistresse, with disheueled tresses, to mount her fuorie chariot, but they *endossed* their armours. *The Knight of the Sea*. (See Todd's *Spenser*, vol. vi. p. 294. n.)

Nay, so your seate his beauties did *endorse*
As I began to wish myself a horse.
Ben Jonson. Epigram to William, Earl of Newcastle.

The field all iron cast a gleaming brown,
Nor wanted clouds of foot, nor on each horn
Cuirassiers all in steel for standing fight,
Chariots or elephants *endorst* with towers
Of archers.
Milton. Paradise Regained, book iii. v. 329.

This perchance may be your policy, to *endorse* me your brothir, thereby to endear me the more to you.
Howell. Letter 1. book iv.

Sire was also appropriate only to the king: but now, adding a name after it, 'tis applicable to any mean man upon the *endorsement* of a letter or otherwise. *Id. Letter* 19. book iv.

Or whether the examples of men, either noble or religious, who haue sat down lately with a meek silence and sufferance under many libellous *endorsements*, may be a rule to others, I might well appease myself to put up any reproaches in such an honourable society of fellow-sufferers, using no other defence.
Milton. An Apology for Smectymnuus.

He no sooner came within reach, but the first of them with his whip took the exact dimension of his shoulders, which he very ingeniously call'd *endorsing*; and indeed I must say that every one of them took due care to *endorse* him as he came through their hands.
Spectator, No. 498.

Care will be taken for the future, that the letters I send to you be dated. But in case at any time it should be forgotten, you may be pleased in great part to supply the omission, by *endorsing* on the letter when you receive it; for by that it will appear, that at least it was written as early as the time mentioned in the *endorsement*.
Boyle. Works, vol. vi. p. 70. *Letters of Mr. Boyle.*

For I am only mistaken, Mr. Spec. if some of these *endorsements* were not wrote in so strong a hand, that they are still legible.
Spectator, No. 498.

What he [Hastings] has *endorsed* on the bonds, or when he made the *endorsement*, or whether in fact he has made it at all, are matters known only to himself.
Burke. Report of a Committee on the affairs of India.

ENDOUBT, *en*, and *doubt*, q. v.
To throw into *doubt* or fear, to fear.

And if I se had *endoubted* me
To haue ben hated or assailed
My thankes well I not haue failed.
Chaucer. The Romant of the Rose, fol. 124.

ENDO'W, or ENDU'E, ENDO'WMENT. } Also *Endew*. Skinner has no doubt that *endue* is corruptly written for *endow*; *en*, and *dow*, q. v. from the Lat. *dos*; Gr. δοῦ, any thing given.

To give; to bestow; to give or bestow, *sc.* a *dowry* or gift on marriage; a marriage portion; to bestow or settle any *gift* of property upon; to give or bestow, *sc* any qualities of mind or body.

Take mesure in your talking be not outrage,
For this rehearseth Romance de la Rose,
A man *endued* with plenteous language
Oft time is denyed his purpose.
Chaucer. Certaine Balades, fol. 343.

Among so manye notable benefites wherewith God hath alreadie liberally and pleuthfullye *endued* vs there is nothing more beneficiall, than that wee haue by hys grace kept vs quiet from rebellion at this time. *Sir John Cheeke. The Hurt of Sedition*, Sig. A 2.

ENDOW. — ENDUCE.

And to aduance his name and glory more,
Her sea-god syre she dearely did perswade,
T' *endow* her sonne, with treasure rich and store
Boue all her sonnes, that were of earthly wombes ybore.
Spenser. Faerie Queene, book iii. can. 4.

——————— Thou losell base,
That hast with borrowed plumes thyself *endeweed*,
And others worth with leasing doost deface,
When they are all restor'd thou shalt rest in disgrace.
Id. Ib. book v. can. 3.

Then like a faery knight himself he dreet;
For, euery shape on him he could *endew*:
Then like a king he was to her expreet,
And offred kingdomes vnto her in view.
Id. Ib. book iii. can. 8.

To tell my riches, and *endowments* rare,
That by my foes are now all spent and gone;
To tell my forces matchable to none.
Id. The Ruines of Time.

Our laws give great encouragement to the best, the noblest, the most lasting works of charity: such as erecting work-houses for the poor that are able to work, *endowing* hospitals and alms-houses for the impotent, distempered and aged poor; setting up free-schools for the education of youth. *Stillingfleet. Sermon* 3. vol. ix.

Now an unintelligent being, 'tis evident, cannot be *endued* with all the perfections of all things in the world; because intelligence is one of those perfections. *Clarke On the Attributes*, p. 52.

And yet I do not take humility in man to consist in disowning or denying any gift or ability that is in him, but in a just valuation of such gifts and *endowments*, yet rather thinking too meanly than too highly of them. *Ray. On the Creation*, part viii.

But in my Delia all *endowments* meet,
All that is just, agreeable or sweet;
All that can praise and admiration move,
All that the wisest and the bravest love.
Pomfret. Strephon's Love for Delia.

For some there are whose mighty frame
The hand of Jove at birth *endow'd*
With hopes that mock the gazing crowd.
Akenside. Ode 13. *On Lyric Poetry.*

Neither, in those days of feodal rigour, was the husband allowed to *endow* her *ad ostium ecclesiæ* with more than the third part of the lands whereof he then was seized, though he might *endow* her with less; lest by such liberal *endowments* the lord should be defrauded of his wardships and other feodal profits.
Blackstone. Commentaries, book ii. ch. viii.

O Hastings, not to all
Can ruling heaven the same *endowments* lend,
Yet still doth nature to her offspring call,
That to one general weal their different powers they bend,
Unenvious.
Akenside. Ode 18. book i.

ENDOWMENT, in *Law*, is the giving or assigning DOWER. It is used also for the stipend assigned to an *appropriated* Benefice.

ENDRACHYUM, in *Botany*, a genus of the class *Pentandria*, order *Monogynia*. Generic character: calyx coriaceous, five-leaved; corolla bell or pitcher-shaped, the exterior hirsute; stamens exserted; stigma two-cleft; capsule woody, two-celled.

One species, *E. Madagascariense*, native of Madagascar. Gmelin, *Syst. Veget.*

ENDRUDGE, *en*, and *drudge*, q. v. A. S. *dreogan*, to labour, to undergo.

A slave's slave goes in rank with a beast; such is every one that *endrudgeth* himself to any known sin.
Bishop Hall. Remains, p. 29.

ENDUCE, commonly written *Induce*, q. v.
To draw or lead to or into.

I was easily *enduced* to turne it into English, vnderstanding that the same was no lesse gratefull to you here, then I know it to be acceptable to many great and worthie persons there.
Hakluyt. Voyage, &c. vol. iii. fol. 301. *The Description of Florida.*

ENDURE.

ENDU'RE, ENDU'RANCE, ENDU'RER, ENDU'RING. Lat. *indurare*; Fr. *endurer*; *en*, and *dure*, q. v. Lat. *durare*, to be or cause to be *hard* or *hardy*; from Gr. δοῦρον, *lignum*, wood. Wiclif renders the Vulgate *Indurarentur*, were *harded*. *Acts* xix. 9.

To *harden*; to suffer, to bear up against *hardships*; and thus, to abide, to last, *sc.* without yielding, without decay.

"Fr. *endurer*; to dure, last, continue long; also (and most properly) to indure, tolerate, suffer, bear, sustain, abide, undergo." Cotgrave.

Therfore of whom God wole he hath mercy, and whom he wole he *endureth*. *Wiclif. Romaynes*, ch. ix.

For she, that doth me all this wo *endure*,
Ne receeth never, whether I sinke or flete.
Chaucer. The Knightes Tale, v. 2398.

And first of o thing warne I thee
That paine and great aduersitie
He mote *endure*.
Id. The Romaunt of the Rose, fol. 125.

Now he hurteth, and now he cureth
For seld in o point Loue *endureth*.
Id. Ib. fol. 138.

And the thinges eke, that men wenen ne haue no soules, ne desire they not by semblable reason, to kepen that is his, that is to sain, that is according to her nature, in conseruacion of her being and *enduring*? *Id. The third Booke of Boecius*, fol. 228.

For certes suche a maladie
As I now haue, and longe haue hadde,
It might make a wise man madde,
If that it shulde longe *endure*.
Gower. Conf. Am. book i. fol. 8.

For in their complaynt Diorippus perceyued by lookes, that they noted hym as the chiefe, which he could not *endure*, but partyng out of the feast (after hee had written a letter to the kyng) he killed himselfe. *Brende. Quintus Curtius*, book ix. fol. 276.

And now he has so long remained there,
That vitall powres gan waxe both weake and wan,
For want of food, and sleepe; which two vpheare,
Like mighty pillours, this fraile life of man,
That none without the same *enduren* can
Spenser. Faerie Queene, book ii. can. 8.

And eke that age despised niceness vaine,
Enur'd to hardnesse and to homely fare,
Which them to war-like discipline did traine,
And manly limbs *endur'd* with little care,
Against all hard mishaps, and fortunelesse misfare.
Id. Ib. book iv. can. 8. st. 27.

All which, when she with hard *endurance* had
Heard to the end, she was right sore bestad,
With sodaine stounds of wrath and griefe attone.
Id. Ib. book v. can. 6.

BENE. O she misuade me past the *indurance* of a block.
Shakspeare. Much Ado About Nothing, fol. 106.

LAF. Say no more, sir,
I'll fit you with my scholars, new practitioners,
Endurers of the time.
Beaumont and Fletcher. The Passionate Madman, act iv. sc. 1.

His hardinesse in fight, the many warres that hee made, sufficiently do prove; as also his patient *enduring* of extreame cold and heat both.
Holland. Ammianus, fol. 268. *Julianus.*

And I am sure it will be no comfort to them in another world, that they were accounted wits for deriding those miseries which they then feel and smart under the severity of: it will be no mitigation of their flames that they go laughing into them: nor will they *endure* them the better because they would not believe them.
Stillingfleet. Sermon 1. vol. i.

'Tis confessed, when through the cross circumstances of a man's temper or condition, the enjoyment of a pleasure would certainly expose him to a greater inconvenience, then religion bids him quit it, that is, it bids him prefer the *endurance* of a lesser evil before a greater, and nature itself does no less.

South. Sermons, vol. i. p. 4.

Certainly these examples [Regulus and Socrates] should make us courageous in the *endurement* of all worldly misery, if not out of religion, yet at least out of shame. *Id. Ib.* vol. viii. p. 254.

Each in his tent invoke the pow'r of sleep
To brace his vigour, to enlarge his strength
For long *endurance*.

Glover. Leonidas, book x.

The favour of God is, to them that obtain it, a better and an *enduring* substance, which, like the widow's barrel and cruse, wasted not in the evil days of famine, nor will fail in that evil day of eternal want, when the foolish virgins shall be calling in vain for oil, and the rich glutton as vainly imploring a drop of water to cool his tongue.

Horne. Commentary on Psalm 37.

ENEMA, Gr. ἐνέμα, I put in; a clyster.

ENEMION, in *Botany*, a genus of the class *Polyandria*, order *Polygynia*, natural order *Ranunculaceæ*. Generic character: corolla of five deciduous petals, filaments clavate, anthers two-lobed; capsules two to six, stellate, ovate, compressed, two-seeded, seeds oval.

One species, *E. biternatum*, native of Kentucky. Decandolle, *Prod.*

E'NEMY, E'NEMY-LIKE, E'NMITY. } Fr. *ennemi*; It. *inimico*; Sp. *enemigo*; Lat. *inimicus*; *qui non amat*; *minimè* amicus. The adjective is written *in*imical.

One who loves not; one who dislikes; who opposes our good; does or endeavours to do ill; bears ill will or malice.

An adversary, foe, antagonist; emphatically, the Devil is so called.

And he werred ofte tyme and wise
Worthily vpon Godes *enemyse*.

R. Gloucester, p. 586. *Appendix.*

In þe morning it was, he mette with his *enemys*
& alle þe day þei fauht, at euen he had þe pris.

R. Brunne, p. 67.

——————— Ne be afered of *enemys*.

Piers Ploukman. Vision, p. 215.

Ghe han herd that it was seid thou schalt loue thi neighbore, and hate thin *enemy*. But I seye to you, love ye your *enemyes*, do ye wel to hem that haten you, and prie for hem that pursuen and schaundren you. *Wiclif. Matthew*, ch. v.

Ye have heard howe it is sayde: Thou shalt loue thy neighboure, and hate thine *enemie*. But I say vnto you, love your *enemies*, blesse them that curse you, doe good to them that hate you. Praye for them whiche doe you wronge and persecute you.

Bible, Anno 1551.

Witchcrafts, *enemytees*, striuingis, yndignacioun.

Wiclif. Galathies, ch. v.

And now I am so caitif and so thral,
That he that is my mortal *enemy*,
I serve him as his squier prively.

Chaucer. The Knightes Tale, v. 1556.

The book sayth, that no wight retourneth safely into the grace of his olde *enemie*. And Ysope sayth, Ne trost not to hem, to which thou hast somtime bed werre or *enmitee*, ne telle hem not thy counseil.

Id. The Tale of Melibeus, vol. ii. p. 89.

——————— Hym were lever for to saue
One of his liges, than to haue
Of *enemies* an hundred dede.

Gower. Conf. Am. book vii. fol. 167.

A lawe was made, that no prince should shette his gates night nor daye: for thei saied, thei had made hym kyng for to dryue awaie their *enemies*, and not to be dayutily nourished.

Golden Boke, ch. xvii. sig. H 8.

Juste forgettynge that their captiuitee hadde not mitigated their *enemielyke* myndes so much, but y[e] his wrongfull demeanor towardes thē had more styrred thē to [be] displeasūt against him.

Arthur Golding. Justine, fol. 172.

Nath'lesse, th' enchaunter would not spare his paine,
In hope to win occasion to his will;
Which when he long awaited had in vaine,
He chang'd his mind from one to other ill:
For to all good he *enemy* was still.

Spenser. Faerie Queene, book ii. can. 1.

VALUM. Prythe now,
Goe, and be rul'd, although I know thou hadst rather
Follow thine *enemie* in a fiery gulfe,
Than flatter him in a bower.

Shakspeare. Coriolanus, fol. 18.

The man, it may be, is chaste, because he hates the immodesty of those addresses which prepare to uncleanness; or he loves his quiet, or fears the accidents of his *enemy-crime*.

Taylor. Rule of Conscience, book i. ch. ii.

For, th' aire was milde, and cleared was the sky,
And all his windes Dan Aeolus did keepe
From stirring vp the stormy *enmity*.

Spenser. Faerie Queene, book iii. can. 8.

So civil and temperate were men's *enmities* at that time, regarding the common benefit of their publick state and weal: and so much did their ambition (being the most vehement passion of all others, and that most troubleth men's minds) give place, and yield to the necessities and affairs of the commonweal.

Sir Thomas North. Plutarch, fol. 419 *Cimon.*

Is it not much better to be let into the knowledge of one's self, than to hear what passes in Muscovy or Poland; and to amuse ourselves with such writings as tend to the wearing out of ignorance, passion, and prejudice, then such as naturally conduce to inflame hatreds and make *enmities* irreconcileable?

Spectator, No. 10.

He who does a man an injury, generally, becomes the rancorous *enemy* of the injured man; and even the friends of him, whose power is on the decline, cautiously withdraw from his interest.

Mickle. History of the Portuguese Empire in Asia.

And by these guileful means he more prevail'd
Than had he open *enmity* profest;
The wolf more safely wounds when in sheep's clothing drest.

Lloyd. The Progress of Envy.

E'NERGIZE, E'NERGIZER, E'NERGY, ENE'RGICK, ENERGE'TICK, ENERGE'TICAL, ENERGE'TICALLY. } Gr. ἐνέργεια; ἐν and ἔργον, an act, work, operation. Wilkins calls it—efficient faculty, or act. "Fr. *energie*; *energy*, effectual operation, force, efficacy." Cotgrave. It is applied to Vigorous power to act; vigorous power in action; active resolution; a lively strength; a forcible spiritedness.

Of the same consideration is the form of our church collects, which are made pleasant by their variety of matter, are made *energetical* and potent by that great endearment of, [*per Jesum Christum Dominum nostrum.*]

Taylor. Polemical Discourses. Preface, sig. C 2.

So does all our naturall endeavour, when first set awork by God's preventing grace, decline to the imperfection of its owne kinde, unlesse the same force be made *energetical* and operative by the continuation and renewing of the same supernatural influence.

Id. The Great Exemplar, part i. sec. 4. p. 51.

These species are made a medium between body and spirit, and therefore partake of no more of being, then what the charity of our imaginations affords them; and the supposition infers a creative *energie* in the object their producent, which philosophy allows not to creature efficients.

Glanville. The Vanity of Dogmatizing, ch. iv.

The spirit of grace is the spirit of wisdom, and teaches us by secret inspirations, by proper arguments, by actual persuasions, by personal applications, by effects and energies.

Taylor. Sermons, part iii. fol. 108 serm. 7.

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As eloquent as they (some of the Fathers) naturally were, yet they never appear so eloquent, never put on such a variety of thought and expression, such an elevation of soul and style, as when they are discoursing of the *energy* and power of church music.
Atterbury. Sermon 9. vol. iv.

Arise, as in that elder time,
Warm, *energick*, chaste, sublime!
Collins. The Passions.

For I trust it is less the purpose of our present meeting to feast the ravished ear with the enchanting sounds of holy harmony (which afford indeed the purest of the pleasures of the senses) than to taste those nobler ecstasies of *energizing* love of which flesh and blood, the animal part of us, can no more partake than it can inherit heaven. *Horsley. Sermon* 25. vol. iii.

The great *energies* of nature are known to us only by their effects. The substances which produce them, are as much concealed from our senses as the divine essence itself.
Paley. Natural Theology, ch. xxiii.

All verbs, that are strictly so called, denote *energies*. Now as all *energies* are attributes, they have reference of course to certain *energizing* substances. *Harris. Hermes*, book i. ch. ix.

Farther, every *energy* doth not only require an *energizer*, but is necessarily conversant about some subject. *Id. Ib.*

Martha, we know, was so overwhelmed with family cares and embarrassments, so immoderately anxious to provide an entertainment worthy of her illustrious guest, so cumbered, as our version very *energetically* expresses it, with much serving, that, like many others engaged in the bustle of active life, she conceived the business she was employed in to be the most important of all human concerns.
Porteus. Sermon 17. vol. ii.

ENERGUMENS, Gr. ἐνεργούμενοι, the *possessed*, *sc.* in a restricted sense by an evil Spirit, called also, in the Primitive Church, δαιμονιζόμενοι, κατεχόμενοι, χειμαζόμενοι, or κλυδωνιζόμενοι. These were committed to the especial care of Exorcists, who were instructed to pray for them, to employ them in innocent business, as sweeping the church, and similar occupations, (*Conc. Carthag.* iv. 91,) "to prevent more violent agitations of Satan, lestidl eness should tempt the Tempter," (Bingham, *Orig. Eccl.* iii. 4, 7;) and also to provide their food while they were in the Church, which was their chief residence. An especial form of prayer for them was assigned in the public service, and will be found in Bingham, (xiv. 5, 7,) from the *Apostolical Canons*, (viii. 6;) during service they occupied the lower part of the Church, (Bingham, viii. 4, 3.) The Council of Eliberis (37) permitted them to be baptized in cases of extremity, and under visible appearances of Death. The first Council of Orange extended this permission as necessity required, or opportunity allowed, (*Id.* xi. 5, 3.) So during intermission they might receive the Eucharist, (*Id.* xv. 4, 16, from Timoth. *Resp. Can.* 3, *apud* Beveregi. ii.) The Council of Orange (16) enjoined also that they should not be ordained; and that if any of them had been so admitted into the Priesthood, they should be immediately deposed. (*Id.* xvii. 5, 3.)

ENE'RVE, ENE'RVATE, ENE'RVATE, *adj.* **ENERVA'TION, ENE'RVOUS.** Fr. *enerver*; Sp. *enervar*; It. and Lat. *enervare*, q. d. *eximere nervos*. Gr. ἐκνευρίζειν, is from ἐκ, and νεῦρον, *nervus*: a string, that which stringeth or strengtheneth.

To take away, to deprive of, *nerve*; "to bereave of force, of pith, of vigour; to weaken, to debilitate, to enfeeble."

Such object hath the power to soft'n and tame
Severest temper, smooth the rugged'st brow,
Enerve, and with voluptuous hope dissolve.
Milton. Paradise Regained, book ii. l. 165.

But yet I feel no weakness, nor hath length
Of winters quite *enervated* my strength.
Denham. Of Old Age, part ii.

For great empires, while they stand, do *enervate* and destroy the forces of the natives which they have subdued, resting upon their owne protecting forces.
Bacon. Essay 58. *Of Vicissitude of Things.*

For when they be praised exceedingly they waxe carelesse, dissolute and *enervate*; neither will they be willing afterwards to take more paines. *Holland. Plutarch*, fol. 9.

So that this colour of maliority and preheminence is a signe of *enervation* and weaknesse.
Bacon. A Table of the Colours of Good and Evill, sig. A a.

They thought their whole party safe ensconced behind the sheriffs of London and Middlesex, with their partisans of ignoramus; and that the law was *enervous* as to them.
State Trials. Trial of Stephen Colledge, 1681. *North's Examen.*

But all in vain she throws her darts,
They hit, but cannot hurt our hearts:
Age has *enerv'd* her charms so much,
That fearless all her eyes approach.
Dorset. The Antiquated Coquet.

Then all the Muses in one ruin lie,
And rhyme began t' *enervate* poetry.
Dryden. Epistle 14. *To Sir Godfrey Kneller.*

The Muse, which should instruct, now entertains,
On trifling subjects, in *enervate* strains.
Somerville. To Allan Ramsay.

Hail, noble Albion; where no golden mines,
No soft perfumes, nor oils, nor myrtle bowers,
The vigorous frame and lofty heart of man
Enervate. *Dyer. The Fleece*, book i.

In a word, we ought to act in party with all the moderation which does not absolutely *enervate* that vigour, and quench that fervency of spirit, without which the best wishes for the publick good must evaporate in empty speculation.
Burke. On a late State of the Nation.

Cold-blooded critics, by *enervate* sires
Scarce hammer'd out, when Nature's feeble fires
Glimmer'd their last. *Churchill. The Rosciad.*

ENFAME, i. e. *Infamy*, q. v.

Ye forsooth (qd. I) and that so comenly the people woll lie and bring aboute suche *enfame*.
Chaucer. The Testament of Love, fol. 290.

Some men there been that their own *enfame* can none otherwise void, or ois excuse, but be hindering of other men's fame.
Id. Ib. fol. 292.

ENFAMINED, i. e. *famished*, q. v. Hungry.

Uneeth is Demophon to lond ywonne
Weake and eke wery, and his folke forpined
Of werinesse, and also *enfamined*.
Chaucer. Of Phillis, fol. 209.

ENFAMOUSED, i. e. rendered *famous*, q. v.

The midland sea so swiftly was she scouring,
The Adriatic Gulfe brave ships devouring,
To Padus' silver streame then glides she on
(*Enfamoused* by rekeles' Phaeton.)
Browne. Pastorals, book ii. song 1.

ENFAUNCE, i. e. *Infancy*, q. v.

The which Deuil in her *enfaunce*
Had lerned of louer's art.
Chaucer. The Romaunt of the Rose, fol. 136.

ENFECT, i. e. *Infect*, q. v.

For all the werld they stinken as a gote;
Hir savour is so rammish and so hote,
That though a man a mile from hem be
The savour wol *enfect* him, trustech me.
Chaucer. The Chanonnes Yemannes Tale, v. 16357.

There was a chanon of religioun
Amonges us, wold *enfect* all a toun,
Though it as gret were as was Ninive.
Id. Ib. v. 16416.

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ENFE'EBLE, } Fr. *foible, fible;* Sp. *feble;* It.
Enfe'ebler. } *fiebole, fievole, debilis, languidus,* q. d. *flebilis,* as we say (Skinner adds) lamentable, and pitiful, weak. See also Menage, *Le Origini della Lingua Italiana,* in v. *Fiebole;* and in Du Cange, *flebilis,* and *flebilitas,* which were used in Low Latin as equivalent to *debilis* and *debilitas.*

To weaken, to debilitate, to enervate, to deprive of strength; to reduce to infirmity or imbecility.

They say that they spende vpon noughty beggers the good that was wonte to keepe good yomen, and that thereby they both *enfeeble* & also dishonour the realme.
Sir Thos More. Works, fol. 892. *The Apology,* ch. xxvii.

Onely I fear my wits *enfeebled* late
Through the sharp sorrows which thou hast me bred,
Should faint and words should foil me to relate
The wondrous triumphs of thy great God-hed
Spenser. Hymn I. *In Honour of Love.*

My people are with sickness much *enfeebled.*
Shakspeare. Henry V. fol. 80.

Their tongue, *enfeebled,* is refin'd too much;
And, like pure gold, it bends at every touch.
Dryden. Epistle 12. *To Mr. Motteux.*

Bane of every manly art,
Sweet *enfeebler* of the heart!
O, too pleasing in thy strain,
Hence, to southern climes again.
Philips. Odes to Signora Cuzzino.

Abject fear, which views some tremendous evil impending, from which it cannot possibly escape, as it depresses the spirits, so it *enfeebles* the corporeal frame; and it renders the victim an easy prey to the evil he dreads.
Cogan. Beneficial agency of the Passions, &c. ch. i. sect. 2. part i.

ENFELONED, see Felon. "Fr. *enfelonni;* become fierce, waxt curst, grown cruel." Cotgrave.

With that, like one *enfelon'd* or distraught,
She forth did rome, whither her rage her bore
With frantick passion, and with fury fraught;
Spenser. Faerie Queene, book v. can. 9.

ENFE'OFF, } To give or grant, yield, surren-
Enfe'offment. } der, or give possession of, *sc.* a feud, fief, or *fee;* which last appellation (says Blackstone) signifies in the northern languages, a conditional stipend or reward. Blackstone is probably right as to the legal application, but not as to the meaning of the word. See Fee. *Fee* is the old Fr. *fe;* Lat. *fides;* and a *fee,* any thing granted by one, and held by another, upon oath or promise of *fealty* or *fidelity. Enfeoffment* is a common legal term.

Grew a companion to the common streets
Enfeoff'd himselfe to popularitie.
Shakspeare. Henry VI. First Part, fol. 63.

Imputation doth both; it is that which *enfeoffes* our sinnes upon Christ, and us in his righteousnesse, as he was made our sinne.
Hall. Works, part ii. vol. ii. fol. 10. *The Old Religion,* sec. 2

He that so gives or *enfeoffs,* is called the feoffor; and the person *enfeoffed* is denominated the feoffee.
Blackstone. Commentaries, book ii. ch. xx.

ENFETTER, *en,* and *fetter,* q. d. *footer, feeter,* as the Lat. *ped-ica,* from *pes, pedis.* Skinner.

To bind or fasten the *feet;* to bind, fasten or enslave.

His soule is so *enfetter'd* to her loue,
That she may make, vnmake, do what she list,
Euen as her appetite shall play the God,
With his weak function.
Shakspeare. Othello, fol. 321.

ENFIERCE, *en,* and *fierce,* q. v. and also Effierce, *ante.* Lat. *ferus.*

To render *fierce,* cruel, savage.

——————— Yet nathmoe
Was he abashed now, not fighting so;
But, mo *enfierced* through his currish play,
Hym sternely gryp't, and haling to and fro,
To ouerthrowe him strongly did assay.
Spenser. Faerie Queene, book ii. can. 4.

ENFILADE, *en,* and *file.* Lat. *filum;* Fr. *filer,* to draw out threads; to extend in length.

To *enfilade,* (a Military term,) is to proceed in a straight line, to pierce or penetrate straight forwards; and, further, to sweep the whole length of a straight line with artillery.

In the course of a century, nature has obliterated the forms of art, the trees have swelled out beyond the line traced for them, and destroyed the *enfilade,* by advancing into the walks, or retiring from them. *Swinburne. Spain,* p. 347.

ENFILE, A. S. *fool-an, limare;* Ger. *feelen;* which Junius thinks may be from the Gr. φαλον, bright, and Wachter from the Lat. *pol-ire.*

To smoothen, to polish, *sc.* with a *file,* q. v.

Thei taughten hym a lace to braied,
And weue a *pure,* and to *enfile*
A perle.
Gower. Conf. Am. book vii. fol. 168.

And verily, the common people of India make holes through them, and so wear them *enfiled* as carkens and collars about their neckes onely. *Holland. Plinie,* vol. ii. fol. 616.

ENFIRE, *en,* and *fire,* q. v. A. S. *fyr;* Ger. *feur;* D. *vier. Omnia ut volunt,* says Skinner, from the Gr. πῦρ.

To warm, to heat, to inflame, to enkindle.

Whom so sore your pleasant looke *enfireth*
That printed is your beauty in his hart.
Chaucer. Certaine Balades, fol. 342

So hard those heauenly beauties be *enfired,*
As things diuine, least passions doe impresse,
The more of stedfast minds to be admired,
The more they stayed be on stedfastnesse.
Spenser. An Hymn in Honour of Love.

ENFLAME, commonly written *Inflame,* q. v. *En,* and *flame;* It. *fiamma;* Sp. *llama;* Lat *flamma;* Gr. φλέγμα, φλέγ-ειν, *ardere, urere,* to burn.

To warm, to enkindle, to fill with warmth, with ardor, with any warm, animating feeling or passion, or affection.

The tunge is ordeyned in oure membris which defoulith al the bodie, and it is *enflawmed* of helle, and *enflawmeth* the wheel of oure birthe. *Wiclif. James,* ch. iii.

Exceeding rage *enflam'd* the furious beast,
To be avenged of so great despight;
For, neuer felt his impearceable brest
So wondrous force from hand of liuing wight.
Spenser. Faerie Queene, book i. can. 11.

——————— I then express'd my zeale
Unto the glory; now, the need *enflames* me.
Ben Jonson. Catiline, act i.

——————— The gen'rous youth,
My lov'd compeers, hence with redoubled toil
Shall strive to merit such auspicious smiles;
And through life's various walks, in arts or arms,
Or tuneful numbers, with their country's love
And with true loyalty *enflam'd,* t' adorn
This happy realm.
Dr. Warton. Spoken to the King by Lord Shaftesbury.

ENFOLD, commonly written *Infold,* q. v. *En,* and *fold,* q. v. Goth. *fald-an;* A. S. *feald-an;* D. *vouden;* Gr. *falten, plicare, complicare.* And from *plic are,* Wachter is inclined to think the northern word is derived.

To lap or wrap over, to enwrap, to enclose, to encircle.

Let them all being quite forgoe,
And make it playne,

That God, who Jacob's rule upholds,
Rules all, all-bearing earth *enfolds*.
Sir P. Sidney. Psalm 69.

A wounded dragon vnder him did lie,
Whose hideous tail his left foot did *enfold*,
And with a shaft was shot through either eye,
That no man forth might drawe, ne no man remedy.
Spenser. Faerie Queene, book iii. can. 11.

——————— Noble Banquo,
Thou hast no lesse deseru'd, nor must be knowne
No less to haue done so: let me *enfold* thee,
And hold thee to my heart.
Shakspeare. Macbeth, fol. 133.

Shep. Are you a Courtier, and 't like you, sir?
Ant. Whether it like me, or no, I am a Courtier. Seest thou not the ayre of the Court in these *enfoldings*.
Id. Winter's Tale, fol. 297.

The holy Jesus made a whip of cords to represent and to chastise the implications and *enfoldings* of synne and the cords of vanity.
J. Taylor. The Great Exemplar, part ii. sec. 3, fol. 235.

Around this world a waxen vault extends,
And wide like you *enfolding* concave bends;
Magnific cupola; on either hand,
Unfolded, two mysterious portals stand,
Emblems of human life.
Brookes. Universal Beauty, book vi. l. 230.

ENFO'RCE, *v.* Enfo'rce, *n.* Enfo'rcedly, Enfo'rcement, Enfo'rcer. } *En*, and *force*, q. v. Fr. *forcer*; It. *forzare*; Sp. *forzar*, from the Lat. *fortis*, strong, q. d. (says Skinner,) *fortiare*. "Fr. *enforcer*; to *enforce*, confirm, strengthen, add power, apply *force*, give strength unto." Cotgrave.

To do, or try, or attempt to do, with *force* or strength; with violence; to compell; to give *force* or strength to, to give energy, power, weight or authority.

He also *enforside* to defoule the temple, whom also we tooken and wolden deme after our lawe.
Wiclif. The Dedes of the Apostlis, ch. xxiv.

And whanne the schip was rauyschid and myghte not *enforse* aghens the wynd, whanne the schip was ghouun to the blowingis of the wynd we weren botun with cours into an yle that is clepid Canda. *Id. Ib.* ch. xxvii.

And yet, with sorwe, thou *enforcest* thee,
And sayest thise wordes in the apostle's name.
Chaucer. The Wif of Bathes Prologue, v. 5922.

For Salomon saith, Ther as thou ne mayst have non audience, *enforce* thee not to speke.
Id. The Tale of Melibeus, vol. ii. p. 78.

So haue I *enforced* myselfe to preache the gospell, not where Christe was named, lest I shoulde haue bylte on another man's foundacion.
Bible, (1551.) *Romanes*, ch. xv.

And so muche the rather, that they offer themselues to stand to iudgemente, by whyche thair doinge, we may not resonably go agaynste them, as outragious & *enforcers*.
Nicolls. Thucydides, fol. 32.

Suche a newe herte and lusty corage vnto the lawe warde, canste thou neuer come by of thyne owne strength and *enforcement*, but by the operacion and workinge of the spirite.
Udall. Prologue to the Romaynes.

Feare gave her winges, and rage *enforst* my flight;
Through woods and plaines so long I did her chace,
Till this mad man, whom your victorious might
Hath now fast bound, me met in middle space.
Spenser. Faerie Queene, book ii. can. 4.

Sici. ——————Let them assemble;
And, on a safer judgment, all reuoke
Your ignorant election: *enforce* his pride,
And his old hate vnto you.
Shakspeare. Coriolanus, fol. 13.

Bas. Portia, forgiue me this *enforced* wrong,
And in the hearing of so many friends
I swear to thee, euen by thine owne faire eyes
Wherein I see myself——
Shakspeare. Merchant of Venice, fol. 184.

These shifts refuted, answer thy appellant
Though by his blindness maim'd for high attempts,
Who now defies thee thrice to single fight;
As a petty enterprise of small *enforce*.
Milton. Samson Agonistes, v. 1223.

Ape. If thou didst put this soure cold habit on
To castigate thy pride, 'twere well: but thou
Dost it *enforcedly*: thou'dst Courtier be againe
Wert thou not beggar.
Shakspeare. Timon of Athens, fol. 99.

——————— With my soueraignes leave
I'll wed thee to this man, will he, nill he.
Phil. Pardon me, sir, I'll be no love *enforcer*:
I use no power of mine unto those ends.
Beaumont and Fletcher. The Maid of the Mill.

More than I haue said, louing countrymen,
The leisure and *enforcement* of the time
Forbids to dwell upon.
Shakspeare. Richard III. fol. 202

If good and evil, right and wrong, fitness and unfitness of being practised, be (as has been shown) originally, eternally and necessarily, in the nature of things themselves; 'tis plain that the view of particular rewards or punishments, which is only an after-consideration, and does not at all alter the course of things, cannot be the original cause of the obligation of the law, but is only an additional weight to *enforce* the practice of what men were before obliged to by right reason.
Clarke. On the Attributes, p. 220.

Our gospel-scribe or preacher, in the entertainment of his spiritual guests, is not always to set before them, only the main substantials of religion, whether for belief, or practice, but as the matter shall require, to add also illustration to the one, and *enforcement* to the other, sometimes persuading, sometimes terrifying.
South. Sermons, vol. iv. p. 11.

Here by a set of men 'tis thought,
A scheme, by politicians wrought,
To strengthen and *enforce* the law,
And keep the vulgar more in awe.
Dodsley. Religion, a Simile.

——————— Were my friend
Less than he is, among the satraps least,
At my *enforcement* shall the king unite
Their nuptial hands.
Glover. The Athenaid, book xx.

ENFORM, i. e. to *form*, frame, or fashion. Fr *enformer*.

Þo messengers camen, þe conseil þat he ches
Bifor R. alle samen, and *enformed* his pes.
R. Brunne, p. 163

Þider to Saynt Edmour com þe tresorere,
Walter of Langtoun, þat had been messengere
With þe cardinalle forto *enforme* þe pes
Id. p. 285.

He knew the diuerse went of mortall waies,
And in the mindes of men had great insight;
Which, with sage counsell, when they went astray,
He could *enforme*, and them reduce aright,
And al the passions heale, which would the weaker sprighr.
Spenser. Faerie Queene, book vi. can. 6. sec. 3.

Enfo'rm, Enforma'tion. } Now commonly written *Inform*, q. v. *En*, and *form*, q. v. Fr. *enformer*; It. *informare*; Sp. *informar*; Low Lat. *informare*; a word indeed (says Skinner) entirely unknown to classic authors, yet truly elegant.

To represent to, and impress upon the mind or intellect of another, the *form* or *idea* of any thing. To give or convey ideas; to convey or communicate

knowledge; to instruct with knowledge or intelligence, to teach; to fill with ideas or sensations; to inspire with, to animate.

But therfore I haue getun merci, that Crist Iesu schuld eschewe in me first al pacience to the *enformyng* of hem that schulen bileeue to him into euerlastynge lyf.

Wiclif. 1 *Timothy*, ch. i.

For, as sayth the philosophere, a man is a quick thing, by nature debonaire, and treatable to goodnesse: but whan debonairtee is *enformed* of grace then it is the more worth.

Chaucer. The Persones Tale, vol. ii. p. 340.

When that his doughter twelve yere was of age,
He to the court of Rome, in subtile wise
Enformed of his will, sent his message.

Id. The Clerkes Tale, v. 8614.

Enformed whan the king was of the knight,
And hath conceived in his wit aright
The maner and the forme of all this thing,
Full glad and blith, this noble doughty king
Repaireth to his revel, as beforne.

Id. The Squieres Tale, v. 10649.

For thou wer wont to hurtelen and dispisen her with many words, whā she was blandishing and present, and pursuedest her with sentences that were drawen out of mine entre, that is to say, of mine *enformation*.

Id. The second Booke of Boecius, fol. 215.

And to the kynge knelende he tolde,
As he *enformed* was to fore.

Gower. Conf. Am. book i. fol. 26.

And for thyn *enformacion*,
That thou this vice (as I the rede)
Eschewe shalte a tale I rede.

Id. Ib. book i. fol. 21.

He made him lord of his house, and ruler of all his substance.

That he myght *enfourme* hys prynces after his wyll, and teach his senatours wysedome.

Bible, Anno 1551. *Psalm* 105

——————— Unkinde fate—
To play the tyrant and subvert the state
Of setled goodnesse! Who shall henceforth stand
A pure example to *enforme* the land
Of her loose riot?

Habington. On the Death of the Earle of S.

ENFORRESTED, *en*, and *forrest*, q. v. See also Disafforest, *ante*.

To make or turn into *forest*; to invest with the exclusive privileges of *forest*.

Let me add, that Henry the VIIIth *enforrested* the grounds thereabouts, (the last of that kind in England,) though they never attained the full reputation of a *forrest* in common discourse.

Fuller. Worthies. Middlesex

ENFORT, *en*, and *fort*, q. v.

To surround or guard with a *fort* or fortress.

As Salem braveth with her hilly bullwarks,
Roundly *enforted*; soe the greate Jehova
Closeth his servantes, as a hilly bullwark
Ever abiding.

Sir P. Sidney. Psalm 125.

ENFOULDRED, "Fr. *fouldroyer*; to cast or dart thunderbolts; to strike, burn, or blast with lightning or (inlightened thunderbolts.)" Cotgrave.

Hart cannot thinke, what outrage, and what cries,
With foul *enfouldred* smoke and flashing fire,
The hell-bred beast threw forth unto the skies,
That all was couered with darkness dire.

Spenser. Faerie Queene, book i. can. 11.

ENFRA'NCHISE, Enfra'nchising, Enfra'nchisement. } *En*, and *franchise*, q. v. and also Disfranchise, *ante*. To endow with the liberties and privileges of a *free* citizen; to free, to set at liberty; to admit to freedom, to endenizen.

An olde man late *enfranchised*,
in dawnynge of the day,
With hids fair washe wold walk the stretes
and most deuoutlye praye.

Drant. Horace. Satire 3. sig. P. vol. ii.

But when he saw his love, his youth's fair foe,
He held such petty bondage in disdain;
Throwing the base thong from his bending crest,
Enfranchising his mouth, his back, his breast.

Shakspeare. Venus and Adonis.

——————— Alas! and must it be
That love, which thus torments and troubles me
In settling it, so small advice hath lent
To make me captive, where *enfranchisement*
Cannot be gotten.

Browne. Britannia's Pastorals, book i.

Such illustrious and noble geniuses were Cosmo di Medices, Frances the First, Carlo Borromeo, and others, who built or appointed for them stately apartments even in their own palaces, and under the same roofe; procuring models, and endowing them with charters, *enfranchisements*, and ample honoraries.

Evelyn. Miscellaneous Writings, p. 317.

Now as concerning the multitude, so augmented by the *enfranchising* of slaves: as touching the land also, parted and distributed among the poor and needie, I can maintaine and justify my doings herein, and protect me under the defence and priviledge of the very time.

Holland. Livius, fol. 870.

Within the silent shades of soft repose,
Where Fancy's boundless stream for ever flows;
Where the *enfranchis'd* soul at ease can play
Tir'd with the toilsome business of the day.

Duke of Buckinghamshire. The Vision.

O Freedom! first delight of human kind!
Not that which bondmen from their masters find,
The privilege of doles: nor yet t' inscribe
Their names in this or t' other Roman tribe;
That false *enfranchisement* with ease is found:
Slaves are made Citizens, by turning round.

Dryden. Persius. Satire 3.

The Provincials flocked in; even slaves were no sooner *enfranchised* than they were advanced to the highest posts; and the plan of comprehension, which had overturned the Republick strengthened the Monarchy.

Burke. An Abridgement of English History.

He holds an estate under certain cities in your government, of which he is desirous to procure the *enfranchisement*; and I am persuaded he may easily obtain his point by the intervention of your good offices.

Melmoth. Marcus Cælius to Cicero, Letter 24.

ENFRE'ED, Enfree'domingo. } *En*, and *free*, q. v. To give or bestow *freedom* or liberty; to set free.

Par. His purpose meets you; it was to bring this Greek
To Calchas' house; and there to render him,
For the *enfreed* Anthenor, the fair Cressid.

Shakspeare. Troilus and Cressida, fol. 94.

Arm. By my sweete soule I moane, setting thee at libertie, *enfreedoming* thy person.

Id. Love's Labour Lost.

ENFROZEN, *en*, and *freeze*, q. v. A. S. *frys-an*, *gelare*, to congeal.

Met. to chill; to render insensible.

Yet to augment the anguish of my smart,
Thou hast *enfrozened* her disdainfull breast,
That no one drop of pitie there doth rest.

Spenser. An Hymn in Honour of Love.

ENGA'GE, Enga'gement. } *En*, and *gage*, q. v. Fr. *engager*; It. *ingaggiare*. *Gage*, Tooke derives from the A. S. *cagg-ian*, *observare*, and explains, "that by which a man is bound to certain fulfilments." ii. 375. To *engage*, is

To bind or pledge, *sc.* to certain fulfilments; to fulfil or perform certain promises or conditions; to stake, to hazard; to undertake to do, to embark in, to occupy or employ, to be busy in, to be (busily, earnestly, zealously) occupied or employed, (*sc.* in a conflict, a battle;) to bind, attach, enlist.

The queen perceiving in what case she stood,
To loose her minion, or *engage* her state;
After with long contention in her blood,
(Love and ambition did the cause debate)
She yields to pride.
Daniel. History of the Civil Wars, book v.

——— Or consume,
In prodigal and wanton gifts on drones,
The Kingdom's treasure, yet detain from us
The debt that with the hazard of our lives,
We have made you stand *engaged* for.
Massinger. The Unnatural Combat.

——— Portia go in awhile,
And by and by thy bosome shall partake
The secrets of my heart,
All my *engagements* I will construe to thee.
Shakspeare. Julius Cæsar, fol. 116.

And here again, in the opinion of many judicious persons, we lost, as at Edge-hill before, a favourable opportunity of *engaging* the enemy with great advantage; our numbers exceeding theirs, and their reputation being utterly lost in the last attempt
Ludlow. Memoirs, vol. i. p. 47.

The king objected, that the rendezvous being appointed for the next week, he was not willing to quit the army till that was passed; because if the superior officers prevailed, they would be able to make good their *engagement*; if not, they must apply themselves to him for their own security.
Id. Ib. p. 186.

So that we see, how powerfull soever the motives to vertue are; how great soever the *engagements* against sin; yet the apostle thought it needfull to give them warning against the deceitfulness of sin.
Stillingfleet. Sermon 3. vol. ii

Important is the moral we would teach;
Oh may this island practice what we preach!
Vice in its first approach with care to shun;
The wretch, who once *engages*, is undone.
Mallet. Prologue to Mr. Thomson's Agamemnon.

The battle proved decisive in favour of the house of York, and in consequence of it, Edward was, in June, 1461, crowned King of England, &c. There were killed in this *engagement* 36,776 men.
Fauches. Brahaw Park, note 8.

ENGALLANT, *en*, and *gallant*, q. v. Fr. *galant*; Sp. *galano*; It. *galante*.

To make a *gallant*, a fine fellow.

I would have you direct all your courtship thither; if you could but endeare yourself to her affection you were eternally *engallanted*.
Ben Jonson. Cynthia's Revells, act iv. sc. 3.

ENGAOL, *en*, and *gaol*, q. v. also written *Jail*, q. v. Fr. *gaiole*, *geole*, a cage, *sc.* for birds, and thence, says Minshew, transferred to a prison. From the Lat. *caveola*. Skinner.

To imprison, to confine.

Thinner than burnt aire flies this soule, and she,
Whom four new coming, and four parting suns
Had found, and left the mandrake's tenant, runs
Thoughtlesse of change, when her firm destiny
Confin'd, and *enjail'd* her, that seem'd so free,
Into a small blew shell.
Donne. The Progress of the Soul, st. 18.

Within my mouth you have *engaol'd* my tongue.
Shakspeare. Richard II. fol. 26.

ENGARBOIL, *en*, and *garboil*, q. v. Fr. *garbouille*; It. *garbuglio*, q. *granboglio*, says Minshew, *magna ebullitio*; and Henshaw, *garbouille*, grand *bouille*. A great bubbling or confusion.

To confuse or confound, to throw into disorder, to disturb.

It is strange, that for wishing, advising, and in his owne particular using and *ensuing* that moderation, thereby not to *engarboile* the church, and disturb the course of piety, he should so, by you and yours, bee blamed, accused, and traduced for a papist and an Arminian.
Mountague. Appeale to Cæsar, ch. ix.

ENGARRISON, *en*, and *garrison*, q. v. Fr. *garnison*, from *garnir*; to *garnish*, perhaps from A. S. *ge arwian*, to make ready, to prepare.

To prepare, provide or furnish, *sc.* with military stores, with ammunition, with arms, with soldiery; to fortify, to intrench.

There was John *engarrison'd*, and provided for the assault with a trusty sword, and other implements of war.
Glanville. Witchcraft, p. 127.

The Romanes, the centurion and his band, were there as actors, as supervisors of the execution; those strangers were so otherwise ingaged, than as they that would hold faire correspondence with the citizens, where they were *engarrisoned*.
Bishop Hall. Cont. The Crucifixion.

Every man has corrupt sinful habits that have overspread, and, as it were, *engarrisoned* themselves in the most inward parts of his soul; habits deeply fixt and not easily dispossessed.
South. Sermons, vol. vii. p. 51.

In this case we encounter sin in the body, like a besieged enemy: and such an one, when he has *engarrison'd* himself in a strong hold, will endure a storm, and repel assaults.
Id. Ib. vol. ix. p. 133.

ENGENDER, } *En*, and *gender*, q. v. Fr. *gen-*
ENGE'NDRURE. } *dre*, from the ablative *genere*, from *gignere*, q. v. γέν-ειν, to beget.

"Fr. *engender*; to *ingender*, to procreate, beget, breed; cause, make, procure, begin." Cotgrave.

Seth Adames sone, sithen was *engendrede*.
Piers Ploughman. Vision, p. 179.

For al so siker as cold *engendreth* hayl,
A likerous mouth most han a likerous tayl.
Chaucer. The Wif of Bathes Prologue, v. 6047.

This every lewed vicar and parson
Can say, how ire *engendreth* homicide;
Ire is in soth executour of pride.
Id. The Sompnoures Tale, v 7591.

Thou woldest han ben a trede-foul aright,
Haddest thou as grete leve, as thou hast might,
To parfourme all thy lust in *engendrure*,
Thou haddest begeten many a creature.
Id. The Monkes Prologue, v. 13932.

Right so maie no pitee areste
Of cruelte the great vltrage,
Whiche the tyranne in his corage
Engendred hath.
Gower. Conf. Am. book vii. fol. 162.

When straight another new conspiracy
(As if it were a certain successor,
Ally'd to this) *engender'd* in the north,
Is by the Archbishop Scroope with pow'r brought forth.
Daniel. History of the Civil Wars, book iv.

DU. SEN. True it is that we have seen better dayes,
And have with holy bell bin knowld to church,
And sat at good men's feasts, and wip'd our eyes
Of drops, that sacred pity had *engendred*.
Shakspeare. As You Like it, fol. 194.

Mercy should pardon, but the sword compel
Compassion's else a Kingdom's greatest harm,
Its warmth *engenders* rebels till they swarm.
Otway. Windsor Castl

Sin forged those two small pestilent words, *meum* and *tuum*, which have *engendred* so much strife among men, and created so much mischief in the world.

Barrow. Sermon 81. vol. i

Dropp'd hints they scarcely wished to smother,
And talk'd not *to*, but *at* each other,
Till strife *engend'ring* more and more,
They downright wrangled, if not swore.
Whitehead. The Goat's Beard.

ENGHLE, see ANGLE.

ENGILD, *en*, and *gild*, q. v. A. S. *gyld-an*, *aurare*, *deaurare*, to cover with *gold*; to emit the brightness, the brilliancy of *gold*.

Faire Helena; who more *engilds* the night,
Then all yon fierie oes, and eies of light.
Shakspeare. Midsummer's Night's Dreame, fol. 134.

E'NGINE, ENGI'NOUS. } From the Lat. *ingenium*, used as equivalent to *ingenuity*, q. v.

"Fr. *engin*; understanding, policy, reach of wit." Cotgrave.

The 4to B. Jonson reads *enginous*; the folio *inginous*. *Engine* and *ingine*, Mr. Gifford adds, are both used by our old poets for craft, artifice, and sometimes, in a better sense, for wit, that is, genius or the inventive faculty.

Right as a man hath sapiences there,
Memorie, *engine*, and intellect also.
Chaucer. The Second Nonnes Tale, v. 15807.

If any vertue in thee be
To tell all my dreme aright,
Now kith thy *engin* and thy might.
Id. The second Booke of Fame, fol. 277

Arte thou my sonne of suche *engyn*
Telle on? *Gower. Conf. Am.* book ii. fol. 39.

The women were of great *engyne*.
Id. Ib. book iv. fol. 77.

It maketh a man ben *enginous*,
And swifte of fote, and eke ymus.
Id. Ib. book vii. fol. 143.

——— Then wrought her wit
With her broke vow,—her Goddess wrath,—her fame,—
All tools that *enginous* despair could frame:
Which made her strew the floor with her torn hair,
And spread her mantle piecemeal in the air.
Hero and Leander. By Marlowe and Chapman, the second Sestyad.

For that's the marke of all their *inginous* drifts,
To wound my patience, howsoe're they seeme
To aime at other objects.
Ben Jonson. Cynthia's Revells, act iii. sc. 4.

E'NGINE, *v.*
E'NGINE, *n.*
ENGINE'ER, or
E'NGINER,
E'NGINERY,
E'NGINE-WORK. } Fr. *engin*; It. *ingegno*; Sp. *engeno*, q. d. *Ingenio*, because not made without great effort (*ingenii*) of *genius*, of ingenuity, of contrivance. And thus it is applied to any Machine, tool, or instrument, *ingeniously* worked, wrought, or contrived,—whether of war, of torture, to throw water, &c. And, generally, a machine, tool, or instrument.

To *engine*, in Chaucer, is to put upon an *engine* of torture; and thus, to torture, to torment. In the second edition of Gower, *Engined* together; contrived to get together.

Thrittene grete *engynes* of alle þe reame þe best
Brouht þei to Striuelyne, þe kastelle doun to kest.
R. Brunne, p. 296.

And right anon, the ministres of the town
Han hent the carter, and so sore him pined,
And eke the hosteler so sore *engined*,
That they beknew hir wickednesse anon,
And were anhanged by the necke bon.
Chaucer. The Nonnes Preestes Tale, v 15066.

And all within in preuy place
A softe bed of large space
Thei hadde made, and encorteined
Where she was afterward *engined*.
Gower. Conf. Am. book i. fol. 18.

——— Thei treate
With faire behestes and yeftes greate
Of golde, that thei than haue *engined*
Together. *Id. Ib.* book i. fol. 14.

He tolde hym eke as for the myne
He wolde ordeine suche *engyne*,
That thei the werke shuld vndersette.
With tymbre. *Id. Ib.* book v. fol. 95.

Therefore his subtile *engines* he does bend
His practick witt and his fayre fyled tonge,
With thousand other sleightes.
Spenser. Faerie Queene, book ii. can. 1

The same he snatcht, and with exceeding sway
Threw at his foe, who was right well aware
To shunne the *engin* of his meant decay;
It booted not to thinke that throwe to beare,
But ground he gaue, and lightly leap'd areare.
Id. Ib. book ii. can. 11.

Proceeded on with no less art,
My tongue was *engineer*;
I thought to undermine the heart
By whispering in the ear.
Suckling. 'Tis now, since I sate down.

Who, when they would not lend their helping hand to any man in *engine-worke*, nor making of bulwarkes and fortifications, used foole-hardily to sallie forth and fight most courageously
Holland. Ammianus, fol. 127. *Constantius and Julianus*

He is a good *enginer* that alone can make an instrument to get preferment.

Burton. Anatomy of Melancholy, fol. 134.

——— When behold
Not distant far with heavie pace the foe
Approaching gross and huge; in hollow cube
Training his devilish *enginrie*.
Milton. Paradise Lost, book vi. l. 553.

In the like manner as skilful an *engineer* as the Devil is, he will never be able to play his *engines* to any purpose, unless he finds something to fasten them to.

South. Sermons, vol. vi. p. 283.

Safe they advance, while with unweary'd pain
The wrathful *engines* waste their stores in vain;
High o'er their heads the destin'd deaths are tost
And far behind in vacant earth are lost.
Rowe. Lucan, book iii.

More dismal than the loud disploded roar
Of brazen *enginry*, that ceaseless storm
The bastion of a well-built city, deem'd
Impregnable. *J. Philips. Cider*, book i

These from on high, fire, darts, and jav'lins throw,
And pond'rous stones the rafters send below.
The thund'ring tempest falls, and batters down
The planks of *engines* rais'd against the town.
Hoole. Orlando Furioso, book xl.

What once gave a rational pleasure will continue to give it, like a natural spring, which, though it may not throw its waters into so great a variety of forms as the artificial fountain of the *engineer*, will continue to supply an exuberant stream, when the scanty canal is exhausted, or machinery is destroyed.

Knox. Winter Evenings, even. 3.

The Roman Conclave succeeded to the Roman senate in this *engineering* work.

Warburton. Works, vol. iv. p. 56. *Preface to the Edition of* 1758.

Who kindling a combustion of desire,
With some cold moral think to quench the fire
Though all your *engineering* proves in vain,
The dribbling stream ne'er puts it out again.
Cowper. The Progress of Error.

Genius and Art, Ambition's boasted wings,
Our boast but ill deserve. A feeble aid!
Dedalian *enginery*! if those alone
Assist our flight, Fame's flight is Glory's fall.
Young. The Complaint, Night 6.

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ENGLAD, *en*, and *glad*, q. v. A.-S. *glad-ian*, *exhilarare*, to make cheerful or merry. Somner.

To cheer, to enliven, to exhilarate.

> Lyke as the larke vpon the somer's daye,
> When Titan radiant burnisheth his beames bright,
> Mounteth on hye, with her melodious laye
> Of the son shyne *engladed* with her lyght.
> *Skelton. The Crowne of Laurell.*

> Th' *engladden'd* Spring forgetful now to weep,
> Began t' emblazon from her leavy bed.
> *G. Fletcher. Christ's Triumph after Death.*

ENGLAND, NEW, the name given by Captain Smith, in the year 1614, to that portion of North America which now forms the Northern division of the *United States*, comprising *Vermont*, *New Hampshire*, *Massachusetts*, *Connecticut*, and *Rhode Island*. The boundaries are Canada on the North, Nova Scotia on the North-East, the Ocean and Long Island on the East and South, and New York on the West. It lies between 40° and 48½° North latitude, and 66° and 74° West longitude; its mean length from North to South being 350 miles, and from East to West 170 miles.

ENGLE, see ANGLE, and INGLE.

ENGLESCHERIA, *Engleceria*, or, as it is written in Fleta, (i. 30,) *Anglescheria*, Englishmanship. When Canute at the request of the English Nobles dismissed his Danish army, as a protection for such of his countrymen as remained behind, he ordained that for every foreigner (*Francigena*) who was murdered, a fine of sixty-five marks should be levied on the town or hundred in which the crime was committed; and further, that every man so murdered should be accounted *Francigena*, until his Englescheria was proved before the Coroner by two witnesses who knew the father and mother of the deceased, (Bracton, *de Coronâ*, iii. 15, 3.) The Normans continued this custom; and it was not abolished till 14 Edward III. 4.

ENGLEYME, Lye says, for *encleamed*, i. e. *clammed*. See CLAM.

> The man þat muche honeye eet, is mawe it *engliyneþ*.
> *Piers Ploughman. Vision*, p. 275.

> His tongue *englymed*, and his nose black.
> *Lib. Festiv.* fol. 61. B.

E'NGLISH, *v.* **E'NGLISH**, *n.* **E'NGLISH**, *adj.* **E'NGLISH-MAN.** To *English*; to render into, to translate into *English*, or the *English* language.

> And therfore he that hath translate Peter Martyr in to *Englishe* doth trasiate it thus. The diuine costitutiõ the nature of the body adyoyned, thiese two both togyther make one sonne and one person.
> *Stephen, Bishop of Winchester. Of Transubstantiacion*, fol. 117.

> Where ere I wander, boast of this I can,
> Though banish'd, yet a true born *Englishman*.
> *Shakspeare. Richard II.* fol. 87.

> SCL. There was an *Englishman*
> JA. There was an *Englishman?*
> You'l scant find any now to make that name good:
> There were those *English* that were men indeed,
> And would perform like men, but now they are vanisht
> *Beaumont and Fletcher. The Custom of the Country*, act iii. sc. 3.

> Lucretius *English'd!* 'twas a work might shake
> The power of *English* verse to undertake;
> This all men thought; but you are born we find,
> T' outdo the expectations of mankind.
> *Otway. To Mr. Creech.*

ENGLUE, *en*, and *glue*, q. v. "Fr. *engluer*, *gluer*; to lime, to *glew*, to join or close very fast, as with bird-lime, or *glew*." Cotgrave.

> For thy my sonne holde vp thin heade,
> And let no slepe thyn eye *englue*,
> But whan it is to reason due.
> *Gower. Conf. Am.* book iv. fol. 82.

> But whan he sawe, and redie fonde
> This coffre made, and well *englued*,
> The dead bodie was besewed
> In cloth of golde, and leide therin.
> *Id. Ib.* book viii. fol. 180.

ENGLUT, *en*, and *glut*, q. v. Fr. *engloutir*; Lat. *glutire*, *gluttus*, (Gr. γλωττις,) that part of the neck by which food is transmitted. See DEGLUTITION.

To swallow; to swallow in abundance; to fill by swallowing, to fill, to cram full.

> ——— For my particular griefe
> Is of so flood-gate and ore-baring nature,
> That it *engluts* and swallows other sorrowes,
> And it is full itselfe.
> *Shakspeare. Othello*, fol. 313.

> MONT. Once more I come to know of thee King Harry,
> If for thy ransome thou wilt now compound,
> Before thy most assured ouerthrow;
> For certainly, thou art so neere the gulfe,
> Thou needs must be *englutted*.
> *Id. Henry V.* fol. 87.

ENGLUTING, perhaps *Engluing*, q. v. Mr. Tyrwhit says rather *Enluting*, stopping with *clay*. Skinner. *Glued*, stopped.

> And of the pottes, and glasses *engluting*,
> That of the aire might passen out no thing.
> *Chaucer. The Chanones Yemannes Tale*, v. 16234.

ENGORE, *en*, and *gore* or *goar*; to penetrate, to pierce; to bore through. And Skinner suggests, that it may be the contraction of the A. S. *geborian*.

> As when an eager mastiff once doth proue
> The taste of bloud of some *engored* beast,
> No words may rate, nor rigour him remoue
> From greedy hold of that his bloody feast.
> *Spenser. Faerie Queene*, book iv. can. 9.

> As salvage bull whom two fierce mastiues bayt,
> When rancour doth with rage him once *engore*,
> Forgets with warie ward them to await,
> But with his dreadfull hornes them driues afore.
> *Id. Ib.* book ii. can. 8.

ENGORGE, *en*, and *gorge*, q. v. Fr. *engorger*; It. *ingorgiare*, *ingurgitare*, from the Lat. *gurges*, which, as Skinner observes, was used even in the purer ages of the Latin tongue, for *helluo*, a glutton.

"Fr. *engorger*; to raven, devour, glut, swill up, swallow down." Cotgrave.

> But everie man's bellie is his dyall or clocke, which when it strikes, they fall to whatsoever comes next hand: neither doth any man after he hath once satisfied hunger, *engorge* superfluous meats. *Holland. Ammianus*, fol. 237. *Julianus.*

> Then fraught with rancour, and *engorged* ire,
> He cast at once him to avenge for all,
> And gathering vp himselfe out of the mire,
> With his vneuen wings did fiercely fall
> Vpon his sunne-bright shield, and gript it fast withall
> *Spenser. Faerie Queene*, book i. can. 11.

ENGRA'FF, **ENGRA'FFMENT.** Also written *Ingraff*, q. v. *En* or *in*, and *graff*, q. v. A. S. *grafan*, *fodere*, *insculpare*, *excavare*, to cut or carve.

To carve or cut into, to hollow out; to insert (one thing) into a hole cut out (of another;) and thus, to impregnate the one with the qualities of the other; to insert or set in, to seat deeply, to implant, to root deeply.

——————— For that false spright,
Which that same witch had in his form *engraft*,
Was so expert in euery subtile slight,
That it could over-reach the wisest earthly wight.
Spenser. Faerie Queene, book iv. can. 2.

Yet him in every part before she knew,
How-euer list her now her knowledge faine,
Sith him whilome in Britaine she did view,
To her reuealed in a mirrour plaine,
Whereof did growe her first *engrafted* paine.
Id. Ib. book iii. can. 2.

POINS. Why, because you haue beene so lewde and so much *ingrafted* to Falstaffe.
Shakspeare. Henry IV. Second Part, fol. 80.

For whether beauty, birth, or wealth, or wit,
Or any of these all, or all, or more,
Entitled in thy parts do crowned sit,
I make my love *engrafted* to this store.
Id. Sonnet 37.

Things very bitter may work pleasant effects; upon the wildest stock divine husbandry can *engraft* most excellent fruit.
Barrow. Sermon 23. vol. iii.

Neither can that reciprocal attraction in the minds of men be accounted for by any other cause. It is not the result of education, law or fashion; but is a principle originally *engrafted* in the very first formation of the soul by the author of our nature.
Guardian, No. 126.

Those trees with sweetest charms invite our eyes,
Which, from our own *engraftment*, fruitful rise.
Still we love best what we with labour gain,
As the child's dearer for the mother's pain.
Savage. Epistle to Mr. John Dyer.

Why could not nature (fostering nurse of earth!)
Without thy aid give man his happier birth?
As trees, by human skill *engrafted* bear
The juicy fig, smooth plumb, or racy pear.
Hoole. Orlando Furioso, book xxvii.

Much puzzle hath been occasioned among the naturalists concerning the *engraftment* here mentioned.
Smart. The Hilliad, notes.

ENGRAIL, Fr. *engrelle; en*, and *grelle*, hail; which Menage thinks is derived from *grandine*, the ablative of *grando*. Chapman renders λέβητα ἀνθεμόεντα, "a caldron new *engrailed* with twenty hues."

To dot or spot, as with hail; to variegate.

In *Heraldry*, a bearing *engrailed* is semicircularly notched, *imbricatus, ingrediatus, striatus.*

——————— The people wondered,
And stood astonisht, th' archer pleas'd, Æacides then shewes
A long lance, and a caldron, new *engrail'd* with twenty hewes;
Pride at an oxe. *Chapman. Homer. Iliad*, fol. 325.

ENGRAIN, *en*, and *grain*. *Exponitur*, says Skinner, *linearum tractus qui in longum excurrit in materiâ*: the tract or course of the lines which extend lengthwise in timber; and thus, the natural texture. And thus, also, to *engrain*, is

To work into the natural texture; to impregnate the whole texture.

Seest how fresh my flowers bene spredde,
Dyed in lilly white and cremsin redde
With leaves *engrained* in lustie green.
Spenser. Shepheard's Calendar. February.

ENGRAPPLE, *en*, and *grapple*, (q. v.) diminutive of *grip*. A. S. *grip-an*.

To *gripe* or seize hold of.

There shall young Hotspur, with a fury led,
Engrapple with thy son, as fierce as he;
There martial Worc'ster, long experienced
In foreign arms, shall come t'encounter thee.
Daniel. History of the Civil Wars, book iv.

ENGRASP, *en*, and *grasp*, q. v. To grasp, *gripe*, or seize fast hold of.

Now gan Pyrrhochles wax as wood as bee,
And him affronted with impatient might:
So both together fierce *engrasped* bee,
Whiles Guyon standing by, their vncouth strife does see.
Spenser. Faerie Queene, book ii. can. 5.

Vpon him lightly leaping without heed,
'Twixt his two mighty armes *engrasped* fast,
Thinking to ouerthrowe, and down him tread.
Id. Ib. book ii. can. 8.

ENGRA'VE, v. **ENGRA'VEN**, **ENGRA'VING**. *En*, and *grave*, q. v. Fr. *engraver*; from the A. S. *graf-an*, *fodere, insculpare, excavare*, to dig, to cut into, to hollow out.

To dig out a *grave*; and, consequentially, to bury in a *grave*, or place dug out.

To cut a *grave* into; to cut or carve into; to make incisions; met. to imprint or impress, *sc.* upon the mind.

For he shall make ye no image (saithe the Lorde) nor *engrauc* non (nor set vp non) no not so miche as a stonne to helpe your memory or imaginacion of any saint to thentent ye shuld do by it, at it or before it, any externe reuerēt behauior.
Joye. Exposicion of Daniell, ch. iii.

Sometime t'encrease his [Phereus] horrid crueltie,
The quick with face to face *engraued* he
Each other's death that each might liuing see.
Mirror for Magistrates, p. 441

The sixt had charge of them now being dead,
In seemly sort their corses to *engraue*,
And deck with dainty flowres their bridal bed.
Spenser. Faerie Queene, book i. can. 10.

So both agree their bodies to *engraue*;
The great earth's wombe they open to the sky,
And with sad cypresse seemly it embraue
Then couering with a clod their closed eye,
They lay therein those corses tenderly,
And bid them sleep in euerlasting peace.
Id. Ib. book ii. can. 1.

And eke by that he saw on euery tree,
How he the name of one *engrauen* had,
Which likely was his liefest loue to bee
For whom he now so sorely was bestad.
Id. Ib. book iv. can. 7.

As for that manner of paving with small tiles or quarrels *engrauen*, the first that ever was seene at Rome, was made within the temple of Jupiter Capitolinum, and not before the thirde Punicke warre begun. *Holland. Plinie*, vol. ii. fol. 596.

But before they went out of the cittie, the decemvirall lawes (which now are knowne by the name of the twelve tables,) they set up openly to be seene, *engraven* in brasse.
Id. Livius, fol. 127.

Only it seems to me that these images are not made in the brain itself, as the pencil of a painter or *engraver* makes the image in the table or metal, but are imprinted in a wonderfull method in the very soul it selfe
Hale. Origin of Mankind, sec. 1. ch. ii. fol. 47.

It would be tedious (as we said) to transcribe the names but of the pieces only of all those renowned men whom he there celebrates for their *engravings* on armour, caps, rings, glass.
Evelyn. Miscellaneous Writings, p. 272.

On the other side was *engraven* the cross and the harp, being the arms of England and Ireland, with this inscription, "*God with us*:" ordering all writs formally running in the king's name to be issued out in the names of the keepers of the liberty of England. *Ludlow. Memoirs*, vol. ii. p. 247.

Can it be thought, that the ideas men have of God, are the characters and marks of himself, *engraven* in their minds by his own finger; when we see that in the same country, under one and the same name, men have far different, nay often contrary and inconsistent ideas and conceptions of him?
Locke. Of Human Understanding, ch. vi. sec. 14.

I have by me a lump of mineral substance, wherein a petrescent liquor, that fills the large intervals between them, is transparent enough and harder than most stones, as far as we could guess by some trial of it made by a skillful *engraver* of gems.
Boyle. Works, vol. iii. p. 547. *An Essay about the Origin of Gems, and Virtues of Gems.*

We therefore being the offspring of God, ought not to think that the God-head is like unto gold, or silver, or stone, the *engravement* of art, and man's device.
Barrow. Works, vol. i. fol. 516. *An Exposition of the Decalogue.*

Those faults which artful men conceal
Stand here *engraved* with pen of steel,
By conscience, that impartial scribe!
Whose honest palm disdains a bribe
Cotton. Visions in Verse.

Were it not for these prejudices, could we easily, think that a printseller or *engraver* should be able to obtain that for his baubles, which learning hath so long sued for in vain.
Warburton. Letter concerning Literary Property.

It appears from two stone-tables of the law, and from the *engravings* on Aaron's breast-plate, that letters were in common use amongst the Israelites at the time of their egression from Egypt. *Id. The Divine Legation*, book iv. sec. 5.

ENGREGGEN, "Fr. *S'engreger*; to grow worse, become sorer, wax more painful, grievous, or troublesome." Cotgrave. To *aggravate*, q. v.

All thise thinges, after that thei ben gret or smale, *engreggen* the conscience of a man or woman.
Chaucer. The Persones Tale, vol. ii. p. 377.

ENGRIEVE, *en*, and *grieve*, q. v. Fr. *grever*, from the Latin *gravare*, to weigh down.

"Fr. *grever*; to *grieve*, to aggrieve, pain, vex, hurt, afflict, annoy, trouble, disquiet, molest, wrong, injure, overcharge, overburthen, oppress." Cotgrave.

For yet nothing *engreueth* me.
Chaucer. The Romant of the Rose.

Apollo came; who soone as he had sought,
Through his disease, did by and by out find,
That he did languish of some inward thought,
The which inflicted his *engrieued* mind
Spenser. Faerie Queene, book iv. can. 12

The gnawing anguish and sharp jealousie,
Which his sad speech infixed in my breast,
Rankled so sore and festered inwardly,
That my *engrieved* mind could find no rest.
Id. Ib. book ii. can. 4.

ENGRO'SS, ENGRO'SSER, ENGRO'SSING, ENGRO'SSMENT. Also written *Ingross*, q. v. It. *engrossare*. *En*, and *gross*, q. v. Fr. *gros*; It. *grosso*; Ger. *gross*; Mid. Lat. *grossus*, from the Lat. *crassus*, (*a multâ carne*, Vossjus,) fleshy; thick in flesh.

To thicken, to enlarge, to increase; to be or become thick, large, heavy, fat; to do any thing large or largely; to write in large letters; and, generally, to write or copy fair; also, to buy in large quantities, in *gross* weights or quantities; to take or appropriate largely. See the Quotation from Blackstone.

By iust accord made in parlement
At your deuise, which sitten here a row
Engrossed was vp, as it is well know
And enrolled onely for witnes
In your registers.
Chaucer. The Story of Thebes, Second Part, fol. 381.

——— The conuencion
Of olde *engrossed*, by great purueiaunce,
Which is enrolled, and put in remembraunce.
Id. Ib. Third Part, fol. 390.

But from out the book be crossed
Where the good men liue *engrossed*.
Sir P. Sidney. Psalm 69.

The waues thereof so slow and sluggish were,
Engrost with mud, which did them foule agrieve,
That euery weighty thing they did vpbeare,
Ne ought mote euer sink doune to the bottome there.
Spenser. Faerie Queene, book ii.

We are a people now again, and may
Stile ourselves subjects: your prolong'd delay
Had almost made our jealousy *engross*
New feares, and raise your absence into loss.
Cartwright. To the King on his Return from Scotland

Whilst the unsteady multitude presume,
How that you, Aretus, and I *engross*,
Out of particular ambition,
Th' affairs of government, which I for my part
Groan under and am weary of.
Massinger. The Lover's Melancholy, act ii. sc. 1.

Not dallying with a brace of courtizans,
But meditating with two deep divines:
Not sleeping, to *engrosse* his idle body
But praying, to enrich his watchfull soule.
Shakspeare. Richard III. fol. 191.

——— If out of those inventions
Which flow in Athens, thou hast here *engross'd*
Some rarity of wit to grace the nuptials
Of thy fair sister, and renown our court
In th' eyes of this young prince, we shall be debtor
To thy conceit.
Ford. The Broken Heart, act iii. sc. 3.

What should ye do then, should ye suppress all this flowry crop of knowledge and new light sprung up, and yet springing daily in this city? should ye set an oligarchy of twenty *engrossers* over it, to bring a famine upon our minds again, when we shall know nothing but what is measur'd to us by the bushel?
Milton. Of Unlicens'd Printing

——— And [he] never had the mind
T' impart a part with others, who would look
To have likewise some honour in their hands,
And griev'd at such *engrossing* of command.
Daniel. History of the Civil Wars, book v

When, like the bee, culling from every flower
The virtuous sweetes, our thighes packt with wax,
Our mouthes with honey, we bring it to the hive;
And, like the bees, are murthered for our paines.
This bitter taste yields his *engrossments*,
To the ending father.
Shakspeare. Henry IV. Second Part, fol. 94

Too long hath love *engross'd* Britannia's stage
And sunk to softness all our Tragic rage:
By that alone did Empires fall or rise,
And fate depended on a fair one's eyes.
Tickell. To Mr. Addison on his Tragedy of Cato

You mourn'd for ruin'd man and virtue lost,
And seem'd to feel of keen remorse the wound,
Pondering on former days by guilt *engross'd*
Or in the giddy storm of dissipation toss'd.
Beattie. The Minstrel, book ii.

There is a practice particularly mean and oppressive, which very much prevails in this selfish age, among the *engrossers* of that part of the creation which God and nature have constituted free as the seas and winds.
Knox. Essays, No. 119.

Lord Bolingbroke tells us, that "we have lost the spirit of our Constitution; and therefore we bear, from little *engrossers* of delegated power, that which our fathers would not have suffered from true proprietors of the Royal authority."
Id. The Spirit of Despotism, sec. 29.

8. *Engrossing* was also described to be the getting into ones possession, or buying up, *large* quantities of corn or other dead victuals, with intent to sell them again.
Blackstone. Commentaries, book iv. ch. xii.

ENGUARD, *en*, and *guard*, q. v. Fr. *garder*, which, Tooke says, is the same word as the A. S. *wardian*, *weard-ian*, to look at, to direct the view, to *guard* well, or look well after; and, consequently
To watch, to protect, to keep, to preserve.

——— A hundred knights: yes, that on euerie dreame
Each bur, each fancie, each complaint, dislike,
He may *enguard* his dotage with their powres,
And hold our liues in mercy.
Shakspeare. Lear, fol. 289.

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They still appear of the same froward race, whereof their predecessors were, that to the miracles of a journey both night and day *engarded* by a Deity, dare besottedly prefer the garlick and the onyons of Egypt.

Feltham. Something upon St. Luke, ch. xiv. 20

ENGULF, *en*, and *gulf*. q. v. Fr. *engolfer, gouffre;* Dutch, *golpen*, to *gulp* or swallow largely; to swallow eagerly, greedily. Skinner thinks, from the Lat. *gula*, or from the sound.

To swallow up, or plunge, as into a gulf; to absorb.

And in destruction's river
Engulph and swallow those
Whose hate thus makes in anguish,
My soule afflicted languish.
Sir P. Sidney. Psalm 143.

Like an huge Ætna of deepe *engulfed* gryefe,
Sorrow is heaped in thy hollow chest,
Whence fourth it breakes in sighes and anguish rife
As smoke and sulphure mingled with confused stryfe.
Spenser. Faerie Queene, book iii. can. 2.

——————— As waves on waves succeed,
On the bleak beach they toss the sea-green weed,
Now bare the dangers of th' *engulphing* sand,
Now swelling high roll foaming on the strand.
Fawkes. An Eulogy on Sir Isaac Newton.

ENGY'RD, or **ENGI'RT**, **ENGI'RDLE**. *En*, and *gird*, q. v. A. S. *gyrd-an, cingere, circundare*, to *gird*, to environ, to compasse in. Somner. To enclose, to surround, to encompass, to environ.

First th' earth, on adamantine pillers founded
Amid the sea, *engirt* with brazen bands;
Then th' aire still flitting, but yet firmely bounded
On everie side, with pyles of flaming brands.
Spenser. Of Heavenly Beauty, Hymne 6.

KING. I, Margaret: my heart is drown'd with griefe,
Whose flood begins to flowe within mine eyes;
My body round *engyrt* with miserie:
For what's more miserable than discontent.
Shakspeare. Henry VI. Second Part, fol. 131.

The insulting waters for three moneths' space trample over all, and send colonies of fishes to inhabite the soile, *engirting* meane while all the townes with a strait siege.

Purchas. Pilgrimage, book vi. ch. xiv. sec. 1.

About which lodgings, tow'rds the upper face,
Ran a fine bordure circularly led,
As equal 'twixt the high'st point and the base,
That as a zone the waist *engirdled*.
Drayton. The Barons' Wars, book vi.

She saw him smile along the tissu'd clouds,
In colours rich-embroider'd by the sun,
Engirt with cherub-wings and kindred forms.
Thompson. Sickness, book ii.

——————— A sash of tincture bright
Which rivall'd Flora's brilliancy of dye,
Engirds his loins.
Glover. The Athenaid, book xxvii.

No longer now on thee, amaz'd we call,
No longer tremble at imagin'd ills,
When comets blaze tremendous from on high.
Or when extending wide their flaming trains
With hideous grasp the skies *engirdle* round,
And spread the terrours of their burning locks.
Id. On Sir Isaac Newton.

ENHABIT, now commonly written *Inhabit*. Fr. *inhabiter; in*, and *habitare*, from *habere*, to have or hold; *habere*, sc. *domicilium*, to have, hold or keep dwelling or abiding place.

To dwell or abide, reside, remain or live in a place.

Ac eremites þat *enhabiten* hem.
Piers Ploughman. Vision, p. 167.

& yet was Rome wel waxen and redoubted of the Parthes, and eke of other folke *enhabytyng* aboute.

Chaucer. The second Booke of Boecius, fol. 220.

That of hem thre, and hir issue
There was so large a retinue
Of nacions seuentie and two,
In sondrie place eche one of tho
The wide worlde haue *enhabited*.
Gower. Conf. Am. book viii. fol. 174.

And this erth which we wretched sinners do *ehabite* is not se' vp on highe but down in a low place, ful of synes & wickednes euerye place of it.

Fisher. On the Seven Penitential Psalmes, Sig. R v

ENHALSE, *en*, and *halse*. Goth. A. S. Dutch, and German *hals*, the neck.

To take round the neck.

First to mine inne commeth in my brother false,
Embraceth me: wel met good brother Scales,
And weepes withal: the other me *enhalse*
With welcome cosin, now welcome out of Wales.
Mirrour for Magistrates, fol. 406.

ENHA'NCE, **ENHA'NCEMENT**, **ENHA'NCER**. Perhaps from the Fr. *hausser*, which Wachter thinks, with the Fr. *haut*, and the Ger. *hat, altus, hæd, heighth*, are the same words with the A. S. *hethe*, head; the *height* or top of a thing. *Heighth* and *head*, Tooke derives from the A. S. *heof-an*, to *heave*, raise or lift up.

"Fr. *hausser;* to hoise (*i. e.* hoist) raise, elevate, heave up, lift high, set aloft, advance." Cotgrave.

To heave, raise, or lift up; to elevate, to exalt, to advance, to augment, to increase.

——————— So is pryde *enhanced*.
Piers Ploughman. Vision, p. 186.

For he that highith himself, schal be mekid, and he that mekith himself, shal be *enhaunsid*.

Wielif. Matthew, ch. xxiii.

Hester by hire conseil *enhaunced* gretly the peple of God, in the regne of Assuerus the king.

Chaucer. The Tale of Melibeus, vol. ii. p. 83.

He doth no pastour's offyce that roboth Christen kinges of their princely power & autorite, to *enhaunce* the tymnnouse vsurpacyons of Antichrist.

Bale. English Votaries, part ii. Sig. M iv.

Both of them high attonce their hands *enhaunst*,
And both attonce their huge blowes downe did sway.
Spenser. Faerie Queene, book ii. can. 6.

After hir also no small attendants came in with Edward the Confessour, whom he preferred to the greatest officers in the realme, in so much that one Robert, a Norman, became Archbishop of Canturburie whose preferment much *enhanced* the minds of the French.

Holinshed. Description of Britain, ch. iv.

Their yearly rents, by which most commonly their value to her majesty is accounted, are not to this day improved at all, the landlords making no less gain by fines and income, then there is raised in other places by *enhancement* of rents.

Bacon. The Office of Alienations

And yet should God thus harken to that prayer, continue us under this discipline longer, provide a new stock of artillery, and empty another heaven, another magazine, and armory upon us, and all prove but *bruta fulmina* still, another seven years of judgements thrive no better with us, than the last sad apprentiship hath done: oh what an *enhancement* would this be of our reckoning.

Hammond. Sermon 10. vol. iv.

There may be just reason upon a general mortality of cattle to set those beasts that remain at an higher rate, or upon a dearth of grain or other commodities, to highten the price; but in such cases we must be so affected, as that we grudge to ourselves our own gain, that we be not in the first file of *enhancers*.

Hall. Cases of Conscience, fol. 787. case 2.

But to *enhance* their pain, they view below,
Where lakes stand full, and plenteous rivers flow,
Between two streams expires the panting host
And in a land of water are they lost.
Rowe. Lucan, book iv

Th' excise and chimney-publican,
The Jew-fore-staller and *enhancer*,
To him for all their crimes did answer.
Butler. To the Memory of Duval

Quoth Dick, "'Tis difficult to know
The truth of facts so long ago.
Writers *enhance* their hero's glory
The better to set off their story."
Cambridge. Learning, a Dialogue between Dick and Ned.

If it has had any thing like an uniform rise, this *enhancement* may easily be proved not to be owing to the encrease of taxes, but to uniform encrease of consumption and of money.
Burke. On a late State of the Nation.

ENHARBOUR, *en*, and *harbour*, q. v. Fr. *herberger*; A. S. *byrg-an*, to protect, to cover.

To protect, to cover, to lodge, to dwell, to inhabit.

O true delight! *enharboring* the breats
Of those sweet creatures with the plumy crests.
Browne. Pastorals, book i. song 3.

ENHARMO'NIAN, **ENHARMO'NICK**, *n.* } *En*, and *harmonick*. See HARMONY. Fr. *harmonie*; It. **ENHARMO'NICK**, *adj.* } *harmonia*; Sp. *armonia*; Lat. *harmonia*; Gr. ἁρμονία, from ἁρμόζειν, *convenire, congruere*.

The Greeks distributed their Music into three genera: the *Diatonic* for tones and semitones; the *Chromatic* for semitones and minor thirds; and the *Enharmonic* for quarter tones and major thirds.

And Olympus, as Aristocritus writeth, is reputed by musicians to have been the inventor of the musick called *enharmonian*.
Holland. Plutarch, fol. 1090.

Thus you see what were the first rudiments and beginnings of *enharmoniques*. *Id. Ib.*

Enharmonion, one of the three general sorts of musick: song of many parts, or a curious concent of sundry tunes.
Id. Ib. Explanation of Obscure Words.

Those, it seems, were the first *enharmonick* melodies; and are still retained by some, who play on the flute in the antique stile without any division of a semitone.
Sir Wm. Jones. On the Musical Modes of the Hindus.

ENHASTE, *en*, and *haste*, q. v. "Fr. *haster*; to hasten, accelerate, speed, quicken, set forward apace." Cotgrave.

But to Edippus, I will retourne ayen
Which him *enhasteth* sie, from day to day
Towards Thebes, in all that euer he may.
Lidgate. The Story of Thebes, part i. fol. 378.

And they *enhasted* hem, making none abode
Id. Ib. part iii. fol. 386.

ENHERI'TANCE, **ENHERI'TAGE.** } Now written *Inherit*, q. v. Fr. *heriter*; Sp. *heridar*, Lat. *hereditare*, from *hæres*, of uncertain Etymology. See DISHEIR.

Any thing received by hereditary descent; by descent from an ancestor.

For this ye knowe that no whoremonger either vncleane person or couetous person (which is the worshipper of images) hath any *enheritaunce* in the kingdome of Christ and of God.
Tyndall. Workes, fol. 104. *Preface to Obedience of a Christian Man.*

Than answered Rahell and Lea, & sayde vnto hym we haue no parte nor *enheritaũce* in our father's house, he counteth vs euen as straungers, for he hath solde us, & hath euen eaten vp the price of vs. *Bible, Anno* 1551. *Genesis*, ch. xxi.

The prince being bold of stomake & of good courage, answered saiyng, to recouer my father's kyngdome & *enheritage* from his father and grandfather to him and from him, after him, to me lyneally deuoluted.
Hall. Edward IV. The tenth Yere.

ENHORT, i. e. *Exhort*, q. v.

And over all this yet said he mochel more
To this effect, ful wisely to *enhort*
The peple, that they shuld hem recomfort.
Chaucer. The Knightes Tale, v. 2853.

ENHUME, commonly written *Inhume*, q. v. Lat. *humus*, the ground.

To receive into, to put into, the *ground*; to bury, to swallow up.

Soon as the monster, that to shore pursu'd
His deathful way, the boat and champion view'd,
He op'd his greedy throat that might *enhume*
A horse and horseman in its living tomb!
Hoole. Of Orlando Furioso, book xi.

ENI'GMA, **ENIGMA'TICK**, **ENIGMA'TICAL**, **ENIGMA'TICALLY.** } Fr. *enigme*; It. Sp. and Lat. *enigma*; Gr. αἴνιγμα; αἶνος, dark, obscure; and when used substantively, says Lennep, signifies any thing obscure; and thus *ænigma*, an obscure speech, an obscure saying.

An obscure, dark, doubtful, or ambiguous saying.

See ÆNIGMA. The choicest Latin collection of these curious trifles was made by L. G. Gyraldi, and republished by Reusner Leorinus, at Frankfurt in 1602. It contains contributions from no less than 279 different pens.

AR. Some *enigma*, some riddle, come thy lenuy begin.
Shakspeare. Love's Labour Lost, fol. 128.

That *enigmatick* foe, whose ammunition
Is nothing else but want of all provision.
Beaumont. Psyche, can. 9. st. 59.

Certainly so wealthy a queene, so great a louer of wisdome could not want great schollers at home; them she had first opposed with her *enigmaticall* demands; and now finding herselfe unsatisfied, she takes herselfe to this oracle of God.
Hall. Cont. vol. i. fol. 1159.

This freedom of the first man Adam, and our first father, was *enigmatically* described by Asclepias Atheniensis (saith Mirandula) in the person and fable of Proteus, who was said, as often as he pleased to change his shape.
Ralegh. History of the World, book ii. ch. ii. sec. 6. fol. 21.

At length Deucalion clear'd his cloudy brow,
And said, "the dark *enigma* will allow
A meaning; which if well I understand,
From sacrilege will free the God's command;
This earth our mighty mother is; the stones
In her capacious body are her bones:
These we must cast behind.
Dryden. Ovid. Metamorphoses, book i.

His immortality alone can solve
The darkest of *enigmas*, human hope,
Of all the darkest, if not death we die.
Young. The Complaint, Night 7.

His death also was *enigmatically* described by the destruction, or demolishment of his bodily temple, answerable to those circumlocutions concerning our ordinary death.
Barrow. Sermons, vol. ii. fol. 383.

Another very persuasive argument, that the antichristian power in question is the growth of these latter times, is the mysterious darkness which in the *enigmatic* prophecies in the Apocalypse concerning antichrist lay involved for many ages.
Warburton. Works, vol. x. p. 192. *The Rise of Antichrist.*

He hath done this likewise in the allegorical descent of Æneas into hell; which is no other than an *enigmatical* representation of his initiation into the mysteries.
Id. The Divine Legation, book ii. sec. 4.

This [that he would rise again on the third day] he generally declared *enigmatically* to the Jews, but in the most explicit terms to the apostles in private.
Horsley. Sermon 41. vol. iii

ENJOIN, Fr. *enjoindre*; Lat. *injung-ere*, to *join* to, put with or upon. See INJUNCTION.

To put upon, to lay upon, *sc.* an order, an admoni-

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tion; and thus, to admonish, to exhort, to exhort earnestly.

Þe penaunce þat þe prest *enjoyne*þ.
Piers Ploukman. Vision, p. 112.

But peraventure he hath swiche bevinesse and swiche wrath to us ward, because of oure offence, that he wol *enjoynen* us swiche a peine, as we moun not bere ne susteine.
Chaucer. The Tale of Melibeus, vol. ii. p. 195.

We wil you also to *enioyne* him penaunce, as ye shal se it convenient, for the health of his soul.
Bale. English Votaries, part ii. fol. 148.

In the meane time that theis things were a doing, the fotemen out of Auuerne and the horsmen that were *enioynod* to all Gallia assembled together.
Arthur Golding. Cæsar. Commentaries, book viii. fol. 220.

Ah! nay, sir knight, said she, it may not be,
But that I needs must by all meanes fulfill
This penance, which *enioyned* is to me,
Least vnto me betide a greater ill.
Spenser. Faerie Queene, book vi. can. 8.

MONTA. Do not contemn me:
Enjoin me what you please, with any hazard
I'll undertake it.
Massinger. The Unnatural Combat, act iv. sc. 2.

To what the laws *enjoin* submission pay;
And what the senate shall command, obey.
Stepney. Juvenal. Satire i.

To them more awful than the name of king
To Asia's trembling millions, is the law;
Whose sacred voice *enjoins* them to confront
Unnumber'd foes, to vanquish, or to die.
Glover. Leonidas, book iv.

ENJO'Y, ENJO'YER, ENJO'YING, ENJO'YMENT. *En*, and *joy*, q. v. Fr. *jouir*; It. *godere*; Sp. *gozar*, *gozar*, from the Lat. *gaud-ere*, to be glad or gladden.

To have, possess, use with gladness, with pleasure or delight; to take delight, to feel pleasure in.

And upon alle these thingis haue ghe charite, that is the boond of perfeccioun, and the pees of Crist *enioie* in ghoure hertis in which ghe ben clepid in oo bodi, and be ghe kynde.
Wiclif. Colocensis, ch. iii.

Or if the iudgements of the senate oughte to be obserued, then ought Fraunce to be free, for as much as it was decreed that beinge conquered by battell, it should styll *enioy* their owne lawes and customes.
Arthur Golding. Cæsar. Commentaries, book i. fol. 27.

Nowe, therefore, since the Goddes haue suffered to you the thing whiche ye durst neuer haue wished for: that is your countrey, your wiues, and your children, being the thinges whiche men esteeme more than life, and redeeme often tymes with death; why do you doubt for the *enioyment* of those thinges to breake out of this imprisonment?
Brende. Quintus Curtius, book v. fol. 119.

Her ioyous presence and sweet company
In full content he there did long *enioy*,
Ne wicked envie, nor vile iealousie
His deare delights were able to annoy.
Spenser. Faerie Queene, book i. can. 12.

But unfitness and contrariety frustrates and nullifies for ever, unless it be a rare chance, all the good and peace of wedded conversation; and leaves nothing between them *enjoyable*, but a prone and savage necessity, not worth the name of marriage, unaccompanied with love.
Milton. Doctrine, &c. of Divorce.

——————— I hold such strife
As 'twixt a miser and his wealth is found;
Now proud as an *enjoyer*, and anon
Doubting the filching age will steal his treasure.
Shakspeare. Sonnet 75.

What is it to deny a base inclination that will undo me; in obedience to him that made, and redeemed me; and to despise the little things of present sense, for the hope of everlasting *enjoyments*; trifling pleasure, for hallelujahs?
Glanvil. Sermon 1. p. 19.

And happier lives the homely swain,
Who, in some cottage, far from noise,
His few paternal goods *enjoys*,
Nor knows the sordid lust of gain.
Hughes. Horace. Ode 16 book ii.

God can order even his word and precepts so, and turn them to the destruction of the unprofitable, unworthy *enjoyers* of them; that, as it is in Isaiah xxviii. 13, They shall go backward, and be broken, and snared and taken.
South. Sermons, vol. ix. p. 45.

Neither is the *enjoying* a more profitable ministry, or liuing under a more pure discipline in the separate congregation, a just cause of forsaking the communion of the church of which we are members; and the reason is, because we are not to commit a sin for the promoting a good end.
Sharp. Works, vol. i. p. 19.

Aristotle, in particular, doth affirm that the true nature of riches doth consist in the contented use and *enjoyment* of the things we have, rather then in the possession of them.
Wilkins. Of Natural Religion, book ii. ch. iv.

And thus to come to the words of the text, his eternal power is made manifest in his having created us; and his Godhead in his being the author of all those perfections, which we *enjoy* only in a small degree, but which he possesses in a full and unlimited manner. *Pearce. Sermon* 1. vol. i

Every man that has felt pain, knows how little all other comforts can gladden him to whom health is denied. Yet who is there does not sometimes hazard it for the *enjoyment* of an hour? *Johnson. The Rambler*, No. 178.

ENISLE, *en*, and *isle*, q. v. Lat. *insula*.

Stationed, situated, formed into, an *isle* or *island*.

Upon her nobler side, and to the southward near,
Fair Purbeck she beholds, which no where hath her peer.
So pleasantly *en-isl'd* on mighty Neptune's marge.
Drayton. Poly-olbion, song 2.

ENKIANTHUS, in *Botany*, a genus of the class *Decandria*, order *Monogynia*. Generic character: calyx small, persisting; corolla bell-shaped, border five-cleft; nectaries, five cavities at the base of the corolla; anthers two-horned; capsule five-celled; seeds many, inserted into the centre of the receptacle.

Loureiro describes two species, natives of Canton. *E. quinquefolia* is a beautiful shrub, highly esteemed by the Chinese; at their new year they decorate the temples with its branches, and is one among the many fine flowers they possess, which ornament their apartments placed in porcelain vases.

ENKINDLE, *en*, and *kindle*, q. v. See also CANDLE. Ihre thinks from the Isl. and Swe. Goth. *kinda*, which at this day (he observes) among the country people, (*accendere notat*) signifies *to kindle*.

To be, or cause to be, on fire; to burn, or cause to burn; to heat, to inflame, to enlighten; and metaphorically, to warm, to inflame, to heat, to animate, to enliven.

Let vs comforte them that stagger, and not make them desperate, no nor let vs extinguishe the smoldering flaxe, but *enkendle* it. *Udall. Romaynes*, ch. xiii.

For what shame should such mighty persons get
For two weak women's cause to disagree?
Nay, what shall I that shall be deem'd to set
Th' *enkindled* fire, seeming inflamed for me?
Daniel. Letter from Octavia to Marcus Antonius.

——————— May we, remote
From the hoarse, brazen sound of war, enjoy
Our humid products, and with seemly draughts
Enkindle mirth, and hospitable love.
J. Philips. Cider, book ii.

I oft was wont, invited to his cell,
At noon beneath his cavern to retire
From the sun's heat, where all the passing hours,
The good old man improv'd with converse high,
And in my breast *enkindled* virtue's love.
Warton. Eclogue 5.

ENLACED, *en*, and *lace*. A. S. *læce-can, prehendere, apprehendere*, to catch or seize hold of.

Fr. *enlacer*; to entangle, to ensnare; (in Fletcher) to surround, to enrapt, to infold.

But with hou great harme these forsaid waies ben *enlaced* [*implicitæ*] I shall shew you shortly.
Chaucer. The third Booke of Boecius, fol. 225.

Most, whom thou most admir'st, may she embrace thee;
And flaming in thy love; with snowy arms *enlace* thee.
P. Fletcher. Piscatory Eclogues, ecl. 7. st. 34.

ENLANGUOR, *en*, and *languor*, q. v. Fr. *languer*; Lat. *languere*, to pine, to decay, to droop, to faint.

For on that horse no colour is,
But onely dedde and pale ywis,
Of such a colour *enlangored*
Was abstinence ywis coloured.
Chaucer. The Romant of the Rose, fol. 150.

ENLAP, *en*, and *lap*, q. v. *tegere, involvere*, to cover, to enwrap.

Bocchus writeth, that there be brought rubies from Marsils and Lisbon in Portugall; but with much adoe and great difficultie they are found, by reason of the clay wherein they be *enlapped* in certaine desarts and forrests burnt with the sun.
Holland. Pliny, vol. ii. fol. 617.

ENLARD, *en*, and *lard*, q. v. Fr. *larder*, to stick, season or dress with *lard*; which Cotgrave calls the fat of bacon or of pork.

——————— By going to Achilles,
That were to *enlard* his fat already pride,
And adde more coles to Cancer when he burnes
With entertaining great Hiperion.
Shakspeare. Troilus and Cressida, fol. 88.

ENLA'RGE, ENLA'RGEDLY, ENLA'RGEMENT, ENLA'RGER. *En*, and *large*, q. v. Fr. *eslargir*; It. *allargare*; Lat. *largus*; of unsettled Etymology. Scaliger and Scheidius think from the Gr. λαῦρος, copious, abundant.

To magnify, to amplify; to make great or greater, to aggrandize, to increase, to augment, to extend, to dilate, to expand, to expatiate; and also, to set at large, to free, to give liberty or freedom to.

I must of pitte my charitie *enlarge*.
Chaucer. The Romant of the Rose, fol. 324.

For whereas by the affinity of King Philip, he hoped to haue his kingdom *enlarged*, he was by the same Philip deprived of his owne realme, and compelled in his old age to liue a banished man. *Arthur Golding. Justine*, fol. 41.

The Macedons marched xxxii. in a ranke, for the streyghtnes of the ground wolde not suffer thē to go any broader, but by lytle & little as the plaine betwene the mountaines begā to ēlarge, so they had libertie both to make theire battailes broader & also for the horsemē to march vpō the sides
Brende. Quintus Curtius, book iii. fol. 87.

See ye what manier ministers and *enlargers* of his dominions & iurisdiccion he chose out for the nones—poore felowes, men of lowe degree, men of no learning ne knowledge, but euen of the bare mother witte & tonge. *Udall. Luke*, ch. xxiv.

And more than that, she promist that she would,
In case she might finde fauour in his eye,
Deuise how to *enlarge* him out of holde.
Spenser. Faerie Queene, book v. can. 3.

I will *enlarge* myself no further to you at this time, but conclude with this tetrastic, which my brain ran upon in my bed this morning. *Howell. Letter* 29. book i. sec. 1.

Justification is taken two ways in Scripture; *strictè magis*, and *extensivè*: precisely, for remission of sinnes, by the onely merits and satisfaction of Christ, accepted for us, and imputed to us, and *enlargedly* for that act of God, and the necessary and immediate concomitants unto, and consequents upon that, the whole and entire state and quality and condition of man regenerate, changed; by which a sinner guilty of death, is acquitted, cleansed, made just in himselfe, reconciled unto God, apppointed to walke, and beginning to walke in holinesse and in newnesse of life. *Montague. Appeale to Cæsar*, ch. vi.

Making of one hole in the yeelding mud, defaces the print of another near it, at least the accession of *enlargement*, which was derived from such transactions, would be as soon lost as made. *Glanville. The Vanity of Dogmatising.*

Rocu. I then desire the liberty of Romont,
And that my Lord Novall, whose private wrong
Was equal to the injury that was done
To the dignity of the court, will pardon it,
And now sign his *enlargement*.
Massinger. The Fatal Dowry, act i. sc. 2.

Unto whom notwithstanding, we shall not contentiously rejoin, or only to justifie our own, but to applaud or confirm his maturer assertions; and shall confer what is in us unto his name and honour: ready to be swallowed in any worthy *enlarger*.
Sir Thomas Brown. Vulgar Errors. To the Reader, sig. A 3.

By her [Argo] made bold, the daring race defy'd
The winds tempestuous and the swelling tide:
Much she *enlarg'd* destruction's ample power,
And open'd ways to death unknown before.
Rowe. Lucan, book iii.

He that is in such a condition as doth place him above contempt, and below envy, cannot by any *enlargement* of his fortune be made really more rich or more happy than he is.
Wilkins. Natural Religion, book ii. ch. iv.

Whose mean acrostics, labour'd in a frame
On scatter'd letters, raise a painful scheme;
And, by confinement in their work, control
The great *enlargings* of the boundless soul.
Parnell. To Lord Bolingbroke.

While to the north of their own beauteous fields
The pictur'd scene they view, where Avon shapes
His winding way, *enlarging* as it flows,
Nor hastes to join Sabrina's prouder wave.
Jago. Edge-Hill, book i. *Morning.*

Yet, permit me just to hint, my lord, while I restrain my pen from all *enlargement*, that if the fairest public character must be raised upon private virtue, as surely it must, your grace has laid already the securest foundation of the former, in the latter.
Mallet. To the Duke of Marlborough.

ENLENGTH, *en*, and *length*, q. v. A. S. *lengthe*, from *læng-ian, extendere*, to extend or stretch out. As a term of measurement distinguished from breadth, width, &c.

What a new season of encouraging
Begins t' *enlength* the days dispos'd to good.
Daniel. A Panegyric to the King's Majesty.

The effluvium passing out in a smaller thred and more *enlengthened* filament, stirreth the bodies interposed
Sir Thomas Brown. Vulgar Errors, book ii. ch. iv.

ENLI'GHT, ENLI'GHTEN, ENLI'GHTENER. *En*, and *light*, q. v. A. S. *leoht*, that which illuminates; from *leoht-an*, to illuminate.

To give *light* unto, to throw *light* upon, to illuminate, to illustrate; to make clear or bright; met. to throw *light* upon the understanding, to free from obscurity;

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ENLIGHT. ENLIVE. to give power to see clearly, to clear the views or perceptions.

Ever nigh to such as stand
In his feare, his favour is:
How can then his glory misse
Shortly to *enlight* our land?
Sir Philip Sidney. Psalm 75.

From thence this pow'r the shapes of things abstracts,
And them within her passive part receives,
Which are *enlightened* by that part which acts;
And so the forms of single things perceives.
Davies. The Immortalitie of the Soul

Here Adam interpos'd. O sent from heaven,
Enlightner of my darkness, gracious things
Thou hast reveal'd; those chiefly, which concerne
Just Abraham and his seed.
Milton. Paradise Lost, book xii. l. 271.

Meanly they seek the blessing to confine,
And force that sun but on a part to shine,
Which not alone the southern wit sublimes,
But ripens spirits in cold northern climes;
Which from the first has shone on ages past,
Enlights the present, and shall warm the last.
Pope. Essay on Criticism, l. 404.

1. We may consider, that religion doth prescribe the truest and best rules of action; thence *enlightning* our mind, and rectifying our practice in all matters, and upon all occasions, so that whatever is performed according to it, is well done and wisely.
Barrow. Sermon 3. vol. i.

The sun, in the evening, is out of our sight,
And the moon is *enlighten'd* to govern the night:
His power we behold in yon high-arched roof,
When the stars, in their order, shine forth in its proof.
Byrom. A Thanksgiving Hymn.

The light itself became darkness, and then was a proper season for the great *enlightener* of the world to appear.
Secker. Works, vol. i. p. 174. *Sermon* 11

ENLINK, *en*, and *link*, q. v. *Link*, Skinner derives from *ge-lench*, *annulus catenæ*, and this from *lenck-en*, *flectere*, to bend.

To connect, to enchain.

Who having lately left that lovely paire,
Enlinked fast in wedlock's loyall band,
Bold Marinell with Florimell the faire,
With whom great feast and goodly glee he fond,
Departed from the castle.
Spenser. Faerie Queene, book v. can. 4. st. 3.

What is it then to me, if impious Warre,
Arrayed in flames like to the Prince of fiends,
Doe with his smyrcht complexion all fell feats,
Enlynckt to wast and desolation.
Shakspeare. Henry V. fol. 79.

ENLIST, *en*, and *list*, q. v. Fr. *liste*; It. *lista*; from Goth. and A. S. *lis-an*; Ger. and D. *les-en*, *colligere*; and thus *list*, says Skinner, is *charta in qud nomina colliguntur*; the paper in which names are collected.

To enroll, to put down, to write in a roll or *list*, or catalogue; to register, *sc.* the names of those who are engaged for a particular purpose, as, for military service; and thus, to engage the services.

A story, in which native humour reigns,
Is often useful, always entertains:
A graver fact, *enlisted* on your side,
May furnish illustration well applied.
Cowper. Conversation.

ENLI'VE, ENLI'VEN. *En*, and *live*, q. v. A. S. *libban*, *leof-an*; Ger. *leb-en*; D. *leven*, *vivere*, to live.

To give *life*, spirit, animation to; to quicken, to animate; to give sprightliness, cheerfulness; to exhilarate, to gladden.

Prince of the orchard, fair as dawning morn,
Fenc'd with the law, and ripe as soon as born,
That apple grew, which this soul did *enlive*.
Donne. The Progress of the Soul, st. 9.

See, see! the darts by which we burn'd
Are bright Louisa's pencils turn'd;
With which she now *enliveth* more
Beauties, than they destroy'd before.
Lovelace. Princess Louisa drawing.

Lo, of themselves th' *enliven'd* chess-men move!
Lo, the unbred, ill-organis'd pieces prove
As full of art and industry,
Of courage and of policy,
As we ourselves, who think there's nothing wise but we.
Cowley. Destiny.

The good man is full of joyful *enlivenings*. (In some editions "gladding vivification.") *Feltham. Resolve*, l. 84

They become members of Christ, and members one of another. This, I say, is done by means of that one spirit which animates and *enlivens* that whole body, and gives strength and nourishment to every part of that body.
Sharp. Works, vol. vii. p. 80.

——————— For the seed conjoin'd
Lets into nature's work th' imperfect kind;
But fire, th' *enlivener* of the general frame,
Is one, its operation still the same.
Dryden. The Wife of Bath's Tale.

For by this means, I was enabled to *enliven* the poems by various touches of pastoral description; not affectedly brought in from the store-house of a picturesque imagination, but necessarily resulting from the scenery of the place itself.
Mason. Elfrida. Letter 1.

ENLOCK, *en*, and *lock*, q. v. A. S. *lyc-an*, *obserare*, *claudere*, to close or shut up.

But to that sacred saint my soueraigne queene,
In whose chaste breast all bounty naturall,
And treasures of true loue *enlocked* beene,
Boue all her sex that euer yet was seene.
Spenser. Faerie Queene, book iv. can. 1.

ENLUMINE, *en*, and *lumine*, q. v. See also ILLULUMINE. "Fr. *enluminer*; to *illuminate*, inlighten, clear, brighten, illustrate." Cotgrave.

Frauncois Petrark, the laureat poete,
Highte this clerk, whos retorike swete
Enlumined all Italie of poetrie.
Chaucer. The Clerkes Prologue, v. 7909.

Of theorike principalle
The philosopher in specialle
The propirtees hath determined,
As thilke whiche is *enlumined*
Of wisdome, and of high prudence.
Gower. Conf. Am. book vii. fol. 141.

Whose glory shineth as the morning starre,
And with her light the earth *enlumines* cleare.
Spenser. Faerie Queene, book ii. can. 9

ENMARBLE, see EMMARBLE.

ENMARVEL, *en*, and *marvel*, q. v. "Fr. *emerveiller*; to make to wonder, admire, or *marvel* at; to breed astonishment or admiration in." Cotgrave. The allusion to Spenser probably caused Gray to coin this word.

Now I talk of verses, Mr. Walpole, and I have frequently wondered you should never mention a certain imitation of Spenser, published last year by a namesake of yours, [West, "On the Abuse of Travelling,"] with which we are all enraptured and *enmarvailed*.
Gray. Letter 25.

ENME'SH, or ENMA'SH. Fr. *maches*, *macles*, *macques*. The *mashes* or holes of a net between thread and thread; Lat. *macula*. See MESH.

To catch as in a net; to ensnare.

So will I turne her vertue into pitch,
And out of her owne goodnesse make the net,
That shall *enmash* them all.
Shakspeare. Othello, fol. 321.

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ENMITY, see ENEMY.

ENMOISED. It is explained, says Skinner, *comforted*; the Etymology is uncertain.

Also ladie mine, desire hath longe dured some speakinge to haue, or else at the leaste haue been *enmoised* with sight: and for wanting of these thinges, my mouth woulde and he durst, pleine right sore, sithen euils for my goodneasse, arne manifolde to mee holden.

Chaucer. The Testament of Loue, fol. 289.

ENMOVE, i. e. *emove*, q. v.

The knight was much *enmoued* with his speech,
That as a sword's point through his hart did pearce.

Spenser. Faerie Queene, book i. can. 9. st. 48.

ENMURE, to *immure*, q. v. Lat. *murus*, a wall.

To shut up, confine or enclose, within a *wall*; to imprison.

Not to be tempted, would she be *enmur'd*,
And now, to tempt all, liberty procur'd.

Shakspeare. A Louer's Complaint.

ENNEW, *en*, and *new*, q. v.

To make *new*, to give *newness* or novelty, or freshness to.

Our naturall tonge is rude,
And hard to be *enneude*
Wyth polyshed tearmes lustye.

Skelton. The Boke of Philip Sparrow.

The lady saphyre blewe
Her veynes doth *ennew*. *Id. Ib.*

ENNO'BLE, ENNO'BLEMENT. *En*, and *noble*. Fr. *ennoblir*; Sp. *enoblicer*; Lat. *nobilis*, from *notum*, known. So called *a nominis claritate*, from the lustre or brightness of the *name*.

To make *known*, or renowned, or famous; to confer renown, rank or title; to raise, elevate or exalt; to dignify, to aggrandize.

Among whom was Sorus a Heduan, a man both for mähod and for birth greatlye *ennobled*, who all only of the Heduans had vnto that day cõtinued in arms against ye people of Rome.

Arthur Golding. Cæsar. Commentaries, book viii. fol. 267.

Begin then, ô my dearest sacred dame,
Daughter of Phoebus and of Memorie,
That doest *ennoble* with immortall name
The warlike worthies, from antiquitie,
In thy great volume of eternity.

Spenser. Faerie Queene, book iii. can. 3.

——————I finde that she which late
Was of my nobler thoughts, most base: is now
The praised of the King, who so *ennobled*,
Is as 'twere borne so.

Shakspeare. All's Well that Ends Well, fol. 238.

But, that God, who iustly ties men to his lawes, will not abide that we should tie him to our lawes, or his owne; he can both rectifie and *ennoble* the blood of Jeptha.

Hall. Cont. Jeptha, vol. i. fol. 261.

Zenyma likewise 72 miles from Samosata is *ennobled* for the passage over Euphrates: for joined it is to Apamia right against, by a bridge, which Seleucus the founder of both, caused to be made. *Holland. Plinie*, vol. i. fol. 104.

He [Henry VII.] added during parliament, to his former creations, the *ennoblement* or aduancement in nobilitie of a few others. *Bacon. Henry VII.* fol. 18

The eternal wisdome having made that creature whose crown it was to be like his maker's, enricht him with those *ennoblements* which were worthy him that gave them, and made no less for the benefit of the receiver, then the glory of their author.

Glanvile. The Vanity of Dogmatising, ch. i.

Prayer is the most proper means to *ennoble*, and refine, and spiritualize our natures.

Sharp. Works, vol. i. p. 375.

Virgil has represented an heroic lawgiver in the person of Æneas; now, initiation into the mysteries was what sanctified his character and *ennobled* his function.

Warburton. The Divine Legation, book ii. sec. 4.

ENOPLIUM, in *Zoology*, a genus of club-horned, *Pentamerous*, *Coleopterous* insects, belonging to the family *Cleridæ*, established by Latreille.

Generic character. Maxillary *palpi* produced forward, as long as the head; labial *palpi* as long, and more projecting than the maxillary, ending in a very broad truncated joint; the three last joints of the *antennæ* forming a serrated club, with the last joint long and oval; *tarsi*, when viewed from beneath, with only four apparent joints; head and *thorax* much narrower than the body.

These insects differ from the *Tilli*, in the *antennæ* only having three serrated joints where the last has them all serrated, and by the under side of the *tarsi*. They may be known from the *Cleri* by the *antennæ*, which in the latter form a nearly triangular club.

The type of this genus is

E. serraticornis, Latreille; the *Tillus serraticornis* of Olivier, figured in his Work, ii. 22, pl. i. fig. 1.

Found on flowers in the woods of the south of France and Italy. Latreille also places in this genus *Tillus Weberi*, *T. Damicornis*, and *Corynetis*; *Sanguinicollis* of Fabricius, and *Tillus Dermestrides* of Schœffer.

ENORDER, *en*, and *order*, q. v. See COORDAIN, and DISORDER.

To command.

Whereas we are informed that you are indebted to several of the English nation, it seemeth right to us to *enorder* you to make satisfaction to these your just debts.

Evelyn. Miscellaneous Writings, p. 399.

ENO'RM, ENO'RMITY, ENO'RMOUS, ENO'RMOUSLY. Lat. *enormis*, *enormitas*; Fr. *enorme*, *enormité*; It. *enorme*, *enormità*; Sp. *enorme*, *enormidad*. *Enormis*, from *e*, and *norma*, which Vossius calls an instrument by which it is distinguished whether angles are right angles or not. And which Scaliger (*de Caus.* c. 26) derives from γνώρισμα, *notum*, by throwing out the *i*: and this from γνωρίζειν, to make known, to ascertain.

Out of rule, measurement or proportion, disordered, immoderate, huge, excessive, heinous.

But here thei say that in healing these euills and *enormities* we do more hurte than good as to make tumulites, sedicions and cause the people to rebell ayenste the magistratis and the ordinarie powrs.

Joye. Exposicion of Daniel, ch. xii.

Blessed be thou most deare and mercyfull father, which of thy tender fauour and benignite, notwithstandinge our greuous *enormyties* committed agaynste the, vouchesauedst to send thine oune deare sonne, to suffre moste wyle death for our redempcyon. *A Boke made by John Fryth*, p. 82.

But it wyll not be graunted you, that detestable professyon of a lyfe so *enormiouse*, shall be a prohybycion of Godly marryage and a doctrine of Deuils in hipocrisy, though ye show a thousãd colours to ye contrary. *Bale. Apology.*

Nought scorching, nought glowing, nought *enorm*

More. On the Soul, part ii. book i. can. 2. st. 22.

Nor have men's practices come short of the malignity of their belief, but if possible have out done it. Atheism hath not rested in the judgement, but proceeded to all *enormities*, and debauches. *Glanvil. Sermon* 3.

Which thing supposed, the influences of a spirit possess'd of an active and *enormous* imagination, may be malign and fatal where they cannot be resisted.

Id. Essay 6.

The same earle of Suffolke was charged with manie and verie great *enormious* crimes, frauds, falshoods, and treasons, which he had practised, to the great preiudice of the king and realme, and therevpon was committed to ward in the castell of Windsore.

Holinshed. Richard II. Anno 1388

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If our souls came immediately out of the hands of God when we came first into these bodies, whence then are those *enormously* brutish inclinations, that strong natural proclivity to vice and impiety that are extant in the children of men?
Glanville. Preexistence of Souls, ch. ii.

And whenever it comes to fare thus with any civil state, virtue and common honesty seem to make their appeal to the supreme governor of all things, to take the matter into his own hands, and to correct those clamorous *enormities*, which are grown too big and strong for law or shame, or any human coertion. *South. Works*, vol. iv. p. 130.

Yet not in vain th' *enormous* weight was cast,
Which Crantor's body sunder'd at the waist.
Dryden. Ovid. Metamorphoses, book xii.

And on the other hand, had man's body been made too monstrously strong, too *enormously* gigantick, it would have rendered him a dangerous tyrant in the world, too strong in some respects, even for his own kind, as well as the other creatures.
Derham. Physico-Theology, book v. ch. iv.

Dare I in such momentous points advise,
I should condemn the hoop's *enormous* size:
Of ills I speak by long experience found,
Oft have I trod th' immeasurable round,
And mourn'd my shins bruis'd black with many a wound.
Jenyns. The Art of Dancing, can. 1.

If I am correctly informed, the rise in the last year, after every deduction that can be made, affords the most consoling and encouraging prospect. It is *enormously* out of all proportion.
Burke. On a Regicide Peace.

ENO'UGH, or ENOU'W. } Dutch *genoeg*, from the verb *genoeg-en*, to content, to satisfy. In the A. S. it is *genog* or *genoh*; and appears to be the past participle, *genoged*, *multiplicatum*, *manifold*, of the verb *genog-an*, *multiplicare*. Tooke, i. 472, and 3. In the Ger. it is *genug*, from the verb *genug-en*, to suffice, content, or satisfy.

Sufficient, contenting, satisfying or satisfactory.

Of Engeloud ys ful *ynow* of fruyt and of tren,
Of wodes and of parkes, þat ioye yt ys to sen
Of seluer or and of gold, of tyn, of lede.
R. Gloucester, p. 1.

He gadred of Danes folk right *inouh*,
& did him toward þe se, & tille þis lond drouh.
R. Brunne, p. 51.

Lo, this declaring ought *ynough* suffice.
Chaucer. The Monkes Prologue, v. 12988.

I pray to God that it may plesen you,
Than wot I wel that it is good *ynow*.
Id. Franklyns Prologue, v. 11020.

So that with fallyng of this hille
This Polyphemus Acis slough,
Wherof she made sorowe *enough*.
Gower. Conf. Am. book ii. fol. 28.

Most wretched wight, whom nothing might suffice,
Whose greedy lust did lack in greatest store,
Whose need had end, but no end couetise,
Whose wealth was want, whose plenty made him pore,
Who had *enough*, yet wished euermore.
Spenser. Faerie Queene, book i. can. 4.

He is to me a the'tre large *enow*,
And his applause only sufficient is.
Daniel. Musophilus.

And at his birth, as all the stars heav'n had,
Were not *enow*, but a new star was made;
So now, both new, and old, and all away did fade.
G. Fletcher. Christ's Triumph over Death.

There being field-room *enough*, the fight lasted but a quarter of an hour before the Duke of Newcastle's forces were totally routed, and many of them killed.
Ludlow. Memoirs, vol. i. p. 60.

There are both heads *enow* to contrive the particular ways of curing those evils, and hands *enow* that will be open to contribute what is needful to so useful a work.
Sharp. Works, vol. i. p. 110.

From errours past the king more prudent grown;
Believes he never can *enough* atone
For such misdeed, by which he brought to shame
A knight whose worth might every tribute claim.
Hoole. Orlando Furioso, book xviii.

For, in good truth, full many an ass was
Among the doctors of Parnassus,
Who scarce had skill *enough* to teach
Old Lilly's elements of speech.
Cawthorn. The Birth and Education of Genius.

ENOU'NCE, ENU'NCIATE, ENUNCIA'TION, ENUNCIA'TIVE. } Lat. *enunciare*, *atum*; *e*, and *nuncius*, which Varro derives from the Gr. νέος, new, *quia aliquid novi apportat*; because he bears or brings something *new*, some *news*.

To tell, to report, to declare, *sc.* something *new*; to declare, to publish, to proclaim.

Enounce is of modern introduction.

And therfore seying this auctor hath lefte them out, I will go no further thē is here alleged. The callyng of bread by *enunciation*, for a name is not material.
Stephen, Bishop of Winchester. Of the Presence of Christe's Bodie in the Sacrament, fol. 49.

'The specifical preferences that it [intellective memory] hath above all the sensible memory are these; 1. That it remembers and retains such things as were never at all in the sense, as the conceptions, *enuntiations*, and actions of the intellect and will, the conviction of truth or falsehood of propositions or reasonings, the conceptions of universals.
Hale. Origin of Mankind, sec. 1. ch. iii. fol. 56.

The other of passing God's act upon the penitent is by way of interpretation and *enunciation*, as an ambassador, and by the word of his ministery; *In persona Christi condonavi*, I pardon in the person of Christ, saith Saint Paul.
Taylor. Sermons, part iv. fol. 39

Also Esdras, Nemias, Ezechiell, and Daniel, all though they were prophetes: yet be their warkes compacte in fourme of narrations, whiche by oratours be called *enunciatyue*.
Sir Thomas Elyot. Governour, book iii. ch. xxiv.

And I understand, though not the degree and excellency, yet the truth of this manner of operation in the instance of Isaac blessing Jacob, which in the several parts was expressed in all forms, indicative, optative, *enunciative*.
Id. Ib. part iv. fol. 39.

To deny this great principle is likewise to do as Epicurus did; who was reduced to deny that other great principle, viz. The principle of contradiction: which is, that every intelligible *enunciation* must be either true or false.
Clarke. Mr. Leibnitz's fifth Paper

In the maxim, therefore, which you would defend, substitute for the word "morality" those two words which in your apprehension render its exact meaning; you will then have before you the proposition you would defend *enounced* in unequivocal terms. *Horsley. Charges*, p. 23.

When the pious, the learned, and the wise, on both sides, explain, the controversy turns out to be mere contest about words; the matter in dispute being nothing more than this,—in what words a proposition in which all agree may be best *enounced*.
Id. Ib. p. 33

From limbs of this great Hercules are fram'd
Whole groups of pigmies, who are verse-men nam'd.
Each has a little sound he calls his own,
And each *enunciates* with a human tone.
Hart. The Vision of Death.

They saw, though this academician does not, that the absence of the doctrine of a future state of reward and punishment in the Mosaic law evinces its imperfection, and verifies the *enunciation* of the gospel, that life and immortality were brought to light by Jesus Christ.
Warburton. The Divine Legation, book iv. (notes.)

ENOUREA, in *Botany*, a genus of the natural order *Sapindaceæ*. Generic character: calyx four and five-parted, two of the lobes large; corolla of four

petals, deeply inserted into the calyx, two of the petals large, with two glands at their base; stamens thirteen, connected at their base; no style; stigmas three; capsule one-celled, three-valved, one-seeded, seed destitute of farina.

One species, *E. capreolata*, a climbing shrub, native of Guiana. Aublet. *Guian.*

ENOYNT, i. e. *anoint*, q. v.

> & *enoynted* he was als kyng þorgh resoun.
> *R. Brunne*, p. 206.

And whanne the abbot was passide Marye Maudelyn and Marye of James and Salome broughten swete smellynge oynementis to come and to *enoynte* Jhesus.
Wiclif. Mark, ch. xvi.

> Who wrestled best naked, with oil *enoint*,
> Ne who that bare him best in no disjoint.
> *Chaucer. The Knightes Tale*, v. 2968.

ENPATRON, *en*, and *patron*, q. v. Lat. *patronus*, from *pater*, a father; *quia* patris *sit loco*.

To *patronise*, to take under the protection, q. d. of a *father*.

> For these, of force, must your oblations be,
> Since I their altar, you *enpatron* me.
> *Shakspeare. A Lover's Complaint.*

ENPEOPLE, *en*, and *people*, q. v. Lat. *populus*. See Empeople.

To fill with *people*.

But we know 'tis very well *enpeopled*, and the habitation thereof esteemed so happy, that some have made it the proper seat of Paradise.
Sir Thomas Brown. Vulgar Errors, book i. ch. vi.

ENPIERCE, *en*, and *pierce*, q. v. and also *empierce*.

To *pierce* or penetrate.

> Mer. You are a lover, borrow Cupid's wings,
> And soare with them above a common bound.
> Rom. I am too sore *enpearced* with his shaft,
> To soare with his light feathers, and to bound.
> *Shakspeare. Romeo and Juliet*, fol. 56.

ENPOWDERED, *en*, and *powder*, q. v. Lat. *pulvis*, dust.

To sprinkle, as if with *powder*.

It would then among the rude and homely dooinges of me and such as I am, none otherwise haue glittered, than clothe of golde *enpowdered* emong patches of canuesse, or perles and diamond emong peeble stones.
Udall. Works, vol. i. fol. 400. *To Queene Catherine.*

ENPRINTED, *en*, and *print*, q. v.

To *imprint*, or impress.

Partelye that he might the more effectuallye stiere vp in them an earnest desire to learne, & partly that it might ye more diepely settle & rest in their mindes, yt had been *enprinted* by a mystical derke colour of speaking.
Udall. Luke, ch. viii.

ENQUI'RE, v. Enqui're, n. Enqui'rer, Enqui'ring, Enqui'ry, Enque'st. Also written *Inquire*, q. v. Fr. *enquerir*; It. *inquirere*; Sp. *inquirer*; Lat. *inquirere*; *in*, and *quærere*, to seek. Quærere, *ab eo quod*, quæ res *ut recuperaretur, datur opera*. Varro, lib. v.

To seek, search or examine into; to ask or interrogate; to investigate.

> þe Kyng Wyllam, vorto wyte þe wurþ of lond
> Let *enquery* streytlyche þoru al Engelond
> How mony plou lond, and hou mony hyden al so, &c.
> *R. Gloucester*, p. 373.

> & þe king *enquerede* of his men al, wat hii awei here?
> *Id.* p. 508.

> þe kyng was *enquere* of þer wikked dedes,
> So many þer were, dome oli þam salle nedes.
> *R. Brunne*, p. 24.

And he [Heroude] sente and slowgh alle the children that weren in Bethleem and in alle the coostis thereof fro two yeer age and wyth ynne, after the time he hadde *enquired* of the astronomyens.
Wiclif. Matthew, ch. ii.

And when Eroude hadde aoughte and fovnde not, after that he hadde maad *enquerynge* of the keperis he commaundide hem to be brought to hym.
Id. The Dedis of Apostles.

> This gentil king hath caûght a gret motif
> Of this witnes, and thought he wold *enquere*
> Deper in this cas trouthe for to lere.
> *Chaucer. The Man of Lawes Tale*, v. 5049.

> And thus by wit and subtil *enquering*
> Imagined was by whom this harm gan spring.
> *Id. Ib.* v. 5208.

> Wandering in this place, as in wildernesse
> Ne comfort haue I ne yet assurauncc
> Desolate of joy, replete with faintnesse
> No answere receiuing of min *enquirauncc*.
> *Id. Lamentation of Marie Magdalaine*, fol. 321.

> Ne in *enquestes* to come.
> *Piers Ploukman. Vision*, p. 219.

> And many times I make *enquest*.
> *Chaucer. The Romant of the Rose*, fol. 148.

> Whan he made a gouernour
> By weie of substitucion,
> Of prouince or of region,
> He wolde first *enquire* his name,
> And lete it openly proclame
> What man he were, or euill or good.
> *Gower. Conf. Am.* book vii. fol. 157.

And Jehosaphat sayde: Is there neuer a prophet of the Lordes here more, that we might *enquyre* of him?
Bible, Anno 1551. *3 Kings*, ch. xxii.

We could learne nothinge therof by *enquiry*; but we saw it tried bi howre glasses of water, that the nyghtes were shorter there, then in the firme lande.
Arthur Golding. Cæsar. Commentaries, book v. fol. 116.

For of those witnesses so brought into the kynges courte to giue euidence to an *enquest* at the common law, no mēcion shal be made in the records, ne the iury be not bound alway to folow the wytnesse.
Sir Thomas More. Workes, fol. 996. *The Debellacion of Salem and Byzance.*

> Henry the Fifth, that man made out of fire,
> Th' imperial wreath plac'd on his princely brow,
> His lion's courage stands not to *enquire*
> Which way old Henry came by it; or how
> At Pomfret-castle Richard should expire.
> *Drayton. The Battle of Agincourt.*

Superficial *enquirers* may easily satisfie themselves by answering, that it is done by muscles, nerves, and other like strings and ligaments, which nature hath destin'd to that office.
Glanvile. The Vanity of Dogmatising, ch. v.

There be certain qualifications that do much commend an object to a man's *enquiry*, which are principally these. 1st The nobleness, &c.
Hale. Origin of Mankind, ch. i. fol. 3.

And here two things are to be *enquired* into, first, Who are those principalities and powers, and magistrates, to whom we are to be subject, and whom we are to obey? and secondly; wherein consists that subjection and obedience that we are to give them?
Sharp. Works, vol. ii. p. 41.

The difference between him and a more improved Englishman lying barely in this, that exercise of his faculties was bounded within the ways, modes, and notions of his own country, and never directed to any other, or further *enquiries*.
Locke. Of Human Understanding, book i. ch. iv.

In this section Saint Paul vindicates his apostleship. And in answer to these *enquirers*, gives the reason why, though he had a right to maintenance, yet he preached gratis to the Corinthians.
Id. 1 Corinthians, ch. ix. v. 1—27.

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Without entering therefore into *enquiries of* this nature, which for want of data must be conjectural and unsatisfactory, it will be more correspondent with my plan, simply to state interesting facts, and leave it to the metaphysician to draw such consequences as he may deem most legitimate.
Cogan. On the Passions, vol. i. p. 217. *Seat of the Passions.*

Prejudices mislead the *enquirer* no less than his passions. He venerates the notions he received from his forefathers: he rests in them on the authority of those whose judgment he esteems.
Warburton. The Divine Legation, book ix. *Introduction.*

ENRACE, "Fr. *enraciner;* to settle, to root in a thing." Cotgrave. Lat. *radix, radicina, racine,* a root.

To *enroot;* to infix or implant, as a *root.*

But that fourth maid, which there amidst them traced,
Who can aread, what creature mote she be,
Whether a creature or a goddesse graced
With heauenly gifts from heauen first *enraced.*
Spenser. Faerie Queene, book vi. can. 10.

Eternall God, in his almightie powre,
To make ensample of his heauenly grace,
In paradise whylome did plant this flowre;
Whence he it fetcht out of her native place,
And did in stock of earthly flesh *enrace,*
That mortall men her glory should admire.
Id. Ib. book iii. can. 5.

ENRAGE, *en,* and *rage,* q. v. Fr. *enrager;* It. *arrabbiare;* Sp. *arrabear;* Lat. *rabies;* of uncertain Etymology.

To fill with *rage,* with raving passion; to vex, provoke, or irritate, excessively; to exasperate.

These were the causes that incens'd so far
The civil-wounding hand, *enrag'd* with spoil;
That now the living, with afflicted eye,
Look back with grief on such calamity.
Daniel. History of the Civil Wars, book i.

LA. I pray you speak not: he grows worse and worse;
Question *enrages* him; at once good night,
Stand not vpon the order of your going,
But goe at once.
Shakspeare. Macbeth, fol. 142.

The sharp point enter'd in the Centaur's side:
Both hands, to wrench it out the monster join'd;
And wrench'd it out, but left the steel behind.
Stuck in his lungs it stood: *enrag'd* he rears
His hoof, and down to ground thy father bears.
Dryden. Ovid. Metamorphoses, book xii.

On him, *enrag'd,* the fiend in angry mood,
Shall never look with pity's kind concern,
But instant, furious raise the whelming flood
O'er its drown'd banks, forbidding all return!
Collins. Ode, on the Superstitions of the Highlands of Scotland.

ENRAIL, *en,* and *rail,* q. v. A. S. *ræg-el,* the diminutive of *rag,* or *ray,* the past participle of *wrig-an,* to cover.

Rails, by which any area, court-yard, or other place is *thinly* (i. e. not closely, but with small intervals) *covered.* Tooke.

To surround or enclose with rails

With aleys ensanded about in compas,
The bankes enturfed with singular solas
Enrailed with rosers, and vines engraped,
It was a new comfort of sorrowes escaped.
Skelton. The Crowne of Laurell.

Where fam'd St. Giles's ancient limits spread,
An *enrail'd* column rears its lofty head,
Here to seuen streets seven dials count the day,
And from each other catch the circling ray.
Gay. Trivia, book ii. *Of Walking the Streets by Day.*

ENRANGE, *en,* and *range,* q. v. See also ARRANGE. (Ger. *ring* or *circle.*)

To set in rank or order; to put in order, to dispose or place in an orderly manner, (q. d. in a *ring;* as those who meet at public assemblies usually do.)

As faire Diana in fresh sommer's day
Beholdes her nymphes *enrang'd* in shadie wood,
Some wrestle, some doe run, some bathe in crystall flood.
Spenser. Faerie Queene, book i. can. 12.

All which together sung full cheerfully
A lay of loue's delight, with sweet consent:
After whom marcht a jolly company,
In manner of a maske, *enranged* orderly.
Id. Ib. book iii. can. 12.

ENRANGE, *en,* and *range,* q. v. Dutch, *rannen* or *ranghen,* to wander, to ramble. (A. S. *rennan,* to run.)

In all this forrest, and wilde woody raine —
Where, as this day I was *enranging* it,
I chaunc'd to meet this knight, who there lies slaine,
Together with this lady, pasing on the plaine.
Spenser. Faerie Queene, book vi. can. 2. st. 9.

ENRANK, *en,* and *rank,* q. v. See ARRANGE. From *ring,* (see ENRANGE, *supra,*) is *rang* or *rank;* the right of precedency in public assemblies.

To set in rank or order.

By three-and-twenty thousand of the French
Was round encompass'd, and set vpon!
No leisure had he to *enranke* his men.
Shakspeare. Henry VI. First Part, fol. 97

ENRA'PT, } Lat. *raptare* (from *rapere*) to bear
ENRA'PTURE. } away. *Dulcis* raptat *amor.* Vir. Geo. iii. 392.

To bear or carry away, &c. with any overpowering feeling; to ecstasy.

——————— And I myselfe,
Am like a prophet suddenly *enrapt,*
To tell thee that this day is ominous:
Therefore come back.
Shakspeare. Troilus and Cressida, fol. 103.

Well he deserves Apollo's laurell'd crown,
Whether new words he rolls *enraptur'd* down
Impetuous through the dithyrambic strains;
Free from all laws, but what himself ordains.
Francis. Horace. Ode 4. book iv. *To Antonius Julus.*

Explore thy heart, that rous'd by glory's name,
Pants all *enraptur'd* with the mighty charm;
And does ambition quench each milder flame?
And is it conquest that alone can warm?
Beattie. The Judgment of Paris.

ENRA'VISH, } *En,* and *ravish,* q. v. Fr. *ravir,*
ENRA'VISHMENT. } Lat. *rap-ere,* to bear away.

To bear, carry, hurry away, transport, enrap, (q. v.) &c. the senses with delight, with excess of pleasure; to delight excessively.

What wonder then if with such rage extreme,
Fraile men, whose eyes seeke heauenly things to see
At sight thereof so much *enrauisht* bee?
Spenser. A Hymn of Heavenly Love.

And 'tis for the majestye of nature, like the Persian kings, sometimes to cover, and not alway to prostrate her beauties to the naked view: yea they contract a kind of splendour from the seemingly obscuring veil; which adds to the *enravishments* of her transported admirers.
Glanville. The Vanity of Dogmatising, ch. xxiv.

And these [the pleasures of religion] are of so excellent a kind, so delicious, so *enravishing,* that the highest gratifications of sense are not comparable to them.
Sharp. Works, vol. i. p. 54

We shall spend the whole eternity in loving God, in searching into his wonderful works, in being *enravished* with all his wise contrivances, in continually singing praises to our great and good Creator and Redeemer, and in doing all the kind offices we possibly can to our fellow-creatures.
Id. Ib. vol. iii. p. 299.

ENREGISTER, *en*, and *register*, q. v. *Re-rum gest-arum*; *i. e.* a record or account of things done. Tooke, MS. Note on Pegge's Anecdotes, p. 333. Vossius says, *Regesta*; a *regerendo*. *De Vit.* p. 74; Fr. *enregistre*.

To enrol, to record, *sc.* things done.

> To read *enregistred* in euery nooke
> His goodnes, which his beautie doth declare;
> For all that's good, is beautiful and faire.
> *Spenser. A Hymn of Heauenly Beautie.*

ENRI'CH, ENRI'CHMENT, ENRI'CHING. *En*, and *rich*, q. v. Fr. *enricher*. *Rich* and *riches* (says Tooke) are the p. part. of Goth. *ricyan*, *congerere*, *colligere*, to collect, to draw together, to rake together. See vol. ii. 273.

To collect, accumulate, heap or rake together, *sc.* money, cattle, lands, knowledge; any thing coveted or desired; to acquire or confer wealth or opulence; to confer fertility or productiveness; to make or cause to be productive or fruitful, to fertilize.

> Seeing, O Lord, your great mercy
> Us hath *enriched*, so openly
> That we deserue may never more.
> *Chaucer. Dreame*, fol. 360.

We being werie of pouertie would seeke to *enriche* our selues, we should go a farre other way to worke than this, and so shoulde wee rightly come to our desire.
Sir John Cheeke. The Hurt of Sedition, sig. B 3.

The nerenesse of our prouince, and the experience of trauelling in straunge contryes beyond the sea, hath helped the Galles wyth many thynges to theyr *enriching* and commodity.
Arthur Golding. Cæsar. Commentaries, book vi. fol. 162.

> But wicked times that all good thoughts doth waste,
> And werkes of noblest wits to nought out-weare,
> That famous moniment hath quite defac't,
> And rob'd the world of treasure endlesse deare,
> To which mote haue *enriched* al vs here.
> *Spenser. Faerie Queene*, book iv. can. 2.

The Britaines and Frenchmen have devised another meanes to manure their ground, by a kind of limestone or clay, which they call Marga, [Marle.] And verily they have a great opinion of the same, that it mightily *enricheth* it, and maketh it more plentifull.
Holland. Plinie, vol. i. fol. 505.

Neither did they often fill the pedestals with relieuo, nor the staves in the flutings; and rarely ever allow the corona any *enrichment* at all, or so much as rounded.
Evelyn. Miscellaneous Writings, p. 421.

The main of this text is (and the total of my discourse shall be) bent quite toward another coast, that which in the sincerity of my heart, I conceive may best comply with your designs, either as Christians, or as men, most tend to your serving of Christ, and *enriching* of yourselves, with the increase of your wealth here and glory hereafter.
Hammond. Works. The Poor Man's Tithing, vol. iv. fol. 548.

For which seruice the king gaue him great gifts, made him his counceller, and chamberlaine, and (somewhat contrarie to his nature) had winked at the great spoiles of Bosworth Field, which came almost wholly to this man's (Stanley's) hands, to his infinite *enriching*. *Bacon. Henry VII.* fol. 135.

> His active soul from labours ne'er did cease,
> Valiant in war, and vigilant in peace:
> Studious with traffic to *enrich* the land;
> Strong to protect, and skilful to command.
> *Dryden. Tarquin and Tullia.*

> ——— There an ancient fane is plac'd,
> No splendid seat oracular, *enrich'd*
> By proud donations, but a mossy pile,
> Where ev'ry Grecian hath from age to age
> Adorn'd the Muses.
> *Glover. The Atheniad*, book ix.

ENRIDGED, *en*, and *ridge*, q. v.
Having, or being covered with *ridges*.

> ——— He had a thousand noses,
> Horns whelk'd, and wav'd like the *enridged* sea;
> It was some fiend.
> *Shakspeare. Lear*, act iv. sc. 6.

ENRING, *en*, and *ring*, q. v.
To surround, as with a *ring*; to encircle, to clasp.

> ——— The female ivy so
> *Enrings* the barky fingers of the elme.
> *Shakspeare. Midsummer's Night's Dreame*, fol. 157.

ENRIPEN, *en*, and *ripe*, q. v. A. S. *rip-ian*, *maturescere*, to *mature*.

> The Summer, how it *enripen'd* the year;
> And Autumn, what our golden harvests were.
> *Donne. Elegie* 14.

ENRIVE, *en*, and *rive*, q. v.
To tear, split or cleave asunder.

> The wicked shaft guided through th' ayrie wide,
> By some bad spirit, that it to mischiefe bore,
> Staid not till through his crural it did glide,
> And made a grisly wound in his *enriuen* side.
> *Spenser. Faerie Queene*, book v. can. 8.

ENROBE, *en*, and *robe*, q. v. Fr. *robbe*; Sp. *ropa*; It. *roba*.

To cover, as with a *robe*; to enwrap, to clothe, to invest.

> ——— Dangerous rocks,
> Which touching but my gentle vessel's side
> Would scatter all her spices on the streame,
> *Enrobe* the roring waters with my silkes.
> *Shakspeare. Merchant of Venice*, fol. 163.

> A brighter blue *enrobes* the skies,
> From laughing fields the Zephyrs rise
> On wings that breathe the perfume.
> *Whitehead. Ode* 11. *For his Majesty's Birth-day*, 1765.

ENRO'L, ENRO'LMENT. *En*, and *roll*, q. v. D. and Ger. *rollen*, *volvere*. "Fr. *roll-er*; to *rowl*, turn round; fold up, wrap inwards." Cotgrave. To *enroll*, also is

o write or inscribe upon a *roll*, *sc.* of parchment, paper; to enregister, to record; to write or inscribe in a register or record.

> Liche the couenant, and couencioun
> *Enrolled* vp, by lordes of the toun.
> *Chaucer. The Story of Thebes, Second Part*, fol. 335.

> ——— The couencioun
> Of old engrossed, by great purueisaunce
> Which is *enrolled*, and put in remembraunce.
> *Id. Ib. Third Part*, fol 390.

> Whose name *enrolde*
> With silk and golde
> I dare be bold
> Thus far to were.
> *Skelton. The Crowne of Laurell.*

> Whose noble deeds aboue the northern starre,
> Immortall fame for euer hath *enrold*.
> *Spenser. Faerie Queene*, book ii. can. 10.

> And as she passed through th' vnruly preace
> Of people, thronging thick her to behold,
> Her angry teame breaking their bonds of peace,
> Great heapes of them, like sheep in narrow fold,
> For haste did ouer-runne, in dust *enrould*.
> *Id. Ib.* book iv. can. 3.

When Macedonie was thus diuided and each part distinguished by their severall uses and commodities, hee appointed a generall review to be made, and *enrolment of* all Macidonians; having declared unto them before, that he purposed to give laws unto them. *Holland. Livius*, fol. 1221.

Many at last, (to purchase this glory, to be deemed considerable in this faculty, and *enrolled* among the wittes,) do make shipwreck of conscience, abandon virtue, and forfeit all pretences to wisdom.
Barrow. Works, vol. i. *Sermon* 14.

Griev'd I behold, and ever shall behold,
Rogero's force with Agrament *enroll'd*,
Or mix'd with Moors, unless with sword in hand
To scatter slaughter through their hated band.
Hoole. Orlando Furioso, book xxxvi. l. 628.

ENROOT. *en*, and *root*, q. v of uncertain Etymology.

To fix deeply, as a *root*; to set deeply, to implant.

To heale the sores of sinful soules vnsound
And clense the guilt of that infected crime,
Which was *enrooted* in all fleshly slime.
Spenser. An Hymne of Heauenly Loue.

For, so must all things excellent begin,
And eke *enrooted* deepe must be the tree,
Whose big embodied branches shall not lin,
Till they to heauen's hight forth stretched bee.
Id. Faerie Queene, book iii. can. 2.

His foes are so *enrooted* with his friends,
That plucking to vnfix an enemie,
Hee doth unfasten so, and shake a friend.
Shakspeare. Henry IV. Second Part, fol. 91.

ENROUND. *en*, and *round*, q. v. Fr. *ronde*; It. *rondo*, *rotondo*; Sp. *redondo*; Lat. *rotundus*, from *rota*, a wheel.

To encircle; to surround.

When nations goe against her bent,
And kings with siege her walls *enround*:
The voide of air his voice doth rent,
Earth faites their feete with melting ground.
Sir Philip Sidney. Psalm 46.

Vpon his royall face there is no note
How dread an army hath *enrounded* him.
Shakspeare. Henry V. fol. 83.

ENS, E'NTITY, E'NTITATIVE. Lat. *ens*, from εἶς, ἔντος, Æol. for ὢν, ὄντος, from εἶν-αι, to be. Low Lat. *entitas*.

Being, existence.

Why, humour (as 'tis *ens*) we thus define it,
To be a qualitie of ayre, or water,
And in itselfe holds these two properties,
Moisture or fluxure.
Ben Jonson. Every Man Out of his Humour, vol. i. fol. 96.

His father-in-law an higher place does claim,
In the seraphic *entity* of fame;
He, since that toy his death,
Does fill all mouths, and breathes in all men's breath.
Cowley. Life and Fame.

Whereby it is apparent that the εἶς, vigour, activity or energy that is in natural bodies and in the universe, as it came from no other principle than matter; so it is an *entity* of a distinct nature from matter or material substance simply as such, and indeed an *entity* of a nobler extraction and nature than bare matter or material substance.
Hale. Origin of Mankind, sec. 5. ch. ii.

Justifying and sanctifying grace is the proper *entitative* product in all; but it hath divers appellatives and connotations in the several rites.
Taylor. A Discourse on Confirmation. Introduction.

To this I answer, that the notion of an *ens per accidens* belongs rather to metaphysicks than natural philosophy; and in what its essence consists, is still so hotly disputed among the moderns, that till the business be agreed on, or at least more clearly stated, an argument drawn from thence will not much press us.
Boyle. Works, vol. ii. p. 132. *Free Considerations about Subordinate Forms.*

How the dim speck of *entity* began,
T' extend its recent form, and stretch to man.
Garth. The Dispensary, can. 1.

To thee, Creator uncreate,
O entium ens! divinely great.
Green. The Spleen.

When first thou gav'st the promise of a man,
When th' embryon speck of *entity* began,
Was not the plastic atom at a strife,
'Twixt death ambiguous and a twilight life.
Hart. The Vision of Death

ENSAFFRONING. *en*, and *saffron*, q. v. Fr. *safran*; It. *safferano*; Sp. *azafran*, which Junius thinks may be from the Gr. ζαφραν-αιν, *exhilarare*, on account of its cheering or exhilarating properties.

To cover, surround or envelope, in a *saffron* colour.

The winds all silent are,
And Phœbus in the chair
Ensaffroning sea and air
Makes vanish every star.
Drummond. Sonnets, &c. part i. song 36.

ENSA'MPLE, v. ENSA'MPLE, n. ENSA'MPLER, ENSA'MPLARY. *Example*, anciently so written. See EXAMPLE, *infra*.

Þis men mowe here *ensample* nime, [take] to late here sones wyue,
And geue hem vp here lond al be here lyue.
R. Gloucester, p. 35.

God lufed þam & þei him, and he half þam at þer nede,
Ensample I rede ge nym, þat ge may so well spede.
R. Brunne, p. 290.

Her myght þow see *ensample*. in hymself one
That he was myghtful & meuk.
Piers Ploughman. Vision, p. 21.

For I haue gouen *ensample* to you, that as I haue don to you, so do ye. *Wiclif. John*, ch. xiii.

For I haue geuen you an *ensample*, that ye should do as I haue done to you *Bible, Anno* 1551.

This noble *ensample* to his shepe he yaf,
That first he wrought, and afterward he taught.
Chaucer. The Prologue, v. 498.

Thou drawest all things on thy souerain *ensampler*, and commaundest that this world perfetlich ymaked, haue freely and absolute his parfite parties.
Id. The third Booke of Boecius, fol. 226.

The bookes shewen here and there
Wherof the worlde *ensampled* is,
And tho that diden than amis
Through tyrannie and crueltie,
Right as thei stonden in degree,
So was the writyng of the worke.
Gower. Conf. Am. Prologue, fol. 1.

In a cronike, as thou shalt witte
A great *ensample* I finde writte,
Whiche I shall tell vpon this thynge.
Id. Ib. book ii. fol. 37.

And if a kynge the life preserue
Of hym, whiche ought for to die,
He seweth not the *ensamplarie*,
Whiche in the Bible is euident.
Id. Ib. book vii. fol. 165.

Peradventure there is an euil custome brought vp, bee thou the first to lay it downe, and thou shall haue the praise of it, and other shall follow thine *ensample*.
Vives. Instruction to Christian Women, sig. f 7.

In which I haue followed all the antique poets historicall: first Homer, who in the persons of Agamemnon and Vlysses hath *ensampled* a good gouerner and a vertuous man, the one in his *Iliias*, the other in his *Odysseis*.
Spenser. The Author's Intention. Letter to Sir Walter Raleigh.

Rather for varietie of matter, then for profit of the *ensample*, I chose the historie of King Arthur as most fit for the excellencie of his person, being made famous by many men's former workes, and also furthest from the danger of enuie, and suspicion of present time *Id. Ib.*

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Which are the proper sports of those who sit idle in playhouses, from thence these pernicious *ensamples* are brought in among us. *Prynne. Histrio-Mastix*, part i. act vi. sc. 4.

Let this inscription
(Appealing yet to testimonies manifold)
Recall to every surviving witness,
And, for *ensample*, record to posterity
Her endowments.
Philips. Epitaph.

ENSANGUINED, *en*, and *sanguine*. Fr. *sanguin*; It. *sanguigno*; Sp. *sanguiño*; Lat. *sanguis*, blood. Of uncertain origin.

Covered with, soaked, steeped in *blood*; died, stained, embrued, besprinkled with *blood*.

Where cattle pastur'd late, now scattered lies
With carcasses and arms th' *ensanguin'd* field
Deserted.
Milton. Paradise Lost, book xi. l. 654

——— His listning spouse turns pale
With pleasing horrour at the dreadful tale,
Sleepless devours each word, and hears how slain
Cicons on Cicons swell th' *ensanguin'd* plain.
Pope. Homer. Odyssey, book xxiii.

Not to th' *ensanguin'd* field of death alone
Is valour limited: she sits serene
In the delib'rate council.
Smollet. The Regicide, act i. sc. 1.

The fiercest monsters of each brake or wood
His youthful arm withstood,
And from the rank mire of the stagnant lake
Drew the crush'd serpent with *ensanguin'd* blood.
Jones. Hymn to Lacshmi.

ENSCHEDULE, *en*, and *schedule*, q. v. Fr. *cedule*; It. and Sp. *cedula*; Lat. *schedula*, diminutive of *scheda*, a leafe of paper, or scrowle. Minshew.

To write in a *schedule*; on a scrowle of paper.

——— You must buy that peace
With full accord to all our just demands,
Whose tenures and particular effects
You have *enchedul'd* briefly in your hands.
Shakspeare. Henry V. fol. 92.

ENSCONCE, *en*, and *sconce*, q. v. Ger. *schantz*; D. *schantse*. *Sconce*, primarily, says Skinner, signifies a bulwark; secondarily, the head.

To cover or protect the *head*; to cover, protect, or secure.

An you vee these blows long, I must get a *sconce* for my head, and *insconce* it to, or else I shall seek my wit in my shoulders.
Shakspeare. Comedy of Errors, fol. 88.

Leo. Convey him to the sanctuary of rebels,
Nestorius' house, where our proud brother has
Ensconc'd himself.
Beaumont and Fletcher. The Coronation, act iv. sc. 1.

——— For now the rout,
We left engag'd to seek him out,
By speedy marches were advanc'd
Up to the fort where he *ensconc'd*,
And all th' avenues had possest,
About the place, from east to west.
Butler. Hudibras, part i. can. 4.

A fort of error to *ensconce*
Absurdity and ignorance,
That renders all the avenues
To truth impervious and abstruse,
By making plaine things in debate
By art perplext and intricate.
Id. Ib.

ENSEAL, *en*, and *seal*, q. v. Fr. *seel*; Sp. *sello*; It. *sigillo*; Lat. *sigillum*, from *signum*, a sign or mark.

To mark, stamp, or impress, (with a *seal*,) to press or tread.

Þe king perceyued nouht of þat ilk disceit
Þe chartre was forth brouht with wittnes *enseled* streit.
R. Brunne, p. 215.

And truely, after time that such accorde, by their consent in heart, is *ensealed* and putte in my tresorie, emongs my priuie thinges: then ginneth the name of spousaile, and although they breaken frowarde both, yet soche matter *ensealed* is kept in remembraunce for euer.
Chaucer. The first Booke of the Testament of Loue, fol. 294.

Past gloomy bottomes and high waving woods,
Climb'd mountaines, where the wanton kidling dallyes,
Then with soft steps *enseat'd* the meekened valleys,
In quest of memory.
Browne. Britannia's Pastorals, song 1. book ii.

ENSEAM, *en*, and *seam*, q. v. Ger. *seem*; "A. S. *seime*, *pinguedo*, *arvina*, *Seame*, or swelt tallow." Somner.

Mr. Upton, upon no just grounds in Mr. Todd's opinion, interprets the word, in Spenser, *fattens*. *Enseamed* bed, the Commentators agree, is, *greasy* bed. Mr. Steeven's quotes from the *Academy of Armory and Blazon*; "*Enseame* is the purging of a hawk from her glut and grease."

And next to him the Nene downe softly slid,
And bounteous Trent, that in himself *enseames*
Both thirty sorts of fish, and thirty sundry streames.
Spenser. Faerie Queene, book iv. can. 11.

Ham. Nay, but to live
In the ranke sweat of an *enseamed* bed
Stew'd in corruption.
Shakspeare. Hamlet, fol 271.

Per. 'Tis nothing,
No, take him dead drunk now without repentance,
His leachery *inseam'd* upon him.
Beaumont and Fletcher. Four Plays in One, p. 3.

ENSEAR, *en*, and *sear*, q. v. A. S. *sear-an*, *siccare*, *arefacere*, to dry.

To dry, to dry up.

Enseare thy fertile and conceptious wombe,
Let it no more bring out ungrateful man.
Shakspeare. Timon of Athens, fol. 92.

ENSEARCH, *en*, and *search*, q. v. "Fr. *cercher* or *chercher*; to seek, hunt, look, or enquire after." Cotgrave. It. *cercare*, q. d. *circare*, i. e. circumcirca *dispicere, ubi lateat quod investigamus*. To look around, cast our eyes around to discover, where that may lay, which we seek to find. Junius, and see also Menage.

For a man's enemy *enscarcheth* narrowly and gathereth together all that he can imagine, and so accuseth a man more of a fumous heate then of any veritie.
Frith. Workes, fol. 4. *John Frith to the Christian Reader.*

At whiche tyme as they beganne fyrst to *ensearche* by reason and by reporte of olde menne there about, what thing had bene the occasion that so good an banen was in so fewe years so sore decayed.
Sir Thomas More. Workes, fol. 227. *A Dialogue concerning Heresies*, book iv. ch. xiv.

ENSHIELD. "An *enshield* beauty," says Mr. Steevens, "is a *shielded* beauty, a beauty covered or protected as with a *shield*." See Shield.

——— These blacke masques
Proclaime an *enshield* beauty ten times louder
Then beauty could displaie.
Shakspeare. Measure for Measure, fol. 60.

ENSHRINE, *en*, and *shrine*, q. v. Fr. *escrine*; It. *scrigno*; Sp. *escrino*; Lat. *scrinium*. *Scrinia*, says Vossius, are caskets or chests in which books, writings, or other secret things were deposited.

To deposit, to place in a *shrine* or casket, in a place of security; and thus, to store or treasure up, as a thing consecrated.

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For else what booteth that celestiall ray,
If it in darknesse be *enshrined* euer,
That it of louing eyes be viewed never?
Spenser. Hymne in Honour of Beautie.

Burg. Warlike and martiall Talbot, Burgoine
Inshrines thee in his heart, and there erects
Thy noble deeds as valor's monuments.
Shakspeare. Henry VI. First Part, fol. 108.

——————— One smile, I pray you,
On your poor servants, or a fiddler's fee:
Coming from those fair hands though but a ducat,
We will *enshrine* it as a holy relic.
Massinger. The Duke of Milan.

While by mean arts and meaner patrons rise
Priests whom the learned and the good despise;
This sees fair Knight, in whose transcendent mind
Are wisdom, purity, and truth *enshrin'd*.
Savage. Verses to the Honourable Mr. Knight.

Approaching seraphim the babe surround,
And, with adoring reverence, bow profound;
Amaz'd to see their infinite confin'd,
And ancient of all days, in infancy *enshrin'd*.
Brooke. Redemption.

ENSHROUD, *en*, and *shroud*, q. v. A. S. *scrud*, *vestitus*, from *scridan*, *vestire*, to clothe.

To clothe, to invest, to shelter.

Conscious of guilt, and fearful of the light,
They lurk *enshrouded* in the vale of night;
Safe from detection, seize th' unwary prey,
And stab, like bravoes, all who came that way.
Churchill. The Apology.

Oft Phœbus self left his divine abode,
And here *enshrouded* in a shady bow'r,
Regardless of his state, lay'd by the God,
And own'd sweet Music's more alluring pow'r.
Lloyd. The Progress of Envy.

E'NSIGN, *v.* **E'NSIGN**, *n.* **E'NSIGN-BEARER**, **E'NSIGNCY.** Fr. *enseigne*; It. *insegna*; Sp. *ensena*; Lat. *insigne*, from *in*, and *signum*, a mark or sign; and so called *a signo vel signis*, depictured upon them. Minshew. Generally

Any *sign* or mark by which one thing may be known from another; any mark or note of distinction; a badge, a standard, a flag. It is also applied to

The person bearing the *ensign*, flag, or standard. See Ancient.

To *ensign*, is to mark with, to distinguish by, any such *sign*.

An *ensignsy* is common in speech and official papers.

Euerye souldier is obediēt to that which is cōmaūded him, redy at his captain's beck whether it be to folow his *ensigne*, to keep his arny, to stand still, to runne, to fetche a cōpasse, to change thorder of ye battail, to fight on this side or on that side. *Brende. Quintus Curtius*, book iii. fol. 21.

In his time, King Richard with all endeauour prepared a fleet and all things necessary for waging of warre against the infidels at Jarusalem, taking with him the standard and *ensignes* of the kingdome.
Hakluyt. Voyage, &c. Sir Frederick Tilney.

And at this time here is arriued Don Garsias Vrtado de Mendoca viceroy of these realmes: who hath chosen me to be chiefe *ensigne-bearer* of an army which departed from hence to scoure the coast. *Id. Ib. Spanish Letters intercepted.*

Henry but joyn'd the roses, that *ensign'd*
Particular families; but this hath joyn'd
The rose and thistle, and in them combin'd
A union, that shall never be declin'd.
Ben Jonson. Masques, fol. 187. *Speeches at R. Henry's Barriers.*

——————— Stay, methinks I see
A person in yon cave, who should that be?
I know her *ensignes* now.
Id. Ib. The Lady of the Lake.

Han. We see no *ensignes* of a wedding here; no character of a bridale: where be our skarfes, and our gloves?
Ben Jonson. The Silent Woman, act iii. sc. 6.

There was also another skirmish where his enemies had the upper hand, in the which it is reported, that Cæsar taking the *ensign-bearer* by the collar that carried the eagle in his hand, staid him by force, and turning his face told him; See, there be thy enemies.
Sir Thomas North. Plutarch, fol. 610. *Julius Cæsar.*

Their saints have been their *ensign-bearers*, particularly S. Dominick; and an office of torment and inquisition is erected in their most zealous countries.
Taylor. Polemical Discourses, fol. 464. *The second Part of the Dissuasive from Popery*, sec. 7.

The widow goes through all her forms;
New lovers now will come in swarms.
Oh! may I see her soon dispensing
Her favours on some broken *ensign*.
Swift. The Progress of Marriage.

Princes and nations whom wide seas divide,
Where other stars far distant heavens do guide,
Have brought their *ensigns* to the Roman side.
Rowe. Lucan, book i.

Yon *ensign* view, where, waving in the wind,
Appear the fleur-de-lys and leopards join'd:
That trophy'd *sign* the gallant chief displays,
Whose sovereign rule each subject band obeys.
Hoole. Orlando Furioso, book x.

ENSKIED, *en*, and *sky*, q. v. Perhaps from the A. S. *scinan*, *splendere*, to shine. But see Sky, *infra*, and *Sky* in Jamieson.

Removed to, placed in, the *skies*, the heavens.

I hold you as a thing *enskied*, and sainted.
Shakspeare. Measure for Measure, fol. 64.

ENSLA'VE, **Ensla'vement.** *En*, and *slave*, q. v. Ger. *schlav*; Dan. and Sw. *slaf*; Fr. *esclave*; It. *schiavo*; Sp. *esclavo*; Low Lat. *sclavus*. Vossius thinks "that among the Germans those originally had this name, whom of the brave nation of the *Slavi* they had reduced to servitude; and that the signification was thence extended to the captives or servants of any other nation." *De Vitiis*, l. 3. c. 17.

To reduce to servitude, to captivity; to deliver over, or consign to bondage.

None might mount to any places of publike trust, but by their deare purchased private recommendations; the cause of so many unworthy, untrusty, corrupt publicke officers and judges of late times, who have (as much as in them lay) endeavoured to *enslave* both us and our posterities by publike illegall resolutions against their oaths and consciences.
Prynne. Treachery and Disloyalty, &c. part ii. fol. 43.

He overacts the office of an interpreter, who doth *enslave* himself too strictly to words or phrases.
Howell. Letter 21. book iii.

Sensual pleasure is a great abuse to the spirit of a man, being a kind of fascination or witchcraft, blinding the understanding and *enslaving* the will.
Taylor. Holy Living, ch. ii. sec. 1. *Of Christian Sobriety.*

Protect us, mighty Providence,
What would these mad men have?
First they would bribe us without pence,
Deceive us without common sense,
And without power *enslave*.
Dryden. Ode on the Young Statesmen.

The children of Israel, according to their usual method of sinning, after mercies and deliverances, and thereupon returning to a fresh *enslavement* to their enemies, had now passed seven years in cruel subjection to the Midianites, a potent and insulting enemy. *South. Sermons*, vol. i. p. 451.

What indignation in her mind
Against *enslavers* of mankind.
Swift.

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Will the fierce unicorn obey thy call,
Enslav'd to man, and patient of the stall?
Say, will he stubborn stoop thy yoke to bear,
And thro' the furrow drag the tardy share.
Warton. Job, ch. xxxv

ENSLENIA, in *Botany*, a genus of the class *Pentandria*, order *Digynia*, natural order *Asclepiadeæ*. Generic character: calyx five-parted, persisting; corolla five-parted, segments connivent, erect; nectary five-parted; lobes of the pollen masses sub-cylindrical; style none; stigma conical, sub-bilamilate; follicles two, small.

One species, *E. albida*, a climbing herbaceous plant, native of North America. Nuttall.

ENSNARE, *en*, and *snare*, q. v. D. *snoeren*; Ger. *schnuren*, *vincire*, *liguld vel laqueo constringere*; and thus, *irretire*, *illaqueare*.

To catch or take by guile; take in a net; to allure, to seduce, to inveigle, to entrap, to surround, or entangle, by treachery or guile, by allurements or enticements.

Now speak they of this course, and then of that,
As to *ensnare* him how they might devise;
Something they fain would do but knew not what.
Drayton. The Battle of Agincourt.

Oth. I do believe it, and I ask your pardon:
Will you, I pray, demand that demy-diuell,
Why he hath thus *ensnar'd* my soule and body.
Shakspeare. Othello, fol. 338.

The Scribes and Pharisees are often brought in by the Evangelists tempting our Saviour; that is, they were still trying him with captious, *ensnaring* questions, as we find in Luke, ch. xi. v. 55 and elsewhere, to get something out of his mouth to accuse and destroy him.
South. Sermons, vol. vi. p. 125.

For Venus, ev'ry heart to *ensnare*,
With all her charms has deck'd thy face,
And Pallas, with unusual care,
Bids wisdom heighten every grace.
Hamilton. To a Lady, on her taking something ill the Author said.

ENSNARLE, *en*, and *snarle*, q. v. Used by Spenser as equivalent to

To ensnare, surround or entangle with snares; to entangle.

With noyse whereof when as the caytiue carle
Should issue forth in hope to find some spoyle,
They in awayt would closely him *ensnarle*,
Ere to his den he backward could recoyle.
Spenser. Faerie Queene, book v. can. 9.

ENSOBER, *en*, and *sober*, q. v. Lat. *sobrius*. See EBRIETY.

To restore, to return to, to abstain from ebriety or drunkenness; from intoxication or giddiness; to stay, to steady.

When he despised the first great mercies, God sent him sharpness and sad accidents to *ensober* his spirits.
Taylor. Sermon 13. part ii.

ENSPHERE, *en*, and *sphere*, q. v. Lat. *sphæra*, Gr. σφαῖρα, a globe or *sphere*.

To conglobe; to gather or collect, to place, in a globe or ball, or *sphere*.

——————— She whose eyes *ensphear'd*
Star-light enough, t' have made the south control
(Had she been there) the star-full northern pole;
She, she is gone.
Donne. Of the Progress of the Soul.

Virgins of equal birth, of equal years,
Whose virtues held with thine an emulous strife,
Shall draw thy picture, and record thy life;
One shall *ensphere* thine eyes; another shall
Impearl thy teeth; a third thy white and small
Hand shall besnow.
Carew. Obsequies to the Lady Ann Hay.

ENSPIRE, now written *Inspire*, q. v. *En* or *in*, and *spirare*, to breathe. See CONSPIRE.

To *breathe* into, to blow or fill with *breath*, with spirit, with animation; to animate.

As holynesse and honestete. out of holy churche
Spryngeb and spredeb. and *enspireb* be puple.
Piers Ploukman. Vision, p. 276.

Whan Zephirus eke with his sote brethe
Enspired hath in every holt and hethe
The teadre croppes.
Chaucer. The Prologue, v. 8.

And thus the fooles audience,
Which was of God's grace *enspired*
Maketh good counceile was desired.
Gower. Conf. Am. book vii. fol. 166.

ENSTALLED, usually written *Install*, q. v. *En* or *in*, and *stall*, q. v. Fr. *installer*; Barb. Lat. *installare*; Lat. *stabulum*, *i. e.* (says Skinner,) *locus ubi* statur; but with us it signifies

To place any one solemnly in his seat or station.

Numa Pompilius descended from the Sabines: Tarquinius Priscus from the city of Tarquinii, whom being aliens and meer strangers she *enstalled* kings, and enthronized in the royal seat of Romulus. *Holland. Plutarch*, fol. 317.

Some who of late had been *enstalled* in thrones,
Are then abhor'd as Stygian monsters foule.
Stirling. Doomes-day. The fifth Houre.

ENSTAMP, *en*, and *stamp*, q. v. Ger. *stampffen*; B. *stamp-en*, *calcare*; transferred from the feet, says Wachter, to instruments of pressing, beating, bruising.

To mark or impress by *stamping*, beating or striking; to impress or infix.

It is this principle which *enstamps* an inestimable value upon the relicts of saints and martyrs; and empowers fragments of their garments, their very teeth and nails, to work miracles, in the opinion of the devotee.
Cogan. On the Passions, vol. i. part ii. ch. ii. sec. 13. *Associated Affections.*

It is the motive, the disposition, the actuating principle, which *enstamps* the character.
Id. Ethical Questions. Disinterested Benevolence.

ENSTATE, *en*, and *state*, q. v. Commonly written *Instate*, q. v. Lat. *status*, from *stare*, to stand; the place, situation, or condition in which we *stand*.

To put in a situation or condition; to put in or invest with a certain condition or rank.

——————— For his possessions,
Although by confutation [confiscation?] they are ours;
We doe *enstate*, and widow you withall,
To buy you a better husband.
Shakspeare. Measure for Measure, fol. 83.

Nor, perhaps, had thy birth *enstated* thee in the same wealth and greatness, wouldst thou have been at all better.
South. Sermons, vol. ii. p. 390.

And thus I affirm, that the crucifiction of sin realized in a sincere though partial mortification of it, makes a man a believer, *enstates* him in grace, entitles him to glory, and, in a word, renders him truly Christ's. *Id. Ib.* vol. ii. p. 35.

ENSTEEP, *en* or *in*, and *steep*, q. v.
To plunge, immerse, sink or soak.

Tempests themselues, high seas, and howling windes,
The gutter'd rockes, and congregated sands,
Traitors *ensteep'd*, to enclogge the guiltlesse keele,

As having sence of beautie, do omit
Their mortall natures, letting go safely by
The diuine Desdemona. *Shakspeare. Othello*, fol. 316.

Suffolke first dyed, and Yorke all hagled ouer
Comes to him, where in gore he lay *insteepd*,
And takes him by the beard, kisses the gashes
That bloodily did yawne upon his face.
Id. Henry V. fol. 88.

ENSTORE, *en*, and *store*, q. v. *Store* (says Tooke) is the collective term for any quantity or number of things *stirred* or moved into some one place together.

To lay up in *store*; to lap up, treasure up; to stock.

For he that is with life and will *enstor'd*
Hath (for revenge) enough, and needs not care;
For time brings means to furnish him withall;
Let him but wait th' occasions as they fall.
Daniel. History of the Civil Wars, book iii.

ENSTRU'CT, **ENSTRU'CTION.** Now written *Instruct*, q. v. Lat. *instruere, instructum*, (*in*, and *struere*, to build,) to build.

To strengthen, to furnish or provide, &c. with knowledge; and thus, to teach.

For eis how shulde they *enstructe* other and leade them to the ryghte waye, yf they themselues werre so rude and vnlearned.
A Boke made by John Frith, fol. 63.

Here vpon he grew to suche an hautinesse, and so wonderful an arrogancy was rooted in his stomache, that the gentlenesse which he had learned by the literature of ye Grekes and the *instructions* of the Macedones was quite raced out of his thought. *Arthur Golding. Justine*, fol. 56.

ENSTYLE, *en*, and *style*, q. v. Lat. *stylus*, the instrument, with the point of which they wrote on waxen tables; by metonymy, Vossius adds, the phrasis or kind, or manner of speaking. To *enstyle* is, consequentially,

To call by name or title; to name or entitle.

With what consternation did Haman now stand? How do we thinke he lookt to heare himselfe thus *enstyled*, thus accused, yea thus condemned?
Hall. Cont. vol. i. p. 1351. *Haman Hanged.*

High on the plaines of that renowned isle,
Which all men Beauties' garden-plot *enstyle*,
A shepherd dwelt, whom fortune had made rich
With all the gifts that seely men bewitch.
Browne. Britannia's Pastorals, book i. song 1.

ENSUE, *en*, and *sue*, q. v. Fr. *ensuyure, en*, and *suyure*; It. *seguire*; Lat. *sequi*, to follow.

To follow, to succeed, to come next after or in consequence of; to result from.

Our enemyes *ensuing* with a great noyse, as if ye victory had bene theirs out of all cryc, began to driue theyr towres and engines forward, and to scale the rampier with ladders.
Arthur Golding. Cæsar. Commentaries, book v. fol. 134.

Moreouer his sonnes and kinsmen euery one of them, (were they neuer so giltlesse,) were all put to execution, to thentent there should not of so wicked a stocke remaine any time eyther to *ensue* his example in doynge the like mischiefe, or to reuenge his death. *Id. Justine*, book xxi. fol. 97.

Wherefore of the sayde vnequall mixture, nedes must *ensue* corruption, and consequently sicknes.
Sir Thomas Elyot. The Castel of Helth, book ii.

Who then ought more to fauour her, then you
Most noble lord, the honour of this age,
And precedent of all that armes *ensue*?
Spenser. To Sir John Norris.

One wold haue thought (so cunningly the rude
And scorned parts were mingled with the fine)
That nature had for wantonnesse *ensude*
Art, and that art at nature did repine.
Id. Faerie Queene, book ii. can. 10.

Yet from thy wound *ensued* no purple flood;
But look'd a bubling mass of frying blood.
Dryden. Ovid. Metamorphoses, book xii

And because much of the intentions of the parliament appear in the said proposal, and for that they were in effect the principal foundation of the *ensuing* war, I conceive it will not be amiss to recite them in this place, as they were agreed on by both houses the 2d of June, 1642, with the title of "their humble petition and advice in nineteen propositions sent to the king."
Ludlow. Memoirs, vol. i. p. 26.

Discourse *ensues*, not trivial, yet not dull,
Nor such as with a frown forbids the play
Of fancy, or prescribes the sound of mirth.
Cowper. The Task, book iv.

ENSU'RE, **ENSU'RANCE**, **ENSU'RANCER**, **ENSU'RER.** *En*, and *sure*, q. v. *Sure*, Fr. *seur*; Lat. *securus*, (*sine curâ*,) careless, confident.

To make *sure*, or secure, firm, steady, certain; to give security or assurance; to secure, free, or exempt from hazard, risk, or loss.

This juge unto this cherl his tale hath told
In secre wise, and made him to *ensure*,
He shoulde telle it to no creature,
And if he did, he shuld lese his hede.
Chaucer. The Doctoures Tale, v. 12077.

Thus ben they knit with eterne alliance
And eche of hem gan other for to *eAsure*
Of brotherhed, while that hire lif may dure.
Id. The Shipmannes Tale, v. 12972.

The exercise of this duty of almsgiving was never the impoverishing of any family, but constantly the enriching. Let it be tried, I will once set up the *ensurer's* office, that whatever goes out on that voyage shall never miss to come home again: there is no man that parteth with any thing for Christ's sake, saith he, but he shall have an hundred-fold more in this life.
Hammond. Sermon 2. vol. iv. fol. 481.

What we give, is not thrown away, but saved from danger; while we detain it at home (as it seems to us) it really is abroad, and at adventures; it is out at sea, sailing perilously in storms, near rocks and shelves, amongst pirates; nor can it ever be safe, till it is brought into this port, or *ensured* this way.
Barrow. Sermon 21. vol. i.

If N. has 10.000*l.* in Holland; which the greater advantage he could make of it in England, either by use or purchase, tempts him to transfer into England, 'tis probable he will give as much to a merchant in Holland to pay him 10.000*l.* in England, as the *ensurance* at that time between Holland and England is worth.
Locke. Works, vol. ii. fol. 25. *Of Lowering of Interest and Raising the Value of Money.*

——— The vain *ensurancers* of life,
And they who most perform'd and promis'd less,
Ev'n Short and Hobbes forsook th' unequal strife.
Dryden.

Faith is the best *ensurer* of thy bliss,
The bank above must fail before the venture miss.
Id. The Hind and the Panther.

The virtue and power of conscience, is the band of all society, the guardian of faith and honesty, the best *ensurer* of justice, order and peace in the state.
Barrow. Sermon 33. vol. iii.

But those on Charles with double ardour press,
His kinsman's absence must *ensure* success;
Orlando lost, of all your Christian foes
Not one shall more your rising fates oppose.
Hoole. Orlando Furioso, book xxxviii.

ENTA'BLATURE, **ENTA'BLEMENT.** "Fr. *entablement*; a boarding or planking. *Entablement d'un piller*; the square foot or base of a pillar." Cotgrave.

Entablature, on the contrary, consists of that part of the Order which is over the Capital of the Column; comprehending the Architrave, Frieze, and Cornice.

The general rule is to divide the whole into nineteen parts, the pedestal shall have four, the *entablature* three: but if a column be without pedestal, divide the height but into five equal parts, four to the column, and to the entablature one.
Evelyn. Miscellaneous Writings, p. 378.

They differ in nothing either in height, substance, or *entablement* from the feminine Ionic, and masculine Doric.
Evelyn. Miscellaneous Writings, p. 412.

They knew little, imagined much, built beyond nature: and terms and phrases, which supported their schemes, covered equally the deficiency and the futility of their matter, not unlike to those columns and *entablatures* of painted pasteboard, that imitate the solidity of marble and deceive the eye.
Bolingbroke. Works, vol. vi. p. 407. *Essay* 4. *Authority in matters of Religion.*

Thence [from the pit] rise the seats forming the side of an ellipsis, and above them the gallery composed of a range of Corinthian pillars with their full *entablature* surmounted by a balustrade and adorned with statues of marble.
Eustace. Classical Tour, vol. i. p. 132.

ENTADA, in *Botany*, a genus of the class *Monadelphia*, order *Polyandria*, natural order *Leguminosæ*. Generic character: corolla, petals five; anthers glandular at the apex; pod compressed, articulated, valves at maturity separating into two membranes, one-seeded.

A genus allied to *Mimosa*, containing six species, climbing shrubs, natives of the West Indies and Africa.

ENTA'IL, *v.* } Fr. *entailler*; It. *intagliare, insculpere, incidere*, to inscribe or cut into.
ENTA'IL, *n.* }

"Fr. *entailler*; to *intail*, grave, carve, cut in:" Cotgrave; also, to cut into shape or form; and the noun is used by Chaucer as equivalent to *shape*.

In *Legal usage*, to *entail*, *en*, and *tail*, q. v. Fr. *tailler*, It. *tagliare*, is to cut off, *sc.* an estate from the heirs general, (see Spelman, *Gloss.* fol. 531, and Blackstone, ii. 113,) and, consequentially,

To limit an estate or property to heirs special; to an especial descent: to settle unchangeably, inalienably in an especial line of descent.

For the Legal application, see (further) TAIL.

And a curious cros. craftily *entayled*.
Piers Ploughman. Crede, B iiii.

And these images all without
He did hem both *entaile* and paint.
Chaucer. The Romaunt of the Rose, fol. 119.

Portrayed without, and well *entailed*
With many rich portreitures
And both yet images and peintures.
Id. Ib. fol. 117

An image of another *entaile*
A lift halfe was her fast by,
Her name aboue her heed saw I,
And she was called Felony.
Id. Ib. fol. 117

This lady was of good *entaile*
Right wonderful of apparaile.
Id. Ib. fol. 133.

He made an image of *entaile*
Liche to a woman in semblance,
Of feature, and of countenance,
So fayre yet neuer was figure,
Right as a hue's creature
She seemeth.
Gower. Conf. Am. book iv. fol. 65.

For thy me sonne of suche *entaile*
If that thyn herte be disposed,
Telle out and let it nought be glosed.
Id. Ib. book i. fol. 15.

The mortall steele dispiteously *entayld*
Deepe in their flesh, quite through the iron walles
That a large purple streame adoun their giambeaux falles?
Spenser. Faerie Queene, book ii. can. 6

We adhere to the determinations of our fathers, as if their opinions were *entail'd* on us as their lands; or (as some conceive) part of the parent's soul were portion'd out to his offspring, and the conceptions of our minds were *ex traduce*.
Glanville. The Vanity of Dogmatising, ch. xv.

——————— I here *entayle*
The crowne to thee and thine heires for euer.
Shakspeare. Henry VI. Third Part, fol. 148.

Dying, he added to my weight of care;
He made me to his crimes undoubted heir,
Left his unfinish'd murder to his son,
And Joab's blood *entail'd* on Judah's crown.
Prior. Solomon, book iii.

Suppose St. Peter had privileges above the rest of the apostles; how comes the *entail* to be made to all his successors, and only at Rome and no where else?
Stillingfleet. Works, vol. ii. *Sermon* 1.

He passed a statute, which, by allowing them to *entail* their estates, made it impracticable to diminish the property of the great families, and left them every means of encrease and acquisition. *Hume. History of England*, ch. xiii.

But the most important law in its consequences which was enacted during the reign of Henry, was that by which the nobility and gentry acquired a power of breaking the ancient *entails*, and of alienating their estates.
Id. Ib. ch. xxvi.

ENTALENT, "Fr. *entalenter*; to breed a longing, imprint a desire in; beget an affection, give a great appetite unto." Cotgrave.

And all be it so yt the qualities of bodies, that bee obiect fro without foorthe, mouen and *entalenten* [*excitet*] the instruments of the wits
Chaucer. The first Booke of Boecius, fol. 240.

Trust parfite loue, entire charite,
Feruent will, and *entalented* corage.
Id. The Letter of Cupide, fol 329.

ENTALOPHORA, in *Zoology*, a genus of horny, cell-bearing Corals, belonging to the family *Sertularidæ*, established by Lamaroux, in his edition of Ellis's *Zoophytes*.

Generic character. Coral; fossil, slightly branched, cylindrical, not jointed, covered over its whole expanse with very long, scattered appendices, truncated at the end, and narrowed below like the tubes of *Dentalium Entalis*.

This genus is very singular, on account of the conical tubular appendices, which are by some regarded as the prolongation of the stem itself, and by others as the true polipigerous cells; their direction is exceedingly various, which may be the result of an extreme flexibility.

The *Entalophoræ* have all the appearance of the *Serpulæ*, and they have been placed by Lamaroux between the genera *Elytia* and *Idia*. Only one species of this genus has been described, which, from its resemblance to some species of *Cellaria*, has been called *E. cellarioides*, Lamaroux, *Gen. Polyp.* 81. pl. viii. fig. 9—11.

ENTAME, *en*, and *tame*, q. v. A. S. *tam-ian*, *domare, mansuefacere, cicurare*, to *tame*, to accustom to the hand.

To subdue; to reduce to quiet obedience or subserviency.

My sonne if thou thy conscience
Entamed haste in suche a wise,
In shrifte thou the might auise
And tell it me, if it be so.
Gower. Conf. Am. book i. fol. 12.

'Tis not your inkie browes, your blacke silke haire,
Your bugle eye-balls, nor your cheeks of creame
That can *entame* my spirits to your worship.
Shakspeare. As You Like it, fol. 199.

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ENTA'NGLE, } *En*, and *tangle*, (q. v.) of which
ENTA'NGLEMENT. } Minshew says, *quasi inter aliquem ducere.* Skinner derives from *tan*, diminutive of *tangl*, a twig. Junius from Ger. *tang*, (A. S. *tang*,) *forceps*, in Eng. *tongs*; to entangle, he says, is properly to seize with pincers, (*forcipe*,) and to hold at pleasure when so seized. Fr. *tenailler*; It. *attanagliare*. Serenius gives the Goth. *teingia*, to bind together. The A. S. *tian*, to tie, to bind, to fasten, is probably the root.

To tie, bind, fold, knit, lace, perplex; to make or cause to be, perplexed, embarrassed, intricate; to ensnare.

It came to their remembraunce, that Mithridates on thone syde was *entangled* with the warres of the Romayns, and that Ptolomy on thother syde, hadde euer ben an enemie to the kyngdome of Syria. *Arthur Golding. Justine*, book xi. fol. 152.

For they that were vertuous wold not *entangle* themselues wyth the vayne pryde of thys worlde, and weare iii. crownes of golde, where Christ dyd weare one of thorne.
A Book made by John Frith, fol. 17

Yet still Argaol (so his foe was hight)
Lay lurking couertly him to surprise,
And all his gins that him *entangle* might,
Drest in good order as he could deuise.
Spenser. Mviopotmos.

But I find it true by experience, as thou affirmedst, that the question of prouidence is *entangled* with many other.
Boetius. Philosophical Comfort, fol. 121. (1609.)

Whereby they also avoided the perill of *συναλιφαρμοῖς*, or one tree perishing with another, as it happeneth ofttimes from the sick effluviums or *entanglements* of the roots falling foul of each other.
Sir Thomas Brown. Cyrus' Garden, ch. iv.

Yea the highest and most improved parts of rationality, are frequently caught in the *entanglements* of a tenacious imagination; and submit to its obstinate, but delusory dictamens.
Glanvile. The Vanity of Dogmatising, ch. xi.

Now the unregenerate man has not so much as the habit or principle of faith, and so upon no hand can have his prayers accepted; and be that is truly regenerate, and endued with this principle, yet while he is *entangled* with the love of sin, cannot act not exercise that principle, and so neither can his prayers be acceptable. *South. Sermons*, vol. ix. p. 303.

It [integrity] is much plainer and easier, much the safer and more secure way of dealing in the world; it has less of trouble and difficulty, of *entanglement* and perplexity, of danger and hazard in it. *Spectator*, No. 352.

Avon, thy rural views, thy pastures wild,
The willows that o'erhang thy twilight edge,
Their boughs *entangling* with th' embattled sedge;
The brink with wat'ry foliage quaintly fring'd
Thy surface with reflected verdure ting'd;
Soothe me with many a pensive pleasure mild.
Warton. Monody. Written near Stratford upon Avon, 1777.

She carroll'd, and her various song
Gave lessons to the listening throng:
But (the *entangling* boughs between)
'Twas her delight to teach unseen.
Cunningham. The Contemplatist.

Nay, so insensibly does this inveterate fallacy insinuate itself into our reasonings on this subject, that even Grotius himself appears not to be quite free from the *entanglement*.
Warburton. The Divine Legation, book vi. sec. 2.

ENTECHED, "Fr. *entecher*; to stain, to imbue, q. d. with virtues or vices." Skinner. And Chaucer renders *Afficitur*; *enteched*.

One of the best *enteched* creature
That is or shal, while that ye world may dure
Chaucer. The fifth Booke of Troilus. fol. 189

Than who so ouer is *enteched* [afficitur] and defould with payne, he ne doubteth not, that he is *enteched* [afficitur] and defould with yuel.
Id. The fourth Booke of Boecius fol. 232.

ENTELEA, in *Botany*, a genus of the class *Polyandria*, order *Monogynia*, natural order *Tiliaceæ*. Generic character: calyx four and five-leaved; corolla, petals four; anthers spherical, incumbent; stigma toothed; capsule round, spined, six-celled, six-valved, many-seeded.

One species, *E. arborescens*, a small tree, native of New Zealand. *Bot. Mag.*

ENTE'ND, } Now written *Intend*, q. v. Fr.
ENTE'NDABLE, } *entendre*; Lat. *intendere*, (*in*, and
ENTE'NDANCE, } *tendere*,) Gr. τείν-ειν, to stretch.
ENTE'NDMENT, } To *stretch* or direct, *sc.* the mind,
ENTE'NTION, } the thoughts; to have or give a di-
ENTE'NTIVE. } rection or course, a design, purpose or meaning; to design, to purpose, to mean. Also used by our older writers as equivalent to *attend*, *attention*, &c.

Entendment. Fr. *entendement*; *intellectus vel intentio.* Skinner.

Ne in non other *entente* we hider ne come,
Bote that we vor holi churche thun deth of the nome.
R. Gloucester, p. 503.

O January, dronken in pleasance
Of mariage, see how thy Damian,
This owen squier and thy boren man,
Entendeth for to do thee vilanie.
Chaucer. The Marchantes Tale, v. 9665.

For I *entend* to nothing
But to my ioy, and my playing.
Id. The Romant of the Rose, fol. 119.

This vertue bringeth a man to great degree
Eche wight that lust to do him *entendaunce*.
Id. To the Lords and Gentilmen, fol. 336.

And for to haue none other *entendaunce*
Unto nothing, but to mine ease.
Id. The Story of Thebes, Second Part, fol. 378.

The peace is as it were a sacrament
To fore the God, and shal with words plaine
Without any double *entendement*
Be treated.
Id. A Balade to King Henry IV. fol 332.

For mannes hedde imaginen ne can
Ne *entendement* consider, ne tongue tell
The cruell paines of this sorrowful man
That passen euery tourment donne in helle.
Id. The fifth Booke of Troilus, fol. 185.

Soon after this, a furlong way or two,
He prively hath told his *entent*
Unto a man, and to his wif him sent.
Id. The Clerkes Tale, v. 3333.

Who is so trewe and eke so *ententif*
To kepe him, sike and hole, as is his make?
Id. The Marchantes Tale, v. 9164.

The peple came into the house withoute
And wondred hem, in how honest manere
Ententifly she kept hire fader dere.
Id. The Clerkes Tale, v. 3210.

For these craftes (as I finde)
A man maie do by waie of kinde:
Be so, it be to good *entent*.
Gower. Conf. Am. book vi. fol. 135.

For who that is not *entendable*
To holde vp right his kinges name
Him ought for to be to blame.
Id. Ib. book vii fol. 154.

For thy if that it be thy will
To stande vpon amendment,
A tale of great *entendement*
I thinke telle for thy sake,
Wherof thou might ensample take.
Id. Ib. book ii. fol. 31.

Let no man besie him this arte to seche,
But if that he the *entention* and speche

Of philosophres understonden can;
And if he do he is a lewed man.
Chaucer. The Chanones Yemannes Tale, v. 16912.

Now set well thine *entencion*
To hear of Loue the discription.
Id. The Romant of the Rose, fol. 138.

Thys I denye not, but that God coulde haue done it, yf he had so *entended*, when he spake the wordes: But now the Scripture standynge as it doth, I thinke he can not do it.
A Boke made by John Frith, fol. 59.

Fye on double *entendment* and cloked adulacion, whiche hath bene the common seruituers in all palacies, both imperiall and regall. *Hall. Henry VI. The thirty-sixth Yere.*

And kepe in his *entencion*
The point of sublimacion.
Gower. Conf. Am. book iv. fol. 77.

ENTENDER, *en*, and *tender*, q. v. Fr. *tendre*; Lat. *tener*, soft, delicate.

To be or cause to be *tender*, delicate, affectionate, warm-hearted.

For whatsoever creates fear, or makes the spirit to dwell in a righteous sadness, is apt to *entender* the spirit, and to make it devout and pliant to any part of duty.
Taylor. Holy Living, sec. 4. *Of Prayer.*

True love strikes root in reason; passion's foe;
Virtue alone *entenders* us for life:
I wrong her much—*entenders* us for ever
Young. The Complaint, Night 2.

E'NTER, *v.* **E'NTERER**, *n.* **E'NTERING**, *n.* **ENTRA'NCE**, **E'NTRY**. Fr. *entrer*; Sp. *entrar*; It. *intrare*; Lat. *intrare*, to go or come, to move in.

To go or come, to move or cause to move, in; to bring in, to put in (*sc.* in writing,) to put or place.

An *entry*, (a way or path, or passage in,) is a term of the Chase, says Mr. Gifford, and means, "Places *through* (in or into) which deer have lately passed, by which their size is guessed at."

Entrance, also, in the language of Sportsmen, is the instruction of Hounds.

Þo þe emperour herde þis, to schippes he wende faste,
And al hys power forþ with hym, and sailes vp caste.
Þei *entrede* in at Temse mouþ.
R. Gloucester, p. 47.

For þe se geþ al aboute, bute *entre* on þer nys,
And þat ys vp on harde roches, & so narw wei it ys,
Þat þer may go bote on, & on, þat þre men with inne
Mygte sle al þe lond, er heo come þer inne.
Id. p. 158.

Now has R. *entre*, & Acres taken es,
Þe Sarazens com fulle fre, & offred him grete riches.
R. Brunne, p. 127.

His lord sayde to hym wel be thou goode seruaunt and feithful for on fewe thingis thou hast be trewe, I shall ordeyne the on many thingis, *entre* thou into the joie of thi lord.
Wielif. Matthew, ch. xxv.

Then his master sayde vnto him: Well, good seruaunt and faithful. Thou hast bene faythfull in lytel, I wyll make the ruler ouer muche: *enter* in unto thy master's ioye.
Bible, Anno 1551.

Ye litel children how hard it is for men that tristen in richessis to *entre* into the kyngdom of God.
Wielif. Mark, ch. iv.

Chyldren, how harde is it for them, that trust in ryches, to *entre* into the kyndome of God. *Bible, Anno* 1551.

But of o thing I warne thee ful right,
Be wel aviseed on that ilke night,
That we ben *entred* into shippes bord
That non of us ne speke not a word.
Chaucer. The Millers Tale, v. 3585.

Aviseth you, ye ben a man of age,
How that ye *entren* into mariage;
And namely with a yong wif and a faire.
Chaucer. The Marchantes Tale, v. 9430

Warre at his beginning hath so great an *entring* and so large, that euery wight may *enter* whan him liketh, and lightly find werre; but certes what end that shal befalle, it is not light to know. *Id. The Tale of Melibeus*, vol. ii. p. 78.

She saide, at *entre* of the pas,
Howe Mars, which God of armes was,
Hath set two oxen sterne and stoute,
That casten fire and flam aboute,
Both at mouth and at nase,
So that they setten all on blase.
Gower. Conf. Am. book v. fol. 103

For britheren ghe witen oure *entree* to ghou, for it was not veyn. *Wielif.* 1 *Thessalonians*, ch. ii.

And downward from an hill under a bent,
Ther stood the temple of Mars armipotent,
Wrought all of burned stele, of which th' *entree*
Was longe and streite, and gastly for to see.
Chaucer. The Knightes Tale, v. 1983.

But of their *entree* whan thei sought,
The gates weren all to smale,
And therevpon was many a tale.
Gower. Conf. Am. book i. fol. 14.

And *entre* not into iudgement with thy seruaunt, for in thy syghte shall no man lyuyng be iustified.
Bible, Anno 1551. *Psalme* 113.

And therfore reader let this *entre* of the matter serue for an argument with what spirite this matter is handled.
Stephen, Bishop of Winchester. Of Transubstantiation, fol. 94.

When Adam transgressed my statutes, thē was the thing iudged that was done. Then were the *entraunces* of the worlde made narowe, ful of sorow and trauayle: they are but fewe and euell, full of parylles and laboure.
Bible, Anno 1551. *Edras*, ch. vii. book iv

That darksome caue they *enter*, where they find
That cursed man, lowe sitting on the ground,
Musing full sadly in his sullen mind.
Spenser. Faerie Queene, book i. can. 9

I saw the sin wherein my foot was *ent'ring*;
I saw how that dishonour did attend it;
I saw the shame whereon my flesh was vent'ring,
Yet had I not the power for to defend it.
Daniel. The Complaint of Rosamond.

Thence, forth descending to that perlous porch,
Those dreadfull flames she also found delayd,
And quenched quite like a consumed torch,
That erst all *entrers* wont so cruelly to scorch.
Spenser. Faerie Queene, book iii. can. 12.

That on the rocks he fell so flat and light,
That he thereby receiv'd no hurt at all,
But chaunced on a craggy cliffe to light;
Whence he with crooked clawes so long did crawl,
That at the last he found a caue with *entrance* small.
Id. Ib. book iii. can. 10.

Is. And a hart of ten,
I'trow hee be, madam, or blame your men
For by his slot, his *entries*, and his port,
His frayings, fawmets, he doth promise sport,
And standing 'fore the dogs.
Ben Jonson. The Sad Shepherd.

I thought it my duty, upon consideration of my age and vigorous constitution, as an Englishman, and an invitation to that purpose from my father, to *enter* into the service of my country, in the army commanded by the Earl of Essex under the authority of the parliament. *Ludlow. Memoirs*, vol. i. p. 36.

He [Sir Roger de Coverly] made indeed a little mistake as to one of her pages, whom at his first *entring* he took for Astyanax.
Spectator, No. 335.

Languages are useful to men of all conditions, and they equally open them the *entrance*, either to the most profound, or the more easy and entertaining parts of learning.
Locke. Of Education, sec. 195.

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——————— Heroic maid!
She to th' assaulted threshold bravely ran,
And with her snowy arms supply'd a bolt
To bar their *entrance*.

Smollet. The Regicide, ac. 6.

I shall be contented here, with whatever they will have the goodness to leave me, and pass to another *entry*, which is less ambiguous; I mean that of silk.

Burke. On a Regicide Peace.

Entry, in *Law*, the Writ of Entry, a summary remedy against certain species of injury by ouster, used by the legal owner when another person, having no right, hath taken possession of lands. In this case, the party entitled may make a formal but peaceable Entry thereon, declaring that thereby he takes possession; which notorious act of Ownership is equivalent to a feudal investiture by the Lord; or he may enter on a part, declaring it to be in the name of the whole.

If the Claimant be deterred from Entering by menaces or bodily fear, he may make claim as near to the Estate as he can; which claim remains in force for a year and a day: if repeated once in the space of every year and day, (which is called *Continual Claim*,) it has the same effect as a legal Entry. There is a *Right of Entry*, where the party claiming may for his remedy either enter into the land, or have an Action to recover it; and a *Title of Entry*, where one hath lawful Entry given him in the lands which another hath, but has no Action to recover till he hath Entered.

This remedy by Entry takes place in three only of the five species of Ouster, Abatement, Intrusion, and Disseisin; for, as in these the original Entry of the wrong-doer was unlawful, they may therefore be remedied by the mere Entry of him who hath right: but upon a discontinuance or deforcement, the owner of the Estate cannot Enter, but is driven to his Action; for herein the original Entry being lawful, and thereby an apparent right of possession being gained, the Law will not suffer that right to be overthrown by the mere act or Entry of the Claimant. The right of Entry in cases of Abatement, Intrusion, or Disseisin, may be tolled, that is, taken away by Descent. Descents which take away Entries, are when any one seized by means of the inheritance of a corporeal hereditament dies, whereby the same descends to his Heir: in this case, however feeble the right of the Ancestor might be, the Entry of any other person who claims title to the freehold is taken away, and he cannot recover possession against the Heir by this summary method, but is driven to his Action to gain a legal Seisin of the Estate, unless in the event of some legal disabilities attaching to the Claimant during the life of the Ancestor.

The title of taking away Entries by Descent is narrowed by Statute 32 Henry VIII. c. 33, which enacts, that if any person disseises, or turns another out of possession, no Descent to the Heir of the Disseisor shall take away the Entry of him that has right to the land, unless the Disseisor had peaceable possession five years next after the Disseisin. By the Statute of Limitations, 21 James I. c. 16, it is enacted, that no Entry shall be made by any man upon lands, unless within 20 years after his right shall accrue. And by Statute 4 and 5 Anne, c. 16, no Entry shall be in force to satisfy the Statute of Limitations, or avoid a fine levied of lands, unless an Action be thereupon commenced within one year after, and prosecuted with effect. The remedy by Entry must be pursued according to the Statute 5 Richard II., Statute 1, c. 8, in a peaceable and easy manner, and not with force or strong hand.

The Writ of Entry is a possessory remedy, which disproves the title of the Tenant or Possessor, by showing the unlawful means by which he entered or continues possession. It is directed to the Sheriff, requiring him to command the Tenant of the Land either to deliver Seisin of the lands, or show cause on a day certain why he will not.

The Writs of Entry are of divers kind, distinguished into four degrees, according to which the Writs are varied.

The first degree is the Writ of Entry *sur Disseisin*, that lieth for the Disseisee against the Disseisor upon a disseisin done by himself; and this is called a Writ of Entry in the nature of an Assize.

Second, a Writ of Entry *sur Disseisin in le per*, against the Heir by Descent, who is said to be in the *per*, as he comes in by his Ancestor; and so it is if a Disseisor make a feoffment in fee gift, in tail, &c. the Feoffee and Donee are in the *per* by the Disseisor.

Third, a Writ of Entry *sur Disseisin in le per et cui*, where the Feoffee of a Disseisor maketh a Feoffment over to another, when the Disseisee shall have this Writ of Entry of the lands in which such other had no right of Entry but by the Feoffee of the Disseisor to whom the Disseisor demised the same, who unjustly and without judgment disseised the Demandant.

These three degrees state the original wrong and the title of the Tenant who claims under such wrong. If more than two Alienations or Descents were passed, there lay no Writ of Entry at Common Law. For as it was provided for the quietness of men's inheritance that no one, even though he had the true right of possession, should Enter upon him who had the apparent right by Descent or otherwise, but he was driven to his Writ of Entry to gain possession; so after more than two Descents or two Conveyances were passed, the Demandant, even though he had the right both of possession and property, was not allowed this possessory action, but was driven to his Writ of Right, a long and final remedy to punish his neglect in not sooner putting in his claim while the degrees subsisted. But by the Statute of Marlbridge, 52 Henry III. c. 30, it was provided, that when the number of Alienations or Descents exceeded the usual degrees, a new Writ should be allowed without any mention of degrees at all. And accordingly, fourthly, a Writ has been framed, called a Writ of Entry, in the post which only alleges the injury of the wrong-doer, without deducing all the intermediate title from him to the Tenant; stating, that the Tenant had not Entry unless after or subsequent to the ouster or injury done by the original Dispossessor, and rightly concluding, that if the original Title was wrongful, all claims derived from thence must partake of the same wrong. Upon this Writ, the form of common recoveries of landed Estates is usually grounded.

E'NTERCHANGE, *v.* } Now written *Interchange*,
E'NTERCHANGE, *n.* } q. v. *inter*, and *change*.
E'NTERCHANGEABLY. } Fr. *entrechanger, changer;*

It. *cangiare;* formed, says Menage, from *cambiare*, from the Lat. *cambire*, and this from the Gr. κάμπτειν, *flectere*, to bend.

To *change* one with another, alternately, mutually; to give one thing, and take or receive another; to move or remove from one place to another; (the one to suc-

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ceed the other alternately;) to have or cause a vicissitude; a mutation.

Sone after this, they spake of sondry things
As fill to purpose of this auenture
And playing *enterchaungeden* herrings.
Chaucer. The third Booke of Troilus, fol. 174.

If the forme of this worlde is so selde stable, and if it turneth by so many *enterchaunges*: wilt thou than trusten in the tombling fortunes of men? *Id. The second Booke of Boecius*, fol. 217.

The eighth daie is the daie of immortalitee: in the which, rest and werinesse, woorke and idlenesse, shall not by course *entrechaungeably* the one succede the other, but thei shall be the euerlasting gladneme. *Udall. Luke*, ch. xxiii.

Were you no king, and free from those moods, should I choose a companion for wit and pleasure, it should be you: or for honesty to *enterchange* my bosome with, it should be you.
Beaumont and Fletcher. A King and no King, act i. sc. 1.

And our indentures tripartite are drawne:
Which being sealed *enterchangeably*,
(A businesse that this night may execute)
To-morrow, cousin Percy, you and I,
And my good Lord of Worcester, will set forth.
Shakspeare. Henry IV. First Part, fol. 60.

Thereupon he did frame himself the more to live after the fashion of the countrey there, and *enterchangeably* also to bring the men of that countrey unto the manner of the Macedonians: being perswaded that by this mixture and *enterchange* of manners one with another, he should by friendship more than force, make them agree lovingly together, when that he should be so far from the countrey of Persia. *Sir Thomas North. Plutarch*, fol. 578.

Captaine George Weymouth saw the south part of Groenland, and had water in 120 fadome, blacke, as thicke as puddle, and in a little space cleere, with many such *enterchanges*.
Purchas. Pilgrimage, book viii. ch. iii. sec. 4.

E'NTERCOMMUNE, E'NTERCOMMUNING. } See COMMON, and INTERCOMMON.

To have, or do, or act in *common* or in *community* with others; to do or act, to share or participate, with others, or as others do.

For if that it be peace, mine hart dere
The nature of the peace mote nedes drine
That men must *entrecommune* yfere
And to and fro eke ride.
Chaucer. The fourth Booke of Troilus, fol. 183.

The which nacions what for difficultie of wayes, and what for diuersitie of language, and what for defaulte of vnusage, and *entercommuning* of marchandise: not onely the names of singular men ne may not stretchen, but eke the fame of cities may not stretchen.
Id. The second Booke of Boecius, fol. 220.

Yet he lived and died childlesse, *entercommoning* therein with many worthies. *Fuller. Worthies. Hertfordshire.*

ENTERCOURSE, commonly written *Intercourse*, q. v. Fr. *entrecours; inter*, and *course*; Lat. *cursus*.

Course, or way, or passage, *between* one and another; dealing between.

Thus in discerning contracts and other *entercourses*, the substance of the thing and the present employment is more to be considered than any improper or equivocal expression, or quirk in the words of the law or *entercourse*.
Taylor. Ductor Dubitantium, book iii. ch. vi.

Lest the spinal pith should be compressed, and so the free *entercourse* or passage of the spirits to and fro be stopt.
Ray. On the Creation, part ii.

ENTERDEAL, also written *Interdeal*, q. v. *inter*, and *deal*, q. v.

A *dealing* between different parties; a communication, mutual or reciprocal *dealings* or transactions, intercourse.

So me in message unto her she sent,
To treat with her, by way of *enterdeale*
Of finall peace and faire attonement,
Which might concluded be by mutuall consent.
Spenser. Faerie Queene, book v. can. 7.

For he is practiz'd well in policie,
And thereto doth his courting most apply:
'To learne the *enterdeale* of Princes strange,
To marke th' intent of counsells, and the change
Of States, and eke of priuate men some-while
Supplanted by fine falshood and faire guile.
Id. Mother Hubbard's Tale.

ENTERDIT, i. e. *Interdict*, q. v.

——————— So that atten ende
This bissopes to Londone echone gonne wende,
A lute biuore Candlemasse, & abbodes al so,
& conceil made general, this *entredit* to do.
R. Gloucester, p. 495.

þe pape sauh out of cours þe wikkednes of Ion,
Him & his fautours he cursed euerlixon
& *enterdited* þis lond. *R. Brunne*, p. 209.

& if he wild nouht com to amendement,
Alle France suld be brouht tille encumberment,
þorgh comon *enterdite*. *Id.* p. 320.

Thyn *enterdite*, and thy sentence
Ayen thin owne conscience
Hereafter thou shalt fele and grope.
Gower. Conf. Am. book ii. fol. 44.

ENTEREMENT, i. e. *Interment*, q. v. A funeral.

And for to yiue a more feith
Her husbonde, and eke she both
In blacke clothes thei hem cloth,
And make a great *enterement*.
Gower. Conf. Am. book viii. fol. 185.

ENTERGLANCING, *enter* or *inter*, and *glance*, q. v. Ger. *glantzen*; D. *glantsen*; which Wachter thinks is from *glitzen*, to shine, to glisten, or glitter. Skinner, from *enlancer*, *jaculare*, *instar* lancem; to shoot or throw, q. d. a *lance*.

Nowe, although there wanted no delicate viands to content them, yet their chiefe repast was by *enterglancing* of lokes.
Gascoigne. Flowers.

ENTERITIS, Gr. ἔντερα, the intestines; in *Medicine*, an inflammation of the viscera.

ENTERLACE, now written *Interlace*, q. v. and see ENLACE, *ante*. Fr. *entrelasser*.

Looke how the woods, where *enterlaced* trees
Spread friendly arms each other to embrace,
Joyne at the head, though distant at the knees,
Waving with wind, and lording on the place.
Sidney. Psalm 72.

The Grecian writers described it to be like in leaf unto plantaine: in stem four square, bringing forth certain little cods full of seed, enfolded and *enterlaced* one within another, after the manner of the tufted and curled hairs about the pourcuttle fishes, called Polypi.
Holland. Plinie, vol. ii. fol. 221.

E'NTERMEDDLE, E'NTERMEDDLINGS. } Now written *Intermeddle*, q. v. Fr. *entremesler; inter*, and *meddle*, q. v. Fr. *mesler*; It. *mesislare*; from the Latin *miscere*, (Menage,) to mix.

To intermix, to intermingle; to mix or mingle; to busy or be busy, (in the concerns of others.)

For why, the nature of euery thing maketh his property, ne it is not *entermedled*, with the effect of contrarious thynge.
Chaucer. The second Booke of Boecius, fol. 220.

In John I haue in a manier doen nothing at al, sauing only placed the texte, and diuided the paraphrase: because I knew the translatours therof, wyth whose exquisite doinges, I might not without the crime of great arrogancie and presumpcion be busye to *entermeddle*. *Udall. To Queene Catherine*, vol. i. fol. 521.

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In these *entermedlynges*, the ambassadours, that the Mytylenians had firste sente vnto the Lacedemonyans, by those Lacedemonians bene referred to the next assemblie, that shulde be made of all Grece. *Nicolls. Thucydides*, fol. 73.

ENTERMETE, Fr. *entre mettre* or *entremester*, to intermeddle, to interpose. Skinner.

Two cardenalles of Rome þe pope hider sent,
To Paris boþe þei come, to þe parlement,
Þei said luf to make þe pape wild *entermet*,
Þat non ageyn oþer take, tille tyme þat he had set.
R. Brunne, p. 266.

For reson wolde have reberced to þe ryght as clergie seide.
Ac for þyn *entermetyng*, her hert þow for sake.
Piers Ploukman. Vision, p. 227.

A frere wol *entermete* him evermo:
Lo, good men, a flie and eke a frere
Wol fall in every dish and eke matere.
Chaucer. The Wif of Bathes Prologue, v. 6416.

But if he would him *entermette*.
Id. The Romant of the Rose, fol. 129.

ENTERPARLE, *enter* or *inter*, and *parle*. Fr. *parler*, to speak, to talk.

A *parley* between; a conference.

And therefore doth an *enterparle* exhort;
Persuades him leave that unbeseeming place,
And with a princely hardiness resort
Unto his people, that attend his grace.
Daniel. History of the Civil War, book ii.

ENTERPART, *enter* or *inter*, and *part*, q. v.

To *part*, or share between, or among.

I will parten with thee all thy paine,
If it so be I do thee no comfort
As it is frendes right, sothe for to saine
To *enterparten* wo, and glad disport
I haue and shall.
Chaucer. The Romant of the Rose, fol. 155.

ENTERPRET, *i. e. interpret*, q. v. Lat. *interpres*

Other did *enterprete* it otherwise: that the lyghtening in the Macedon's campe, signified glory & victory to Alexander, & also thēioymēt of the empyre of Asia.
Brende. Quintus Curtius, book iii. fol. 23.

E'NTERPRISE, *v.* **E'NTERPRISE**, *n.* **E'NTERPRISER.** Fr. *enterprinse*, from the verb *enterprendre*; It. *intraprendere*, from the Lat. *prehendere*, (*hendere*, used by the Latins only in composition, from the A. S. *hent-an*, *capere*, to take hold of.) Equivalent to this is the A. S. and old English *underfangan*, and the modern English *undertake*.

To take in hand, to undertake, to venture, to attempt; and by Spenser, to receive, (q. d. by the hand,) to entertain.

And also that longe time before we *enterprise* hereunto, we ought not onely to haue a little snatche of ciuile policy, but also, that we ought to be fully resolued and established in ourselues, as concernynge the whole tenure of our life.
Arthur Golding. Justine. Preface, sig. A 1.

And as I thus sadly among them aduysed
I saw Gower, that first garnished our English rude,
And Maister Chaucer, that nobly *enterprised*
How that our Englishe myght freshely be enuewed.
Skelton. The Crowne of Laurell.

And now at the like request I haue made the lyke *enterpryse* to translate the canonical Epistles of St. Peter, Jude, James, and John.
John Olde. To the Duchesse of Somerset.

Oh how much haue they neede of, that will neuer be contented, and what richesse can suffice any that will attempt high *enterprises* aboue their estate.
Sir John Cheke. The Hurte of Sedition, sig. E 4.

The chief *enterpriser* with the fauour of her maiesty hath not onely since continued the action by sending into the country againe and replanting this last yeere a new colony, but is also ready, according as the times and meanes will afoord, to follow and prosecute the same.
Hakluyt. Voyage, &c. vol. iii. fol. 266. *M. Thomas Hariot.*

Perdy not so, said shee, for shamefull thing
It were t' abandon noble chevisaunce,
For show of perill, without venturing:
Rather let try extremities of chaunce
Then *enterprised* praise for dread to disaunance.
Spenser. Faerie Queene, book iii. can. 12.

In goodly garments that her well became,
Fair marching forth in honourable wise,
Him at the threshold met, and well did *enterprise*.
Id. Ib.

And daily how through hardy *enterprise*
Many great regions are discouered,
Which to late age were neuer mentioned
Id. Ib. book ii. can. 1.

Whereupon it was alledged, that loue is of great power to move a man for to be bold, hardy, and adventurous, yea, and ministreth a readinesse to attempt all novelties, according as Plato named it, the *enterpriser* of all things.
Holland. Plutarch, fol. 536.

An hasty fortune maketh an *enterpriser*, and remover, (the French hath it beter; *entreprenant*, or *remuant*,) but the exercised fortune maketh the able man.
Bacon. Essay 40. *Of Fortune.*

I could not help both fearing and presaging, that these nations would some time or other, if ever we should have an *enterprising* prince upon the throne, of more ambition than virtue, justice, and true honour, fall into the way of all other nations, and loose their liberty. *Spectator*, No. 338.

The king followed them thither with a slender, or rather no guard, (so far was he from fearing either parliament or city;) designing to engage the citizens to deliver up the five members to him, and to stand by him in this horrid *enterprise*: but they would not be persuaded to comply with his desires in that matter.
Ludlow. Memoirs, vol. i. p 22.

The Portuguese erected the first sugar-works in Brazil, as they are more lively and *enterprising* than the Spaniards.
Granger. The Sugar Cane, book i. *The Argument.*

When young, with sanguine cheer and streamers gay,
We cut our cable, launch into the world,
And fondly dream each wind and star our friend:
All, in some darling *enterprize* embark'd.
Young. The Complaint, Night 8.

——————— In civil life
Wit makes an *enterpriser*; sense a man.
Id. Ib.

ENTERTA'IN, *v.* **ENTERTA'IN**, *n.* **ENTERTA'INER**, **ENTERTA'ININGLY**, **ENTERTA'INMENT.** Fr. *entretenir*; It. *intrattenere*; Sp. *entretener*; Lat. *inter*, and *tenere*, to keep among.

To keep, to take, admit, or receive, among, *&c.* as a guest, as a companion, as a servant, as a soldier; and thus, to receive and treat hospitably and kindly; to take into service, or pay for service; to cherish, to please, to gratify; and further, to amuse, to divert; also, to keep or hold, *&c.* a conversation, an argument or discourse; to keep the mind or attention engaged or occupied; to engage.

By Spenser, used simply as equivalent to, *to take*. He also uses *entertaine* as a noun; and Shakspeare once, in *Pericles*.

The embassadours of the Cirenians came to him [Alexander] thither, and brought him presentes, whom he gently *entertained*, assuring them of his friendship.
Arthur Golding. Caesar. Commentaries, book iv. fol. 71.

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ENTER-TAIN.

Whome Arsaces, Kyng of the Parthians, sent into Hyrcanie, and of his noble and royall courage, not onely gaue him *enterteynement* lyke a kyng, but also gaue him his daughter in mariage.
Arthur Golding. Justine, fol. 147.

The knight and Vna entring, faire her greet,
And bid her ioy of that her happy brood;
Who them requites with court'sies seeming meet,
And *entertains* with friendly cheerfull mood.
Spenser. Faerie Queene, book i. can. 10.

But when he lookt about on euery side,
To weet which way were best to *entertaine*
To bring him to the place where he would faine,
He could no path nor tract of foot descry
Ne by inquiry learne, nor ghesse by ayme.
Id. Ib. book vi. can. 4.

But Calidore, in th' entry close did stand,
And *entertaining* them with courage stout,
Still slew the foremost that came first to hand,
So long, till all the entry was with bodies man'd.
Id. Ib. book vi. can. 11.

In all th' assembly there was not a man,
But put the project on with might and main;
So great a applause it generally wan,
That else no business they would *entertaine*.
Drayton. Battle of Agincourt.

But after all her princely *entertaine*,
To the hearing of that former cause in hand,
Herselfe eftsoones she gan conuert againe.
Spenser. Faerie Queene, book v. can. 9.

Such was that hag, vnmeet to host such guests
Whom greatest Prince's Court would welcome faine,
But need (that answers not at all requests)
Bade him not look for better *entertaine*.
Id. Ib. book iv. can. 8.

Where hearing of the goodly *entertain*
Your knight of holy Order of the Bell
Gives to all damsels, and all errant knights,
I thought to knock, and now am bold to enter.
Beaumont and Fletcher. The Knight of the Burning Pestle, act ii. sc. 1.

And until then, your *entertain* shall be
As doth befit our honour, and your youth.
Shakspeare. Pericles, act i. sc. 1.

Who now but they in strength and number flowe?
Rais'd by their God their haters farre above?
For, chang'd by him, their *entertainers* grow
With guile to hate, who erst with truth did love.
Sidney. Psalm 105.

Gon. When euery greefe is *entertained*
That's offer'd, comes the *entertainer*.
Shakspeare. Tempest, fol. 6.

Good purposes, when they are not held, doe so farre turne enemies to the *entertainer* of them, as that they help to double both his sin and punishment.
Hale. Cont. vol. ii. vol. 258. *Christ before Caiaphas.*

Note if your lady straine his *entertainment*,
With any strong, or vehement opportunitie:
Much will be seene in that.
Shakspeare. Othello, fol. 325.

His office was to give *entertainment*
And lodging unto all that came and went
Not unto such as could him feast againe,
And double quite for that he on them spent;
But such, as want of harbour did constraine;
Those for God's sake his dewty was to *entertaine*.
Spenser. Faerie Queene, book i. can. 10.

These three on men all gracious gifts bestowe
Whiche deck the body or adorne the minde,
To make them louely or well fauoured showe:
As comely carriage, *entertainment* kind.
Sweet semblant friendly offices that binde,
And all the complaments of courtesie.
Id. Ib. book vi. can. 10.

The not *entertaining* a sincere love and affection for the duties of religion, does both naturally, and by the just judgment of God besides, dispose men to errors and deceptions about the great truths of religion.
South. Sermons, vol. iv. p. 329.

ENTER-TAIN. — ENTER-VIEW.

The argument with which this audience was *entertained* the last Lord's day, being the government of the tongue, I cannot think it improper or unseasonable for me, who have the honour to come next, to treat about the government of the thoughts.
Sharp. Works, vol. i. p. 340.

But since ye 'ave yet deny'd to give
My heart, your prisoner, a reprieve,
But made it sink down to my heel
Let that at last your pity feel;
And for the sufferings of your martyr,
Giue its poor *entertainer* quarter.
Butler. Hudibras, part ii. can. 1.

You may easily imagine the confusion of the *entertainer*, who finding some of his friends very uneasy, desired to tell them a story of a great man, one Mr. Lock. *Spectator*, No. 533.

But the kind hosts their *entertainment* grace
With hearty welcome, and an open face:
In all they did, you might discern with ease
A willing mind, and a desire to please.
Dryden. Ovid. Metamorphoses, book viii.

And, to that end, [the king] encouraged a great number of loose debauched fellows about the town to repair to White-hall, where a constant table was provided for their *entertainment*.
Ludlow. Memoirs, vol. i. p. 19.

A country vicar in his homely house,
Pleas'd with his lot, and happy in his spouse,
With simple diet, at his humble board
Once *entertain'd* the chaplain of a lord.
Fawkes. A Parody on the City and Country Mouse.

My conversation, says Dryden, very *entertainingly* of himself, is dull and slow, my humour saturnine and reserved.
Dr. J. Warton. Essay on Pope.

ENTERTAKE, *enter*, and *take*. A word of Spenser's coinage.

To receive, to entertain.

So did this mightie ladie, when she saw
Those two strange knights, such homage to her make,
Bate somewhat of that maiestie and awe
That whylome wont to doe so many quake,
And with more mild aspect those two to *entertake*.
Spenser. Faerie Queene, book v. can. 9.

ENTERTISSUE, *enter*, and *tissue*, q. v. *Tissue* or *tishew*, (says Skinner,) from the Fr. *tissu*, participle of *tistre*, *texere*, q. d. A cloth interwoven (*intextum*) with gold or silver.

'Tis not the balme, the scepter, and the ball,
The sword, the mace, the crowne imperiall,
The *entertissued* robe of gold and pearle.
Shakspeare. Henry V. fol. 85.

E'NTERVIEW, } Now written *Interview*.
E'NTERVIEWING. } *Enter* or *inter*, and *view*, q. v. from the Fr. *voir*; Lat. *videre*, to see. *S'entrevoir*, to behold or visit one another.

A *view* or visit between persons.

Antigonus licked them up one after another, sent letters of encouragement one to another, appointing a time and place of meting and *enterview*, and so laid all their powers together for the war.
Arthur Golding. Justine, fol 77.

Therefore, first, he wrote many and diuers letters to Syr John Carew, and Syr Thomas Trenchard, wyllinge and warnynge them with all kyndnes of humanitie to enterteyne the Kyng of Castel, tyll he in person approched in some place mete and conuenyent for the *entreuieweynge* and entreteignynge of so noble a personage.
Hall. Henry VII. The twentieth Yere.

But if the busie tell-tale day,
Our happy *enterview* betray;
Lest thou confesse too, melt away.
Habington. Castara, part i.

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ENTERWOVEN, now written *Interwoven*, q. v. *Enter* or *inter*, and *weave*, q. v. A. S. *wef-an*, *texere*.

On her head a gyrland of flowers, corne, vine-leaves, and olive-branches *enterwoven*.

Ben Jonson. Masques. The second Masque of Beauty.

To you that are by excellence a Queene!
The top of beauty! but, of such an ayre,
As onely by the mind's eye may be seene
Your *enterwoven* lines of good and fayre!

Id. Love's Triumph Through Callipolis.

E'NTHEAT, **E'NTHEUS.** Gr. ἔνθεος, (ἐν, and θεὸν, a God,) Lat. *entheatus, divino spiritu adflatus*, inspired by divine spirit.

Their orby crystals move
More active than before,
And *entheate* from above,
Their sovereign prince laud, glorify, adore.

Drummond. Divine Poems.

His genius justly, in an *entheat* rage,
Oft lash'd the dull-sworn factors for the stage;
For Alchymy, though 't make a glorious gloss,
Compar'd with gold is bullion and base dross.

Will. Hodgson. On Ben Jonson.

Without the *entheus* Nature's self bestows,
The world no painter nor no poet knows.

J. Scott. Essay on Painting.

ENTHRA'L, **ENTHRA'LMENT.** Also written *Inthral*, q. v. *En* or *in*, and *thrall*, q. v. A. S. *thræl*; Sw. *træl*, which Ihre (after a review of different etymologies proposed) thinks are from *thre-an*, to chastise, to correct; and applied to those slaves whom their masters chastised at pleasure. See DISENTHRALL.

To reduce or subject, to servitude or slavery; under the dominion of a master or tyrant; to enslave; to deliver over, to consign to, bondage.

It is reported that there was such a grieuous dearth of corne in the years 1586 and 1587, thorowout Hungary, that some being compelled for want of food were faine to sell their children vnto the most bloudy and barbarous enemie of Christians, and so to *enthrall* them to the perpetuall yoke of Turkish slauery.

Hakluyt. Voyage, &c. vol. i. fol. 185. *The True State of Island.*

Thus did my youth but exercise extremes,
My heed was rashness to forerun my fall,
My wit but folly, and my hopes but dreams
My counsel serv'd myself but to *enthral*.

Drayton. The Legend of Pierce Gaviston.

Till by two bretheren (those two bretheren call
Moses and Aaron) sent from God to claime
His people from *enthralment*, they return
With glory and spoile back to their promised land.

Milton. Paradise Lost, book xii. l. 171.

When I see the bright nymph who my heart does *enthral*,
When I view her soft eyes and her languishing air,
Her merit so great, my own merit so small,
It makes me adore, and it makes me despair.

Walsh. The Antidote.

——————— Oh! look down,
With smiles indulgent, on his new designs;
Assist his useful works, facilitate
His honest aims, nor in exaction's gripe
Enthrall th' endeavouring swain.

Dodsley. Agriculture, can. 1.

ENTHRIL, *en*, and *thril*, q. v. A. S. *thirlian*, to pierce or bore through.

Wherewith a dart we saw how it did light
Right on her breast, and therewithall pale death
Enthrilling it to reaue her of her breath.

Mirror for Magistrates, fol. 265

ENTHRO'NE, **ENTHRO'NIZE.** *En*, and *throne*, q. v Fr. *enthroner*, *throne*, *thron*; Sp. *trono*; It. *throno*; Ger. *thron*; Dutch, *troon*; Lat. *thronus*; Gr. θρόνος, a seat, from the unused θρά-ειν, *sedere*, to sit.

To place upon a *throne* or seat; emphatically applied to the seat of potentates; to seat, as in power or authority; to hold or occupy the seat of power, of sovereignty.

But when I saw it was *enthron'd*
In her celestial breast,
O then! I it no longer own'd
For mine was ne'er so blest.

Carew. The Mistake.

——————— Oh now after
So many courses of the sun *enthroned*,
Still growing in a majesty and pomp, the which
To leaue, a thousand fold more better, then
'Tis sweet at first t'acquire.

Shakspeare. Henry VIII. fol. 214.

Right princely virtue fit to reign,
Enthroniz'd in her spirit remain,
Guiding our fortunes ever.

Davies. Hymn 22. *To Astrea.*

Enthroniz'd; Thy *throne*, O God, is for ever, and the scepter of thy kingdom is a right scepter.

Hall. Works, vol. ii. fol. 413. *A Sermon, Christ and Cæsar.*

Sometimes on flowery beds she [the Grecian Muse] lay supine
And gave her thoughts a loose to love and wine;
Or in her sable stole and buskins dress'd,
Show'd vice *enthron'd*, and virtuous kings oppress'd.

Fenton. Epistle of Mr. Southerne.

O who will bear me then to western climes,
The isles of innocence, from mortal view
Deeply retir'd, beneath a plantaine's shade
Where happiness and quiet sit *enthron'd*.

Warton. The Enthusiast.

ENTHUNDER, *en*, and *thunder*, q. v. Fr. *tonner*; Lat. *ton-are*.

Against them all she proudly did *enthunder*,
Vntill her masts were beaten ouer-bord,
Her deckes downe raiz'd, her tackle cut asunder.

Mirror for Magistrates, fol. 850.

ENTHU'SIASM, **ENTHU'SIAST,** **ENTHU'SIASTIC,** **ENTHU'SIASTICAL,** **ENTHU'SIASTICALLY,** **ENTHU'SIASM.** Fr. *enthusiasme*; It. *entusiasmo*; Sp. *enthusiasmo*; Gr. ἐνθουσιασμὸν. Ἔνθεον, (ἐν, and θεὸν,) ἐνθεάζ-ειν, ἐνθουσιάζ-ειν, to be acted upon by divine spirit. Coigrave calls it

A ravishment of the Spirit; divine motion or inspiration; poetical fury. And see the Quotation from Holland.

This passion in general is named *enthusiasmus*, as one would say a divine inspiration, for like as ἐμφρὼν in Greek signifieth repletion with spirit or winde; and ἔμφρων that which is full of prudence and wit; even so, saith he, [Plato] an agitation and shaking of the soul is called ἐνθουσιασμὸς by the participation and society of some more heavenly and divine power, now this *enthusiasme* is subdivided.

Holland. Plutarch, fol. 932.

Now that power or faculty of divination (like unto a pair of blank writing tables, wherein there is nothing written) void of reason, and not determinate of itself, but only apt and meet to receive fancies, affections, and presensions, without any discourse of reason, or ratiocination, hitteth upon that which is to come, at what time it is most removed from that which is present, and in that extasie is it transmuted by a certain temperature and disposition of the body, which we call *enthusiasm* or inspiration.

Id. Ib. fol. 1092.

When heated melancholy hath kindled the busy and active fancy; the *enthusiast* then talks of illuminations, new lights, revelations, and many wonderful fine things, which are ascribed to the same spirit, [the Holy Ghost.]

Glanvil. Sermon 10.

For no men in the world except *enthusiasts* and mad-men ever obtruded a doctrine upon the church, but he pretended Scripture for it

ENTHUSIASM.

or tradition, and therefore no man could be pressed by these words, no man confuted, no man instructed, no not *enthusiasts* or Montinists.
Taylor. Polemical Discourses, fol. 939. *Liberty of Prophesying*, sec. 5.

Hence 'tis my humble fancy finds no wings,
No nimble rapture starts to heaven and brings
Enthusiastic flames.
Crashaw. To the Morning.

But (2) there is another mischief of the *enthusiastick* spirit behind, and that is its bringing reason into disgrace, and denying the use thereof in the affairs of faith and religion.
Glanvil. Essay 4. p. 20

[This] Alexander ab Alexandro. Gen. dier. lib. vi. cap. 21. [relates] of an *enthusiasticall* prisoner.
Burton. Anatomy of Melancholy, fol. 657.

Of prophets, *enthusiasts* and imposters, our ecclesiasticall stories afford many examples. *Id. Ib.* fol. 673.

I mean *enthusiasm*: which laying by reason, would set up revelation without it. Whereby in effect it takes away both reason and revelation, and substitutes in the room of it the ungrounded fancies of a man's own brain, and assumes them for a foundation both of opinion and conduct.
Locke. Of Human Understanding, book iv. ch. xix.

If it be true, that all knowledge lies only in the perception of the agreement or disagreement of our own ideas, the visions of an *enthusiast* and the reasonings of a sober man, will be equally certain.
Id. Ib. book iii. ch. iv.

When, lo! more dreadful wonders strike their eyes,
Forth through the streets a Roman matron flies,
Mad as the Thracian dames that bound along,
And chant Lyæus in their frantic song:
Enthusiastic heavings swell'd her breast,
And thus her voice the Delphic God confest.
Rowe. Lucan, book i.

A numerous host of dreaming saints succeed,
Of the true old *enthusiastic* breed,
'Gainst form and order they their power employ,
Nothing to build, and all things to destroy.
Dryden. Absalom and Achitophel.

Very extravagant, therefore, and unwarrantable are those flights of devotion, which some *enthusiastical* saints of the church of Rome have indulged themselves in; who make it necessary for every Christian, in order to his arriving at perfection to divest himself of all manner of regard for himself; nay, to despise, to hate, and to abhor himself in the utmost propriety of the expression.
Atterbury. Sermon 9. vol. i.

Enthusiasm is that temper of mind, in which the imagination has got the better of the judgment. In this disordered state of things *enthusiasm*, when it happens to be turned upon religious matters, becomes fanaticism: and this, in its extreme, begets the fancy of our being the peculiar favourites of heaven.
Warburton. The Divine Legation, book v. *Appendix.*

He comes! he comes! the saviour of the land!
His drawn sword flames in his uplifted hand,
Enthusiast in his Country's cause;
Whose firm resolve obeys a nation's call,
To rise deliv'rer, or a martyr fall
To Liberty, to dying laws.
Logan. Ode to Paoli.

Each youth, inspired by your persuasive art,
Clasps the dear form of Virtue to his heart;
And feels in his transported soul
Enthusiastic raptures roll.
Mason. Ode 1. *For Music.*

There is a fervour in the performance of religious duties when they arise from a sincere heart, which is really a most exquisite sensation. It is a sensation in the bosom, far removed from any thing *enthusiastical*. It is warm, but not violent; it is zealous, but not unreasonable.
Knox. Sermon 9. vol. vi.

Though I was at first, like the rest, much disposed to disapprove the solitude of my friend's habitation, yet when I had resided with him a little while, and had enjoyed the calm and rational pleasure of philosophic ease, I became *enthusiastically* fond of a sequestered life.
Id. Essays, No. 29.

ENTHYMEME. ENTICE.

ENTHYMEME, ἐνθύμημα, from ἐν, and θυμὸς, the mind. *Syllogismus imperfecte prolatus* (subintellectâ *alterâ præmissarum.*) A syllogism imperfectly produced, (one of the premises remaining within the mind, i. e. not expressed.) See the Quotation from the *Art of Thinking*, and Logic, ch. iv. sec. 7.

Neither ought the same to be so painfully studied and premeditated as that oration of Demosthenes was, which Pytheas said (by way of reproach) that it smelled of lampe oyle; nor full of over much sophisticall curiosity of *enthymemes* and arguments too witty and subtile, nor yet with clauses and periods exactly measured to the rule and compasse. *Holland. Plutarch*, fol. 291.

Must we learn from canons and quaint sermonings, interlined with barbarous Latin, to illumine a period, to wreath an *enthymeme* with masterous dexterity.
Milton. An Apology for Smectymnuus.

I remember Chillingworth somewhere puts up this request to his adversary Knot; "Sir, I beseech you, when you write again, do us the favour to write nothing but syllogisms. For I find it still an extreme trouble to find out the conceal'd propositions, which are to connect the parts of your *enthymeme*."
Locke. Works, vol. ii. fol. 613. *The second Vindication of the Reasonableness of Christianity.*

The word *enthymeme* is of a Greek original, and implies that one of the premises is understood in the mind.
Crousaz. Art of Thinking, part iii. ch. ix.

ENTI'CE, ENTI'CEMENT, ENTI'CER, ENTI'CING, ENTI'CINGLY. Roquefort, *Glossaire de la Langue Romaine*, has *enticement*; excitation, instigation: *enticer, exciter, provoquer.* Skinner refers to the Fr. *attiser*, to kindle, from the Lat. *titio*, a fire-brand, (and this is approved by Junius,) or to the A. S. *tihtan, atihtan*, to allure, persuade, solicit, incite. The common word in the north of England is, to *tice*, which Mr. Brocket has noticed. To *tice* or *entice*, is

To allure, to tempt; to hold out or offer, or present allurements or temptations; to throw out or offer baits.

Edelfred, þat was kyng of Norþomberlond,
He *enticed* and oþer kynges here of þys lond.
R. Gloucester, p. 235.

Ryght so flaterers and foles. aren þe feendes procuratores
Entiseen men þorgh here tales. to synne and harlotrie.
Piers Ploughman. Vision, p. 114.

The fourth circumstance is, by whiche meditatours, as by messagers, or for *enticement*, or for consentment, to bare compagnie with felawship. *Chaucer. The Persones Tale*, vol. ii. p. 376.

And therefore thou ne shalt do him no damage in wicked word, ne harme in his body, ne in his catel, ne in his soule by *entising* of wicked example. *Id. Ib.* vol. ii. p. 325.

My sonne, consente not vnto synners, if they *entyce* thee.
Bible, Anno 1551. *Proverbes*, ch. i.

Hugh the olde Earle of Chestre, beynge sycke unto deathe in the same self yeare, caused by the *entycement* of Anselme, the prestes clerely to be expelled out of the high churche of Westchestre, and the monkes to be placed for them.
Bale. English Votaries, part ii. p. 67. sig. H 1.

Goe now Clarinda, well thy wits aduise,
And all thy forces gather vnto thee;
Armies of lovely lookes, and speeches wise,
With which thou canst euen Joue himselfe to loue *entire*.
Spenser. Faerie Queene, book v. can. 5.

The little fishes (dreading the deceit)
With fearful nibbling fly th' *enticing* gin,
By nature taught what danger lies therein.
Drayton. England's Heroical Epistles. Rosamond to King Henry

To call for aid, and then to lie in wait,
So the hyæna murthers by deceit:
By sweet *entcement* sudden death to bring,
So from the rocks th' alluring mermaids sing.
Id. Ib. King John to Matilda.

An upright, a comely grace, curtesies, general salutations, cringes, a mincing gate, a decent and an affected peace are most powerfull *enticers*. *Burton. Anatomy of Melancholy*, fol. 467.

——————— She strikes a lute well,
Sings most *inticingly*.
Beaumont and Fletcher. The Humorous Lieutenant, act i. sc. 3.

The Syrens, once deluded, vainly charm'd,
Ty'd to the mast, Ulysses sail'd unharm'd;
Had Myra's voice *entic'd* his listening ear,
The Greek had stopt, and would have dy'd to hear.
Lansdown. Myra Singing.

We must through many tribulacions enter into the kingdom of God; every one that will live godlily in Christ Jesus, must suffer persecution; if any man will come after me, let him deny himself, and take up his cross and follow me: such are the promises and *enticements* it useth.
Barrow. Works, vol. ii. *Sermon* 2.

3dly. The third and last sign that I shall mention, of a temptation's attaining its full hour or maturity, is a more than usual restlessness and importunity in its *enticings* or instigations.
South. Sermons, vol. vi. p. 249.

Yet nought beheld, save meadows deck'd with flowers,
Clear waters, cooling caves, and leafy bowers,
The *enticing* scenes a while the youth delay'd;
He stretch'd his weary limbs beneath the shade.
Hoole. Jerusalem Delivered.

Up yon green slope, of hazels trim,
An avenue so cool and dim
Shall to an harbour at the end,
In spite of gout, *entice* a friend.
Warton. The Progress of Discontent.

ENTI'RE, ENTI'RELY, ENTI'RENESS. Fr. *entier*; It. *intiero*; Sp. *entero*; Lat. *integer*, from the ancient *tagere* (*tang-ere*,) Gr. θιγ-εῖν, to touch. *Integer*, non tactus, *cujus* nemo tetigit *aut abstulit quicquam*. *Untouched*, no part of which has been *touched* or taken.

Untouched, and thus, unmixed, unmingled, pure, uncorrupt; all or whole; from which nothing has been taken; undivided, unshared, unbroken; full, complete: unbroken, *sc.* in bodily strength; undivided, *sc.* in affection, attachment or fidelity; and thus, sincere, faithful.

And panne dude we all wel, and zut wel bet to lovye
Oure enemys *entyrelicke*, and helpe hem at here neede.
Piers Ploughman. Vision, p. 175.

Blithly ladye (qd. I) me list this matter *entirely* to understond.
Chaucer. The Testament of Love, fol. 312.

And so of many kindes of people & manye nations he made one *entire* kingdom, & one people.
Arthur Golding. Justine, fol. 44.

Which he following as things better than his countrey vsages, offended therby greatlye both the eies and the harts of his nacion, and caused many that loved him before *entirely*, to hate him then as an enemy. *Brende. Quintus Curtius*, book vi. fol. 140.

With hym haue we sent the brother, whose faythe and *entyrenesse* in preachynge the gospell throughout all the congregacions is well tryed. *Udall. Corinthians*, ch viii.

Her fickle hart conceiued hastie fire,
Like sparks of fire which fall in slender flex,
That shortly brent vnto extreme desire,
And ransackt all her veines with passion *entire*.
Spenser. Faerie Queene, book iii. can. 1.

Well were the men and their commission match'd
For they had their authority *entire*,
To take the king, his guardian to acquit,
And to bestow him where they thought it fit.
Drayton. The Barons' Wars, book v.

Good or bad (gan his brother fierce reply)
What doe I recke, sith that he dyde *entire*.
Spenser. Faerie Queene, book ii. can. 8.

——————— For what can scape the eye
Of God all-seeing, or deceave his heart
Omniscient, who in all things wise and just,
Hinder'd not Satan to attempt the minde
Of man, with strength *entire*, and free-will arm'd,
Complete to have discover'd and repulst
Whatever wiles of foe or seeming friend.
Milton. Paradise Lost, book x. l. 9.

Which when his pensiue lady saw from farre,
Great woe and sorrow did her soule assay
As weening that, the sad end of the warre,
And gan to highest God *entirely* pray,
That feared chance from her to turn away.
Spenser. Faerie Queene, book i. can. 11.

Sometimes the attorney, or follower of the cause, unskilfully thrusteth into the writ, both the uttermost quantity, or more, of the land, and the full rent also that is given for it: or else setteth down an *entierty*, where but a moiety, a third, or fourth part only was to be passed.
Bacon. Works, vol. ii. p. 411. *Of the Office of Alienations.*

——————— But I
Should injure nature, virtue and destiny,
Should I divide and discontinue so
Virtue, which did in one *entireness* grow.
Donne. Obsequies on the Lord Harrington.

Christ, the bride-groome, praises the bride, his church, for her beauty, for her *entireness*: for her beauty, she is *columba*, a dove: she is *perfecta*, undefiled: her *entireness* is praysed by her propriety, in respect of him; *columba mea*, my dove; by her unity in respect of her selfe; *una*, one alone; my dove, my undefiled is but one.
Hall. Works, vol. ii. fol. 367. *The Beauty and Vnitie of the Church.*

Such might that great fire in Rome be in Nero's time, which whether began casually, or by design, (which was disputed then, as it hath been about others since) did presently spread itself with greater speed over the Cirque (as the historian tells us) than the wind itself, and never left burning till of fourteen regions in Rome but four were left *entire*. *Stillingfleet. Sermon* 14. vol. i.

Blest is the maid and worthy to be blest,
Whose soul, *entire* by him she loves possest,
Feels every vanity in fondness lost,
And asks no power but that of pleasing most.
Littelton. Advice to a Lady.

ENTITLE, Fr. *intituler*; It. *intitulare*; Sp. *intitular*; Lat. *titulare*; i. e. *indere titulum vel nomen*; to bestow a *title* or name. *Titulus*, Vossius derives from τίτι-ειν, the reduplication of τί-ειν, *honorare*, to honour.

To have, receive, or bestow, a name or title; to name or call; to give a name or title, *sc.* as owner, possessor, as having a right to own or possess, as claimant; and thus, to have or give a right or claim.

Accept in gree this little short treatisse
That is *entituled* thus the Court of Loue.
Chaucer. The Court of Love, fol. 348.

When I had suffycyently published my mynde, he desired me to *entitle* the somme of my wordes and wryte them for hym, because they semed ouerlong to be well reteyned in memory.
A Boke made by John Fryth. Preface, Sig. A iii.

Lewes of Burbon, second yet to none,
Led on the left; with him that mighty peer
The Earl of Vendome who of all her men
Large France *entitled* her great master then.
Drayton. The Battle of Agincourt.

I did conuerse this quondam day with a companion of the kings, who is *intituled*, nominated, or called, Don Andriano de Armatho
Shakspeare. Love's Labour Lost, fol. 135.

I rather quarrel with mine own ambition,
That durst to soar so high, as to feed hope.
Of any least desert, that might *entitle*
My duty to a pension from your favours.
Ford. The Lover's Melancholy, act iv. sc. 1.

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Let us all lay our hands upon our hearts, and examine ourselves, whether, and how far we may be said to be in such a state, to have fulfilled the duties, and undergone the hardships, which *entitle* us to the privileges of it, (the Christian Religion.)
Atterbury. Sermon 2. vol. iii.

[The republick of regicide] so subdued the minds of the rulers in every nation, that hardly any resource presents itself to them, except that of *entitling* themselves to a contemptuous mercy by a display of their imbecility and meanness. *Burke. On a Regicide Peace.*

ENTOIL, Fr. *toille*; Lat. *tela*, a net.
To take in a net, in any snare, to ensnare.

He handled the matter so, as he cut off their land forces from their ships, and *entoyled* both their navy, and their camp, with a greater power than theirs, both by sea and land: and compelled them to render themselves without striking a stroke.
Bacon. New Atlantis, fol. 13.

ENTO'MB, ENTO'MBMENT. *En*, and *tomb*, q. v. Fr. *entomber*; the Lat. *tumulus*, a diminutive from *tum-ere*, to swell.
To place or deposit within a *tomb*; to inter, to inhume, to bury, to put in the grave.

The ruin'd walls he did reædifye
Of Troynovant, against force of enemy,
And built that gate which of his name is hight,
By which he lyes *entombed* solemnly.
Spenser. Faerie Queene, book ii. can. 10.

Delia, these eyes that so admire thine,
Have seen those walls which proud ambition rear'
To check the world; how they *entomb'd* have li'n
Within themselves, and on them ploughs have ear'd.
Daniel. Sonnet 41.

Mrs. My noble generall, Timon is dead,
Entomb'd vpon the very hemme o' th' sea,
And on his grauestone this inscripture.
Shakspeare. Timon of Athens, fol. 98

Oh, help, she cry'd, in this extremest need
If water Gods are Deities indeed:
Gape, Earth, and this unhappy wretch *entomb*,
Or change my form whence all my sorrows come.
Dryden. Ovid. Metamorphoses. Daphne into a Laurel, book i.

Indeed the strictest imprisonment is far more tolerable than being under restraint by a lazy humour from profitable employment, that enchaineth a man, hand and foot, with more than iron fetters, this is beyond any imprisonment, it is the very *entombment* of a man, quite in effect sequestering him from the world, or debarring him from any valuable concerns therein. *Barrow. Sermon* 19. vol. iii.

Thou noblest monument of Albion's isle!
Whether by Merlin's aid from Scythia's shore!
To Amber's fatal plain Pendragon bore,
Huge frame of giant hands, the mighty pile,
T' *entomb* his Briton's slain by Hengist's guile
Warton. Sonnet 4.

ENTOMODA, in *Zoology*, a genus of intestinal Worms, established by Lamarck, very nearly allied to the genus *Lernea* of Linnæus.

Generic character. Body soft or softish, oblong, rather depressed, having lateral, symmetrical, jointless arms; mouth sucker-shaped, placed at the summit of the front end; *tentacula* none; and sometimes provided with two jointed horns and two external sacs, hanging from the hinder end; vent terminal.

This genus contains the *Lernea Salmonea* of Linnæus, and *L. Cornuta*, *L. Gobina*, and *L. Radiata*, of Muller. Blainville does not separate this genus from *Lernea*.

ENTOMOPHAGA, in *Zoology*, a group of *Pentamerous*, *Coleopterous* insects, formed by Latreille in his genera of *Crustacea* and insects, for those which are provided with three pairs of *palpi*, and which live on insects and other animal substances, as the Ground Beetles and Water Clock, or *Carabidæ* and *Dyticidæ*. This group has been called *Carnivora Adeldapha* and *Insectivora* by various authors.

ENTOMOSTRACA, in *Zoology*, a group of *Crustacea*, first established by Muller, who has published the best account and figures of these animals; the figures have been copied into the *Encyclopédie Méthodique*. Linnæus places the whole of these insects together as one genus, under the name of *Monoculus*. Latreille has considered them as a class under the name of Muller; but in his latter work he has adopted the name of *Brachiopodes*.

Ordinal character. Gills placed on the legs; legs more or less numerous, formed for swimming.

These animals are mostly microscopic; they live usually in fresh water; their eggs form two packets or bunches, which are placed at the hinder part of the shell on the back of the animal.

Muller, Schœffer, Hermann, Jurine, (father and son,) Prevos, Brongniart, and lastly Straus, have paid much attention to the history, anatomy, and metamorphoses of these interesting animals. Lamarck has divided them into two groups, and Latreille has called them orders, but they appear to be only sections of the same order.

The *Monoculi* or *Lephyripodes*, of Latreille: having only one sessile, immovable eye; a body protected by a variously shaped shell, which varies greatly in consistence from membranaceous to shelly, but the chemical composition of which is always very like that of the crust of *Crustacea*. They have from six to eight feet, which are from their situation considered similar to the feet-jaws of the other Crabs; their legs are fringed and clawless. This group contains the family *Cyclopidæ*, with more than eight feet, a doubled shell; and the *Cyprinidæ*, with six feet, a bivalve shell. The two-eyed *Brachiopodes*, or the *Phyllopoda*, of Latreille, are characterised by always having two eyes, and having many pairs of feet, which are formed of laminar or leaf-like joints.

ENTOMOTILLES, or *Insecterodes*, in *Zoology*, a family of *Hymenopterous* insects, belonging to the section *Terebrantia*, of the order *Hymenoptera* formed by Dumeril.

Family character. *Abdomen* pedicelled, not concave beneath; lower lip as long as the jaws; *antennæ* not bent, of 17 to 20 joints. This family contains, according to Dumeril, the genera *Ichneumon*, *Fanea*, *Evania*, *Ophion*, *Banchus*. It forms part of the family *Ichneumonidæ*.

E'NTRAILS, *n.* **E'NTRAIL**, *v.* Fr. *entrailles*; It. *entraglie*; q. d. *internalia*. Skinner. Sp. *entranas*; Lat. *interranea*. Minshew. From the Gr. ἔντερα, from ἐντὸς, *intus*, within. Of this etymology it may be remarked, that the word does not by it pass in the usual course from the Greek through the Latin into the It. and French; the *internalia* of Skinner, and *interranea* of Minshew, being coined.

The Dutch *treylen*; English *trail*, is to drag or draw, (perhaps corrupted from *draggle*,) and the verb, to *entrail*, is commonly explained, to *intermingle*; it may mean to draw between or among, through and

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EN-TRAILS. — EN-TRANCE.

through; and thus, consequentially, to intermingle, to interweave, to intertwine, intwine, or intwist. And this meaning accounts well for the application of the noun to the *bowels;* (so called for a similar reason. See BOWELS.)

And this Iudas hadde a feelde of the hire of wickednesse, and he was hanged and to barst the myddil, and alle his *entrailis* weren sched abrood. *Wiclif. The Dedis of Apostis*, ch. i.

The most ardaund loue of his wife, brende the *entrailes* of his breast, ne the songs that had ouercomman all thynge, ne mightē not aswagen her lord Orpheus.
Chaucer. The thirde Booke of Boecius, fol. 229.

And whē for gredines they had gulled in the troubled water, they begā to swell, when the mudde once entered into their *entrayles*.
Brende. Quintus Curtius, book iv. fol. 100.

The *entrayles*, which be venderneth the myddreffe be exercised by blowinge, eyther by constraint, or playeng on shaulmes, sackbottes, or other lyke instruments, which doe require much wynde.
Sir Thomas Elyot. The Castel of Helth, book ii.

To shew Dan Cupid's powre and great effort:
And round about a border was *entrayl'd*
Of broken boawes and arrowes shivered short.
Spenser. Faerie Queene, book iii. can. 11.

Their dam vpstart, out of her den effraid,
And rushed forth, hurling her hideous taile
About her cursed head: whose folds displaid
Were stretcht now forth at length without *entrail*.
Id. Ib. book i. can. 1.

Behold the boyling Bathes at Cairbadon
Which seeth with secret fire eternally,
And in their *entrailes*, full of quick brimstone
Norish the flames, which they are warm'd vpon.
Id. Ib. book ii. can. 10.

I will, hereafter, call her step-dame ever.
If she can lose her nature, I can lose
My piety; and in her stony *entrailes*,
Dig me a seate.
Ben Jonson. Catiline, act i.

And lo! while in the shock of war they close,
While swords meet swords, and foes encounter foes,
The treacherous earth beneath their footsteps cleaves,
Her *entrails* tremble and her bosome heaves.
Broome. On the Seat of War in Flanders.

Here Thamis ended. Now the goodly train
Of all the Naïads, in most comely wise,
A present make of myrtle-girland green,
Entrail'd with flowrets and with rare devise.
Thompson. Epithalamium.

——— The barbed shaft
Had then no poison'd point; nor thou, fell tube!
Whose iron *entrails* hide the sulphurous blast,
Satanic engine, knew'st the ruthless power
Of thundering death around thee.
Mason. The English Garden, book ii.

ENTRA'NCE, v. } *En*, and *trance*, q. v. Fr.
ENTRA'NCEMENT. } *transe*, from the Lat. *trans-ire*, to go or pass over; q. d. (says Skinner,) transitus *in alium mundam:* A *transit* or passage into another world.

To be or cause to be in "a *trance* or swoon, a great astonishment, an appallment," (Cotgrave,) to ecstasy; to transport out of the senses.

This Queen will live: nature awakes; a warmth
Breathes out of her; she hath not been *entranc'd*
Above five hours.
Shakspeare. Pericles, act iii. sc. 1.

——— I am *entranced;* our fancy,
Some say, in sleep works stronger.
Massinger. The Guardian, act v. sc. 2.

Him still *entranc'd*, and in a litter laid
They bore from field, and to the bed convey'd.
Dryden. Palamon and Arcite.

And as we did in our *entrancements* lie,
I thought no pleasure e'er was wrought so high,
No pair so happy as my Muse and I.
Otway. The Poet's Complaint of his Muse.

His frame with shivery horrour stirr'd, his eyes
From outward vision held, and all the man
Entranc'd in wonder at th' unfolding scene.
Mallet. To the Duke of Marlborough.

ENTRAP, which Brende and Somner have also written *Intrap. En* or *in*, and *trap.* A. S. *trepp-an;* D. and Ger. *trappen, capere, irretire, illaqueare*, to catch, to *intrappe*, to insnare. Somner.

To catch, to apprehend, to seize in a *trap* or snare; to ensnare, to catch or take by guile; to inveigle, to entangle.

Yet notwythstanding he would not geue occasion by puttyng his enemies to flyght, to haue it said that breakyng promis with them he had *entrapped* them vnder pretence of communication.
Arthur Golding. Cæsar. Commentaries, book i. fol. 196.

Whē he vnderstode of his enemies cōming, both in auoiding to be enclosed in walles, and trusting besydes to take some aduauntage of the Macedons, [he] layde an embushemente to *entrappe* him.
Brende. Quintus Curtius, book vii. fol. 196.

Still as he went, he craftie stales did lay,
With cunning traynes him to *entrap* vnwares,
And priuie spials plac't in all his way,
To weet what course he takes, and how he fares;
To ketch him at avantage in his snares.
Spenser. Faerie Queene, book i. can. 1.

——— If not,
I have an *entrapping* question, or two more
To put vnto him, a crosse interogatory,
And I shall catch him.
Ben Jonson. The Staple of Newes, act v. sc. 4.

——— Where given to understand
Of some *entrapment* by conspiracy,
Gets into Wales; whence he adventured
T' attempt another day, and lost his head.
Daniel. History of the Civil Wars.

The Pharisees and Herodians, as we find in the fifteenth verse of this chapter [Math. xxii.] had taken counsel together how they might *entrap* our Saviour in his talk, and for that end they put several ensnaring questions to him. *Sharp. Sermon* 8. vol. iv.

Yet here this original genius, [Sir William D' Avenant] who was not to be held by the shackles of superstition, suffered himself to be *entrapped* in the silken net of love and honour.
Hurd. Works. A Discourse on Poetical Imitation.

ENTRE DUERO E MINHO, the most Northern Province of Portugal, lying between 41° 6′ and 42° 7′ of North latitude, and between 7° 42′ and 8° 47′ of West longitude. On the West, it is washed by the Atlantic Ocean, and is contiguous on the East to Spain and Tras los Montes. As its name imports, it is situated between the rivers Minho and Duero, of which the first separates it on the North from Galicia, a Province of Spain, and the second on the South from the Portuguese Province of Beira. Its greatest length is about 70, and its breadth 46 miles. It contains, in proportion to its extent, a larger population than any other Province of the Kingdom, its inhabitants being computed at more than 900,000.

The general surface of the country is mountainous; but, excepting the highest grounds, it is characterised by great fertility, especially in the parts adjacent to the Duero. It possesses also the advantage of a salubrious air, and is irrigated by numerous springs and rivers. The chief products of the vallies are wine, oil, maize, flax, and fruits of various kinds, particularly walnuts, chestnuts, lemons, and oranges. The well-known Port wine is the principal article of its trade. The plantations exhibit trees of fine growth; and meadows, which are almost un-

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ENTRE DUERO E MINHO. — ENTREASURE.

known in the rest of Portugal, afford pasturage in this Province. Sheep and cattle are abundant. The coast furnishes several harbours, but most of these will admit only small vessels. From the comparative proximity of all parts of this Province to the sea, which bounds it on the west, and the inclination of its surface in that direction, no rivers of importance take their rise within its borders. The Duero, the Minho, the Tamega, the Cavado, and the Lima, all originate in the Spanish territory. The Duero and the Minho, before they fall into the Ocean, enclose the Province on the South and North. The Tamega flows through its South-Eastern corner, and joins the Duero. The Cavado and the Lima intersect it, running Westward to the Atlantic. Both the Tamega and the Cavado, before they enter the Province, pass through Tras los Montes. The Lima, (*Limæa*,) according to the ancient belief, was said to possess the same properties as *Lethe*, (Strabo, iii.;) and an instance is recorded of a Roman army, under the Proconsul Decimus Junius Brutus, refusing at first to cross it, under the belief that by so doing they should be affected with an entire forgetfulness of the past. (Liv. *Epit.* lv.) Several Roman antiquities may be seen in this Province. Traces exist of the mines worked by the Romans, and near Braga are the remains of a Temple supposed to have been built by them in honour of Æsculapius. Entre Duero e Minho contains two cities, Braga and Oporto, 26 Towns, including six Sea-ports, five Collegiate Churches, 1400 Churches and Chapels, with 130 Monasteries, and has an Archbishopric and one Bishopric. Linen, cutlery, and hats are manufactured by the inhabitants, who are remarked as industrious and enterprising. Here the early Portuguese Princes resided, and this Province was the first which commenced the expulsion of the Moors from the country.

Braga, the Capital of the Province, has been already separately noticed.

Oporto.

Oporto, in respect of extent, commerce, and population, the second city in Portugal, is situated about five miles from the sea, on the North bank of the Duero. Towards the mouth of this river there is depth of water sufficient for the largest trading vessels; but the entrance into it over the bar is difficult, and often attended with danger. Oporto stands on an acclivity, the houses rising gradually above each other; and most of its streets are narrow, irregular, and steep, though remarkably clean. It is the chief outlet for the products of the Northern part of Portugal, which consist of fruit, wine, oil, &c. Of the wine which bears its name, several thousand pipes are shipped every year at this place. A British factory is established here. The population, including the suburbs, is about 74,000. North latitude 41° 9′, West longitude 8° 35′.

Murphy's *Travels in Portugal*, and his *General View of the State of Portugal*.

ENTREASURE, also written *Intreasure*, q. v. *In*, and *treasure*. Fr. *thresor*; It. and Sp. *tresoro*; Lat. *thesaurus*; Gr. θησαυρὸς, which Vossius derives from the Gr. θῆσ-αι, and the ancient αὔρον, or αὔρον, whence the Latin *aurum*, to put up or store up *gold*; and then, generally,

To store up (*sc.* as *gold* or any thing valuable.)

To store or lay up carefully, fondly, anxiously.

For they, scorning the simple rudeness of the eyes, as easily defrauded of their too forwardly affected object, would securely *entreasure* it in a more precious place, by a piercing apprehension sinking it in the soul for ever.

Sidney. Arcadia, book iii. p. 609.

ENTREASURE. — ENTREAT

——————— What's here? a corse!

1st Gent. Most strange.

Cer. Shrouded in cloth of state; balm'd and *entreasured*
With bags of spices full!

Shakspeare. Pericles, act iii. sc. 1.

Ye sacred writings, in whose antique leaves
The memories of heaven *entreasur'd* lie,
Say, what might be the cause that mercy heaves
The dust of sin above th' industrious sky,
And lets it not to dust and ashes fly?

Giles Fletcher. Christ's Victory in Heaven.

ENTREAT, *en*, and *treat*, q. v. Fr. *traicter*; It *trattare*; Sp. *tratar*; Lat. *tractare*, to handle. As the

"Fr. *traicter*; to *treat*, to *intreat*, entertain, use, handle, tend or look unto; to deal in or meddle with; to discourse, debate or make mention of." Cotgrave.

With their vengeaunce insaciable
Now haue they him *entreated* so
That to report it is to lamentable.

Chaucer. The Lamentation of Marie Magdaleine, fol. 319.

And as touching the proposition which the physiciens *entreteden* in this cas, this is to sain, that the maladies, that a contrarie is warished by another contrarie; I wold fain knowe how ye understonde thilke text, and what is youre sentence.

Id. The Tale of Melibeus, vol. ii. p. 96.

Neuerthelesse he *entreated* wyth him by messengers, lamenting that the warres of so rich a prince as he was, shuld be forslowed for want of money. *Arthur Golding. Justine*, fol. 35

Furthermore by the sufferaunce of Hamilcar, he wrongfully *entreated* and shamefully handled the confederates of the Carthaginensis.

Id. Ib. fol. 99.

Eftsoones outspring two more of equall mold;
But I them both with equal hap defeated,
So all the twenty I likewise *entreated*,
And left them groning there vpon the plaine.

Spenser. Faerie Queene, book iv. can. 10.

Entre'at, *v.* Entre'at, *n.* Entre'atance, Entre'ater, Entre'ative, Entre'atment, Entre'aty. — To *entreat*; to supplicate, (says Skinner,) Dr. T. H. derives from *in*, and *treat*. Fr. *traicter*, q. d. in i. e. *secreto* tractare, to *treat* with secretly.

To *treat* or enter into *treaty*; to seek for or endeavour to obtain by *treaty*, promise or engagement; and thus, to beseech or beg, ask, pray or solicit.

And whē he was in tribulaciō, he besaught the Lord hys God, and humbled himself exceedynglie before the God of his Fathers, and made intercession to hym: and he was *entreated* of hym and hearde hys prayer, and broughte hym againe to Jerusalem into hys kyngedome. *Bible, Anno* 1551. 2 *Chronicles*, ch. xxiii.

It was the custome of the Germanes deliuered frō theyr auncestors, that whosoeuer made war vpon them, to make resistance by force and not by *entreatance*.

Arthur Golding. Cæsar. Commentaries, book iv. fol. 87.

Least then the people, and patricians too,
Vpon a iust aduisey take Titus part,
And so supplant vs for ingratitude,
Which Rome refutes to be a hainous sinne,
Yeeld at *intreats*, and then let me alone.

Shakspeare. Titus Andronicus, fol. 35.

The captaines call'd forthwith from euery tent
Vnto the rende-vous he them inuites,
Letter on letter, post on post he sent,
Entreatance faire with counsell he unites.

Fairfax. Godfrey of Boulogne, book i. st. 19.

——— For this time, daughter,
Be somewhat scanter in your maiden presence;
Set your *entreatments* at a higher rate,
Than a command to parley.
Shakspeare. Hamlet, fol. 156.

Oft have I seasoned savoury periods
With sugar'd words, to delude Gustus' taste,
And oft embellish'd my *entreative* phrase
With smiling flowers of vernant rhetoric.
Brewer. Lingua, act i. sc. 1.

So well he woo'd her, and so well he wrought her,
With fair *entreaty* and sweet blandishment,
That at the length, unto a bay he brought her,
So as she to his speeches was content
To lend an eare, and softly to relent.
Spenser. Faerie Queene, book iv. can. 6.

For being but meere strangers, they had, after much prayer and *entreatie*, as much ground allowed them and no more, to build them a citie in, as they could compasse with thongs cut out of one bull hide.
Holland. Livius, fol. 887.

When for redress *entreating* armies call,
They who deny just things, permit them all.
The righteous Gods shall surely own the cause,
Which seeks not spoil, nor empire, but the laws.
Rowe. Lucan, book i.

Entreaty shall not serve, nor violence,
To make me speak in such a play's defence;
A play where wit and humour do agree
To break all practis'd laws of Comedy.
Dorset. Epilogue on the Revival of "Every Man in his Humour."

If, bound by vows to friendship's gentle side,
And fond of soul thou hop'st an equal grace,
If youth or maid thy joys and griefs divide,
O, much *entreated*, leave this fatal place.
Collins. Verses, with a piece of Bride Cake.

ENTREME'SSE, } "Fr. *entremets*; certain choice
Entreme'ts. } dishes served in *between* the courses at a feast or banquet," (Cotgrave,) i. e. *between* the *messes* or services of meat.

God wote it was a pitous *entremesse*.
Chaucer. La Belle Dame sans Mercie, fol. 251.

All but the poor are epicures,
And reason from effects to causes,
On rotis, *entremets*, and sauces.
Whitehead. The Goat's Beard.

ENTRE'NCH, } Fr. *retrancher*; It. *trincerare*;
Entre'nchment. } Sp. *atrincherar*. Also written *Intrench*, q. v. *En* or *in*, and *trench*, q. v.; Fr. *trancher* or *trencher*, to cut or carve, which Caseneuve derives from Lat. *trans scindere*, to cut across; and Menage, from *trunc-are*, to cut off, to maim.

To environ with or lodge in *trenches*, (Cotgrave,) to surround with, to enclose in, to fortify with *trenches*, with ditches, with earth, &c. *cut* or dug out, and thrown up; to cut, to carve; to cut into, carve out of, *sc.* the property of another; and thus, to encroach.

They thought none other, but that the Romanes hauing gayned one hyl from them alredy, if they shoulde obteyne thother also, they shoulde be as good as *entrenched* and foreclosed from stirring abroad or goynge a foraging.
Arthur Golding. Caesar. Commentaries, book vii. fol. 205.

And when they saw that their enemies in foure dayes came not thither, they began to *entrench* aboue the Brey.
Hakluyt. Voyage, &c. vol. ii. part i. fol. 125. *The Losse of Famag.*

After we had passed this fort, and were come to another strong hold named Achaiacala, and the same *entrenched*, as it were about with the course of the river, difficult both for passage over, and accesse also unto it, repelled wee were with the like answer, and so departed. *Holland. Ammianus*, fol. 242. *Julianus.*

And a wide wound therein (O ruefull sight!)
Entrenched deepe with knife accursed keene,
Yet freshly bleeding forth her fainting spright
(The worke of cruel hand) was to be seene,
That dyde in sanguine red her skin all snowy cleane.
Spenser. Faerie Queene, book iii. can. 12.

Seuen of the same against the castle gate,
In strong *entrenchments* he did closely place,
Which, with incessant force and endless hate,
They battered day and night, and entrance did awate.
Id. Ib. book ii. can. 11.

Ere the high rocks did o'er the shores arise,
Or snowy mountains tower'd amidst the skies;
Before the wat'ry troops fil'd off from land,
And lay amidst the rocks *entrench'd* in sand.
Blackmore. Creation, book vii.

The weakness of some tempers perform upon them the very same effects that fasting works upon others, and therfore, those severities, which in others would be only an abridgment of their luxury, would in them be an *entrenchment* upon their being; and not only cut short their pleasure, but their very existence.
South. Sermons, vol. ix. p. 140.

Italian, English, German, French,
Who most laboriously *entrench*
In deep parade of language dead,
What would not in their own be read.
Lloyd. The Poetry Professors.

ENTRICK, "Fr. *intriquer*; to *intricate*, perplex, pester, insnare, involve, intangle." Cotgrave. See Intricate.

But which of you, that loue most *entriketh*
God send him her, that sorest for him siketh.
Chaucer. The Assemblie of Foules, fol. 247.

The first of hem, so as I rede,
Was Morpheus, he whose nature
Is for to take the fygure
Of that person, that hym liketh,
Wherof that he full oft *entriketh*
The slepe, which slepe shall by night.
Gower. Conf. Am. book iv. fol. 80.

ENTROOP, *en*, and *troop*, q. v. Fr. *troupe*; Sp. *tropa*; It. *truppa*.

To form into a *troop*; a collected number or multitude, a band.

At the very point of the medley on both sides, the horsemen strongly *entrouped* themselves, and the footmen stoutly fortified their own sides.
Holland. Ammianus, fol. 73. *Constantius and Julianus.*

ENTRUST, now written *Intrust*. *En* or *in*, and *trust*, q. v.

To place *trust* in; to commit or deliver in *trust*, i. e. in the truth; to confide.

He [the Lord of all the families of the earth] will enter into a severe scrutiny how we have employed all those talents that he hath *entrusted* us with. *Sharp. Works*, vol. vi. p. 190.

ENTU'NE, *v.* } *En*, and *tune*. Fr. *entonner*; Sp.
Entu'ne, *n.* } *entonar*; It. *intonare*. *Tune*, from Lat. *tonus*; Gr. τόνος, i. e. *tensio seu intensio vocis*, from τείν-ειν, *tendere*, to stretch.

"Fr. *entonner*; to *tune*, sing, chant it; sound, resound; and most properly, to begin, to give a *tune* in singing," &c. Cotgrave.

Ful wel she sange the service divine
Entuned in hire nose ful swetely.
Chaucer. The Prologue, v. 123.

So merie a sowne, so swete *entunes*
That certes for the towne of Tewnes
I nolde, but I had herde hem sing.
The Dream of Chaucer, fol. 244.

And than the company answered all
With voice sweet *entuned* and so small,
That me thought it the sweetest melody
That euer I heard in my life sothly.
Id. The Flowre and the Leafe, fol. 367.

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Whose heuenly armony was so passing sure,
So truly proportioned, and so well dyd gree,
So duly *entuned* with euery measure.
Skelton. The Crowne of Laurell.

A company of yong gentlemen of greatest birth, standing on the one side, and maydes on the other, sung hyms and sonnets the one to the other, in commendation of the dead prince, *entuned* in a solemne and mournful note. *Hakewill. Apologie*, book iv. ch. x. sec. 2.

ENTWINE, *en*, and *twine*. A. S. *twin-an*; D. *tweyn-en*, *duplicare*, to double, to make two or twain.

To *twine*, twist, wreath or fold around.

There the soft poplar and smooth beech do bear
Our names, together carved every where,
And Gordian knots do curiously *entwine*
The names of Henry and of Geraldine.
Drayton. England's Heroical Epistles. Howard, to the Lady Geraldine.

You two have one way left yourselves t' *entwine*
Besides this bishop's knot, of Bishop Valentine.
Donne. An Epithalamium on the Count Palatine and the Lady Elizabeth.

Fly and *entwine* amid those locks of gold;
There loose the cords that keep my heart confin'd:
Those golden nets the captive sense infold,
And with resistless magic's power can bind.
P. Fletcher. Eclogue 3.

For him may love the myrtle wreath *entwine*,
Though the sad willow suits a woe like mine.
Savage. Valentine's Day.

——————— Harmonious youths,
Around whose brows *entwining* laurels play,
In lofty-sounding strains his praise record.
Glover. Leonidas, book i.

ENTWIST, *en*, and *twist*, q. v. twiced, twic'd, *twist*.

So doth the woodbine, the sweet honeysuccle
Gently *entwist*.
Shakspeare. Midsummer Night's Dream, fol. 157.

ENUCLEATE, *enucleare*, *atum*, to take out the kernel. From *e*, and *nucleus*; *quasi* nuculeus, *a nuce*. The kernel. Cotgrave calls *Enucleation*, an unkernelling.

To take out the *kernel*; and thus, to open, to disclose, to explain, to manifest, to declare.

And after this the kynge assembled his councell together, and demaunded of euery man seuerally, what they sayde of these thynges whych Perkyn had both *enucleated* and requyred, or whether they woulde take any farther deliberation to aduyse theim selfes what to do in so great and weyghtie a matter.
Hall. Henry VII. The seventh Yere.

ENU'MERATE, **ENUMERA'TION**, **ENUMERA'TIVE**. Lat. *enumerare*, *atum*. The Lat. *numerus*, Vossius (after C. Scaliger) derives from the Gr. νέμ-ειν, to distribute, to divide.

To count or tell, *sc.* the parts or portions; to count, to reckon, to tell one by one, part by part; to tell, to repeat separately.

It is ordred to teache the people that in eche parte of the bread consecrate, broken, is the hole body of our Sauior Christ, which is agreeable to the Catholique doctrine: Upō occasiō hereof, it liketh this auctor to multiply language by *enumeraciō* of partes.
Stephen, Bishop of Winchester. Of the Presence of Christes Body in the Sacrament, fol. 21.

Secondly, for those sins which they do *enumerate*; the priest by them cannot make a truer judgment of the penitent's repentance and disposition to amendment, than he can by his general profession of his true and deep contrition, and such other humane indications, by which such things are signified.
Taylor. Polemical Discourses, fol. 481. *The second Part of a Dissuasive from Popery.*

I desire (quoth I) that thou wouldest declare this point, by the *enumeration* of the particulars.
Boetius. Philosophical Comfort, (1609.) p. 75.

If the priest pardons no sins but those which are *enumerated*, the penitent will be in an evil condition in most cases; but if he can and does pardon those which are forgotten, then the special *enumeration* is not indispensably necessary.
Taylor. Polemical Discourses, fol. 481. *The second Part of a Dissuasive from Popery.*

For by being particular and *enumerative* of the variety of evils which have disordered his life, his repentance is disposed to be more pungent and afflictive, and therefore more salutary and medicinal.
Id. Holy Dying, sec. 3. ch. v. p. 202.

[The Lord Broghill] *enumerating* the services he had done, the losses he had sustained, and the slender encouragements he had received; he declared his resolution not to obey the commands of any other but of General Cromwel and him.
Ludlow. Memoirs, vol. i. p. 294.

But how comes the Apostle here to make a difference between prayers and supplications, and those other things? Why, certainly his design was, to make an *enumeration* of all those offices, or parts of which the public worship or service of the church is to consist.
Sharp. Sermons, vol. iv. p. 181.

The extremes of irreligion and enthusiasm mark the manners of the capital. These, indeed, are the natural consequences of some among the many bad dispositions already *enumerated*.
Knox. Essay 129.

Nightly rest and daily bread, the ordinary use of our limbs, and senses, and understandings, are gifts which admit of no comparison with any other. Yet, because almost every man we meet with possesses these we leave them out of our *enumeration*.
Paley. Natural Theology, ch. xxvi.

ENUNCIATE, see ENOUNCE, *ante*.

ENURE, also written *Inure*, q. v. *En* or *in*, and *ure*, contracted from Lat. *usura*, from *uti*, *usus*.

To *use* or practise habitually; to accustom, to habituate, to practise; to be or cause to be for the *use*, enjoyment or possession of.

By little and littel beyng *enured* to yeeld, and being vanquyshed in many battels, they themselues wyl not make comparison wyth thē in prowesse.
Arthur Golding. Cæsar. Commentaries, book vi. fol. 162.

As he had said these words, he cōmaūded his battels to stād stil again, to thentent yt by this pausing, they might *enure* thēselues to behold yt huge nōber of their enemies with opē eies.
Id. Justine, fol. 55.

But alwaye they shall be *enured* with contynuall hatred and blaspheminges, crying out vpon Almighty God and dispising his holy name.
Fisher. On the Seven Penitential Psalmes, sig. B 4.

He gan that lady strongly to appeale
Of many hainous crimes, by her *enured*;
And with sharp reasons rang her such a peale,
That those, whom she to pity had allured
He now t'abhorre and loath her person had procured.
Spenser. Faerie Queene, book v. can. 9.

The wanton boy was shortly wel recured
Of that his malady,
But hee, soone after, fresh again *enured*
His former cruelty.
Id. Poem 4.

Jockey and Sawney to their labours rose;
Soon clad I ween, where nature needs no clothes,
Where, from their youth *enur'd* to winter skies,
Dress and her vain refinements they despise.
Churchill. The Prophecy of Famine.

ENVASSAL, *en*, and *vassal*, q. v. Fr. *vassal*; It. and Sp. *vassallo*.

To reduce to *vassalage* or slavery; to subject to slavery.

But well I wote thou lt not *envassall* me.
More. On the Soul, part ii. book i. can. 1. st. 23.

ENVEIGH, commonly written *Inveigh*, q. v. Lat. *invehere*; Fr. *invectiver*.

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To *bear* or *carry* against, *ec.* ill will, an ill mind, an ill opinion, an ill report; to rail, to revile, to upbraid.

If a gentleman and an officer of the king's, being ouercharged at supper with ouer much drinke, and surfetting with gurge vpon gorge, should vomite the next day in the parliamẽt house; I might *enueigh* thus, O shamefull deede.

Wilson. The Arte of Rhetorique, fol. 124.

ENVEIGLE, commonly written *Inveigle*, q. v. Serenius, from the Ger. *weiglen*; Sw. *upwiglia*. Frequentative of the M. Goth. *wag-ian*, *excitare*, to excite, to move. Ihre, on the contrary, thinks the Swe. word may be from the English. Junius and Skinner think that *Inveigle* is from the Fr. *aveugle*, (*ab oculus*,) blind; and thus, to *inveigle* will mean,

To *blind* the eyes; met. the senses; and thus, further, to mislead, to seduce, to delude, to allure, to entice. Equivalent is the vulgar English expression, To throw dust into the eyes.

For this second maner of asking, when of one thing, many are asked, one may easely be *enueigled* and brought to an inconuenience, before he be ware.

Wilson. The Arte of Logike, fol. 81.

[They] *enveagle* and deceive by their subtile orations the integritie of judges, (whose name spring of justice) draw forth the keene blade of their wits.

Holland. Ammianus, fol. 385. *Valentinianus and Valens.*

Yet will he have no great cause to boast the purchase, when he seriously considers that the Devil, who seduces other sinners like men, with current coin or sparkling jewels, (something that either advantages their interests, or delights their senses;) hath *enveigled* him, like a child with a whistle.

Boyle. Works, vol. ii. p. 306. *Some Considerations touching the Style of Holy Scriptures.*

ENVE'LOPE, *v.* } Written by Chaucer, *Envolupe.*
ENVELO'PE, *n.* } See DEVELOPE. Fr. *enveloper*;
ENVELO'PEMENT. } Lat. *involvere*, to roll in.

To *roll* or fold in, to infold, to inwrap, to enclose, to surround, to involve, to cover round or over.

I rede that our hosts shal beginne,
For he is most *envoluped* in sinne.
Chaucer. The Pardoneres Tale, v. 12876.

When suddenly a grosse fog ouerspread
With his dull vapour all that desert has,
And heaven's cheerefull face *enveloped*,
That all things one, and one as nothing was,
And this great universe seem'd one confused mass.
Spenser. Faerie Queene, book ii. can. 12.

As when faire Cynthia, in darksome night,
Is in a noyous cloud *enveloped*,
Where she may find the substance thin and light
Breakes forth her siluer beames.
Id. Ib. book iii. can. 1.

——————— Nocturnal shades
This world *envelop*, and the inclement air
Persuades men to repel benumbing frosts
With pleasant wines, and crackling blaze of wood
J. Philips. The Splendid Shilling.

Lend these to paper-sparing Pope;
And when he sits to write
No letter with an *envelope*
Could give him more delight.
Swift. Advice to Grub-street Verse Writers.

At length the hero's meditations close.
The swelling transport of his heart subsides
In soft oblivion, and the silken plumes
Of sleep *envelop* his extended limbs.
Glover. Leonidas, book x.

They have found so many contrary senses in the same text, that it is become difficult to see any sense at all, through their *envelopements.*
Search. Free Will, &c. 1763. *Preface.*

ENVENOM, *en*, and *venom*, q. v. Fr. *envenimer.* *Venom* from the Lat. *venenum*, poison. Vossius thinks that as *toxicon* is so called from τόξον, a bow; so *venenum*, is so called, *quasi*, belenum, from βέλεμνον, a dart. Isidorus; *quod* venus *petat.* Vossius remarks that the Italians still write *Veleno.*

To poison; to infuse or impregnate with poison; to invest with the noxious, malignant, hateful qualities of poison.

& smote him in þe schank, for þat stroke, allas!
It began to rank, þe querelle *envenomed* was.
R. Brunne, p. 205.

Envenomed knyfe he bare also priuely,
þat non þer of were ware, who so stod him by.
Id. p. 228

But all amid is flatering
With his taile he wil sting
And *enuenim.*
The Dreame of Chaucer, fol. 245.

Thy tayl is deth, thurgh thin *enveniming.*
Chaucer. The Marchantes Tale, v. 9934.

And happeth that he had a bowe,
The whiche in all hast he bende,
As he that wolde an arowe sende,
Which he tofore had *enuenymed.*
Gower. Conf. Am. book ii. fol. 49.

Nothing but man of all *envenom'd* things
Doth work upon itself with inborn stings.
Donne. On the Lady Markham.

It [the humour of disputing] depraves Religion, and makes its sacred name an instrument to promote the projects of the Kingdom of darkness; by *envenoming* men one against another, and inflaming their spirits, and crumbling them into sects, and disturbing societies.
Glanville. Essay 4.

Happy Ierne, whose most wholsome air
Poisons *envenomed* spiders, and forbids
The baleful toad, and viper, from her shore!
J. Philips. Cider, book ii.

Where I with mean indifference to hear
The *enuenomed* tongue of calumny traduce
Defenceless worth, I should but ill deserve
Your royal confidence.
Smollet. The Regicide.

ENVERMEIL, Fr. *vermeil, vermillion*, q. v.

To tinge or suffuse with *vermillion*; with scarlet or bright red.

Vinarie *enuermailed*, refresher of our blood
Lacour ayen al langour yt palled may not be.
Chaucer. A Balade of our Ladie, fol. 330.

For he [Winter] being amorous on that lovely dye
That did thy cheek *enuermeil*, thought to kiss,
But kill'd, alas, and then bewail'd his fatal bliss.
Milton. Ode. The Death of a Fair Infant.

ENVI'RON, *v.* } Composed, says Menage, of *en*,
ENVI'RON, *adv.* } and *viron*. And *viron* formed from
ENVI'RONS, } *gyrus. Gyrus, gyro, gyrone, viron.*
ENVI'RONMENT. } Cotgrave says, "*Engyronner*; to *inviron*, to incompass; as *environner.*" And *environner*,

To incompass, begird, enclose, hedge or hem in on all sides. The noun, *Environ*; the compass of ground or circuit of country next about it. And the adverb, (used by Chaucer,) *about.*

But dayes schulen come in thee, and thin enemyes schulen *envyrowne* thee with a pale.
Wiclif. Luk, ch. xix.

The grauell gold, the water pure as glasse,
The bankes round, the well *enuironyng.*
Chaucer. Of the Blanche Knight, fol. 271.

He lad me with right good chere
All *enuiron* the vergere.
Id. The Romant of the Rose, fol. 133.

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Thus jelosie hath *environ*
Sette about his garnison
With walles round, and dich depe.
Chaucer. The Romant of the Rose, fol. 135.

All the *environing* of the yearth about, ne hault but the reson of a pricke, at the regard of the greatuesse of the heauē.
Id. The second Booke of Boecius, fol. 220.

This childe the worlde shall *environe*,
And aboue all, the corone
Hym shall befall.
Gower. Conf. Am. book vi. fol. 140.

Demetrius, beyng vanquished by Alexander, and beyng *enuyroned* on all sydes with vnauoydable daūgers, was at the last forsaken of his own wyfe and childrē.
Arthur Golding. Justine, fol. 149.

Into that forest farre they thence him led,
Where was their dwelling, in a pleasant glade
With mountaines round about *environed*,
And mighty woods, which did the valley shade.
Spenser. Faerie Queene, book iii. can. 5.

——— Hope elevates, and joy
Brightens his crest, as when a wand'ring fire,
Compact of unctuous vapor, which the night
Condenses, and the cold *environs* round.
Milton. Paradise Lost, book ix. l. 636.

And I wot not what complexions and *environments*.
Holland. Plutarch, fol. 827.

I have seen Naples, Rome, Florence, Genoa, and Venice; all stately cities, and full of princely fabricks; but then I compare the extent, and here are many hundreds of noblemen's houses, both within the town, and the *environs*, which altogether approach, if not exceed, the best of them.
Evelyn. Miscellaneous Works, p. 92. *The State of France.*

[The ring] from Saturn itself; not closely adhering to it, because that would annoy a large portion of Saturn's globe, by depriving it of the sun's rays, but *environing* it about the distance of its breadth.
Derham. Astro-Theology, book vii. ch. vii.

These very eyes, those tunicles of flesh,
E'en tho' by worms destroy'd, shall see my God,
And seeing, ne'er remember darkness more,
Environ'd with eternity of day.
Thompson. Sickness, book iii.

ENVOKE, now written *Invoke*, q. v. Lat. *invocare*, to call to or upon, (*in*, and *vocare*, to call.)
To call upon, *sc.* for aid, protection, &c.

Since I have *envoked* thee
Let me, Lord, thy succour see,
And what thy ordinaunces will
I will persist observing still.
Sir Philip Sidney. Psalm 119.

ENVOY, Fr. *envoyer*, q. d. *in viam mittere*. Fr. *envoye*, a messenger. "*Envoy*; a message or sending; also, the *envoy* or conclusion of a ballet or sonnet; in a short stanza by itself, and serving oftentimes as a dedication of the whole." Cotgrave. Mr. Tyrwhit says, *L'Envoy* was a sort of postcript, sent with poetical compositions, and serving either to recommend them to the attention of some particular person, or to enforce what we call the Moral of them. And he refers to the stanzas at the end of the *Complaint of the Black Night*, and of Chaucer's *Dreme*.

And then the women, as I have given the bride her instructions, to breake in upon him in the *envoy*.
Ben Jonson. The Silent Women, act v. sc. 1.

ALON. Long since
I look'd for this *envoy*.
Massinger. The Bashful Lover, act v. sc. 1.

As when some faithful *envoy* who at large
Receives commission for a weighty charge,
Chides his neglect, recalling to his thought
Some valu'd purpose, midst his zeal forgot,
And, ere he sees his lord, with eager care
Bends every power th' omission to repair.
Hoole. Orlando Furioso, book xxiv.

E'NVY, *v.* **E'NVY**, *n.* **E'NVIABLE**, **E'NVIER**, **E'NVIOUS**, **E'NVIOUSLY**, **E'NVYING**, *n.* Fr. *envier*; It. *invidiare*; Sp. *embidiar*; Lat. *invidere*, to look at or upon, (*in*, and *videre*, to see.) *Aspiciunt* invidi (says Vossius) *aliena bona oculis non rectis, sed pravis, strabonum in morem.* The *envious* look upon the good fortune of others not with eyes direct, but askaunce, like persons who squint.

To *look* at or upon, *sc.* with malignant eyes, views, wishes; with ill will; maliciously; with malice or hatred; "with spite, grudge, repining, grief; displeasure at the prosperity or good parts of another; a malicious emulation." And thus, "to malign, spite, grudge, repine at the worth or good fortune of others." Cotgrave.

þe Deuel hadde *envý* þat to, þat he asteynede Christendam.
R. Gloucester, p. 122.

To þe godnesse of þýs holý mon þe Deuel adde *envýe*,
And þe luþer quene ýs stepmoder, þat vol was of trichorýe.
Id. p. 287.

Wilaf, Bernewolf sonne, þerwith had *envý*.
R. Brunne, p. 15.

Grete scathe afterward in a litille þrawe
Com tille kýng R for þat *envie* sawe.
Id. p. 180.

For *envýe* & avel wil. ýs avel to defýe.
Piers Ploukman. Vision, p. 91.

Charite *envyeth* not.
Wiclif. 1 *Corynthians*, ch. xiii.

Loue *envyeth* not.
Bible, Anno 1551.

And Pilat answerde to hem and seyde, Wolen ghe that Y leeve to ghou the Kyng of Jewis? for he wiste that the higheste prestis hadden toke him by *envye*. *Wiclif. Mark*, ch. xv.

Pilate answered them and sayde: Wyll ye that I lowse vnto you the kynge of the Jewes? for he knewe that the hye priestes had delyured him of *envy*. *Bible, Anno* 1551.

While thou enquerist bisili of me the treuthe of Scripture, thou puttest out myn eldo to be gnawe of *envious* mennis teeth whiche seien that I am a peirer of hooli Scripturis.
Wiclif. Prolog. to James, fol. 134

For every man of high and low degree
Envieth now, that other should thriue.
Chaucer. The Story of Thebes. The third Part, fol. 394.

The spices of *envie* ben these. There is first sorwe of other mennes goodnesse and of hir prosperitee; and prosperitee ought to be kindly mater of joye; than is *envie* a sinne ayenst kinde. The seconde spice of *envie* is joye of other mennes harme; and that is proprely like to the Divel, that ever rejoyseth him of mennes harme.
Id. The Persones Tale, vol. ii. p. 322.

And as wel cometh ire of pride as of *envie*, for sothly he that is proude or *envious* is lightly worth. *Id. Ib.* p. 327.

And on her toures, as thei looken out,
They on Greekes *enviously* gan to shout,
And of despite, and great enmity,
Bad hem fooles gon home to her country.
Id. The Story of Thebes. The third Part, fol. 391.

For in his thought he brenneth euer
Whan that he wote an other leuer,
Or more vertuos than hee:
Whiche passeth him in his degree,
Therof he taketh his maladie,
That vice is cleped hotte *envie*.
Gower. Conf. Am. book i. fol. 27.

My good sonne yet there is
A vice reuers vnto this
Whiche *envious* taketh his gladnes
Of that he seeth the heuinesse
Of other men.
Id. Ib. book ii. fol. 29.

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ENVY.

This sounde aduise and counsell sent from you
With friendly hart that you (my friend) do giue,
With willing minde I purpose to ensue,
And to beware of *enuie* while I liue.
Turbervile. To a Friend that wil'd him to beware of Envie.

I *enuye* not the lyuyng Goddes, nor the men that be dead, but for two thynges, and thei been these: The Goddes liue without feare of theim that be malicious, and they that be dead are in peace without nede of women. *Golden Boke*, ch. xix. sig. l iiii.

Now yf there be many suche, and all they with one assente *enuiously* haue conspired the deathe of a symple personne, howe may be flee soe great malyce, and namely so muche put in exercise.
Fisher. On the Seuen Penitential Psalmes.

Envy is ever joyned with the comparing of a man's selfe; and where there is no comparison, no *envy*; and therefore kings are not *envied*, but by kings. *Bacon. Essay* 9. *Of Envie.*

——— But since he stands obdurate,
And that no lawful meanes can carrie me
Out of his *enuies* reach, I do oppose
My patience to his fury.
Shakspeare. Merchant of Venice, fol. 178.

——— ——— Tell our great Generall
That we are ready here; that Lucius Bastia,
The Tribune, is provided of a speech,
To lay the *envie* of the warre upon Cicero.
Ben Jonson. Catiline, fol. 651.

So much the sooner, bicause you haue endured so manie crosses, and haue through so much *enuienga* and misfortunes perseuered in your attempts, which no doubt shall at last by you be performed when it shall please him, who hath made you an instrument of so worthie a worke.
Holinshed. Ireland. Epistle Dedicatory, vol. vi. p. 108.

——— For they ween'd
That self-same day by fight, or by surprize
To win the mount of God, and on his throne
To set the *envier* of his state, the proud
Aspirer, but thir thoughts prov'd fond and vain
In the mid way.
Milton. Paradise Lost, book vi. l. 89.

This course doth too much noise abroad the disgrace itselfe; so as enemies and *enuiers* become more confident to hurt, and friends more fearfull to help him.
Bacon. On Learning, by G. Wats, book viii. ch. ii.

Nay, some have been so curious, as to note, that the times when the stroke or persecution of an *envious* eye doth most hurt, are, when the party *envied* is beheld in glory or triumph.
Id. Essay 9. *Of Envie.*

Whilst these rebellions are in England broach'd,
As tho' the Fates should *enviously* conspire
Our ruin, which too fast approach'd,
About our ears was Aquitain a fire.
Drayton. The Miseries of Queen Margaret.

Hor. She speakes much of her father; saies she heares
There's tricks i' th' world, and hems, and beats her heart,
Spurns *enviously* at strawes, speakes things in doubt,
That carry but halfe sense.
Shakspeare. Hamlet, fol. 273.

Beside the champions, all of high degree,
Who knighthood lov'd and deeds of chivalry,
Throng'd to the lists, and *envy'd* to behold
The names of others, not their own enroll'd.
Dryden. Palamon and Arcite.

Or yet more briefly; *envy* is a certain grief of mind conceived upon the sight of another's felicity, whether real or supposed; so that we see that it consists partly of hatred and partly of grief.
South. Sermons, vol. v. p. 370.

Ah, wretched me! by Fates averse, decreed,
To bring thee forth with pain, with care to breed!
Did *envious* heaven not otherwise ordain,
Safe in thy hollow ships thou should'st remain;
Nor ever tempt the fatal field again.
Dryden. Homer. Iliad, book i.

Observing one person behold another, who was an utter stranger to him, with a cast in his eye, which methought expressed an emotion of heart very different from what could be raised by an object so agreeable as the gentleman he looked at, I began to consider, not without some secret sorrow, the condition of an *envious* man.
Spectator, No. 19.

Great neighbours *enviously* promote excess,
While they impose their splendour on the less.
Dryden. Prologue 2. *At the Opening of the New House.*

Myself a captive, destin'd to fulfil,
In servile drudgery, a master's will,
Yet to a fall so low, the Gods decreed
This *envy'd* height of greatness to succeed.
Wilkie. The Epigoniad, book ix.

Envy; that is, a painful sensation excited by the view of something desirable in the state and situation of another, which self-love wishes to appropriate. To *envy*, is to repine at the good conferred upon another, or possessed by him.
Cogan. On the Passions, vol. i. p. 167. *Malevolent Desires and Dispositions.*

Benevolence places the mind at a remote distance from little jealousies and *envyings*: it tempers the irritative nature of anger, and teaches compassion to subdue it.
Id. Ib. vol. i. p. 332. *On Happiness.*

His [Nebuchadnezzar] frowns were the signal of death, and his smiles ensured the most *enviable* prosperity.
Id. Ib. vol. iv. p. 396. *On the Jewish Dispensation.*

I mean that sort of courage which enables you to have a will of your own, and to pursue what is right amidst all the persecutions of surrounding *enviers*, dunces, and detractors.
Knox. Essays, No. 89.

Since the pain of absence is removed, let me thus remove the thin vest that *enviously* hides thy charms.
Sir William Jones. Works, vol. iv. p. 265. *The Songs of Jayadeva.*

ENVYNED, Fr. *envine*; stored, furnished or seasoned with *wine*.

His brede, his ale, was alway after on;
A better *envyned* man was no wher non.
Chaucer. The Prologue, v. 344.

ENWALL, *en*, and *wall*, q. v. A. S. *wil-an*, to join together, to consolidate, to cement. Tooke, ii. 268.

To surround with a *wall*, i. e. with materials consolidated, cemented or fastened together; to surround, to environ.

Once those fair bounds streach'd out so far and wide,
Where towns, no shires *enwall'd*, endear each mile.
Drummond. Flowers in Sion.

Into a felde she brought me wyde and large
Enwalled about with the stony flint.
Skelton. The Crowne of Laurell.

There where the deepe did show his sandy flore,
And heaped waves an uncouth way *enwall*:
Whereby they past from one to other shore,
Walking on sea, and yet not wet at all.
Sir Philip Sidney. Psalm 78.

O change my state, unthrall my soul enthralled:
Of my escape then will I tell the story,
And with a crown *enwalled*
Of godly men, will glory in thy glory.
Id. Psalm 142.

ENWALLOWED, *en*, and *wallow*, q. v. A. S. *walw-ian*, *volvere*, *volutare*, to roll, to roll about.

So now all three one senselesse lumpe remaine,
Enwallow'd in his owne black bloudy gore,
And byting th' earth for very death's disdain.
Spenser. Faerie Queene, book v. can. 11.

ENWHEEL, *en*, and *wheel*, q. v. A. S. *willig-an*, *volvere*, *revolvere*, to roll.

Haile to thee ladie: and the grace of heauen
Before, behinde thee, and on euery hand
Enwheel thee round.
Shakspeare. Othello, fol. 316.

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Pil. Heaven's grace *inwheel* ye,
And all good thoughts, and prayers dwell about ye,
Abundance be your friend.
Beaumont and Fletcher. The Pilgrim, act i. sc. 1.

ENWOMAN, *en*, and *woman*, q. v. A. S. *wiman*, *wimman*; which Dr. Th. H., says Skinner, derives from A. S. *wif*, and *man*.

To give or bestow the peculiar qualities of a *woman*; feminine qualities.

That grace which doth more than *enwoman* thee,
Lives in my lines, and must eternal be.
Daniel. Sonnet 42.

ENWOMB, *en*, and *womb*, q. v. A. S. *wamb*, *alvus*, *venter*, *uterus*, the belly, the paunch, the *womb*." Somner.

To bear or carry, hide or conceal, in the *womb*.

Me then he left *enwombed* of this childe,
This luckles childe, whom thus you see with blood defil'd.
Spenser. Faerie Queene, book ii. can. 1.

——— I say I am your mother,
And put you in the catalogue of those
That were *enwombed* mine.
Shakspeare. All's Well that Ends Well, fol. 233.

Or as the Affrique Niger streame *enwombe*
Itselfe into the earth, and after comes
(Having first made a naturall bridge, to passe
For many leagues) farre greater then it was,
May't not be said, that her grave shall restore
Her, greater, purer, firmer, then before?
Donne. Funeral Elegies.

ENWOVEN, also writen *Inwove*. *En* or *in*, and *wove*, q. v. A. S. *wef-an*, *texere*, *obvolvere*, *tegere*, to weave, to roll or cover round. D. *weven*; Ger. *weben*; Sw. *weafwa*.

To intermix, by *weaving*; to intertwine, to intertwist.

And thou, faire Phoebus, in thy colours bright
Wast there *enwoven*, and the sad distresse
In which the boy thee plonged, for despight
That thou bewraidst his mother's wantonnesse.
Spenser. Faerie Queene, book iii. can. 12.

Festoons of flowers, *enwove* with ivy, shine,
Border the wondrous piece, and round the texture twine.
Gay. Ovid. Metamorphoses, book vi.

He spake, and instant round they spread
Chaplets, where the yellow hue
Was mix'd with flow'rs of lively blue,
Where snow-white lillies with the blossoms red,
The apple boughs *enwove*.
Mickle. Ode 2. *May-Day.*

ENWRA'P, **ENWRA'PMENT.** Also written *Inwrap*, q. v. *En* or *in*, and *wrap*, q. v. which Skinner derives from the A. S. *hweorf-ian*, *vertere*, *convertere*, to turn, to return; because the thing *wrapping* or rolling is often *turned* about that which is *wrapped* or rolled.

To turn round, fold round, to enfold, to involve.

Neither was there any straungenesse or cloking made of the kinde of doctrine, whiche he oftentimes vsed among the people, *enwrapping* his minde and sentence in the mistical darkenesse of parables.
Udall. Luke, ch. xxiii.

Before, they fastened were under her knee
In a rich iewell, and therein entrayl'd
The ends of all the knots, that none might see
How they within their fouldings close *enwrapped* be.
Spenser. Faerie Queene, book ii. can. 3.

Least whiles wee make haste by leaps to return otherwiles out of one place to another, we should in a confusion of all, *enwrap* the order and course of the storie with very foule obscuritie.
Holland. Ammianus, fol. 290. *Valentinian and Valens.*

Lo! from that mount in blasting sulphur broke
Stream flames voluminous, *enwrap'd* with smoke.
Savage. The Wanderer, can. 4.

Till sated with the pleasing ride,
From the lofty steed dismounting,
He lies along, *enwrapt* in conscious pride
By gurgling rill, or chrystal fountain.
Lloyd. Two Odes, ode 1.

ENWREATHE, *en*, and *wreathe*, q. v. A. S. *writhan*, to writhe.

To twist or twine, to intwine.

Some there were of opinion among them, that we should be *enwreathed* in a sail and thrown into the sea.
Shelton. Don Quixote, ch. xiv. vol. ii.

ENWRAUGHT, also written *Inwrought*, q. v. *En* or *in*, and *wrought*, past participle *worht*, by transposition, *wroht*, from A. S. verb, *wyrcan*, *operari*, to work.

Worked, worked in.

There royal Ganymede *enwrought* with art,
O'er hills and forests hunts the bounding hart;
The beauteous youth, all wondrous to behold!
Pants in the moving threads and lives in gold.
Pitt. Virgil. Æneid, book v.

Him, nor the stately mansion's gilded pride,
Rich with whate'er the imitative arts,
Painting or sculpture, yield to charm the eye;
Nor shining heaps of massy plate, *enwrought*
With curious, costly workmanship, allure.
Dodsley. Agriculture, can. 1.

ENYDRA, in *Botany*, a genus of the class *Syngenesia*, order *Polygamia segregata*. Generic character: common calyx four-leaved, partial calyx one-flowered, all the flowers tubular, those of the radius three-cleft; receptacle naked; down none.

One species, *E. fluctuans*, native of Cochin-China. Loureiro.

EOLIS, in *Zoology*, a genus of *Lepidopterous Molluscous* animals, belonging to the family *Cavolinidæ*, which was first separated by Cuvier, under the name of *Eolida*, from the genus *Doris* of Linnæus and others. It was not adopted by Lamarck in his first work, but has been taken up in his *History*, under the name of *Eolis*, forming two sections, which he thinks will form genera hereafter.

Generic character. Body oblong, creeping, ending behind in a point, rather convex above, flat and channelled beneath; mantle not distinct; head short, with four or six *tentacula*; gills prominent, in the form of scale-like leaves; *papillæ* or beards placed in longitudinal rows along the back; orifice of generation and vent on the right side.

The *Eolides* are separated from the *Glauci* by the mantle not being distinct, and by the singular disposition of their gills. They cannot be confounded with the *Dorides*, which have an entirely different disposition of their gills and vent, and they are at once separated from other allied genera by the number of their *tentacula*.

Blainville has proposed to divide this genus into two, keeping the name of *Eolis* for all the species which have scale-like or papillary gills, and that of *Cavolina* for those which have these organs in the shape of beard-like filaments. We shall here consider them as one genus, citing the species of each section or subgenus.

I. Gills scale-like, *Eolida*.

1. *E. Cuvieri*, Lamarck; *Eolide*, Cuvier, *Ann. Mus.*, vi. 433, pl. lxi. fig. 12, 13; *Limax Papillorus*, Lin., *Sys. Nat.*, 1082; *Doris Papillosa*, Gmel., 3104, and Brug., *Ency. Méthod.*, pl. lxxxii. fig. 12. British Channel.

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2. *E. minima*, *Limax minima*, Forsk., *Descr.* 100, pl. xxvi. fig. H; *Doris minima*, Brug., *Ency. Méthod.* pl. lxxxii. fig. 10, 11. Mediterranean Seas.

II. Gills filiform. *Cavolina.*

3. *E. peregrina*, *Eolida*, Lamarck; *Doris peregrina*, Gmel., 3105; *Cavolina*, Brug., *Ency. Méthod.* pl. lxxxv. fig. 4. Mediterranean Seas.

4. *E. affinis*, *Doris affinis*, Gmel., 3106; *Cavolina*, Brug., *Ency. Méthod.* pl. lxxxv. fig. 5; *Eolida*, Lamarck. Mediterranean Seas, with the last, but of a purple colour.

EPACRIS, in *Botany*, a genus of the class *Pentandria*, order *Monogynia*, natural order *Epacrideæ*. Generic character: calyx double, the exterior imbricated; stigma capitate; capsule five-angled, five-celled, five-valved, many-seeded.

This genus, the type of the natural order *Epacrideæ*, is confined to New Holland. More than twenty species have been described, all elegant small shrubs, particularly desirable in a collection of green-house plants.

EPACT, Fr. *epacte;* It. *epacto*, *epatto;* Sp. *epata;* Lat. *epacta;* Gr. ἐπακτὸν, ἐπακταὶ ἡμέραι, from ἐπάγ-ειν, *adjicere*, to throw to, to add; (ἐπὶ, and ἄγ-ειν, to bring.) See CHRONOLOGY, *Epact.*

And afterwards, as he [Mercury] played at dice with the Moon, and won from her the seventieth part of every one of her illuminations, which being all put together, make five intire dayes, he added the same unto the three hundred and threescore dayes of the year; and so those od dayes the Egyptians do call at this present, the dayes of the *epact*, celebrating and solemnizing them as the birth-dayes of their Gods.

Holland. Plutarch. Morals, fol. 1051. *Of Isis and Osiris.*

Menstrual EPACTS are the excesses of the Calendar months above the Lunar months.

Annual Epacts are the excesses of the Solar year above the Lunar year.

The following Rules relative to the computation of Annual Epacts, are given by Dr. Hales, in his *New Analysis of Chronology*, (i. 170.)

RULE I. *To find the year of the Lunar Cycle, or the Golden Number, in any given year of our Lord.*

Add 1 *to the given year, then divide the sum by* 19, *the remainder, if any, is the Golden Number; if there be no remainder, then* 19 *is the Golden Number.*

Thus 1808 divided by 19 leaves 3, which is the Golden Number of the year 1807.

The reason of the addition of the unit is, because the Vulgar Christian Era began in the second year of the lunar cycle.

RULE II. *To find the Epact in any given year.*

If the year precede the alteration of the style, A. D. 1752;

First find the Golden Number of that year; multiply it by 11; *if the product be less than* 30, *it will be the Epact, but if greater, divide it by* 30, *and the remainder will be the Epact.*

But if the year follow A. D. 1752, because eleven days were then struck out of the Calendar, the Epact so found will require correction.

If it be greater than 11, *subtract* 11 *from it; if less, add to it* 30, *and subtract* 11 *from the sum: the remainder, in either case, will give the Epact.*

Thus the Golden Number of the year 1807, namely 3, multiplied by 11, and the product divided by 30, left 3 for the Epact; this again multiplied by 11 gives 33, from which subtracting 11, the remainder 22 gives the corrected Epact.

RULE III. *To find the Moon's Age on any given day of the year.*

Add together the Epact of the given year, the number of months from March inclusive, and the proposed day of the month; if the sum be less than 30, *it will be the Moon's age, but if greater, its remainder, when divided by* 30, *will be the Moon's age.*

Thus, if it be required to find the Moon's age on November 15, 1807, the Epact is 22, the distance from March inclusive 9 months, the day 15. The sum of these is 46, from which subtract 30, the remainder is the Moon's age, 16. But upon the 15th of *November*, 1807, the Moon was partially eclipsed about 7 in the morning, and consequently 14 days, 18 hours, 22 minutes, after the true conjunction. But the true and mean conjunctions may differ from each other 12 hours, and this rule is adapted to the mean.

Again, if the Moon's age be required on November 29, 1807; to the Epact 22, and distance 9, add 29; the sum is 60; which, divided by 30, leaves no remainder: therefore it was new Moon that day; and this is verified by a partial eclipse of the Sun on that day, about 10½ in the morning.

This simple and ingenious rule will never vary a whole day, or 24 hours, from the mean computed time, and will therefore answer sufficiently for common use.

The difference between the Julian and Gregorian years being 11 days = excess of Solar above Lunar years, the Gregorian Epact for any given year is the same as the Julian Epact for the preceding year.

EPAULET, Fr. *espaulette*. *Epaulette*, from *epaule*, It. *spalla*, the shoulder; Lat. *scapula*.

A shoulder knot, an ornament for the shoulder.

Their old vanity was led by art to take another turn: It was dazzled and seduced by military liveries, cockades, and *epaulets*, until the French populace was led to become the willing, but still the proud and thoughtless instrument and victim of another denomination. *Burke. Appeal from the New to the Old Whigs.*

When Hercules is arming himself against Cygnus, he is described by Hesiod as putting on, among his other warlike habiliments, that which the Commentators have explained to be a sort of EPAULETTE,

Θήκατο δ' ἀμφ' ὤμοισιν ἀρῆν ἀλεκτῆρα σίδηρον
Δεινὸν ἀνήρ.

Scutum Herc. 128.

And the Scholiast on this passage coins a word, sufficiently vague in its application, to express this particular piece of armour, σωσάνιον, from σώζειν. The Cuirass, however, of itself alone, might be correctly said (as it often is so said by Homer) to be placed ἀμφ' ὤμοισιν, and we recollect no other passage which directly points to any such defensive part of dress among the Greeks.

Two Etruscan vases, one in the Collection of the Count Mastrilli, at Nola, the other in the Vatican, represent this piece of armour. (Dempster, *Etrur. tab* 48.) A small bronze figure of a soldier in the Gallery of the College of St. Ignatius, at Rome, has similar appendages, fashioned like those of a modern drummer. Winckellmann (*Monument. ined.* 197) represents a Gladiator, in like manner, with square Epaulettes. The *Galerus* worn by the *Retiarii* is explained by Mr. Fosbrooke, (*Enc. of Ant.* 168,) from Dr. Meyrick, (*On Armour*, xvi.,) to mean "a shoulder-shield high enough

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to guard the face:" we rather believe the *Galerus* to have been the forehead shade of the helmet or cap.

The Epaulette of modern military dress is probably a remnant of defensive armour, and the laminated shoulder ornament still worn by our Cavalry must oppose great resistance to a sabre cut. In the English army, subaltern officers wear one Epaulette; those of higher degree two. In the navy, Admirals and Captains two, inferior officers one.

EPEIRA, in *Zoology*, a genus of *Spiders* belonging to the family *Araneidæ*.

Generic character. Hood of the mantle bent back along the inner side; spinning glands external, conical, prominent, placed in a rosette; first pair of feet the longest, the third the shortest; eyes eight, of which four are intermedial, forming a square, the others close together by pairs, one on each side; jaws straight, dilated at their base in the form of an oval or rounded leaf; lip nearly semicircular or triangular.

The *Epeiræ* or *Geometrical Spiders* are sedentary, and form regular netted webs. The webs of some exotic sorts are composed of such strong threads, that they stop the progress of small birds; but those of the North of Europe only catch small insects. Some exotic species form near their webs a closed habitation in the form of a silky tube, which is sometimes open at the top like the nest of a bird. The leaves united together by their threads often form the walls of their chamber.

They make a cocoon usually of a globular shape, filled with thick silk, which contains an immense quantity of agglutinated eggs, which are laid about the end of Summer or the beginning of Autumn.

Walcknaer, who first established the genus, divided it into ten families; several of these are separated into races. Latreille has divided them, according to the form of their *thorax*, into two divisions, and each of them into several sections, by the skin of the *abdomen*.

E. militaris, *Aranea militaris*, Fab.

E. Diadema, Walck., or the *Aranea Diadema*, Linnæus, which is the type of the genus.

The net of the *Geometrical Spider* is formed by a very different process from that of the *Weaving Spider*, and, indeed, in many respects it is more curious. It is usually fixed in a perpendicular or somewhat oblique direction, in an opening between the leaves of some shrub or plant. It is obvious that lines will be required round its whole extent, to which can be attached those ends of the radii that are furthest from the centre. Accordingly, the construction of these outer lines is the Spider's first occupation. It seems careless about the shape of the area which they enclose, as if all aware that it can as readily circumscribe a circle in a triangle as in a square; and in this respect it is guided by the distance or proximity of the points to which it can attach them. It spares no pains, however, to strengthen and keep them in a proper degree of tension. With the former view it composes each line of five or six, or even more threads, glued together, and with the latter it affixes to them from different points a numerous and intricate apparatus of smaller threads. Having thus completed the foundation of the snare, it proceeds to fill up the outhouse. Attaching a thread to one of the main lines, it walks along it, guiding it with one of its hind feet, that it may not touch any part, and thus be prematurely glued to it. Having crossed over to the opposite side, by applying its spinner, it firmly fixes the thread. To the middle of this diagonal thread, which is to form the centre of the net, it fixes a second, which, in like manner, it conveys and fastens to another part of the lines encircling the area. The work now proceeds rapidly. During the preliminary operations, the Spider sometimes rests, as though its plan required meditation. But no sooner are the marginal lines of the net firmly stretched, and two or three radii spun for its centre, than the labour is continued so quickly and unremittingly, that the eye can scarcely follow the progress. The radii to the number of twenty, giving the net the appearance of a wheel, are speedily finished. The Spider then proceeds to the centre, quickly turns itself round, and pulls each thread with its feet to ascertain its strength, breaking any one that seems defective, and replacing it by another. Next, it glues, immediately round the centre, five or six small concentric circles, distant about half a line from each other, and then four or five larger, each separated by a space of half an inch or more. These last serve as a sort of temporary scaffolding to walk over. Placing itself at the circumference, and fastening the thread to the end of one of the radii, the Spider walks up that one towards the centre to such a distance as to draw the thread from the body of a sufficient length to reach to the next. Then, stepping across, and conducting the thread with one of its hind feet, it glues it with its spinners to the point in the adjoining radius to which it is to be fixed. This process is repeated until it has filled up nearly the whole space from the circumference to the centre with concentric circles, distant from each other about two lines. It always, however, leaves a vacant interval around the smallest first-spun circle nearest to the centre; but for what end is not yet ascertained. Lastly, it runs to the centre, and bites away the small cotton-like tuft that united all the radii; which, being now held together by the circular threads, probably have their elasticity increased. Within its circular opening, resulting from this procedure, the Spider takes its station, and watches for its prey.

In the above description, the Spider is supposed to fix the first and main line of its net to some points from off which it could readily climb to the others, dragging it behind; and many of these nets are placed in situations where this process is very practicable. They are frequently, however, stretched in places where it is quite impossible for the Spider thus to convey its main line; as between the branches of lofty trees, not having any connection with each other; between two distinct and elevated buildings; and even between separate plants, growing in water. Here then a difficulty occurs, as to the extension of the main line.

When a Spider is placed on an upright stick, having its bottom immersed in water, it will, after trying in vain all other modes of escape, dart out numerous fine threads, so light as to float in the air, some one of which attaching itself to a neighbouring object will furnish a bridge for its escape. But this does not appear to be the only mode which the Geometrical Spider adopts. For if the position of the main line be thus determined by the accidental influence of the wind, we might expect to see these nets arranged with great irregularity, and crossing each other in various directions; and yet, in reality, however closely crowded they may be, they constantly appear to be placed not by accident but design, commonly running parallel to each other at right angles with the points of support. Another difficulty also presents itself. For in the above related explanation it

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is clear, that the main line of the net cannot be longer than the height of the object from which the Spider drops in forming it; but it is by no means uncommon to see nets in which these lines are a yard or two long, fastened to twigs of grass not a foot in height, and yet separated by obstacles effectually precluding any possibility that the Spider should have dragged the line from one to the other; therefore some other process must have been used.

It has been supposed that Spiders have the power of shooting out threads, and directing them at pleasure towards a determined point, with a true judgment of the distance and position of the object by some sense of which we are ignorant; but this conjecture has never been verified by direct observation.

The web of the House Spider, with occasional repairs, will serve for a considerable period; but the web of the Geometrical Spider, even in favourable weather, is renewed either wholly, or at least in its concentric circles, every twenty-four hours, even when not apparently injured. This difference in the operation of the two species depends upon a very remarkable peculiarity in the conformation of their snares. The threads of the House Spider's web are all of one kind of silk, and Flies are caught in them from their claws becoming entangled in the fine meshes; on the other hand, the net of the Garden Spider is composed of two distinct kinds of silk, that of the radii not adhesive, that of the circle extremely viscid, as may be seen by the dew-like globules with which it is closely studded.

The Geometrical Spiders place themselves in the centre of their nets, with their heads downwards, and retire to a little apartment formed on one side, under some leaf of a plant, only when obliged by danger, or the state of the weather. The moment the unfortunate Fly or other insect touches the net, the Spider rushes forwards, seizes it with its fangs, and, if it be a small species, at once carries it to its little cell: and having there at leisure sucked its juices, throws out the carcase.

EPENTHESIS, ἐπί, ἐν, θέσις, *intus appositio*, a figure in Grammar, by which a letter or syllable is inserted into a word, as *Relligio* for *Religio*, *Induperator* for *Imperator*.

EPEOLUS, in *Zoology*, a genus of *Hymenopterous*, *Stinging* insects, belonging to the family *Apidæ*, established by Latreille. It is very nearly allied to the *Nomadæ*, from which it was separated.

Generic character. Maxillary *palpi* of one or two joints at most; mandibules one-toothed; wings with only one oval, radial cell, and three cubital cells; the second of which is small, contracted in front, and receiving the first recurrent nerve; the third small, nearly square, and very distant from the end of the wing, receiving the second nerve.

The form of the body like that of the *Nomadæ*.

Two species have been described, which are found on sandy banks in sunny weather.

1. *E. variegatus*, Fab., Latr.; the *Nomada crucigera*, Panzer, figured by Jurine, pl. xiv. *Suppl.*

2. *E. mercatus*, Fab., found by Bosc in Carolina.

EPERUA, in *Botany*, a genus of the class *Decandria*, order *Monogynia*, natural order *Leguminosæ*. Generic character: calyx one-leaved, four-parted; corolla of one petal, nearly round, convoluted at the base; filaments thickened at the base, bearded, five of them sterile.

One species, *E. falcata*, a tree, sixty feet high, native of Guiana. Persoon

EPHAH, איפה, a Hebrew measure, both for liquids and solids. As a liquid measure, it equalled the Bath, בת = 7½ English gallons; as a dry measure = 3 pecks 3 pints, 12 solid inches, and 4 decimal parts.

EPHEDRA, in *Botany*, a genus of the class *Dioecia*, order *Monadelphia*, natural order *Coniferæ*. Generic character: male flower, a catkin; calyx two-cleft; stamens seven; anthers four, inferior; three superior: female flower, calyx two-parted, quintuplex; pistils two; seeds two; fruit enclosed in the calyx.

Small shrubby plants, five species, natives of the Northern hemisphere.

EPHE'MERA, EPHE'MERAL, EPHE'MERAN, EPHE'MERIDES, EPHE'MERON, EPHE'MEROUS. } Gr. ἐφήμερος, (from ἐπί, for, and ἡμέρα, a day.) For a *day*; during, lasting, living a *day*; and thus, perishing with the *day*.

As I was musing thus, I spied a swarm of gnats waving up and down the air about me; which I knew to be a part of the universe as well as I; and methought it was a strange opinion of our Aristotle to hold, that the least of these small insected *ephemerans* should be more noble than the sun, because it hath a sensitive soul in it

Howell. Letter 50. book ii.

Yet there are certain flies that are called *ephemera*, that live but a day. *Bacon. Natural History, Cent.* viii. sec. 697.

But this was no more than a meer bubble or blast, and like an *ephemeral* fit of applause, as eftsoons will appear in the sequel and train of his life. *Reliquiæ Wottonianæ*, p. 220.

Epigenes, an author as renowned, and of as good credite as any other, sheweth that among the Babylonians there were found *ephemerides* containing the observation of the stars for 720 yeeres, written in brickes and tiles: and they that speake of the least, to wit, Berosus and Critodemus, reporteth the like for 480 yeeres.

Holland. Plinie, vol. i. fol. 188.

If God had gone on still in the same method, and shortned our dayes as we multiplyed our sinnes, we should have been but as an *ephemeron*, man should have lived the life of a fly, or a guard, the morning should have seen his birth, his life have been the term of a day, and the evening must have provided him of a shroud.

Taylor. The Great Exemplar, part iii. disc. 15. fol. 407.

Our many sudden, shortwinded ejaculations toward heaven, our frequent, but weak, inclinations to good, our *ephemerous* wishes, that no man can distinguish from true piety, but by their sudden death; our every day resolutions of obedience, whilst we continue in sin, are arguments that God's spirit hath shined on us, though the warmth that it produced be soon chill'd with the damp it meets within us.

Hammond. Works. Sermon 6. vol. iv.

It is usual with these to rise to universal fame immediately on publication; to bask like the *ephemera*, in the sunshine for a day, and then fall into irretrievable obscurity.

Knox. Winter Evenings, even. 6.

Esteem, lasting esteem, the esteem of good men, like himself, will be his reward, when the gale of *ephemeral* popularity shall have gradually subsided.

Id. Works, vol. iv. p. 380. *Rem. on Grammar Schools.*

These *ephemerides* of politicks are not made for our slow and coarse understandings. *Burke. On a Regicide Peace*

A black beetle, with gauze wings, and a crusty covering, produces a white, smooth, soft worm; an *ephemeron* fly, a cod-bait maggot.

Paley. Natural Theology, ch. xxiii.

Hope, fear, alarm, jealousy, the *ephemerous* tale, that does its business, and dies in a day, all these things, which are the reins and spurs by which leaders check or urge the minds of followers, are not easily employed, or hardly at all, amongst scattered people.

Burke. On the French Revolution.

The EPHEMERIDES mentioned by Juvenal,

Illius occursus etiam vitare memento
In cujus manibus, cera pinguia succina, tritus
Cernis Ephemeridas.—vi. 572.

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appear to have been very similar to our Astrological Almanacks, in which days are pointed out as favourable or unfavourable, according to the particular configuration of the heavenly bodies. To the use of such observations Pliny assigns the superiority which the Ἰατρομαθηματικὸς Crinas obtained over the simple Physician Trallianus, in the days of Nero. *Crinas Massiliensis, arte geminatâ, ut cautior religioniorque, ad siderum motus ex* Ephemeride *Mathematicâ cibos dando, horasque observando, auctoritate eum præcessit.* (xxxix. 5.)

Cicero uses the word differently, as a *Journal*. *In memoriam rediit Quintius, quo die in Galliam profectus sit; ad* Ephemeridem *revertitur; invenitur dies*, &c. *Pro Quint.* 18; so also the word is applied by Propertius, (iii. 22, 20,) and by Ovid, (*Amores*, i. 12, 25.) Cornelius Balbus, according to Sidonius Apollinaris, (ix. 14,) wrote *Ephemerides* (a journal of the actions) of Julius Cæsar; and it is believed that the Dictator himself composed a similar work.

In modern usage, Ephemerides are Tables which by anticipation exhibit the daily position of the heavenly bodies at noon. Many of the chief scientific Institutions in Europe publish such annually, under their respective authorities. In England, the most considerable of these works is the *Nautical Almanack*, calculated under the direction of the Commissioners of the Board of Longitude.

Ephemera, in *Zoology*, a genus of *Neuropterous* insects, established by Linnæus, and the type of the family *Ephemeridæ*, of which it is the only genus at present described.

Generic character. *Antennæ* very short, ending in a bristle; upper lip covering the mouth; mandibule none, or very small; *palpi* very short, scarcely distinct; *tarsi* of five joints.

The Ephemera are named on account of their exceeding short lives. They are small insects, with a long, very soft body; the head broad, but more narrow than the thorax; eyes prominent, netted, rounded; *ocelli* on the back of the head usually three, sometimes very large; *antennæ* setaceous, placed rather below the eyes; mouth very small, without any mandibules, but formed of an upper lip, very small, short, blunt jaws, scarcely distinct, each supporting a four-jointed *palpus*, and a short, small, membranaceous, rounded, entire lower lip, also furnished with a pair of small, three-jointed *palpi*; the *thorax* is very distinct; the wings four, triangular, netted, and spread out horizontally; the front pair are large, and the hinder usually so very small as to be sometimes difficult to be found; the legs are large, especially the first pair, which are directed forwards, as if they were *tentacula*; the *abdomen* is long, cylindrical, and, in the females, ending in three long threads.

The habits of the Ephemera have been studied by Swammerdam, Reaumur, Degeer, and others; and their various states and anatomy have been described with great accuracy.

The perfect insects live only a few hours, for the purpose of perpetuating their species, and then die. The *larvæ* are longer-lived, and when the insect has gained all its parts, it undergoes another change of skin.

The type of the genus is

E. vulgata, Linnæus, figured by Degeer, ii. pl. xvi. fig. 1.

EPHIDATIA, in *Zoology*, a genus of *Fluviatile* sponges, belonging to the family *Spongidæ*, established by Lamarcux

Generic character. Fluviatile, sponge-shaped, greenish, in more or less lengthened spongy masses.

The Ephidatiæ are always of a dark green colour, and they vary greatly in their form. They are only found in clear running water, creeping on stones and other subaquatic bodies. They are very friable when dry. There appears to be only one distinct species, although four have been described by Gmelin:

E. fluviatilis, the *Spongia fluviatilis*, *Friabilis lacustris* and *Canalis* of Gmelin.

It is found in abundance in the River Thames, near Richmond Bridge.

In the natural arrangement of British plants, this generic name has been applied to the *Alcyonium Fluviatile*, which was described under the name of *Ephidatia Gibsiin*.

EPHIELIS, in *Botany*, a genus of the class *Octandria*, order *Monogynia*. Generic character: calyx five-parted; corolla of five petals, with two scaly appendages at the base; capsule oblong, one-celled, two-seeded.

One species, *E. Guianensis*, a lofty tree, with abruptly pinnated leaves, native of Guiana. Persoon.

EPHIPPIUM, in *Zoology*, a genus of *Dipterous* insects, established by Latreille, and belonging to the family *Stratyomidæ*.

Generic character. *Antennæ* rather longer than the head, formed of three joints, the last of which is conical and long; the sixth ring is ended by a long style; wings lying on the body; *scutellum* with two spines and a tooth on each side of the *thorax*.

This genus contains only one species, exactly corresponding with the *Clitellaria* of Meigen.

1. *E. thoracicum*, Latr.; *Clitellaria*, Meigen, and *Stratyomis Ephippium*, Fabricius. The male is figured by Panzer, *Fauna Ins. German.* viii. fig. 23.

Found in the temperate parts of Europe, in the woods, on the trunks of trees and flowers.

EPHOD, Heb., "a priestly garment, used anciently to be worne by the Priests among the Jewes. There were two kinds, the one made of gold, blewe silk, and purple, skarlet, and fine-twined linnen of broidered worke; and this only belonged unto the High Priest, and was only used by him; the other was of white linnen, used by the other inferiour Priests, Levites, and also by Kings." Minshew.

> No wonder though the people grew profane,
> When churchmen's lives gave laymen leave to fall,
> And did their former humbleness disdain;
> The shirt of hair turn'd coat of costly pall,
> The holy *ephod* made a cloak for gain.
>
> *Drayton. The Barons' Wars*, book iv.

> The bloody son of Jesse, when he saw
> The mystic priesthood kept the Jews in awe,
> He made himself an *ephod* to his mind,
> And sought the Lord, and always found him kind.
>
> *Chatterton. Happiness*, (1770.)

The Ephod, אפד, from אפד, to tie, is translated ἐπωμίς by the LXX., and *superhumerale* by the Vulgate. That of the High Priest is described *Exodus*, xxviii. 6—9, and it probably differed from that of the inferior Priests only in richness of embroidery. The extent of magnificence to which this was carried, may be learned from the Ephod made by Gideon from the spoils of the Midianites, consisting of golden ear-rings to the amount of 1700 shekels, besides other ornaments, collars and purple raiment of the Kings, and the chains about their camels' necks. This trophy, for such doubtless Gideon intended it to be, and as such he consecrated it to

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Priestly service, afterwards became an object of Idolatry, from its splendour and costliness. (*Judges*, viii. 27.) Samuel, when a child, in his ministry as a Levite, is said to have worn a linen Ephod, (1 *Sam.* ii. 18;) and so also is David, when he danced before the Ark, on its removal from the house of Obed-edom to Sion, (2 *Sam.* vi. 14;) and there is no distinction pointed out between this dress and that of the four-score and five Priests whom Doeg slew, by the command of Saul, in the city of Nob. (1 *Sam.* xxiii. 18.) Josephus (*Ant.* iii. 5) informs us, that the Ephod was a cubit in length. Philo (*de Vitâ Mosis*, iii.) compares it to a Cuirass, and St. Jerome (*ad Fabiolam et ad Marcellam*) describes it as resembling the habit called *Caracalla*. Such particulars may be derived from original authorities respecting this ceremonial dress; all else, and there is much of it, appears to spring from the fancies of commentators.

EPHYRA, in *Zoology*, a genus of free, floating, soft, Radiated animals, belonging to the family *Medusidæ*, commonly called Sea Nettles, or Sea Gellies.

Generic character. The body orbicular, transparent, without any peduncle, arms, or *tentacula*; mouths four, or more, placed on the lower disk.

Peron and Leseuer first proposed this genus in their paper on these animals, in the *Annals of the French Museum*. Lamarck united it to the genus *Euryale*, and Cuvier has neglected to mention it in his *Animal Kingdom*.

The genus, according to Peron, contains many species, which are usually of a large size; and they have considerable affinity to the genus *Eudora*, which is similarly destitute of arms, peduncle, and *tentacula*.

The genus has been divided into two sections, the one having the body flattened like a piece of money, and the other more or less convex.

It is found scattered in all the Seas from the North to the South Pole.

E. simplex, figured by Borlase, in his *History of Cornwall*, is the type of the genus, pl. xxv. fig. 13, 14.

EPIBATERIUM, in *Botany*, a genus of the class *Monoecia*, order *Hexandria*, natural order *Minispermiæ*, Jussieu. Generic character: male flower, calyx double, the outer part six-leaved, the inner three-leaved; corolla double, formed of six petals: female flower, calyx and corolla as the male; styles three; drupes three; nuts solitary, reniform.

One species, *E. pendulum*, a shrub, native of the Island of St. Jago. Willdenow.

EPICE'DE, } Lat. *epicedium*; Gr. ἐπικήδειον, from
EPICE'DIAN. } ἐπί, on or upon, and κῆδ-ος, *funus*, a funeral. Epicedium *dicitur, nondum sepulto cadavere*, Epitaphium, *post completam sepulturam*. See Vossius.

Upon a funeral, a funeral song, an epitaph. Donne has some poems entitled "*Epicedes* and Obsequies upon the Deaths of sundry Personages."

> Upon whose brest (which trembled as it ranne)
> Rode the faire downie silver-coated swan.
> And on the banckes each cypress bow'd his head,
> To hear the swan sing her owne *epiced*.
> *Browne. Britannia's Pastorals*, book i. song 5.

> The gentle turtles did with moans make swell
> Their shining gorges: the white black-ey'd swains
> Did sing as woful *epicedians*,
> As they would straightways die.
> *Marlow and Chapman. Hero and Leander.*

> Whilst we behold the various fight,
> With mingled pleasure and affright,
> The humble hinds do fall to pray'r,
> As when an army's seen i' th' air,
> And the prophetic spaniels run,
> And howl thy *epicedium*.
> *Lovelace. Posthume Poems. The Falcon.*

EPICHARIS, in *Zoology*, a genus of *Hymenopterous, Stinging* insects, belonging to the family *Apidæ*, established by Klug, who separated it from the genus *Centris* of Fabricius.

Generic character. The first joint of the hinder *tarsus* of the females palette-shaped, dilated at the outer angle, and very velvety; mandibules three-toothed; labial *palpi* in the form of three bristles ending in acute points; the maxillary *palpi* very small, and formed of only one joint.

These insects agree with the genus *Centris*, in the form of their *antennæ* and wings; the *antennæ* are short, filiform, curved, with the third joint tapering at the base, and much longer than the following; the upper wings have a long radial cell, and three cubital cells, the first of which is cut by a very small nerve, which passes to the end of the wing; the second is larger than the third; they are nearly triangular, and each of them receive a recurrent nerve.

The *Epicharides* differ from the *Centres* by their long square lip, rounded at the end by the one-jointed maxillary *palpi*, and by the *ocelli*, placed in a cross line.

This genus contains only two species, to be found in Brazil. Klug divided them into two genera, keeping the name of *Epicharis* for the first, and *Acanthopoda* for the second, which was placed by Fabricius as a species of *Xilocopa*.

1. *E. dasypus*, Klug, the *Apis rustica* of Olivier, and the *Centris pertipes* of Fabricius.

2. *Acanthopa splendida*, Klug; the *Xilocopa splendida*, Fabricius; figured by Coquebert, *Illust. Jan. Ins.* i. pl. vi. fig. 6.

E'PICK, *n.* } Lat. *epicus*; Gr. ἐπικὸν, from ἔπος,
E'PICK, *adj.* } a word. Applied to a particular kind of Poetry. See the Quotation from Twining's *Aristotle*.

> In pompous *epic*, tow'ring odes,
> I strut with heroes, feast with Gods;
> Enjoy by turns the tuneful quire;
> For me they touch each golden lyre.
> *Somervile. The Happy Lunatic.*

> At leisure hours in *epic* song he deals,
> Writes to the rumbling of his coach's wheels.
> *Dryden. Prologue to the Pilgrim.*

> Aid me, great Homer, with thy *epic* rules,
> To take a catalogue of British fools.
> *Young. Satire* 1. *To the Duke of Dorset.*

We may collect that he [Aristotle] held the end of the *epick* poem to be according to the exact description of an eminent writer, [Hurd] "admiration, produced by a grandeur of design, and variety of important incidents, and sustained by all the energy and minute particularity of description." *Twining. Aristotle*, note 277.

EPICŒNE, ἐπίκοινος, *super communis*, in *Grammar*, a Noun which, under one generic termination, signifies both sexes. It cannot be joined to more than one article, and thus it differs from a *Common* Noun, which may be joined either to a masculine or feminine article.

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E'PICURE, Epicure'al, Epicure'an, Epicure'an, *ad.* Epicure'anism, E'picureous, E'picureism, E'picurism, Epicu'rize. Fr. *epicure, epicurien;* It. and Sp. *epicuro;* Lat. *epicurus*, a disciple of *Epicurus;* a follower of the doctrines unjustly imputed to *Epicurus;* and thus, A sensualist, a voluptuary.

Here he describeth the furye of the *epicures* (which is the highest and depest mischeif of all impiete) euen to cõtempne the very God.
Joye. Exposicion of Daniel, ch. xii.

Wonder it is, seeinge this *epicury* Godles furye be so horrible a sinne agayenst God's highe maiesty, that no man cã expresse the grauite therof, that so innumerable men so miche delyte withe the contempt of God in these *epicurye* opinions. *Id. Ib*

There is also a certã oratiõ in Latin, made by D. Samson, late B. of Chichester, and now the double-faced *epicureous* bite-sheepe of Co. Lich.
Stephen, Bishop of Winchester. The Translator to the Reader.

Den. I, then, would thus rise up,
And to his teeth tell him he was a tyrant,
A most voluptuous and insatiable *epicure*
In his own pleasures; which he hugs so dearly
As proper and peculiar to himself,
That he denies a moderate, lawful use
Of all delight to others.
Massinger. The Renegado, act iv. sc. 2.

When Epicurus to the world had taught,
That pleasure was the chiefest good,
(And was, perhaps, i' th' right, if rightly understood)
His life he to his doctrine brought,
And in a garden's shade that sovereign pleasure sought:
Whoever a true *epicure* would be,
May there find cheap and virtuous luxury.
Cowley. The Garden.

But these are *epicureal* tenets, tending to looseness of life, luxury, and atheism, maintained alone by some heathens, dissolute Arabians, prophane Christians.
Burton. Anatomy of Melancholy, fol. 387.

But, when thou'st drunk, and danc'd, and sung,
Thy fill, the flowery leaves among,
(Voluptuous, and wise withal,
Epicurean animal!)
Sated with thy summer feast,
Thou retir'st to endless rest.
Cowley. Anacreontiques. The Grasshopper.

We cannot tell, indeed, whether they [mushrooms] were so heated and accommodated for the most luxurious of the Cæsarean tables, when that monarchy was in its highest strain of *epicurism*, and ingross'd this haut-gout for their second course; whilst this we know, that 'tis but what nature affords all her vagabonds under every hedge.
Evelyn. Miscellaneous Writings, p. 810. *A Discourse of Sallets.*

Let them be barbarous as they are, let them tyrannize, *epicurize*, oppresse, luxuriate, consume themselves with factions and contentions.
Burton. Democritus to the Reader, fol. 60.

Whatever esteem they had then, they have lost all their reputation among our modern *epicures*, who know no such things as pleasures of the mind, and would not much value whether they had any faculties of the mind or no, unless it were for the contrivance of new oaths and debaucheries. *Stillingfleet. Sermons*, vol. i. p 31.

Some think that they [*Eccl.* viii. 16] are spoken of in the person of an *epicurean*, who despised all religion, and thought it useful for nothing but to make men's lives uncomfortable to them, and so to shorten their days: and that the next verses are in answer to them, by shewing that wickedness doth much rather do it.
Id. B. vol. iv. p. 492.

Some men would be thought to be Deists, because they pretend to believe the existence of an eternal, infinite, independent, intelligent Being; and, to avoid the name of *epicurean* Atheists, teach also that the Supreme made the world.
Clarke. On the Attributes, p. 159.

Infidelity, or modern Deism, is little else but revived *Epicureism*, Sadducism, and Zendichism.
Waterland. Works, vol. viii. p. 80.

The truth is, their very fasts and humiliations have been observed to be nothing else but a religious *epicurism*, and a neat contrivance of luxury: while they forbear dinner, only that they may treble their supper; and fast in the day, like the evening wolves, to whet their stomachs against night. *South. Sermons*, vol. ix. p. 137.

It is a maxim with some in modern days, never to ask a favour of an *epicure* 'till after his meals; and the Ancients were not unacquainted with the *mollia tempora fandi*.
Cogan. On the Passions, vol. i. p. 285.

If Parliament, sir, had nothing to do with this charter, we might have some sort of *epicurean* excuse to stand aloof, indifferent spectators of what passes in the Company's name in India and in London.
Burke. On Mr. Fox's East India Bill.

I will content myself to ask, whether he that should take all his notions of Stoicism from Velleius, or of *Epicureanism* from Balbus, or of both from the declamation of Cotta, would do much justice to the portic, or to the garden of Gargettus.
Bolingbroke. Works, vol. vi. p. 119. *Essay* 2. *Of Human Reason.*

Yet, when he observed that the same thing happened both to the fool and the wise; he rejected this likewise with the rest: and, now floundering deeper and deeper in his philosophical enquiries, he sinks at last into gross *epicurism;* There is nothing better for a man, than that he should eat and drink.
Warburton. Works, vol. xii. p. 37. *Rem. on Occasional Reflections.*

EPICYCLE, Fr. *epicycle;* It. *epiciclo;* Sp. *epicyclo;* Lat. *epicyclus;* Gr. ἐπι-κύκλον, ἐπί, in, and κύκλον, a circle.

"A lesser circle, whose centre is within the circumference of a greater; hence, a lesser circle, that comprehends, and carries about with it, a planet, itself being carried about by a greater; the seat of a planet, or story wherein it is fixed." Cotgrave.

They can tell you fine things of the fiery element under the moon, and the *epicycles* of the stars. *Glanville. Essay* 3.

The exquisite regularity of all the planets' motions, without *epicycles*, stations, retrogradations, or any other deviation or confusion whatsoever? *Clarke. On the Attributes*, p. 112.

A certain point, which seemed to be the centre of gravity of those two bodies, however posited (considered as one) seemed to be regularly mov'd in such a circle or ellipsis; the two balls having other peculiar motions in small *epicycles* about the same point.
Boyle. Works, vol. vi. p. 227. *Letters to Mr. Boyle.*

Or should I rather, if I cou'd,
Talk of words little understood,
Centric, excentric, *epicycle*,
Fine words the vulgar ears to tickle.
Lloyd. A Familiar Epistle to * * * * * *.

EPIDE'MY, Epide'mick, *n.* Epide'mick, *adj.* Epide'mical, Epide'micall. Fr. *epidemie;* It. and Sp. *epidemia;* Lat. *epidemia;* Gr. ἐπι-δῆμος, ἐπί, in, and δῆμος, a people; νόσος ἐπιδήμος, a disease, which spreads through the people. Spreading, running through or among the *people;* among all *people;* general, of general usage or occurrence.

In the xix. yere of this Charlys, ye lande of Fraunce was grenously vexyd with the plage *epydymye*, of whiche sykenesse a great multitude of people dyed. *Fabyan, Anno* 1599.

It was conceived not to be an *epidemicke* disease, but to proceed from a malignitie in the constitution of the ayre, gathered by the predispositions of seasons; and the speedie cessation declared as much.
Bacon. Henry VII. fol. 9.

Yet poverty, as I do take it,
Is not so *epidemical*,
As many in the world would make it,
Who all that want, their wishes poor do call.
Cotton. Poverty. A Pindaric Ode.

I believe it hath so wrought upon the general genius of the world, as it is not so audaciously and *epidemically* facinorous, as it was in times of Paganism, who were taught by their Gods to be loose and lease than men. *Feltham. Resolve* 46.

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A vagary of fortune who is sometimes pleased to be frolicsome, and the *epidemic* madness of the times have given him reputation, and reputation (as Hobbes says) is power, and that has made him dangerous.
Dennis. Remarks on Homer. Preface, p. 291, (*quoted in Pope.*)

Nor is this any secret of the law which hath lain hid from the beginning, and now brought out, to bring him to justice; but that which is co-natural with every man, and innate in his judgment and reason, and is as ancient as the first King, and an *epidemical* binding law in all nations in the world.
Ludlow. Memoirs, vol. iii. p. 345. *Appendix. King Charles's Case.*

It is needful an ingredient should be generally friendly, before it be entertained *epidemically* in our daily diet.
Boyle. Works, vol. vi. p. 372. *Letters to Mr. Boyle.*

We have seen no traces of those dreadful exterminating *epidemicks*, which, in consequence of scanty and unwholesome food, in former times, not unfrequently wasted whole nations.
Burke. On Scarcity.

Whatever be the cause of this *epidemic* folly, it would be unjust to ascribe it to the freedom of the press, which wise men have ever held one of the most precious branches of national liberty.
Warburton. Works, vol. i. p. 143. *Dedication to the Free-thinkers*, (1738.)

Our anxious bard, without complaint, may share
This bustling season's *epidemic* care,
Like Cæsar's pilot, dignified by fate,
Tost in one common storm with all the great.
Johnson. Prologue to the Goodnatured Man.

EPIDENDRUM, in *Botany*, a genus of the class *Gynandria*, order *Monogynia*, natural order *Orchideæ*. Generic character: calyx five-leaved, spreading, lip tubular at the base, annexed to the fore part of the style, without a spur; anther a terminal lid, deciduous.

A very numerous genus of parasitic plants. More than eighty species have been discovered, natives of the tropical countries, growing on the branches of trees; they are much sought after by the cultivators of exotics, on account of their singularly formed and beautiful flowers; they are cultivated with difficulty, requiring such artificial situations as most nearly approach those they have been naturally used to; the most successful plan hitherto discovered, is to allow them to insinuate their roots into the outer coat of a Cocoa nut, which must be kept constantly moist.

EPIDERMIS, Fr. *epiderme;* Lat. *epidermis;* Gr. ἐπιδερμὶς, from ἐπὶ, in, and δέρμα, the skin.

The outward skin.

I have but two things to add concerning the blackness of negroes; the one is, that the seat of that colour seems to be but the thin *epidermis*, or outward skin.
Boyle. Works, vol. i. p. 718. *The Experimental History of Colours.*

EPIDICTIC, Gr. ἐπιδεικτικὸν, from ἐπιδείκνυμι, to show, to display, *sc.* the art, the eloquence.

I admire his [Junius] letters, as fine pieces of eloquence of that kind, which the ancient rhetoricians denominated the *epidictic*.
Knox. Winter Evenings, even. 29.

EPIGÆA, in *Botany*, a genus of the class *Decandria*, order *Monogynia*, natural order *Ericoideæ*. Generic character: calyx double, exterior three-leaved, interior five-parted; corolla salver-shaped; capsule five-celled; receptacle five-parted.

Two species, *E. repens*, an elegant creeping plant, native of North America, and *E. cordifolia*, native of Gaudaloupe. Persoon.

EPIGLOTTIS, Fr. *epiglottide;* It. *epiglotti;* Sp. *epiglotus;* Lat. *epiglottis;* Gr. ἐπιγλωσσὶς, (ἐπὶ, and γλῶττα, the tongue.)

The flap or little tongue, which covers the aperture in the Larynx or head of the windpipe.

And lest, when we swallow, our meat or drink should fall in there and obstruct it, it hath a strong shut or valve, called *epiglottis*, to cover it close and stop it when we swallow.
Ray. On the Creation, part ii.

In a city feast, for example, what deglutition, what anhelation! yet does this little cartilage, the *epiglottis*, so effectually interpose its office, so securely guard the entrance of the wind-pipe, that whilst morsel after morsel, draught after draught, are coursing one another over it, an accident of a crumb or a drop slipping into that passage (which nevertheless must be opened for the breath every second of time,) excites in the whole company, not only alarm by its danger, but surprise by its novelty. *Paley. Natural Theology*, ch. x.

E'PIGRAM, EPIGRAMMA'TICK, EPIGRAMMA'TICAL, EPIGRA'MMATIST. Fr. *epigramme;* Sp. and Lat. *epigramma;* Lat. *epigramma;* Gr. ἐπίγραμμα, from ἐπι-γράφειν, *superscribere, inscribere*, to superscribe or write upon. The eulogy (Vossius says) which is usually *inscribed* upon statues, trophies, and monuments.

An inscription or superscription; and, as Cotgrave calls it, "a couplet, stanza or short poem, wittily taxing a particular person or fault."

A colledge of witte-crackers cannot flout mee out of my humour, dost thou think I care for a satyre or an *epigram?*
Shakspeare. Much Adoe About Nothing, fol. 121.

If you will reade carping, *epigrammaticall* verses of a Durham poet against Ralfe the prior, here you may have them.
Camden. Remaines. Epigrammes, fol. 332.

Break the beds, drink your wine, crown your heads with roses, and besmear your curled locks with nard; for God bids you to remember death: so the *epigrammist* speaks the sense of their drunken principles. *Taylor. Holy Dying*, sec. 2.

Homer, Virgil, or Milton, so far as the language of their poems is understood, will please a reader of plain common sense, that would neither relish or comprehend an *epigram* of Martial or a poem of Cowley. *Spectator*, No. 70.

He has none of those little points and puerilities that are so often to be met with in Ovid, none of the *epigrammatick* turns of Lucan, none of those swelling sentiments which are so frequent in Statius and Claudian, none of those mixed embellishments of Tasso.
Id. No. 279.

Had this old song [Chevy Chase] been filled with *epigrammatical* turns and points of wit, it might perhaps have pleased the wrong taste of some readers; but it could never have become the delight of the common people, nor have warmed the heart of Sir Philip Sidney like the sound of a trumpet. *Id.* No. 74.

It is not necessary in Poetry for the points of the comparison to correspond with one another exactly, but that a general resemblance is sufficient, and that too much nicety in this particular savours of the rhetorician and *epigrammatist*. *Id.* No. 303.

Inscriptions, for such are *epigrams* according to the original meaning, are by no means in their own nature a contemptible species of composition. *Knox. Essays*, No. 303.

With all the faults of Owen, such has been the sterility of *epigrammatick* genius in our country, that he may still retain the title, which he has acquired among foreigners, of the British Martial.
Id. Ib. No. 305.

Of the different faces shown by the same objects, as they are viewed on opposite sides, and of the different inclinations, which they must constantly raise in him that contemplates them, a more striking example cannot easily be found, than two Greek *epigrammatists* will affords us, of their accounts of human life, which I shall lay before the reader in English prose. *Johnson. Adventurer*, No. 107.

E'PILEPSY, EPILE'PTIC, *n.*, EPILE'PTIC, *adj.*, EPILE'PTICAL. Fr. *epilepsie;* Sp. and It. *epilepsia;* Lat. *epilepsia;* Gr. ἐπιλῆψία, ἐπὶ, and λῆψία, from λάβειν, to take, to catch hold of. It is, says Minshew,

A strong and violent convulsion of the body, which *taketh hold* both of mind and sense together.

Cas. What's the matter?
Iago. My lord is falne into an *epilepsie*,
This is his second fit; he had one yesterday.
Shakspeare. Othello, fol. 329.

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A plague vpon your *epilepticke* visage.
Shakspeare. Lear, fol. 292.

An *epileptick* son does often come from an *epileptick* father, and hereditary diseases are transmitted by generation.
Taylor. Polemical Discourses, fol. 736. *Of Repentance.*

If it proceed from moisture, dulness, drousiness, headache followes; and as Salust Salvianus, cap. i. lib. ii. out of his own experience found, *epileptical*, with a multitude of humours in the head.
Burton. Anatomy of Melancholy, fol. 198.

It was customary to spit three times in their bosoms, at the sight of a madman, or one troubled with an *epilepsy*; of which custom Theocritus hath taken notice.
Potter. Of the Religion of Greece, ch. xvii.

And prescribing it to one, who was almost daily assaulted with *epileptical* fits, a few doses of it did, in a pretty while at first, make his fits come but seldom, and after not at all.
Boyle. Works, vol. ii. p. 223. *Appendix to the first Section of the second Part.*

Besides madness, the ancients ascribed the *epilepsy* to possession; esteeming this disorder sacred on account of the entrance of demons into the bodies of those who suffered under it. These two, the *epilepsy* and madness, are kindred disorders, the former is often the consequence of the latter, and the fits of it are always attended with a deprivation of the understanding, and with convulsive agitations, or a frantic and mad behaviour.
Farmer. The Demoniacs of the New Testament, vol. ii. ch. i. sec. 5.

With regard to *epileptics*, it hath been observed above, that if their distemper was by the antients ascribed to possession, it was, because it was attended with a deprivation of the understanding, or loss of sense, and with the signs of phrenzy.
Id. Ib. vol. ii. ch. i. sec. 6.

Besides madness, and (what are so nearly allied to it) *epileptic* fits, I know of no distemper that the ancients ascribed to possession; unless, perhaps, fits of apoplexy, which also affect the brain, the supposed residence of those demons who entered the bodies of men.
Id. Ib. vol. ii. ch. i. sec. 5.

EPILOBIUM, in *Botany*, a genus of the class *Octandria*, order *Monogynia*, natural order *Onagræ*. Generic character: calyx four-cleft, tubular; corolla, petals four; capsule oblong, inferior; seeds downy.

Fifteen species, mostly natives of Europe, *E. angustifolium*, *hirsutum*, *parviflorum*, *montanum*, *roseum*, *tetragonum*, *palustre*, *alsinifolium*, and *Alpinum*, are natives of England. *Eng. Bot.*

EPILOGA'TION, E'PILOGUE, E'PILOGUIZE. Fr. *epilogue*; It. and Sp. *epilogo*; Lat. *epilogus*; Gr. ἐπίλογος, (ἐπί, and λόγ-ος, *sermo*,) *sermonem dicas quo tota clauditur oratio.* Skinner. See the Example from Udall.

Now wyl I dismisse thee from any longer beholding of this syght, after I haue rehersed vnto the by waye of *epilogacion* and gatheryng of the whole matter into a briefe sûme, the persons of this scene or pageaunte.
Udall. Mark, ch. ii.

Some make *epilogation*
Of highe predestination.
Skelton. The Boke of Colin Clout.

Why there should be an *epilogue* to a play,
I know no cause, the old and usual way
For which they were made, was to entreat the grace
Of such as were spectators in this place.
F. Beaumont. Epilogue to the Custom of the Country.

The dances being ended, the spirit *epiloguizes*.
Milton. Comus, l. 976.

These lines are an *epilogistic* palinode to the last elegy. (i. e. the 7th.)
Id. Elegiarum.

EPIMEDIUM, in *Botany*, a genus of the class *Tetrandria*, order *Monogynia*, natural order *Berberides*. Generic character: calyx of four deciduous concave leaves; corolla of four petals; nectaries, four pouches lying on the petals; pod one-celled, many-seeded.

The only species is *E. alpinum*, a native of mountains of the north of England; it is an elegant small shrub, but is very rare. *Eng. Bot.* 438.

EPIPACTIS, in *Botany*, a genus of the class *Gynandria*, order *Diandria*, natural order *Orchideæ*. Generic character: calyx erect, spreading, lip without a spur, flat, pendulous, two-cleft at the apex.

Seven species, natives of both hemispheres. Persoon.

EPIPHANY, Fr. *epiphanie*; It. *epifania*; Lat. *epiphania*; Gr. ἐπιφάνεια, (from ἐπί, and φαίν-ειν, *apparere*,) an appearance, a manifestation.

But to cloke those matters in the meane time, upon that solemne holiday which the Christians celebrate in the moneth of Januarie, and commonly call the *epiphanie*, he [Julian] went into the church or congregation, and after he had solemnly done his worship and devotions to their God, departed.
Holland. Ammianus, fol. 167. *Constantius and Julianus.*

It would have disturbed an excellent patience to see him, whom but just before they beheld transfigured, and in a glorious *epiphany* upon the mount, to be so neglected by a company of hated Samaritans, as to be forc'd to keep his vigils where nothing but the welkin should have been his roof.
Taylor. Sermon 9. part iii.

Taylor, in the above extract, uses EPIPHANY in its strictest classical sense. The ἐπιφάνειαι of Æsculapius, for instance, were frequent to such as slept in his Temple, and the God taught them in their dreams sundry prescriptions and methods of cure, (συνταγαί.)

But the word is now appropriated to a Christian Festival, and originally designated the day of Nativity, which Valesius in a note on the passage in Ammianus Marcellinus, translated by Holland in the citation given above, asserts was long celebrated by the Eastern Church on the sixth of January. Ammianus (xxi. 2) states, that Julian, although in heart already an apostate from Christianity, assumed an appearance of conformity to that faith in order to extend his popularity; and for this purpose, *Feriarum die, quem celebrantes mense Januario Christiani Epiphania dictitant, progressus in eorum ecclesiam solemniter numine orato discessit.* A parallel passage in Zonaras seems to confirm the opinion of Valesius. After informing us that Julian feared the soldiers, almost all of whom he knew to be Christians, he continues, that on this account αὐτὸς δὲ, τῆς γενεθλίου τῶν σωτῆρος ἡμέρας ἐφεστηκυίας, εἰσῆλθεν εἰς τὸν ναὸν καὶ προσκυνήσας, ἵν' ὁμόδοξος τοῖς στρατιώταις δοκῇ, ἀπῆλθεν. In spite of this testimony, Wheatley (*on the Common Prayer*) refers to the following places, among others in the Fathers, to prove that the *Manifestation of Christ in the flesh* on Christmas day, which was first termed Epiphany, and his *Manifestation to the Gentiles*, which is now known by that name, were always distinct Festivals, (Aug. *Serm.* 102. Greg. Naz. *in S. Lum. Orat*, 39.) Bingham, however, (*Ant. Christ*, xx. 4, 2,) throws into the opposite scale a greatly preponderating weight of authorities, and we may credibly believe, that in the Primitive Church the Nativity of our Lord and his Epiphany were both celebrated on the same day, the sixth of January.

St. Augustin has enumerated four reasons which induced the Church to institute the Epiphany as a separate Festival from the Nativity, in order to commemorate four different events in our Saviour's history, which are believed to have occurred on the same day. *Hodie illud sacramentum colimus quo se in homine Deus virtutibus declaravit; pro eo quòd in hâc die sive quod in Cœlo Stella ortûs sui nuncium præbuit; sive quòd in Canâ Galilææ, in convivio nuptiali, aquam in vinum convertit; sive quòd in Jordanis undis aquas ad reparationem humani generis suo Baptismo consecravit; sive quòd de quinque panibus quinque millia hominum satiavit. In quolibet horum salutis nostræ mysteria continentur et gaudia. Serm* 29, *de Tempore.* The

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service of the Church of England for the Epiphany has reference to the first three of these events: the Collect and the Gospel point to the Star; the second Lesson at Morning Prayer, to the Manifestation of the Trinity at our Lord's Baptism; the second Lesson at Evening Prayer, to the Miracle at Cana.

The Greek Church, in the celebration of the Epiphany, appears to have dwelt more strongly upon the Baptism of Jesus. Hence it is termed by Gregory Nyssenus, ἡ ἡμέρα τῶν φωτῶν, (*Orat. pro Bapt. Christ.*) by Asterius, ἡ φωτὸς πανήγυρις, (*Hom.* iv. *in Fest. Kal.*) and by others, τὰ φῶτα, or ἅγια φῶτα, because Baptism itself was generally called φῶς and φώτισμα, from the illumination produced by it. Thus the Eastern Churches made the Epiphany a solemn season of Baptism, while the Nativity was not so.

The Latin Church, on the other hand, has directed its ceremonials much more to commemorate the Visit of the Magi, which is symbolized both in religious ceremonials and in many popular customs.

There is a very rare volume, with which we have not chanced to meet, by Johannes Hindeshemensis, entitled *Liber de Gestis ac Trinâ Beatissimorum Trium Regum*, to which is appended *super* Matthæi *Evangelium* Alberti Magni *Notula de Festo Die Epiphaniæ*.

Du Cange, under STELLÆ *Festum*, gives the following account of the *Office of the Star*, from a MS. Breviary (*Ordinarium*) of the Cathedral of Rouen, which, as it has been translated not very correctly by Mr. Fosbrooke, (*Enc. of Ant.* 700,) we shall present in the original. *Die Epiphaniæ, Tertiâ cantatâ, tres de majori sede more Regum induti, et debent esse scripti in tabulâ. Ex tribus partibus ante altare conveniant cum suis famulis portantibus Regum oblationes, induti tunicis et amictis et debent esse de secundâ sede scripti in tabulâ ad placitum scriptoris. Ex tribus Regibus medius, ab Oriente veniens, Stellam cum baculo ostendens, dicat alteri,* Stella fulgore nimio. *Secundus Rex a dextrâ parte respondeat,* Quæ Regem Regum. *Tertius Rex a sinistrâ parte dicat,* Quem venturum olim. *Tunc Magi ante altare sese osculentur et simul cantent,* Eamus ergo et inquiramus. *Hoc finito, Cantor incipiat Responsorium,* Magi veniunt. *Et moveatur processio, Vers.* Cum Natus. *Sequatur aliud Responsorium si necesse fuit,* Interrogabat Magos. *Processio in navi Ecclesiæ constituta stationem faciat. Dum autem processio navem Ecclesiæ intrare cœpit, corona ante Crucem pendens in modum Stellæ accendatur, et Magi Stellam ostendentes ad imaginem S. M. super altare Crucis prius positam cantantes pergant,* Ecce Stella in Oriente. *Hoc finito, duo de majori sede cum Dalmaticis, ex utrâque altaris parte stantes, suaviter respondeant,* Nos sumus quos cernitis. *Tunc duo Dalmaticati aperientes cortinam dicant,* Ecce Puer adest. *Tunc procidentes Reges ad terram simul salutent Puerum, ita dicentes,* Salve Princeps sæculorum. *Tunc unus a suo famulo aurum accipiat et dicat,* Suscipe, Rex, aurum, *et offerat. Secundus ita dicat,* Tolle thus, tu vere. *Tertius ita dicat, et offerat,* Myrrham, signum sepulturæ. *Interim fiant oblationes a Clero et Populo, et dividatur oblatio prædictis Canonicis. Tunc Magis orantibus, et quasi somno sopitis, quidam puer albâ indutus, quasi Angelus, illis ante altare dicat.* Impleta sunt omnia quæ Prophetiæ, *etc. Hoc finito, Cantor incipiat ad introitum Chori Responsorium* Tria sunt munera, *Vers.* Salutis nostræ auctor. *Ad Missam tres Reges Chorum regant qui* Kyrie Fons pietatis, Alleluya, Sanctus et Agnus *festivè cantent. Officium,* Ecce advenit. *Ps.* Deus, judicium tuum, Kyrie, et Gloria *festivè, Oratio,* Deus qui hodiernâ die. *Si Archiepiscopus cantaverit commune pro Dom. Papâ et pro Rege tantum; sin autem nulla mentio fiat. Epistola,* Surge, illuminare. *Prædicti famuli cantent Responsorium,* Omnes de Sabba. *Vers.* Surge, illuminare, Alleluia. *Vers.* Vidimus Stellam. *Sequitur Epiphania Domini, etc.*

The custom of offering, on the Epiphany, gold, frankincense, and myrrh at the Altar in the Chapel Royal in St. James's, by the King or his Proxy, is still preserved in England. It commemorates the traditionary offerings of the three Kings, of whom (as they are described in the *Festa Anglo-Romana*) Melchior, an aged man, with a long beard, presented Gold; Jasper, a beardless youth, Frankincense; Balthasar, a Black with a large spreading beard, Myrrh.

But it is chiefly by the family merriments of *Twelfth Day* (the Twelfth from the Nativity) that the Epiphany is still celebrated among us. In our Universities, Candlemas is reputed as the termination of the Christmas Holydays, but Twelfth-day is generally so accounted elsewhere; and, as Collier states, (*Eccl. Hist.* i. 173,) it is so in consequence of a Law passed as early as the reign of Alfred. The custom of choosing King and Queen has been traced with much probability to a similar practice of the Romans during the *Saturnalia*. Alexander ab Alexandro (ii. 22) states broadly, that the Slaves during this Festival were used *regna sortiri inter æquales et tanquam Reges imperitare, magistratûs purpuram induere, reliquos in veste candidâ diem concelebrare.* Lucian bears this statement out, in part, when he mentions, that during the *Saturnalia* it was the custom μεθύειν καὶ βοᾷν καὶ παίζειν καὶ κυβεύειν καὶ ἄρχοντας καθίστασθαι, and again, εἶτα πεττεύομεν ἐς τὸ ἀρχαῖον ἐπὶ καρύων, καὶ βασιλέας χειροτονούμεν, καὶ πειθαρχοῦμεν αὐτοῖς, (Τὰ πρὸς Κρόνον,) and Athenæus assigns far higher antiquity to the practice in another country, Βήρωσος δ' ἐν πρώτῳ Βαβυλωνιακῶν τῷ Λώῳ φησὶ μηνὶ ἑκκαιδεκάτῃ, ἄγεσθαι ἑορτὴν Σακέαν προσαγορευομένην ἐν Βαβυλῶνι ἐπὶ ἡμέρας πέντε, ἐν αἷς ἔθος εἶναι ἄρχεσθαι τοὺς δεσπότας ὑπὸ τῶν οἰκετῶν, ἀφηγεῖσθαί τε τῆς οἰκίας ἕνα αὐτῶν ἐνδεδυκότα στολὴν ὁμοίαν τῇ βασιλικῇ, ὃν καὶ καλεῖσθαι ζωγάνην. Μνημονεύει τῆς ἑορτῆς καὶ Κτησίας ἐν δευτέρῳ Περσικῶν, (xiv. 9.)

The Twelfth Cake of our Ancestors differed little from our own; the following description of its fabric, and of the Ceremonies which accompanied its distribution, is cited by Brand (*Pop. Ant.* i. 23) from the *Mores, Leges et Ritus omnium Gentium* of Johannes Boemus Aubanus, 1620. *In Epiphaniâ Domini singulæ familiæ ex melle, farinâ, addito zinzibere et pipere* (the last ingredient is fortunately omitted at present) *libum conficiunt et Regem sibi legunt hoc modo. Libum materfamilias facit; cui, absque consideratione, inter subigendum denarium unum immittit, postea amoto* (admoto?) *igne supra calidum focum illud torret, tostum in tot partes frangit quot homines familia habet: demum distribuit, cuique partem unam tribuens. Adsignantur etiam Christo, beatæque Virgini et tribus Magis suæ partes, quæ loco Eleemosynæ elargiuntur. In cujus autem portione Denarius repertus fuerit, hic Rex ab omnibus salutatus, in sedem locatur, et ter in altum cum jubilo elevatur. Ipse in dexterâ Cretam habet, quâ toties signum Crucis in Triclinii laquearis delineat: quæ Cruces, quòd obstare plurimis malis creduntur, in multâ observatione habentur.* (266.)

Le Roux (in his *Dictionnaire Comique*, Roi de la fève)

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recounts a similar French custom on the *Eve* of the Epiphany. In the Cake which was then used, a Bean was substituted for the Penny; and if this remained in the portions set aside for the poor, those named *La part de bon Dieu*, or *de la Sainte Vierge*, the company then drew tickets for the honorary Royalty. Indeed it appears, that among persons of high rank (for the custom was general among all orders) the Kingship was always thus decided. Whenever the King or Queen of the Evening drank, every person present was obliged to shout *Le Roi*, or *La Reine boit*, under penalty of a forfeit; and Le Roux remarks, that on the night of this Festivity the streets echoed with this cry. Brand observes, that these words explain a fine picture by Jordaens, known under the name of *Le Roi boit;* and also, that during the madness of the French Revolution, the Council General of the Commons at Paris passed an *arrêt* in 1792, declaring this Feast Anticivic, and changing the name of the day, *La Fête des Rois*, to *La Fête des Sans culottes*. The French *Roi de Fève* chose his own Queen; in England, with less gallantry, as appears from a Ballad in Herrick's *Hesperides*, cited by Brand, both dignities were left to chance; and, instead of a Penny, a Bean and a Pea determined the King and Queen respectively. Other customs were also prevalent in the Cider Counties, of blessing Apple Trees with various ceremonies on the Eve of the Epiphany. They will be found amply illustrated in the Section of Brand's *Popular Antiquities* from which we have already drawn so much information, (i. 19,) where a notice is also inserted from *Le Monde Primitif* of Gebelin, (iv. 280,) that in many parts of England it was customary on the night of the Epiphany to light fires on the hills; this most probably must have been a relic of the ἅγια φῶτα; although, we are aware, that it will be pertinaciously claimed by some Antiquaries as a Druidical superstition. In Gloucestershire, adds Brand, there is a custom on Twelfth Day, of having twelve small fires and one large one, in many parishes. These, doubtless, were symbolical of our Saviour and his Apostles.

The lines of Naogeorgus, (*Regn. Papist.* iv.,) or Barnaby Googe's Translation of them (both cited by Brand) are very descriptive of these and other solemnities in use on the Festival of the Epiphany.

EPIPHONEMA, Gr. ἐπιφώνημα, (ἐπί, and φωνήμα, the voice, from φων-εῖν, to speak.) Applied to

An exclamatory saying or sentence.

And for a concluding *epiphonema*, it is said of them in the last verse, That knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in those that do them.

South. Sermons, vol. ii. p. 79.

And perhaps our Saviour used so frequently to conclude his divine discourses with that just *epiphonema*, "he that hath ears to hear, let him hear," but to teach us, that there is no employment of our faculties, that more deserves their utmost attention, than the scrutiny of divine truths.

Boyle. Works, vol. ii. p. 313. *Considerations touching the Style of the Holy Scriptures.*

EPIPHYLLUM, in *Botany*, a genus of the class *Icosandria*, order *Monogynia*, natural order *Cacti*. Generic character: corolla superior, of many petals; stamens numerous, inserted into the mouth of the tube; style very long; stigma usually ten-cleft.

This genus, divided from *Cactus* of Linnæus, contains all those species with long, flat, pendulous branches, from the crenatures of which are produced the showy flowers. *E. speciosum*, when well grown, is a very splendid plant, producing one or two hundred large flowers of a pale rose colour; it is readily propagated by cuttings.

EPIPLOON, ἐπιπλόω, I sail upon, the *omentum* or caul, because it is generally found floating upon the intestines. Its use is unknown to Anatomists.

EPIRUS, one of those Countries on the borders of Greece which were considered as a foreign land by the Greeks, extended from the Ceraunian Mountains to the Ionian Sea, and was bounded on the South and East by the Ambracian Gulf and the Chain of Pindus. In the Middle Ages its name was applied to a larger tract of country, till the various hordes of Albanians by degrees supplanted the former inhabitants of these mountains, and the *Illyricum* and *Epirus* of the Ancients were united in the modern Albania. The latter was divided into three Regions or Provinces, *Chaonia*, *Thesprotia*, and *Molossis*: *Cassiope* or *Cassopæa* and *Cestrine*, mentioned as distinct Provinces by some writers, being probably, at first, only Districts of the second.

1. *Chaonia*, named from its inhabitants, the *Chaones*, began near *Oricum*, a maritime Town with a good harbour in the plain to the North of the *Ceraunia* or *Acroceraunia*, (now called Chimarrha,) a chain of lofty mountains forming a bold promontory, named *Chimerium*,* which, with the mouth of the River *Celyduus*, separates the Ionian Sea, says Meletius, (sec. 18, cap. 3, tom. ii. p. 259, 8vo ed.,) from the Adriatic. On the coast there were several ports: as *Palæste*, which Cæsar (*De Bello Civ.* iii. 6) entered when he supposed the rest were in the possession of the enemy; *Panormus*, a large harbour at the foot of the Ceraunian Mountains, just below the peak and Castle of *Chisron*, (Strabo, vii. 224;) *Onchesmus*, said to have been named from Anchises, (Dionys. Halicarn. i. 41,) and *Cassiōpe* or *Cassōpe*, 1300 stadia from *Brundusium*, according to Strabo, (vii. 224,) but its exact position cannot easily be determined; and it was probably replaced by a town of the same name, on the opposite shore of *Corcyra*. (Cicero, *Epist.* xvi. 9.) It seems to have given a name to the *Cassiopæi*, one of the tribes inhabiting that part of *Epirus* which lay between *Thesprotia* and *Molossis*. In the interior of this Province, *Antigonea*, on the Western declivity of the Ceraunian Mountains, was one of the largest and strongest places. It was approached by a narrow defile (Polybius, ii. 5) from *Phœnice*, which was probably just above the Port of *Panormus*. Below the Castle of *Chimæra*, already mentioned, was the *Aquæ Regiæ Fons*, probably a mineral, and perhaps a warm spring.

2. *Thesprotis* or *Thesprotia* extended to the Ambracian Gulf, and seems anciently to have comprehended the territory of the *Cassiopæi*, (Herod. viii. 46;) it is now called Parapalama. The Promontory called *Posidium*, perhaps from a Temple of Neptune, is the point at which the channel between the Continent and *Corcyra* is narrowest; just beyond it was the Muddy Port, (πηλώδης λιμήν,) a large lagune on a peninsula near the mouth of which stood *Buthrotum*, a Roman colony, (Strabo, vii. 224,) and a place of some note, (Cicero, *Epist. ad Attic.* xvi. 16.) (now Butrinto.) The Promontory and River, named *Thyamis*, were

* It is called Acrokeravnio (Ἀκροκεραύνιο) in the Γεωγραφία Νεωτερική, (Vienna, 1791,) p. 244.

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EPIRUS.

near *Buthrotum*, and just beyond it the Promontory *Chimerium*, lying between the *Thyamis* and the *Acheron*; the latter of which forms the Acherusian Lake at its mouth. The Port and Islands called *Syböta* were just opposite to *Corcyra*, (Thucyd. i. 34; iii. 224,) to the North of *Cimmerium*. The *Thyamis* is now called Calamas, and the *Acheron* the River of Lúti, (Hawkins, in Walpole's *Turkey*, ii. 488,) and the Port *Pelodis*, Porto Paganiá. To the South-East is *Comarus*, now Porto Phanári, and the mouth of the Ambracian Gulf, on the shore of which, near the mouth of the *Charadrus*, Augustus built the Town of *Nicopolis* in commemoration of the victory obtained near the neighbouring Promontory of *Actium*. It is now called Pálæo-préveza, from Préveza, a modern Fortress opposite to that Cape, begun by the Turks in 1495, and completed in 1530; taken by the Venetians in 1684, and dismantled by them in 1701. *Elatria*, *Pandosia*, *Cassiope* and *Cæstria* were towns in the interior, the position of which it is difficult to determine. The latter, perhaps, gave its name to the district called *Cæstrine*, placed by D'Anville between *Thesprotia* and *Molossis*. On the bank of the *Arethon* or *Arachthus* (corrupted into Arta) was *Ambracia*, placed, like most of the towns in ancient Greece, at the foot of a steep and rocky hill, on the summit of which stood the Citadel. (Liv. xxxviii. 4.) The river near which the city stood flowed into the Gulf, at the distance of 80 stadia (ten miles) below, and was navigable at least for smaller vessels. *Ambracia* was the Royal residence of the *Æacidæ*, particularly of Pyrrhus, and was adorned with many splendid works of painting and sculpture when taken by the Romans, (B. C. 167.) The gulf named from this city has an elliptical form, and stretches 39 miles (300 stadia, according to Polybius, iv. 63) from West to East, and 15 miles from North to South. (Pliny, iv. 1.) Its shores are deeply indented, which sufficiently indicates the ruggedness of the surrounding country.

Molossi, Stymphæi, Perrhæbi, &c.

The whole region was anciently, as well as at present, inhabited by various tribes of Mountaineers; the chief of whom were the *Molossi*, *Athamanes*, *Æthices*, *Stymphæi*, *Orestæ*, *Paroræi*, *Atintanes*, and *Perrhæbi*.

1. The *Molossi* inhabited the Eastern and South-Eastern part of the Country, called from them *Molossis* or *Molottis*. Their territory had only a very small extent (about five miles) of coast, (Scylax, *in Periplo*,) but extended Northwards to Mounts *Stympha* and *Pindus*. On the Thesprotian confines was DODONA, the celebrated Oracle of Jove, (Pausan. *Attic.* xvii.,) probably not far from *Paramythia*. *Passarò* and *Tesmon* (the latter on the Thesprotian confines) were the principal cities of the *Molossi*.

Athamanes.

2. The *Athamanes* inhabited the declivities of Mount *Pindus*, on the confines of *Ætolia*, and their principal towns were *Argithea* and *Acanthus*. (Liv. xxxviii. 1.) Their country was called *Athamania*.

Æthices.

3. On the North-Eastern border, between the *Athamanes* and the *Stymphæi*, were the *Æthices*, also occupying a part of Mount *Pindus*.

Stymphæi.

4. Their North-Western neighbours, the *Stymphæi*, who derived their name from the Mountain on which they dwelt, were, perhaps, a mixed people, as they are sometimes called *Epirotes*, and at others Illyrians From Mount *Stympha* or *Tympha* the *Arachthus* takes its rise, and that Mountain is the modern Jumerka or Chumérka, (Τζουμέρκα.) (Hawkins, in Walpole's *Turkey*, ii. 485.)

EPIRUS. EPISCOPACY.

Orestæ.

5. The *Orestæ* were a Molossian tribe to the West of the *Stymphæi*, (Steph. *de Urb.*;) and their principal town, *Orestia*, situated in the mountains which overlook *Macedonia*, was, according to that writer, the native place of Ptolemy Lagus.

Paroræi.

6. The *Paroræi* (*Paravæi* in the common edition of D'Anville's *Maps*) were probably the Eastern neighbours of the *Stymphæi*; but the position of their country is very doubtful.

Atintanes.

7. The *Atintanes* occupied the mountainous tracts to the North-West of the *Stymphæi*, and to the South of the *Lyncestæ*, *Eordæi*, and *Elimistæ*. (Liv. xlv. 25.)

Perrhæbi or Perrebi.

8. The *Perrhæbi*, who inhabited the Eastern declivity of Mount *Pindus*, overlooking the valley of the *Peneus*, were for that reason sometimes considered as a Thessalian people. (Liv. xliv. 2.)

Dolopes, Selli, Hallopes, Cenanes.

The *Dolopes* also lived in the mountains above the Cassiopeans; the *Dryopes* and *Selli* to the North-West of *Dodona*; the *Hellopes* on the utmost boundary of that Territory; and the *Ænianes* between *Molossis* and *Ætolia*. These tribes were often at war with each other, in consequence of which they occasionally changed their places of abode, and are therefore mentioned by different writers as inhabiting different parts of these mountains, now called the Sûli Chain. (Holland's *Albania*.)

Epirus was so completely desolated by the implacable vengeance of the Romans under Paulus Æmilius, (B. C. 167,) that it seems never to have recovered from the barbarism into which it was thus plunged. In the time of Strabo, 200 years afterwards, it was difficult to trace the site of the flourishing cities which it had once possessed, and the scanty remains of its inhabitants driven into the most inaccessible fastnesses of their mountains, were cut off from that intercourse with their neighbours which would have diminished their natural ferocity. Under the latter Emperors, the family of the Tochi became hereditary *Despotes* of Epirus, and, excepting when its vallies were overrun by Barbarians more numerous and fierce than its native population, that ill-fated country was rarely heard of by the rest of the Roman world.

See D'Anville's *Ancient Geography*; Holland's *Albania*; Walpole's *Turkey*, vol. ii.; the Abbé Daniel's Γεωγραφία Νεωτερική; Meletii *Geographia*, &c.

EPI'SCOPACY, EPI'SCOPAL, EPI'SCOPALIAN, EPI'SCOPALLY, EPI'SCOPATE, EPI'SCOPY, EPI'SCOPIZE. } Gr. ἐπίσκοπος, a bishop, from ἐπί, and σκόπ-ειν, to look into; to overlook. See BISHOP.

But this office of the ordinary apostleship or *episcopacy*, derives its fountain from a rock: Christ's own distinguishing the apostolate from the function of presbyters.

Taylor. Polemical Discourses, fol. 50. *Of Episcopacy.*

In the eight session whereof it is reported, that M. G. Grahame bishop of Orkney had openly, before the whole body of the assembly, renounced his *episcopal* function, and craved pardon for having accepted it, as if thereby he had committed some hainous offence.

Hall. Works, vol. iii. fol. 121. *Episcopacy by Divine right. Preface.*

There he commits to the presbyters only full authority, both of feeding the flock, and *episcopating*; and commands that obedience

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be given to them as to the mighty hand of God, which is his mighty ordinance. *Milton. Reason of Church Government.*

'Twas to make him (such honours to him given)
Regius professor to the king of heaven;
By whom he's prelated above the skies,
And the whole world's his seat t' *episcopise*.
Brome. On the Death of Mr. Josias Shute.

And if the censor, in his moral *episcopy*, being to judge most in matters not answerable by writ or action, could not use an instrument so gross and bodily as jurisdiction is, how can the minister of the gospel manage the corpulent and secular trial of bill and process in things merely spiritual?
Milton. Reason of Church Government.

It was the universal doctrine of the church of God for many ages, even for fourteen centuries of years, that *episcopy* is the divine, or apostolical institution.
Taylor. Rule of Conscience, fol. 122. book i. ch. iv. rule 9.

Those who seeme most doubtfull about the original of *episcopacy*, doe yield the general consent of the church in the practice of it.
Stillingfleet. Works, vol. ii. p. 563.

But the great objection against Timothy's being a pattern for *episcopal* power is this; that it appears by Scripture he was sent up and down to several places, as Paul thought fit.
Id. Ib. p. 553.

When the act of uniformity required all men who held any benefices in England to be *episcopally* ordained, he [Sydserfe] who by observing the ill effects of their former violence was become very moderate, with others of the Scotch clergy that gathered about him, did set up a very indefensible practice of ordaining all those of the English clergy who came to him, and that without demanding either oaths or subscriptions of them.
Burnet. Own Times, Anno 1661.

Election was, in very early times, the usual mode of elevating to the *episcopal* chair throughout all Christendom; and this was promiscuously performed by the laity as well as the clergy.
Blackstone. Commentaries, book i. ch. ii.

It will also be observed here, that we are considered as parishioners of the missionaries, no less than professed *episcopalians*.
Secker. Works, vol. vi. p. 427. *Dr. Mayhew's Observations.*

EPISINUS, in *Zoology*, a genus of Spiders belonging to the family *Araneidæ*, established by Walckenaer.

Generic character. Eyes eight, nearly equal, close together, placed on a common elevation, and forming nearly the segment of a circle; thorax long.

Only one species of this genus has been described.

E. truncatus, Walckenaer. This insect has many characters in common with the *Thomisæ*, but it has more affinity with the Spinning Spiders, and is very nearly related to the genus *Theredion*.

It is found in Europe, being first brought from Turin, but has since been discovered near Paris.

E'PISODE, Episo'dic, Episo'dical, Episo'dically. Gr. ἐπεισόδιον, (ἐπί, εἰς, and ὁδός,) *superinductum*, any thing superinduced, introduced.

Mr. Twining thinks the Gr. ἐπεισόδιον was always used by Aristotle in its proper, and derivative sense, of something more or less adventitious or accessory,—something inserted, superadded, *introduced*, at pleasure, by the Poet; that by degrees, scarcely any other idea was annexed to the word than that of *digression*; something foreign to the subject, or connected with it only by a slight thread: and that, in modern language, the word is applied only to entire actions of this additional or digressive kind. Twining, Aristotle, *Treatise on Poetry*, vol. i. n. 37.

But it may be asked, does not Homer offend against all degrees of probability in these *episodes* of the Sirens, Scylla and Charybdis, Cyclops and Antiphates? how are these incredible stories to be reduced into the bounds of probability?
Pope. Homer. Odyssey, book x. (note.)

Besides the many other beauties in such an *episode*, its running parallel with the great action of the Poem, hinders it from breaking the unity so much as another *episode* would have done, that had not so great an affinity with the principal subject.
Spectator, No. 267.

Now this *episodic* narration gives the Poet an opportunity to relate all that is contained in four books without breaking in upon the time of action. *Pope. Homer. Odyssey*, book xii. (note.)

After this follow the *episodes* of Dido and Deiphobus, in imitation of Homer; where we find nothing explanatory of the true nature of this *episode*, but the strange description of Deiphobus; whose mangled phantom is drawn according to the Philosophy of Plato; which teaches that the dead not only retain all the passions of the mind, but all the marks and blemishes of the body.
Warburton. The Divine Legation, book ii. sec. 4.

It is more glaringly inconsistent with the genius of the drama to admit of foreign and digressive ornaments, than of the extended *episodical* epopœia.
Hurd. Works, vol. i. p. 67. *Notes on the Art of Poetry.*

A distant perspective of burning Troy might be thrown into a corner of the piece, that is, *episodically*, with good advantage.
Id. Ib. vol. i. p. 141.

EPI'STLE, Epi'stler, Epi'stolar, Epi'stolary, Epi'stolical, Epi'stolize, Epi'stolizer. Fr. *epistre*; It. and Sp. *epistola*; Lat. *epistola*; Gr. ἐπιστολή, q. d. *missoria*, from ἐπιστέλλ-ειν, to send to, (ἐπί, and στέλλ-ειν, to send.) Vossius.

Any thing *sent*; or, in common English, a letter; written by one, and *sent* and addressed to another.

But that I be not gesside as to feere ghou bi *epistlis*, for thei sein that the *epistles* ben greuouse and strong, but the presence of the bodi is feeble, and the word worthi to be dispisid.
Wiclif. 2 Corynthians, ch. x.

Thys saye I, least I shoulde seme as though I went about to make you afrayde wyth letters, For the *epistles* (sayth he) are sore and strong; but his bodely presence is weake, and his speache is rude.
Bible, Anno 1551.

For there was some *epistel* hem betwene
That would (as saith min auctor) wel contene
Nis half this boke.
Chaucer. The third Booke of Troilus, fol. 169.

Epistles, or (according to the word in use) familiar letters, may be called the larum bells of love: I hope this will prove so to you, and have power to awaken you out of that silence wherein you have slept so long. *Howell. Letter* 1. book iv.

But what needs the man to be so furiously angry with the good old *epistler* for saying, that the apostle's charge (let every man have his own wife) is general to all; reaching to the clergy as well as the laity, excepting none but those which have the gift of continency.
Hall. Works, vol. i. fol. 740. *The Honour of the Married Clergie.*

This *epistolar* way will have a considerable efficacy upon them.
More. On the Seven Churches, p. 7.

There are some who in lieu of letters write homilies, they preach when they should *epistolise*.
Howell. Letter 1. book i. sec. 1.

Some modern authors there are who have exposed their letters to the world, but most of them, I mean among your Latin *epistolizers*, freighted with mere Bartholomew ware, with trite and trivial phrases only, listed with pedantic shreds of school-boy verses.
Id. Ib.

I answer, that the *epistles* were written upon several occasions: and he that will read them as he ought, must observe what 'tis in them is principally aimed at; find what is the argument in hand, and how managed; if he will understand them right, and profit by them.
Locke. Works, vol. ii. fol. 538. *The Reasonableness of Christianity*

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For in this address to your lordship, I design not a treatise of Heroic Poetry, but write in a loose *epistolary* way, somewhat tending to that subject, after the example of Horace, in his first *epistle* of the second book to Augustus Cæsar, and of that to the Pisos, which we call the Art of Poetry.

Dryden. Dedication to Æneis.

I have an *epistolical* dissertation on John Malelas in Dr. Mill's hands. *Bentley. Letters*, p. 154.

Cheering, as summer's balmy showers
To thirsty herbs and languid flowers,
Your late *epistle* reach'd my ear,
And fill'd my heart with joy sincere.
Blacklock. To Dr. Dowman.

It is also a fact, that the expressions, upon which the disputed doctrines of inference are founded, were not only incidentally used, in their *epistolary* correspondence, but occasionally urged, as containing the sublimest motives to the practice of every religious and moral duty.

Cogan. On the Passions, vol. v. p. 485. *Conclusion.*

EPISTYLE, Gr. ἐπιστύλιον, (ἐπὶ, upon, and στῦλος, a pillar or column.)

In a word [the Tænia] 'tis that in the Doric architrave which cymatium is in the other order, and separates the *epistilium* or architrave from the freeze.

Evelyn. Miscellaneous Writings, p. 394.

EPISTYLIUM, in *Botany*, a genus of the class *Monoecia*, order *Monodelphia*. Generic character: male flower, calyx four-leaved; nectaries four glands; filaments columnar; anthers two: female flower, calyx five-leaved; no style, stigma three-cleft, capsule three-berried, seeds one or two.

Two species, *E. axillare*, a shrub, and *E. cauliflorum*, a small tree, both natives of Jamaica.

E'PITAPH, **E'PITAPHIAN.** Fr. *epitaphe*; It. *epitafio*; Sp. *epitaphio*; Lat. *epitaphium*; Gr. ἐπιτάφιον, from ἐπὶ, and τάφος, *sepulchrum*, from θάπτειν, *sepelire*, to bury. Fuller coins a verb.

Any thing (written or inscribed) upon a tomb, and, generally, upon the dead; strictly, after burial. See EPICEDE.

And for men shall the soth witte
Thei haue her *epitaphe* writte;
As thynge, which shulde abide stable,
The letters grauen in a table
Of marble were, and saide this.
Gower. Conf. Am. book iv. fol. 83.

I confess very many of her descendants dyed before her death; in which respect she was far surpassed by a Roman matron, on whom the poet thus *epitapheth* it in her own person.

Fuller. Worthies. Buckinghamshire.

He that would write an *epitaph* for thee,
And do it well, must first begin to be
Such as thou wert; for none can truly know
Thy worth, thy life, but he that hath liv'd so.
Donne. Elegies upon the Author. Elegy by Dr. C. B. of O.

Like the doughty Centurion Afranius in Lucian; who, to imitate the noble Pericles in his *epitaphian* speech, stepping up after the battle to bewail the slain Severianus, falls into a pitiful condolement, to think of those costly suppers, and drinking banquets which he must now taste no more.

Milton. Animadversions on Remonstrants' Defence, &c. fol. 89. vol i.

They only want an *epitaph*
That do remain alone
Alive in an inscription,
Remembered only on the brass, or marble stone.
Bishop Sprat. To the Memory of the late Lord Protector.

To define an *epitaph* is useless; every one knows it is an *inscription on a tomb*. An *epitaph*—is indeed commonly panegyrical: because we are seldom distinguished with a stone but by our friends.

Johnson. Life of Pope.

EPITASIS, Gr. ἐπίτασις, *intensio*, from ἐπιτείν-ειν, *intendere*, (ἐπὶ, and τείν-ειν, *tendere*, to stretch,) applied, as Ben Jonson says, to

The busy part of the subject.

Here comes Micilente and Signior Brisk, freshly suted; lose not your selfe, for now the *epitasis*, or busie part of our subject, is in act.

Ben Jonson. Every Man out of his Humour, act iii. sc. 8.

It may indeed seem a very singular *epitasis* of a Poem to end as this does, with a great yawn; but we must consider it as the yawn of a God, and of powerful effects.

Pope. The Dunciad, book iv. (rem. v. 606.)

EPITHA'LAMY, **EPITHALA'MIUM.** Fr. *epithalame*; It. and Sp. *epithalamio*; from ἐπὶ, and θάλαμος, a couch or bed, the marriage couch or bed. See the Quotation from Ben Jonson, who entitles his song *Epithalamium*.

A song or poem upon a marriage; a nuptial song.

He show'd us how for sins we ought to sigh,
And how to sing Christ's *epithalamy*.
Donne. Elegies upon the Author. Elegy by J. Chudleigh.

I made it both in forme and matter to emulate the kind of poeme, which was called *epithalamium*, and (by the ancients) used to be sung, when the bride was led into her chamber.

Ben Jonson. Masques. Hymenæi.

The merry torch burns with desire
To kindle the eternal fire,
And lightly dances in thine eyes
To tunes of *epithalamies*.
Lovelace. A Guiltless Lady Imprisoned

It might however be expected, that if Theocritus had borrowed at all from the sacred writers, the celebrated *epithalamium* of Solomon, so much within his own walk of poetry, would not certainly have escaped his notice.

Langhorne. On Collins's Oriental Eclogues.

EPITHEM, Fr. *epitheme*; It. *epittima*; Sp. *epithima*; Gr. ἐπίθημα, any thing put or placed upon another; from ἐπιτίθημι, to put or place upon, (ἐπὶ, and τίθημι.)

Any thing (medicinal) applied to the outward part of the body; Cotgrave calls it, a liquid medicine, (so applied.)

Upon this reason *epithems* or cordial applications are justly applied unto the left breast.

Sir Thomas Brown. Vulgar Errors, book iii. ch. ii.

E'PITHET, v. **E'PITHET**, n. **E'PITHETIC.** Fr. *epithete*; It. *epiteto*; Sp. *epitheto*; Lat. *epitheton*; Gr. ἐπίθετον, anything imposed or put upon; from ἐπιτίθημι, *imponere*, to put upon, to place upon or in addition, to add, (ἐπὶ, and τίθημι, to put or place.)

A word *imposed* or added; an adjective ascribing or describing some quality, for the sake of emphasis or discrimination.

I am come newly from those ladies, who think themselves more lovely than before, and perhaps than they are, ever since I showed them your character of their beauties, in your letter from the Galley-Gravesend, never was a town better *epitheted*.

Reliquiæ Wottonianæ, fol. 566.

For every man is naturally a Narcissus, and each passion in us, no other but self love sweetened by milder *epithets*.

Glanvil. The Vanity of Dogmatizing, ch. xii.

He adds an *epithete* to Pelion (εἰνοσίφυλλον) which very much swells the idea, by bringing up to the reader's imagination all the woods that grew upon it. *Spectator*, No. 333.

The character of Bajazet, the son and successor of Amurath, is strongly expressed in his surname of Ilderim, or the *lightning*; and he might glory in an *epithet* which was drawn from the fiery energy of his soul, and the rapidity of his destructive march.

Gibbon. Decline and Fall of the Roman Empire, ch. lxiv.

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Some, Milton-mad, (an affectati
Glean'd up from college education,)
Approve no verse, but that which flows
In *epithetic* measur'd prose.
Lloyd. On Rhyme.

EPI'TOME, EPI'TOMIST, EPI'TOMIZE, EPI'TOMIZER. It. and Sp. *epitome;* Lat. *epitome;* Gr. ἐπιτομή, from ἐπιτέμν-ειν, to cut off, (ἐπί, and τέμν-ειν, to cut.) To *epitomize*, is

To cut off, to curtail; and thus, to abbreviate or abridge, to abstract.

The wrytynge of theim, and of other seemeth rather *epitomes*, than histories.
Golden Booke. Prologue.

The common printed chronicle is indeed but an *epitome* or defloration made by Robert of Lorraine, Bishop of Hereford, under Henry I.
Drayton. Preface to Poly-olbion.

VOLUM. This is a poore *epitome* of yours,
Which by th' interpretation of full time,
May show like all your selfe.
Shakspeare. Coriolanus, fol. 168.

I had a mother, and she look'd upon me
As on a true *epitome* of her youth.
Massinger. The Parliament of Love, act iii. sc. 3.

Now if we may believe Trogus Pompeius (*epitomis'd* by Justin, lib. i.) Egypt was a most flourishing and magnificent nation before Ninus was born.
Ralegh. History of the World, book i. ch. viii. sec. 4.

All those rare parts that in his brothers were
Epitomiz'd, at large in him appear.
Drayton. David and Goliah.

But I shall conclude with that of Baronius, and Spondanus his *epitomiser*.
Prynne. Histrio-Mastix, part i. act vii. sc. 1.

When that *epitomiser* of Trogus had to the full described and set out King Ptolemies riot as a chiefe engine and instrument of his overthrow, he addes *tympanum et tripudium*, fiddling and dancing; the king was not a spectator only but a principall actor himself.
Burton. Anatomy of Melancholy, fol. 487.

Thus much is more generally beleved, that both this Brennus, and another famous captain Britomarus, whom the *epitomist* Florus and others mention, were not Gauls but Britons.
Milton. History of England, book i. p. 31.

This sentence [Matt. vii. 12] I read unto you, is very fitly placed towards the close of our Saviour's admirable sermon on the mount, as being, in great measure, the *epitome* and sum of what the divine preacher had there expressed more at large.
Atterbury. Sermon 9. vol. i.

This may make the naturalist's fame very uncertain, not only because of want of judgment, that (as I newly said) is too often observable in compilers, whereby they frequently leave far better things than they take, but for the want of skill to understand the author they cite and *epitomize*, or candour to do him right.
Boyle. The Excellency of Theology, sec. 5.

One of the most usefull *epitomes*, upon the whole, is that written by Baron Holberg in Latin, and translated with improvements into English by Gregory Sharpe.
Priestley. On History, part iv. lect. 17.

From hence (as Servius remarks) Virgil took the hint of his Silenus: the subject of whose song is so exact an *epitome* of the contents of the Metamorphosis of Ovid, that amongst the ancient titles of that eclogue, the name of Metamorphosis was one.
Warburton. The Divine Legation, book iii. sec. 3.

It has been lately discovered, that this fable (the Merchant of Venice) is taken from a story in the *Pecorone* of Giovanni Fiorentino, a novelist, who wrote in 1378. The story has been published in English, and I have *epitomized* the translation.
Johnson. General Observations on Shakspeare's Plays, (*Merchant of Venice.*)

It is true, the historian has confounded times in making Joseph contemporary with Moses; but this was a common mistake amongst the pagans. Justin, the *epitomiser* of Trogus Pompeius, calls Moses the son of Joseph.
Warburton. The Divine Legation, notes, book iv. p. 93.

EPITRAGUS in *Zoology*, a genus of *Heteromerous Coleopterous* insects, belonging to the family *Tenebrionidæ*, established by Latreille.

Generic character. Antennæ inserted on the lateral edges of the head, rather shorter than the *thorax*, enlarged and nearly clubbed at the extremity; the joints of the club prolonged into the form of the teeth of a saw; the last joint of the maxillary *palpi* very large, obtrigonal; the *menton* very large, covering the base of the jaws.

Only one species of this genus has been described, under the name of *E. fuscus*, from an individual found by Professor Richard in Cayenne.

These insects have much of the external appearance of the *Erotyli*. The body is nearly elliptical, arched, and narrowed at each end; the head is narrower than the *thorax*, triangular; eyes large; the mouth greatly resembles the genus *Helops*, but the chin is much larger; the *thorax* is slightly margined, trapezoid, larger behind, and slightly notched; the *scutellum* is minute; the *elytra* are hard, and cover the wings, which are large; the legs are thin, and nearly cylindrical; and the *tarsi* are entire, and covered with a silky velvet beneath.

E'POCH, E'POCHA. It. and Sp. *epoca;* Lat. *epocha;* Gr. ἐποχή, a holding in or retention, from ἐπέχειν, to hold in or retain, (ἐπί, and ἔχειν, to have or hold.) See CHRONOLOGY, i. sec. 3. and ÆRA.

Epochas, in Chronology, are certain periods of time, from which calculation commences, and at which it terminates, and again commences; thus forming certain bounds or limits *confining* the calculation of time.

But in regard, in divers ages and nations, divers *epochs* of time were used, and several forms of years: here it's necessary that some common and known account should be observed, to which the diversity of the rest may most appositely be reduced.
Usher. Annals. Epistle to the Reader.

And to take the world in a lower *epocha*, what after-age could exceed the lust of the Sodomites, the idolatry and tyranny of the Ægyptians, the fickle levity of the Grecians.
South. Sermons, vol. vii. p. 294.

The dreadful period, so frequently predicted, was now arrived. The ages of their independency were passed: and a new *epoch* succeeded.
Cogan. Works, vol. iv. p. 271. *On the Jewish Dispensation.*

EPODE. Fr. *epode;* Sp. and It. *epodo;* Lat. *epodon;* Gr. ἐπῳδόν, from ἐπαείδ-ειν, *supercanere*, (ἐπί, and ἀείδ-ειν, *canere*, to sing.) Gesner says, *Quæ post στροφὴν, et ἀντιστροφὴν, ἐπῳδὸν, dicebant;* and though usually thus applied to the third Stanza of the Greek Ode, yet employed otherwise by the Latins. See BIOGRAPHY, *Horace*, vol. x. p. 400.

My Muse up by commission; no, I bring
My owne true fire. Now my thought takes wing,
And now an *epode* to deep cares I sing.
Ben Jonson. The Forrest, song 10.

And Horace seems to have purged himself from those splenetic reflections in those odes and *epodes*, before he undertook the noble work of satires, which were properly so called.
Dryden. Dedication to Juvenal.

EPOMIS, in *Zoology*, a genus of *Pentamerous, Coleopterous* insects, belonging to the family *Carabidæ*, established by Professor Bonelli.

Generic character. Antennæ formed of nearly cylindrical, or somewhat conical joints; males having the second and third joint of the *tarsi* of the anterior legs dilated into the form of a square palette, the lower part of which is covered with granular *papillæ*, and many close-set hairs; the last joint of the outer *palpi* dilated, compressed, and obtrigonal.

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These insects are all winged, and they are found on the banks of rivers, and in damp places.

E. cincta, the *Carabus cinctus* of Rossi, *Faun. Etrusca*, i. n. 9, is the type of the genus.

It is found in the South of Europe.

EPOPEE, Gr. ἐπωποιΐα, from ἔπος, a word or saying, and ποιεῖν, to make. Its general and Etymological sense, as Mr. Twining observes, is, That of *imitating or making by words.*

The work of Tragedy is on the passions; and, in a dialogue, both of them abhor strong metaphors, in which the *epopee* delights.
Dryden. Dedication to Æneis.

If we believe the representations of some writers, Poems equal in length to the most celebrated *epopeas* of Greece and Rome have been handed down, without the aid of letters, from the remotest antiquity to the present day. *Knox. Essay* 134.

EPOTATION, Lat. *epotare; e*, and *potare*, to drink. Gr. πόω.

A drinking out.

When the sword and fire rages, 'tis but man warring against man; when drunkenness reignes, the Devill is at war with man, and the *epotation* of dumbe liquor damnes him.
Feltham. Resolve 84.

EPULATION, Lat. *epulatio*, from *epulari*, to feast or banquet.

That he [Epicurus] was contented with bread and water, and when he would dine with Jove, and pretend unto *epulation*, he desired no other addition then a piece of Cytheridian cheese.
Sir Thomas Brown. Vulgar Errors, book vii. ch. xvii.

E'QUABLE, EQUABI'LITY, E'QUABLY. Lat. *æquus*, from the Gr. εἰκὼν, *similis*, from εἴκειν, *similem esse*; which Lennep derives from ἔκειν, or ἴκειν, *venire, accedere*, to come to, then *cedere*, vel *non repugnare*.

Causing the same or similar sensations; having like, same, or similar appearances; even, regular, uniform; and thus, smooth, calm, steady; undisturbed, unruffled.

I come now to the second premised consideration and enquiry, viz. Whether there may not be found some extraordinary occurrences and correctives, that may reduce that otherwise natural and ordinary increase of mankind to an *equability*.
Hale. Origin of Mankind, sec. 2. ch. ix.

Nature also is most expressively set forth with a biformed body; in reference to the differences betweene superior and inferior bodies. For the one part, by reason of their beauty and *equability*; and constancy of motion; and dominion over the earth; and earthly things; is aptly set out by the shape of man.
Bacon. On Learning, by G. Wats, book ii. ch. xiii.

We therefore are not enquiring what the wise and glorious God might or could do in order to the *equable* reduction of the world, upon a supposition of an eternal duration; but we are upon a question of fact indeed, namely, what he hath done.
Hale. Origin of Mankind, sec. 3. ch. x.

First, for the celestial or heavenly bodies, the *equability* and constancy of their motions, the certainty of their periods and revolutions - the conveniency of their order and situations, argue them to be ordain'd and govern'd by wisdom and understanding.
Ray. On the Creation, part i.

If I were to give my opinion upon such an exhausted subject, I should join to these other qualifications a certain *æquability* or evenness of behaviour. *Spectator*, No. 68.

Bodies seem to act mutually upon each other, with a kind of *equability* in power, and not by the superior agency of an active, over a body which is totally passive.
Cogan. Ethical Questions, p. 150.

Referring the balance to the rest of the works, he saw, when he came to understand its action, that which rendered their motions *equable*. *Paley. Natural Theology*, ch. xv.

E'QUAL, v. E'QUAL, n. E'QUAL, adj. EQUA'LITY, E'QUALLY, E'QUALIZE, EQUALIZA'TION, E'QUALNESS. EQUA'TION. Written *Egal* by our older writers. Fr. *egal, esgal*; It. *equale*; Sp. *igual*; Lat. *æqualis*, from *æquus*; Gr. εἰκὼν, *similis*, similar or like. See EQUABLE, *ante*.

Causing similar or same sensations; having the same or similar appearances; the same number, magnitude, weight; the same in motion, in space or time, distance or measure; even, level, proportionate, commensurate; without difference or distinction; and met., the same in moral qualities, in moral conduct; impartial, unmoved, unswayed or uninfluenced by partiality or prejudice; uniform; acting alike to all; the same or similar in circumstances or station in life, in rank or wealth; in any circumstances or qualities of moral character or estimation.

She [Virginitee] is the preising of this world, and she is as thise martirs in *egalitee*; she hath in hire, that tonge may not telle, ne herte thinke.
Chaucer. The Persones Tale, vol. ii. p. 374.

And ayenward; all fortune is blisful to a man by the agreeability, or by the *egality* of hym that sufferith it.
Id. The second Books of Boecius, fol. 218.

Ther n'is no man can demen, by my say,
If that it were departed *equally*.
Id. The Sompnoures Tale, v. 7819.

In which fifth party thou shalt find tables of *equacions* of houses, after ye latitude of Oxenforde, and tables of dignitees of planets, and other notefull thinges.
Id. Of the Astrolabie, fol. 262.

He loked his *equacions*,
And eke the constellacions.
Gower. Conf. Am. book vi. fol. 138

But for an *egalnes* to be kept among you, that is to witte, that through your riches, wherof ye haue aboũdance, their pouertie may be relieued · and again that theyr fayth and godlines, wherin they passe you may recompence that, that perchaunce wanteth in you, whyles eche of you departeth with other, so that neither of you tacke anye thyng, but that there be an *equalitie* obserued.
Udall. 2 *Corinthians*, ch. viii.

Whereby great Sidney and our Spenser might,
With those Po singers being *equalled*,
Enchant the world with such a sweet delight
That their eternal songs (for ever read)
May show what great Eliza's reign hath bred.
Daniel. Dedication of the Tragedy of Cleopatra.

Bron. And too, her goodness,
Her tenderness of me, her care to please me,
Her unsuspected chastity ne'er *equall'd*;
Her innocence, her honour.
Massinger. The Duke of Milan, act i. sc. 3.

The raging Pagan, thus his people spake,
"What poore life cannot, liberall death doth bring,
And you (though subjects) may my *equals* make,
Loe, without treason you may match your king."
Stirling. Jonathan.

——— For thyself, thou art
A thing, that, *equal* with the Devil himself,
I do detest and scorn.
Massinger. The Duke of Milan, act ii. sc. 1.

——— I know you labour,
The liberty of your father; at the least,
An *equal* hearing to acquit himself.
Id. The Unnatural Combat, act i. sc. 1

And he that high does sit, and all things see
With *equall* eye, their merites to restore,
Behold what ye this day have done for mee,
And, what I cannot quite, requite with usuree!
Spenser. Faerie Queene, book i. can. 6.

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EQUAL.

Therefore, I will throwe downe these mountaines hie,
And make them leuell with the lowely plaine:
These tow'ring rocks, which reach vnto the skie,
I will thrust down into the deepest maine,
And as they were, them *equalize* againe.
Spenser. Faerie Queene, book v. can. 2.

HUBERT. Heralds, from off our towres we might behold
From first to last, the on-set and retyre
Of both your armies, whose *equality*
By our best eyes cannot be censured.
Shakspeare. King John, fol. 6.

Suffrages in parliament are numbered, not weigh'd: nor can it be otherwise in those publicke councels, where nothing is so unequall, as the *equality*; for there, how olde soever men's braines, or wisdomes are, their power is alwayes even, and the same.
Ben Jonson. Discoveries, fol. 95.

But here, the *equally* respecting eye
Of pow'r looking alike on like deserts,
Blessing the good, made others good thereby;
More mighty by the multitude of hearts.
Daniel. History of the Civil War, book v.

——————— But yet let me lament
With teares as soueraigne as the blood of hearts
——————————— that our starres
Vnreconcileable, should diuide our *equalness* to this.
Shakspeare. Antony and Cleopatra, fol. 344.

They [the daughters of Danaus] thought themselves, though married, obliged to obey their father, and all did so but Hypermnestra, who for her disobedience was question'd upon her life, and was by the *equally-divided* sentences of the judges acquitted.
Taylor. Rule of Conscience, book iii ch. v.

Thus when thy draughts, O Raphael, Time invades
And the bold figure from the canvass fades;
A rival hand recalls from every part
Some latent grace, and *equals* art with art.
Broome. To Mr. Pope, on his Works.

After so many toils and hazards, so much trouble and loss for the public good, they were not unwilling to put an end to their power, and to content themselves with an *equal* share with others, for the whole reward of their labours.
Ludlow. Memoirs, vol. ii. p. 17

Ye lofty beeches, tell this matchless dame,
That if together ye fed all one flame
It could not *equalize* the hundredth part
Of what her eyes have kindled in my heart.
Waller. At Penn-hurst.

The finest Poem that we can boast, and which we *equalize*, and perhaps would willingly prefer to the Iliad, is void of those fetters, [rhyme.]
Orrery. Remarks, &c. on Dr. Swift. Letter 22.

If the sin we are afraid of, in doing or not doing the action doth on both sides appear *equal*, there we are to determine ourselves to that side, where we have the least doubt of offending God.
Sharpe. Sermons, vol. iv. p. 254.

If the motion of the sun were as unequal as of a ship driven by unsteady winds, sometimes very slow, and at others irregularly very swift; or if being constantly *equally* swift, it yet was not circular, and produc'd not the same appearances, it would not at all help us to measure time, any more than the seeming motion of a comet does.
Locke. Of Human Understanding, book ii. ch. xiv. sec. 22.

He pursued his intentions with such *equalness* of mind, that he was never carried beyond the calmness of his natural temper, except through his zeal for the publick good, or where his friend was concerned.
Wilkins. Natural Religion, part ii. p. 23.

Again the golden day resum'd its right,
And rul'd in just *equation* with the night.
Rowe. Lucan, book ii.

In sober silence we can but admire
Beauty with temper, taste and sense combin'd,
The body only *equal'd* by the mind.
Dr. Warton. To Mr. Seward.

It does not institute a magnificent auction of finance, where captivated provinces come to general ransom by bidding against each other, untill you knock down the hammer, and determine a proportion of payments beyond all the powers of algebra to *equalize* and settle.
Burke. On Conciliation with America.

Taking five and five throughout the kingdom, they are *equal*: therefore, an errour with regard to the *equalization* of their wages, by those who employ five, as farmers do at the very least, cannot be considerable.
Burke. On Scarcity

Indeed, both poverty and sickness reduce humanity to such a state, as serves to detect the miserable debility of our nature, and the perfect *equality* in wretchedness amongst all who partake of it.
Warburton. Sermon 30. vol. x.

What the grave triflers on this busy scene,
When they make use of this word, Reason, mean,
I know not; but, according to my plan,
'Tis Lord Chief Justice in the Court of Man,
Equally form'd to rule in age and youth,
The friend of Virtue, and the guide to Truth.
Churchill. The Apology.

For all his jocular narrations
Smell of his Algebra *equations*.
Cawthorn. Wit and Learning.

EQUAL.
EQUATOR.

EQUANIMITY, Fr. *equanimité*; It. *equanimità*; Sp. *equanimidad*; Lat. *equanimitas*; from *æquus*, even, and *animus*, the mind.

Evenness of mind, uniformity, steadiness, immovableness of mind. Minshew well calls it, A quiet moderation of mind.

He was skilled in more great things than one; and, as one said of Phidias, he could not only make excellent statues of ivory, but he could work in stone and brass; he showed his *equanimity* in poverty, and his justice in riches.
Taylor. Sermon 7. part iii.

Where is that moderation of ours which St. Paul, in the verse before my text, requires us to make known unto all men; that *equanimity* and contentedness which we ought to express in every estate and condition in which God hath placed us.
Sharp. Sermon 1. vol. iv.

'Tis not restraint, or liberty,
That makes men prisoners or free;
But perturbations that possess
The mind, or *equanimities*.
Butler. Hudibras, part i. can. 3.

This quality [good-nature] keeps the mind in *equanimity*, and never lets an offence unseasonably throw a man out of his character.
Tatler, No. 242.

After these gentlemen have borne all the odium of this publication, and all the indignation of the directors, with such exampled *equanimity*, now that they are at length stimulated into feeling, are you to deny them their just relief?
Burke. On the Nabob of Arcot's Debts.

EQUA'TOR, **EQUATO'RIAL**, **EQUATO'RIALLY**. Fr. *equateur*; Sp. *equador*; It. *equatore*; Lat. *equator*. See EQUAL.

So called, because *equally* distant from the poles, and dividing the sphere or globe into two *equal* parts. See NAUTICAL ASTRONOMY, p. 607.

Here matter new to gaze the Devil met,
Undazl'd; farr and wide his eye commands,
For sight no obstacle found here, no shade,
But all sun-shine, as when his beams at noon
Culminate from th' *equator*.
Milton. Paradise Lost, book iii. l. 617.

Now on this line the needle exactly lyeth not, but diverts and varieth its points, that is, the north point on this side of the *equator*, the south on the other, sometimes unto the east, sometimes toward the west, and in some few places varieth not at all.
Sir Thomas Brown. Vulgar Errors, book ii. ch. ii.

This has its axis, so "th' observer tells,
Meridians, poles, *equator*, parallels!"
Blackmore. Creation, book i.

But, 2. Our modern astronomers assign a much greater variation from a globous form, namely, that of a prolate sphæroid, making the polar about 34 miles shorter than the *equatorial* diameter.
Derham. Physico-Theology, book ii ch. i. note 1.

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Those that refulgent, or with rosy morn,
Or yellow evening, flame: those that, profuse
Drunk by *equator-suns*, severely shine
Thomson. Liberty, part iv.

Thrice had the sun, to rule the varying year,
Across the *equator* roll'd his flaming sphere,
Since last the vessel spread her ample sail,
From Albion's coast obsequious to the gale.
Falconer. Shipwreck, can. 1.

It is occasionally requisite, that the object-end of the instrument be moved up and down as well horizontally as *equatorially*.
Paley. Natural Theology, ch. viii.

EQUE'RY, or EQUE'RRY. } Of *Querry*, Skinner says, from the Fr. *escuyrie, escurie*, the stable of the Prince; perhaps, because *les escuyers, armigeri*, had the care of the horses of the Prince. Dr. T. H. derives *ab equis*, q. d. *equiria*; he adds a third conjecture, (more specious than the others,) that it is so called *a* curando *equos*. The Low Lat. is *scura* or *scuria*, perhaps from Ger. *schauren* or *schuren, tegere*, to cover or protect. See Du Cange.

"Fr. *escuyrie*; the stable of a Prince or Nobleman; also, a *querry*-ship; or the duties or offices belonging thereto; also, (in old authors,) a squire's place; or the dignity, title or estate of an esquire." Cotgrave.

I made the proof oftimes upon Sir R. P., that is, (in the ear) Sir Robert Pye of the *equerry*.
Boyle. Works, vol. vi. p. 354. *Letter from J. B. to Mr. Boyle.*

EQUES, Bloch, in *Zoology*, a genus of animals belonging to the family *Squammipennes*, order *Acanthopterygii*, class *Pisces*.

Generic character. Body cuneiform, and terminating in a pointed tail; head smooth; mouth narrow horizontally; teeth extremely small; rays of the first dorsal fin long.

In this genus are found three species, the *E. Americanus* and *Punctatus* of Bloch, and *E. acuminatus*, Cuv., or *Grammistes acuminatus*, Schneider.

See Cuvier, *Règne Animal*; Bloch, *Historia Piscium*, *à* Schneider.

EQUESTRIAN, from the Lat. *equus*, a horse.

Of or pertaining to a horse or horsemanship; riding on a horse, skilled in riding.

Equestrian is also applied to the rank of *Equites* in Rome.

I should be glad if a certain *equestrian* order of ladies, some of whom one meets in the evening at every outlet of the town, would take this subject into their serious consideration.
Spectator, No. 104.

Persons were admitted into the two higher ranks according to their fortunes; one that was worth 800 sestertia, was capable of being chose senator; one that had 400 might be taken into the *equestrian* order. *Kennet. Antiquities of Rome*, part ii. book iii. ch. i.

The title Eques *Auratus* is given to a Knight, because, as is commonly supposed, none of lower degree was entitled to bear gilding on his armour or spurs. Selden, however, disagrees from this opinion without advancing any other. He refers to a Statute 8 Henry V., 3, by which it is enacted, that whoever gilds any sheath or metal but silver, or layeth any silver upon any metal, but only upon Knightly spurs, and the apparel which belongeth to a Baron, shall forfeit to the King ten times the worth of the thing gilt, and be one year imprisoned. (*Titles of Honor*, ii. 5.)

EQUIA'NGLE, Equia'ngular. } Written by Boyle, *Æquiangle*. See Equal, and Angle. Fr. *equiangle*; It. *equiangolo*; Sp. *equiangulo*.

Having the *angles equal*.

For, whereas that consists of twelve æquilateral and *æquiangled* pentagons, almost all the planes that made up our granite were quadrilateral.
Boyle. Works, vol. iii. p. 534. *Essay about the Origin and Virtues of Gems.*

EQUICRU'RE, Equicru'ral. } Lat. *æquus*, equal, and *crus*, the leg. It. *equicrure*.

Having the *legs equal*, or of the same length.

Consider the increase of an *equicrure* triangle, which goes upon a certain proportion of length and breadth.
Digby. Of Bodies, ch. ix.

A solid rhombus being made by the conversion of two *equicrural* cones, as Archimedes hath defined; and these were the common trees about Babylon, and the East, whereof the ark was made; and Alexander found no trees so accommodable to build his navy.
Sir Thomas Brown. Cyrus' Garden, ch. iv.

Does it not require some pains and skill to form the general idea of a triangle, (which is yet none of the most abstract, comprehensive, and difficult,) for it must be neither oblique, nor rectangle, neither *equilateral, equicrural*, nor scalenon; but all and none of these at once.
Locke. Of Human Understanding, book iv. ch. vii. sec. 9.

EQUIDI'STANT, Equidi'stance, Equidi'stantly. } Fr. *equidistant*; It. and Sp. *equidistante*; from Lat. *æquus*, equal, even, same, and *distans*, present participle of *distare*, to stand apart.

Standing apart or asunder, separate or removed in the same degree in space or time; in any relationship.

For the concave and convexe superfices of the orbe of the sonne is concentrike, and *equidistant* to the earth.
Hakluyt. Voyage, &c. vol. iii. fol. 51. *The Temperature of Regions.*

In all those descending degrees there is a kind of reverential inequality betwixt the lower and superiour, which abhors from all proportion of a match: whereas the collateral *equidistance* of cousin-german from the stock, whence both descend, hath in it no such appearance of inequality.
Hall. Works, vol. iii. fol. 853. *Cases of Conscience*, case 5.

For into our Reason flow, and there do end
All that this natural world doth comprehend;
Quotidian things, and *equidistant* hence,
Shut in, for man, in one circumference.
Donne. Elegy on the Death of Prince Henry.

The liver, though seated on the right side, yet by the subclavian division doth *equidistantly* communicate its activity unto either arm.
Brown. Vulgar Errors, book iv. ch. v.

Whereas any constant periodical appearance or alteration of ideas in seemingly *equidistant* spaces of duration, if constantly and universally observable, would have as well distinguished the intervals of time, as those that have been made use of.
Locke. Of Human Understanding, book ii. ch. xiv. sec. 19.

In building an arch, could more be done (than in the lower part of the face) in order to make the curve true, i. e. the parts *equidistant* from the middle, alike in figure and position.
Paley. Natural Theology, ch. xi.

EQUIFORMITY, Lat. *æquus*, equal, and *forma*, the form, *frame* or fashion; from A. S. *fræm-an*, *facere*, to form or make.

Equality, evenness or sameness, in *form* or fashion, or manner; in degree.

The heavens admit not these sinister and dexter respects; there being in them no diversity or difference, but a simplicity of parts and *equiformity* in motion continually succeeding each other.
Sir Thomas Brown. Vulgar Errors, book iv. ch. v.

EQUILA'TERAL, *adj.* Equila'teral, *n.* } Fr. *equilateral*; It. *equilatere*; Sp. *equilatero*; Lat. *æquus*, equal, and *latus*, the side.

Having the *sides equal*, or of the same length.

See the Quotation from Locke, in *v.* Equicrure, *supra*.

Opposite to this castle is erected the sepulcher of Bahaman's beloved queen, in the highway, as we passed: 'tis of four *equilaterals* raised above eight yards high. *Sir T. Herbert. Travels*, p. 200.

EQUILI'BRATE, EQUILIBRA'TION, EQUI'LIBRE, EQUILI'BRIOUS, EQUILI'BRIUM, EQUI'LIBRIST. } Fr. *equilibrer*; It. *equilibrare*; Lat. *æquilibris*, of equal weight; (*æquus*, equal, and *librare*, to weigh.) *Equilibrium* is strictly a Latin word.

To have *equal weight*, to weigh or poise equally; to be, to keep in equipoise, to balance.

As in a long steel wire, *equilibrated* or evenly ballanced in the ayr. *Sir Thomas Brown. Vulgar Errors*, book ii. ch. ii.

This is manifestible in long and thin plates of steel perforated in the middle and *equilibrated*. *Id. Ib.*

The structure of man's body is with that *equilibration* (notwithstanding divers prominences therein) the composure of his nerves and muscles for the due motion of his spirits, the structure of his feet are so singularly accommodated; that he maintains this erect posture, standing or walking, though his feet, the basis of the pillar of his body, be much narrower than the latitude of his body.
Hale. Origin of Mankind, sec. 1. ch. ii. fol. 64.

By which *equilibration* her flight is made much more easie.
Grew. Cosmo-Sacra, book i. ch. v.

And indeed it is a great instance of the Divine wisdome, that our faculties are made in so regular and *equilibrious* an order.
Glanvile. Præexistence of Souls, ch. xiii.

For we being finite and limited beings, cannot operate divers ways with equal vigour at once; and our rational and sensitive propensions are made in such a regular and *equilibrious* order, that proportionably as the one does increase in activity, the other always decays; and so accordingly as we abate in strength of our brutish, we shall improve in the vigour of our rational faculties.
Scott. Christian Life, part i. ch. ii. fol. 21.

A balance, through the exact equality of the weights put into each scale, may be so poised, as to hang perfectly in *æquilibrio*, without inclination either way, and continue so to do.
Sharp. Works, vol. ii. p. 232.

The balance is turned, and wherever this happens, there is an end of the doubt or *æquilibrium*. *Id. Ib.*

According to the laws magnetical, the lower extreme of it will not be its northern (but its southern) pole, nimbly attracting the north end of an excited and *æquilibrated* needle.
Boyle. Works, vol. v. p. 591. *Experimenta et Observationes Physicæ*, exp. 5.

All I shall farther take notice of, shall be only the exquisite *equilibration* of all these opposite and antagonist muscles.
Derham. Physico-Theology, book iv. ch. ii.

So that it is by the *equilibre* of the muscles, by the aid of a considerable and equipollent muscular force in constant exertion, that the head maintains it erect posture.
Paley. Natural Theology, ch. ix.

All the occupations of life are found to have their advantages and disadvantages admirably adapted to preserve the just *equilibrium* of happiness. *Knox. Essays*, No. 53.

EQUINECESSARY, Lat. *æquus*, equal, and *necessarius*, needful.

Equally needful.

The ancients make two several kinds
Of prowess in heroic minds,
The active and the passive val'ant,
Both which are *pari libra* gallant;
For both to give blows, and to carry,
In fights are *equinecessary*.
Butler. Hudibras, part i. can. 3.

E'QUINOX, EQUINO'CTIAL, *adj.* EQUINO'CTIAL, *n.* } Fr. *equinoxe*; It. *equinozio*; Sp. *equinoccio*; Lat. *æquinoctium*, from *æquus*, equal, and *nox*, the night. A period of the year so called, because then the *night* is *equal* to the day.

Equinoctial is used as equivalent to *Equator*, q. v.

See PLANE ASTRONOMY, p. 541; NAUTICAL ASTRONOMY, p. 608; PHYSICAL ASTRONOMY, p. 728.

By nature he knew eche ascentioun
Of the *equinoctial* in thilke toun.
Chaucer. The Nonnes Preestes Tale, v. 14862.

This *equinoctiall* is cleped the midwaie of the first meuinge, or eis of the sunne. *Id. Of the Astrolabie*, fol. 263.

——— And do but see his vice,
'Tis to his vertue, a just *equinox*,
The one as long as th' other.
Shakspeare. Othello, fol. 319.

In lovely May, when Titan's golden rayes
Make ods in houres between the nights and dayes;
And weigheth almost down th' once-even scale,
Where night and day, by th' *equinoctiall*,
Were laid in ballance.
Browne. Britannia's Pastorals, book ii. song 5.

That when the Sunne, dispering from his head
The clouds of winter on his beauty spred,
Shall see his *equinoctiall* point againe,
And melt his dusky maske to fruitfull raine,
He may be loath our climate to forsake.
Sir J. Beaumont. On the Twentieth Anniversary of his Majestie's [James I.] Reign.

The passage yet was good, the wind, 'tis true,
Was somewhat high, but that was nothing new,
No more than usual *equinoxes* blew.
Dryden. The Hind and the Panther.

For here, expos'd to perpendicular rays,
In vain they covet shades, and Thracia's gales,
Pining with *equinoctial* heat, unless
The cordial glass perpetual motion keep,
Quick circulating.
J. Philips. Cider, book ii.

I cannot move with these precessions of the *equinoxes*, which are preparing for us the return of some very old, I am afraid no golden, æra, or the commencement of some new æra, that must be denominated from some new metal.
Burke. On a Regicide Peace.

The virtues of most men will only blow,
Like coy auriculas, in Alpine snow;
Transplant them to the *equinoctial* line,
Their vigour sickens, and their tints decline.
Hart. Eclogues, or the Charitable Mason.

EQUI'P, E'QUIPAGE, *v.* E'QUIPAGE, *n.* EQUI'PMENT. } Fr. *esquiper*, (and with the common omission of the S,) *equipper*; from the Ger. *schiff*, which signifies *un navire*, (a ship.) Menage. And this Etymology is considered by Skinner himself not to be without probability, (*verisimilitudine*,) though he previously proposes the Lat. *ephippiare*, i. e. *equum* ephippio *instruere*; to furnish a horse with trappings. The Low Latin *eschipare*, Du Cange calls, *vox a re nauticâ desumpta*. And Junius affirms it to be manifestly derived from the English, *ship*; and that thus *eschipatus*, is as much as to say, well provided and prepared (*bene adornatus et instructus*) as *ships* of war should be. Skinner, who died in 1667, (*An. Æt.* 45,) declares it to be a word introduced into English in his time. But the word written *Esquippe*, is in Barett's *Alvearie*, 1573; and (*in v. Instruere*) in Cooper's *Thesaurus*, 1573. To *esquippe* or fournish *ships* with all abilements. And see Verstegan, c. 7.

The common usage is well explained by Cotgrave.

"*Esquiper* or *equiper*; to *equip*, arm, attire, store with, provide of, necessary furniture; to prepare, make ready, set in array, enable, by full provision, for an action, service or exploit."

On them three dukes, as their attendants be,
Seven earls, twelve barons in their *equipace*,
And twenty bishops.
Drayton. The Miseries of Queen Margaret.

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O if my temples were distain'd with wine
And girt in girlonds of wilde iuie twine;
How could I reare the Muse on stately stage,
And teach her tread aloft in buskin fine,
With queint Bellona in her *equipage*.
Spenser. Shepheard's Calendar. October, fol. 44.

When loe, (O Fate!) his work, not seeming fit
To walk in *equipage* with better wit,
Is kept from light.
Browne. Britannia's Pastorals, book i. song 2.

A Frenchman told me lately, that was at your audience, that he never saw so many complete gentlemen in his life, for the number, and in a neater *equipage*. *Howell. Letter* 21. book i. sec. 6.

Shee forth issewed with a goodly traine
Of squires and ladies *equipaged* well,
And entertained them right fairely, as befell.
Spenser. Faerie Queene, book ii. can. 9.

This promise of so short a stay prevails;
He soon *equipe* the ship, supplies the sails,
And gives the word to launch.
Dryden. Ovid. Metamorphoses, book x.

The Parliament refusing to consent to this proposal, the States General gave orders for *equipping* a considerable fleet, consisting of about 100 ships of war. *Ludlow. Memoirs*, vol. i. p. 335.

Sir Hudibras his passing worth,
The manner how he sally'd forth,
His arms and *equipage* are shown,
His horse's virtues and his own.
Butler. Hudibras, part i. can. 1.

To me his secret thoughts he first declar'd,
Then, well *equipp'd*, a rapid bark prepar'd,
By Odorico the Biscayan's care,
On sea and land a master of the war.
Hoole. Orlando Furioso, book xiii.

——— Well dress'd, well bred,
Well *equipag'd*, is ticket good enough
To pass us readily through ev'ry door.
Cowper. The Task, book iii.

We know, that our new brethren, whilst they every where shut up the churches, increased in Paris, at one time, at least four-fold, the opera-houses, the play-houses, the publick shows of all kinds; and even in their state of indigence and distress, no expense was spared for their *equipment* and decoration. *Burke. On a Regicide Peace.*

EQUIPENDENCY, Lat. *æquus*, equal, and *pendens*, present participle of *pendere*, to hang.
Equilibration, equipoise.

Wherefore, doubtless, the will of man in the state of innocence, had an entire freedom, a perfect *equipendency* and indifference to either part of the contradiction, to stand, or not to stand; to accept, or not accept the temptation. *South. Sermons*, vol. i. p. 62.

EQUIPOISE, written by Derham *Æquipoise. Poise*, Fr. *peser*; It. *pesare*; Sp. *pesar*; from Lat. *pendere*, to hang.
Equal weight; equality, evenness or sameness of weight; equilibration; balance.

For in the first place, the distribution is so well made, the earth and waters so handsomely, so workman-like laid, everywhere all the world over, that there is a just *æquipoise* of the whole globe.
Derham. Physico-Theology, book ii. ch. v.

I was weary of continual irresolution, and a perpetual *equipoise* of the mind; and ashamed of being the favourite of those who were scorned and shunned by the rest of mankind.
Johnson. The Rambler, No. 95.

EQUIPO'LLENT, EQUIPO'LLENTLY, EQUIPO'LLENCE, EQUIPO'LLENCY. Fr. *equipollent*; It. and Sp. *equipollente*. The French have the verb *equipoller*; Lat. *æquus*, and *pollens*, present participle of *pollere*, from the Gr. πολὺς, *multus*. *Nam* pollere *dicitur, qui* multum *valet*.
Equally strong or powerful; strong or powerful, or able in the same degree; having the same strength, force, power or ability; equivalent.

Thou wil to kings be *equipolent*,
With great lords euen and peregal.
Chaucer. Certaine Balades, fol. 337.

Let him studie in *equipolence*,
And let lies and fallaces
If that he would deserue our graces.
Id. The Romaunt of the Rose, fol. 149.

Onely superstition is now so well advanced, that men of the first bloud are as firme as butchers by occupation: and votary resolution is made *equipollent* to custome, even in matter of bloud.
Bacon. Essaies. Of Custome and Education.

If you should ransacke the whole Greeke language, you shall not find a word to counteruaile *Ineptus*. Thus far Tullie. Yet Budæus would not seeme to acknowledge this barrennesse, but that the Greeke word ἀπροσκάλλης is *equipollent* to *ineptus*.
Holinshed. Ireland, ch. i. vol. vi. p. 8.

These phænomena do much depend upon a mechanical *æquipollence* of pressure.
Boyle. Works, vol. iii. p. 612. *An Hydrostatical Discourse, &c.*

This pressure of the atmosphere being continual, if the springiness of the aërial particles were not now great enough to resist that pressure, they must necessarily have been beforehand inflected or compressed by it, till the endeavours of the one and the other were reduced to an *equipollency*. *Id. Ib.* p. 606. vol. iii.

As God by mere word and will created things, when he spake, and it was done, he commanded and it stood fast; so did Jesus in like manner, by the efficacy of his command, or by actions *equipollent* thereto, without predisposing the subjacent matter, or using any natural instrument, accomplish his great and strange works: he rebuked the wind, and said to the sea, Peace, be still.
Barrow. Sermon 20. vol. ii.

And the more ancient Greeks, Athanasius, Basil, both the Gregories, Epiphanius, Cyrillus Alexandrinus do (although seldom expressly in terms, yet *equipollently* and according to sense) say the same.
Id. Sermon 34.

So that it is by the equilibre of the muscles, by the aid of a considerable and *equipollent* muscular force in constant exertion, that the head maintains its erect posture.
Paley. Natural Theology, ch. ix.

EQUIPO'NDERATE, EQUIPO'NDERANT, EQUIPO'NDIOUS. Lat. *æquus*, and *pondus, ponderis*, a weight; from *pendere*, to weigh.
To *weigh equally*; to have even weight, the same weight; to balance; to equilibrate, to be in equipoise.

If the needle be not exactly *equiponderant*, that end which is thought too light, if touched, becometh even.
Sir Thomas Brown. Vulgar Errors, book ii. ch. ii.

This is manifestible by an easier way, in long wires *equiponderate* with untwisted silk and soft wax. *Id. Ib.*

On this account the Scepticks affected an *equiponderous* neutrality as the only means to their ataraxia, and freedom from passionate disturbances. *Glanvile. The Vanity of Dogmatizing*, ch. xxiii.

Suppose in the two scales of a balance there was placed two equally capacious and *equiponderant* phials, whereof one is quite full and the other almost full; it is evident, that the full vessell will keep the scale it leaned upon depressed.
Boyle. Works, vol. iii. p. 633. *An Hydrostatical Letter, &c.*

When the evidence on each side doth *equiponderate*, this doth not properly beget an assent, but rather a hesitation, or suspension of assent. *Wilkins. Natural Religion*, book i. ch. i.

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EQUI-PONDE-RATE. — EQUITY.

But whether my expectations are most fix'd on pardon or praise, I think it not necessary to discover; for having accurately weighed the reasons for arrogance and submission, I find them so nearly *equiponderate*, that my impatience to try the event of my first performance will not suffer me to attend any longer to the trepidations of the balance. *Johnson. The Rambler*, No. 1.

EQUISETUM, in *Botany*, a genus of the class *Cryptogamia*, natural order *Filices*. Generic character: catkin composed of peltate scales, flowering on their inside; partial calyx of two valves; seeds numerous, naked, enfolded by four pollen-bearing filaments.

Willdenow describes fourteen species of this singular genus, mostly natives of Europe and North America; they are generally found on the margins of watery places; the curious head of flowers resembles the fructifications of some Palms, especially the genus *Zamia*. *E. sylvaticum*, *E. arvense*, *E. palustre*, *E. fluviatile*, *E. limosum*, *E. variegatum*, and *E. hyemale*, are natives of England. The last plant is also indigenous to Holland, from whence it is exported, and is known by the name of Dutch Rushes by Cabinet-makers, and is used by them to polish wood, ivory, and even brass; the cuticle contains silex, which gives the plants, when dry, this abrading quality.

EQUITEMPORANEOUS, Lat. *æquus*, and *tempus*, time; perhaps from *τέμν-ειν*, *secare*, to cut. See CONTEMPORISE.

Of the *same time*; of the same duration, at the same moment, of time.

Till Galileo (for he is generally believed the discoverer) took notice of the vibrations with a mathematical eye, men knew not this property of swinging bodies, that the greater and smaller arches were, as to sense, *equitemporaneous*.
Boyle. Works, vol. iii. p. 476. *Of Men's great Ignorance of the Uses of Natural Things.*

Suppose in a high church (the book exemplifies Nostre Dame) the great candlestick that hangs from the top of the church being made to swing, a philosopher that has observed that the vibrations of a pendulum, though the arches it describes be unequal, are in the sense formerly declared *equitemporaneous*, &c.
Id. Ib. vol. iii. p. 459. *Of doing by Physical Knowledge what is wont to require Manual skill.*

E'QUITY, **E'QUITABLE**, **E'QUITABLY**. Fr. *equité*; It. *equità*; Sp. *equidad*; Lat. *æquitas*; from Lat. *æquus*, from the Gr. *εἰκ-ὸς*, *similis*, from *εἴκ-ειν*, *similem esse*; which Lennep derives from the Gr. *ἔκ-ειν* or *ἵκ-ειν*, *venire*, *accedere*; and then, *cedere*, *vel non repugnare*. See EQUAL.

Equity appears to mean, literally, likeness, sameness, evenness; and is applied to the administration or distribution of the Laws, either of a particular State or community, or those of Nature, *alike* to all; to even-handed Justice; and thus is said, to level or smoothen, or mitigate the asperity or rigour of strict Law (the *summum jus*) which is guided by general rules, and not prepared for exceptions. See the Quotations from J. Taylor, and Blackstone.

So wise and ripe wordes hadde she,
And jugement of so gret *equitee*,
That she from heven sent was, as men wend,
Peple to save, and every wrong to amend.
Chaucer. The Clerkes Tale, v. 8315.

So that he kepte his libertee
To do justice and *equitee*,
Without lucre of suche richesse.
Gower. Conf. Am. book vii. fol. 158.

They vnderstande not the couenaunt of the lawe: they cannot declare *equitee* and iudgements: they cannot fynde out the darcke sentences.
Bible, Anno 1551. *Of Jesus Syrach*, ch. xxxviii.

For to touch briefely some few things of the devine depth, which humane reason is able to attaine whome thou thinkest most iust and most obseruant of *equity*, seemeth otherwise in the eies of Prouidence which knoweth all.
Boetius. Philosophical Comfort, book iv. p. 112.

Equity although it signifies all that reasonableness by which the burden of laws is alleviated, yet here I mean it in the particular sense, that is, the easing of punishments, and the giving gentle sentences; not by remission of what is justly incurred, for that is clemency, but by declaring the delated poison not to be involved in the curse of the law; or not so deepely; not to punish any man more than the law compels us; that's *equity*.
Taylor. Ductor Dubitantium, book iii. ch. vi.

It is but just and *equitable* that they [the Parliament] should have the principall nomination and recommendation of them to the king, rather than any others whomsoever.
Prynne. Treachery and Disloyalty, &c. part ii. fol. 42.

The objects of mercy themselves will be present, and will with pleasure discover the blessed hands that relieved them; nor shall their testimony be wanting, when the judge of the world doth, as it were, point and appeal to them in the throng, as evidences of the *equity* of that sentence he is then about to pronounce: Inasmuch as ye have done it to one of the least of these my brethren, ye have done it unto me. *Atterbury. Sermon* 5. vol. ii.

If this passage be compared with the preceding letters and instructions, all *equitable* men may judge whether the king did not pass sentence against himself, and absolve the high court of justice.
Ludlow. Memoirs, vol. iii. p. 262.

The law of Moses did allow of retaliation in case of real injuries, an eye for an eye, a tooth for a tooth; and so by an *equitable* construction of the law, it may extend to personal affronts.
Stillingfleet. Sermon 7. vol. iv.

From this method of interpreting laws, by the reason of them, arises what we call *equity*, which is thus defined by Grotius, "the correction of that wherin the law (by reason of its universality) is deficient."
Blackstone. Commentaries. Introduction, vol. i. p. 62.

——————— Behold my gage;
I wait for justice.
KING. Justice shalt thou have—
Nor shall an *equitable* claim depend
On such precarious issue.
Smollet. The Regicide, act iv. sc. 9.

Now, say the objectors, had the law concealed a future state from the Jews, it is plain they were not *equitably* dealt with, since they were to be judged in a future state.
Warburton. The Divine Legation, book i. 4.

EQUIVALENCE. — EQUIVA-LENCE.

EQUI'VALENCE, *v.* **EQUI'VALENCE**, *n.* **EQUI'VALENCY**, **EQUI'VALENT**, *n.* **EQUI'VALENT**, *adj.* **EQUI'VALENTLY**. Fr. *equivalent*; It. and Sp. *equivalente*; q. d. *æquè valens*. Lat. *val-ere*, from the Gr. *ἴλ-ειν* (the V prefixed;) and *ἴλ-ειν* from the Ionic *ἴλ-ος*, for *ὅλ-ον*, *integer*, *sanus*, whole, sound.

Equally firm or strong; powerful, efficacious, equally valuable.

But when he wayeth the fault, and recompence,
He dampeth this his dede and fyndeth playne
Atweene them two no whitt *equivalence*.
Wyat. Psalm 51.

Whether the sin of our first parents were the greatest of any since, whether the transgression of Eve seducing, did not exceed that of Adam seduced, or whether the resistibility of his reason did not *equivalence* the facility of her seduction, we shall refer to the schoolmen. *Sir Thomas Brown. Vulgar Errors*, book i. ch. i.

But there are yet three ways more by which single acts do become habits by *equivalency* and moral value, and are here to be considered accordingly.
Taylor. Polemical Discourses, fol. 648. *On Repentance*, sec. 3. ch. iv.

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His termes of like force, and meaninge, which he calleth *equivalent*, must need importe thus mutche.

Jewel. A Replie to M. Hardinge, fol. 302.

——————— No fair to thine
Equivalent or second, which compel'd
Me thus, though importune perhaps, to come
And gaze, and worship thee of right declar'd
Sovran of creatures, universal dame.

Milton. Paradise Lost, book ix. l. 609.

Of all our many necessities, none can be supplied without pains, wherein all men are obliged to bear a share; every man is to work for his food, for his apparel, for all his accommodations, either immediately and directly, or by commutation and *equivalence*.

Barrow. Sermon 18. vol. iii.

For, in the first place, in recompence for the expence to which this (the continuance of this work) will put my readers: it is to be hoped they may receive from every paper so much instruction, as will be a very good *equivalent*. *Spectator*, No. 445.

I have translated divers passages rendering the words *livre*, *sous*, and many others of known signification in France, into their *equivalent* sense, that I may the better be understood by my English readers. *Guardian*, No. 52.

We do by this practice, not only expose ourselves to censure, but implicitly, and according to ready consequence, do press it upon ourselves, seeing we seldom, in kind or *equivalently*, are ourselves clear of that which we charge upon others.

Barrow. Sermon 20. vol. i.

You may think it dear of the postage, which may amount to four or five shillings. However, I fear you will not find an *equivalence* of amusement.

Dr. Goldsmith. To the Rev. H. Goldsmith.

This inferior state of well-being requires, either that we should be totally exempt from pain, and all corporeal or mental sufferings; or that we continue in the possession of some good that is more than an *equivalent*, and is capable, in some way or other, of indemnifying us for all that we suffer, or may have suffered.

Cogan. On the Passions, part i. vol. ii. p. 297.

EQUI'VOKE, EQUI'VOCATE, EQUI'VOCACY, EQUI'VOCATION, EQUIVOCA'TOR, EQUI'VOCAL, EQUI'VOCALLY, EQUI'VOCALNESS, EQUI'VOCANT. Fr. *æquivoquer*; Sp. *equivocar*; It. *equivocare*, from *æquè*, and *vocare*, when by one word (*und voce*) various things are signified; and thus the specific meaning becomes *ambiguous*. To speak ambiguously; to use ambiguous language; to use or employ words of ambiguous or doubtful meaning, that may be variously or diversely interpreted.

Equivoke, Bullokar and Cockeram both have, "when one word signifieth the same things."

Equivocal words are also *equal* words, words of *equal* meaning.

Wherefore mokell folke saine, if a reasonable creature's soule, any thing fervently wilneth affectuously he wilneth; and thus may wil by terme of *equivocas*, in thre waies been vnderstand.

Chaucer. The Testament of Love, fol. 317.

Now wold these heretikes blynde vs with theyr *equivocacion*.

Sir Thomas More. Workes, fol. 266. *A Dialogue concerning Heresies*, book iv. ch. x.

Thou hast no proper father of thine own,
But art a bastard got by th' town,
By *equivoque* generation.

Brome. Against Corrupted Sack.

——————— I know your *equivocks*,
You are growne the better fathers of 'hem o'late.

Ben Jonson. The Devil is an Asse, act iii. sc. 1.

Kin. As thou art a knaue and no knaue, what an *equivocall* companion is this!

Shakspeare. All's Well that Ends Well, fol. 253.

But if this fear be instanc'd in a matter of religion, it will be apt to multiply eternal scruples, and they are *equivocal* effects of a good meaning, but are proper and *univocal* enemies to piety and a wise religion.

Taylor. Polemical Discourse, fol. 577. *Of Repentance*, sec. 2. ch. i.

Whatsoever pretends to be a service of God in an uncommanded instance, by being the specification of a general command, or the instance of a grace, must be naturally and *univocally* such, not *equivocally* and by pretension only.

Taylor. Rule of Conscience, book ii. ch. iii. fol. 353.

Yea, and an answere by oracle later than these before cited, which verely was true, but no less ambiguous and *equivocant*, *Aio te, Æacide, Romanos vincere posse*, i. I say, thyself Æacides the Romans vanquish may. *Holland. Ammianus*, fol. 224. *Julianus.*

For these Jesuits, they indeed make no vow of speaking truth, and yet even this *equivocating* and lying is a kind of unchastity, against which they vow and promise.

State Trials. 4 *James I.* 1606. *Trial of Henry Garnet.*

So then our *equivocation* is not to maintain lying, but to defend the use of certain propositions; for a man may be asked of one, who hath no authority to interrogate, or examined concerning something which belongeth not to his cognizance who asketh, as what a man thinketh, &c. So then no man may *equivocate*, when he ought to tell the truth, otherwise he may. *Id. Ib.*

Faith—here's an *equivocator*, that could swear in both the scales against eyther scale, who committed treason enough for God's sake, yet could not *equivocate* to heauen: oh, come in *equivocator*.

Shakspeare. Macbeth, fol. 137.

My question is, where have you hope of reconciliation? except only in *equivocation* of name.

Drayton. Poly-olbion, song 13. *Selden's Illustrations.*

Ham. How absolute the knaue is? we must speake by the carde, or *equiuocation* will vndoe vs.

Shakspeare. Hamlet, fol. 277.

The second ranke is of lyars, *equivocators*, as Apollo Pythius, and the like.

Burton. Anatomy of Melancholy, fol. 44.

And hence we see that there is least use of distinctions where there is most knowledge; I mean in mathematicks, where men have determined ideas with known names to them; and so there being no room for *equivocations*, there is no need of distinctions.

Locke. Works, vol. iii. fol. 415. *Of the Conduct of the Understanding.*

These sorts of faith are in comparison to that we speak of but *equivocally* so called; it includes a firm resolution to perform carefully all the duties enjoyned to Christians, to undergo patiently all the crosses incident to Christianity. *Barrow. Sermon* 4. vol. ii.

The *equivocalness* of the title gave a handle to those that came after to understand it of a form of faith, composed by Athanasius; just as the *equivocal* title of the apostolical given to the Roman creed occasioned the mistake about its being made by the apostles.

Waterland. A Critical History of the Athanasian Creed, ch. viii.

"Then," said the Hind, "as you the matter state,
Not only Jesuits can *equivocate*;
For real, as you now the word expound,
From solid substance dwindles to a sound."

Dryden. The Hind and the Panthe .

But yet your false *equivocating* tongue,
Your looks, your eyes, your very motion promis'd,
But you are ripe in frauds, and learn'd in falsehoods.

Smith. Phædra and Hippolitus, act iii.

Tresham a little before his death in the Tower subscribed his own hand, that he had not seen Garnett in sixteen years before, when it was evidently proved, and Garnett confessed they had been together the summer before; and all that Garnett had to say for him was, that he supposed he meant to *equivocate*.

Stillingfleet. Sermon 2. vol. ii.

I know well enough how *equivocal* a test this kind of popular opinion forms of the merit that obtained it (publick confidence.)

Burke. A Letter to a Noble Lord.

As to the second, that Moses's ignorance made him incapable of founding a good religion, it receives all its strength from an *equivocation* in the term, good; and a misrepresentation of the nature of the Mosaic history.

Warburton. The Divine Legation, book iii. *Appendix.*

EQUOREA, in *Zoology*, a genus of radiated animals belonging to the family *Medusidæ*, established by Peron and Leseuer, in the *Annals of the Museum*.

Generic character. Body free, orbicular, transparent, without peduncles or arms, but furnished with *tentacula*; the mouth single, below, and central.

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Lamarck has adopted this genus, but united to it the genera *Cuvieria*, *Berenica*, and *Foveolia*, of the above-named naturalists. Cuvier has followed the opinion of Lamarck, and has also added to it the genera *Pegasia* and *Melitea*.

Peron and Leseuer divided the genus *Equorea* into three sections. They vary much in their magnitude, and are found in all the seas. Lamarck has described eighteen species.

I. With a simple plate.

E. sphæroidalis, Lamarck, *Hist. Anim. sans Vert.* ii. 503.

II. With the plates in bunglee.

E. Mesonema, Peron and Leseuer, *Ency. Méthod.* pl. xcv. fig. 4.

III. With cylindrical organs.

E. Allantophora, Peron and Leseuer.

EQUULEUS, an ancient instrument of torture, concerning the particular form of which many different opinions have been held. From its name, the foal of a horse, it most probably, at first, was a framework somewhat in the form of that animal, upon which the unhappy sufferer was extended, and racked by means of pullies. Such is the opinion maintained by Dr. Ward, in a Latin Dissertation which may be found in the *Philos. Trans.* xxxvi. 231. 1730. He gives likewise another form, from a marble in the Borghese Palace, consisting of an upright stake, biforked at the top, so as to extend the arms of the victim, to which pullies are affixed. There is also a learned Treatise on this instrument, by the ingenious and unfortunate Maggi.

EQUUS.

EQUUS, Lin., Cuv.; *Horse*, Ray, Pen.; in *Zoology*, a genus of animals belonging to the family *Solipeda*, order *Pachydermata*, class *Mammalia*.

Generic character. In each jaw six incisive teeth with flat crowns; cuspid teeth small, conical, and standing apart by themselves in a gap between the incisive and molar teeth, sometimes wanting in the upper jaw of the female; molar teeth twelve in each jaw, six on a side; body covered with hair, mane generally flowing; feet single-toed, and covered with an undivided hoof; teats inguinal.

In this genus are found two animals, the Horse and Ass, which from the earliest periods have been domesticated by man, serve to the important purposes of carriage and draught during life, and after death afford their hair, skin, and hoofs, as articles of commerce.

They are vegetable feeders, and repay, by the improvement in their breed and value, the pains which are bestowed upon them. They go with young eleven months, and bring forth one young one at a time, which is called a Foal.

The animals belonging to this genus have numerous terms applied to different parts of their bodies, called *Points*, which are worth noticing here.

Points.

Fore hand and *hind hand* distinguish the parts of a Horse, as divided by the situation of the horseman's hand; the fore hand includes the head, neck, and fore quarters, and the hind hand all the other parts of the body. From immediately behind the mane rise the *withers*, which end at the tip of the shoulders. The *fore quarters* consist of the shoulder and fore leg. The *shoulder* is the connection of the blade bone with the *fore thigh*, which answers to the upper arm of man, and occupying the fore and lateral parts of the trunk, terminates at the *elbow*, which points backwards towards the chest. The next joint is the *knee*, which answers to the wrist of man; and below it is the long *cannon or shank bone*, which is connected to the *great pastern bone* at the *fetlock joint*, and this with the *little pastern* at the *pastern joint*; below it is the *coffin joint*, connecting the little pastern with the *coffin bone*, which is received into the hoof, and has a bone called the *shuttle bone* behind it. The *hind quarters* consist of the hips and legs behind. The *hips* or *haunches* extend from the loins to the hock, they include the *thigh*, which extends from the huckle bone or hip joint to the *stifle joint*, which answers to the knee joint of man: the next joint below this is the *hock*, which connects the proper leg bone with the cannon bone. The other parts are the same as in the fore leg.

With respect to the hoof, its rounded exterior surface is called the *crust*, the top of it, where connected with the skin of the leg, the *coronet*; the lowest anterior part the *toe*, and the extremities behind the *heels*. The soft part beneath, or *sole*, is also divided into *frog* and *bars*.

E. Caballus, Lin.; *Le Cheval*, Buff.; *Generous Horse*, Pen. The Horse in its wildest state is found about the Lake Aral, near Kuzneck; on the river Tom in the southern parts of Siberia; in the Mongolian Deserts; and in the Kalkas north-west of China. In these the head is larger, and the forehead more arched than in the domesticated Horse; the animal is altogether smaller, and covered with thick, mouse-coloured hair. They live in herds, and are extremely shy and vigilant, always having a sentinel on the look out whilst they feed, and upon the least alarm rushing off with great rapidity. They are hunted by the Kalmucks on horseback; and for the purpose of arresting their speed these people are accustomed to fly Hawks at them, which fastening themselves upon the Horse, annoy him, and his attention being diverted, in his attempts to free himself, his speed is diminished, and he is soon overtaken by his pursuer.

Horses are not found within the Arctic circle, but they exist as high as Norway and Iceland, where they are small and of a peculiar variety, which will be noticed in speaking of the Scotch Shelty or pony. In South America they are found wild in large herds; these are not, however, considered indigenous, but as the offspring of the horses

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introduced by the Spaniards in their early visits to that continent. M. de Salle mentions having seen them near the Bay of St. Louis in North America, and that they were extremely fierce, and would not allow the approach of any one. From both which accounts it appears that Horses are as little inclined to associate with man as any other wild animal.

The important uses however to which the Horse can be applied for the service of man after domestication, has induced the greatest care and attention to him; and by closely watching the peculiar properties of certain breeds, and the introduction of such individuals as possess any superiority either for speed or for draught, breeders are enabled to procure animals nearly perfect for the particular service to which they are required.

Method of choosing a Horse.

A well formed Horse should have the head small, and it never can be too small; the ears thin, short, and erect; the forehead slightly arched; the nostrils wide, that the air may have a ready passage into the lungs; the muzzle small, and the mouth moderately deep; the neck should be arched, *rainbow necked* as it is called by the grooms, and furnished with a mane of long fine hair, the withers should be thin and well raised, and the shoulders long, and not too thickly covered with muscle; the carcase should be proportionate with the animal's bulk, and the back should sink a little behind the withers, but in the other parts be straight, and not higher behind than before; in swift Horses, however, the croup is rather higher than the fore part of the trunk. As to length of carcase, those which have the body short are capable of bearing great fatigue, although they are not very quick in their paces; the width of the breast, between the fore thighs, should be about six inches, for when the fore legs stand much closer the Horse is but of little worth. The legs and thighs should be thin and lathy, and the hocks and pasterns clean and dry; the hoofs should be of a shining greyish colour, and not white, which indicates weakness, and the hoof soon wears out; neither should it be too hard, as it would be then liable to splits or sand cracks, which occasionally extend from the coronet to the edge or base of the hoof; the heels should be open, so as to allow the expansion of the hoof posteriorly, and the descent of the frog, which should on no account ever be cut away, as was formerly the practice, but only pared with a drawing knife. Care also should be taken, in choosing a Horse, that his wind is good, which may very easily be ascertained by riding him a little briskly. And of no less importance is temper, in which Horses differ materially from each other.

Mode of ascertaining age.

The age of the Horse can be ascertained by the teeth till eight years, after which the distinguishing marks wear out. Within a few months after being foaled, the incisive teeth, or *nippers*, as they are technically called, make their appearance, and are twelve in number, six in each jaw; they are small and white, and easily distinguished from the second or permanent teeth, which are commonly cut about two years and a half, but sometimes three years after foaling, the two middle nippers above and below being shed to make room for them; they are larger and stronger than the foal teeth, and are often called *gatherers*; when these are perfectly cut, the Horse is said to be three years old. At three and a half years the other four foal teeth are shed, two in each jaw, on the outer side of the new teeth, and others soon come up in their place, which determine the Horse's age to be about four years. Nearly at the same time the *tushes*, or cuspid teeth, begin to make their appearance; when first cut they have a sharp edge round the top, and on both sides, the inside being rather grooved, and flattish; and this sharpness, with their small size, is to be esteemed as one of the surest indications that the Horse is four years old. In the Spring previous to the animal becoming five years old the *corner teeth*, four in number, two in each jaw, are cut; these grow very slowly, so that when the Horse is full five, they do not rise more than the thickness of a crown piece above the gums; and as in the centre they are hollowed like a shell, and contain a kind of fleshy substance, called the mark, they are sometimes called *shell teeth*. At six they are full half an inch above the gums, the hollows are visibly filling up, the fleshy substance becoming dried in a brownish spot, which remains till seven years, and after that time becomes paler, so that the hollow is filled up by eight years, when the Horse is said to be *past mark*. After this period it is impossible to tell the animal's age by his teeth. Dealers are apt to play tricks with Horses, in order to make them appear older or younger; in the former case they pull out the foal teeth, so as to bring on a quick succession, but as the tushes may be felt, under ordinary circumstances, coming up before the corner teeth are cut, if we find those teeth cut, and the tushes not forward, it may be presumed that there is some deceit; with regard to the latter, when the mark has worn out, they often hollow the tooth with a graver, and then burn it in the middle with a hot iron. It may be observed, in addition to the circumstances which have been mentioned as showing the age of Horses, that in old animals the gums separate from the teeth, which are left very long, and become of a yellow or brown colour.

Treatment of Arabian Horses.

In Arabia, Horses are found in the highest perfection, as it were to compensate for the attention and kindness with which they are treated. To the Arab, his Horse is as dear as his children: with them it shares his tent, and is equally the object of his solicitude. During the day the Horses are usually saddled, and at the tent door; but at night they rest under the same covering, and amidst the family of their master: they are never beaten or spurred, and are directed in their course merely by a slight switch. According to Sonnini, they will travel over the parched deserts for three days without drinking, and are contented with a handful of dried beans once in the twenty-hours; generally, however, they are fed on barley, and that only at night, a kind of food on which they are able to make greater exertions than they could if fed on hay or other herbage. Dr. Clarke mentions, that sometimes when on a journey, the Arab Horses do not lie down at night, but, being picqueted by the foot, rock their bodies in a ceaseless motion from side to side, and derive as great benefit from this kind of rest, as if they were in a well littered stable. The same circumstance has been also observed in the Indian Horses.

South American traveling on Horseback.

The South American mode of travelling on horseback, mentioned by Capt. Head, in his *Journey over the Pampas*, is very remarkable; the Horses are either caught, as they may be wanted, from the large herds constantly grazing in the open fields, or a troop of them is driven along in company with the travellers, and as those tire which are rode on or draw the carriages, they are changed for others who have made the same journey, but unburdened. The speed with which

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this kind of travelling is effected is very astonishing, often above 100 miles being passed over in the course of a single day.

Horses of Europe.

No Horses in Europe, with the exception of those of Spain, can bear comparison with those which are high-bred in England. French Horses are clumsy, and not very active; the improvement of their breed, however, has latterly excited much attention, and many Horses have been imported from this country into France for that purpose. The Horses of the North of Europe are generally small, but active, whilst the immense size of Flanders Mares, as they are commonly called, is proverbial; these were formerly much used in England, but of late not much, from it having been observed that their large frame requires so much muscular exertion as to diminish their strength, and render them incapable of doing the work which an animal of smaller size can easily perform.

English Horses.

The breeding of Horses appears at all times to have been a favourite occupation of the people of England, and the care which was shown in this respect tended to enhance the value of our English Horses. So early as the reign of Athelstan this was the case, and a law was enacted by that Monarch to prevent the exportation of Horses, except for presents. To Roger de Belesme, Earl of Shrewsbury, however, is the merit due of having most largely improved our English breed; he introduced Spanish stallions on his estate of Powisland, in Wales, which thence became noted for particularly swift and generous Horses.

The English Race Horse is the finest variety of this useful species which is produced; it is originally derived from the Arabian Horse, which it not only equals in speed, but excels in *bottom*, as it is called, or the capacity of continuing violent exertion for a great length of time. In these Horses, whilst at speed, the pastern joints often touch the ground, in consequence of the great elasticity of the ligaments, which adds very much to their springiness. The rapidity which they will get over the ground is astonishing: the famous Horse Childers was known to go at the rate of a mile a minute, about 82½ feet in a second; and, in 1721, ran over the Newmarket course (a little less than four miles) in six minutes and 40 seconds. In 1763, Bay Malton ran over the York course (four miles) in seven minutes and 43½ seconds; and Eclipse did the same.

From a union between the Race Horse and other full-bred Horses, which have greater strength but less speed, our Hunters are produced, which, from the great exertions they undergo, require not only swiftness but strength.

Agricultural Horses.

The Horses most commonly used in this country for agricultural purposes, are the Cleveland Bay and the Suffolk Punch; from the former, good Coach Horses, and often capital Hunters, are obtained, by putting the mares to thorough-bred stallions; the latter kind are mostly used in Suffolk and Norfolk, they are very deep-bellied, and by carrying their food long are able to perform much harder work than a Horse of better make and larger size. The black Cart Horse is also in common use, but from its unwieldy size is incapable of doing so much work as smaller and more compact Horses.

Galloways.

Galloways, so named from their being most frequently met with in the Province so called in Scotland, are of a light bay or brown colour, with black legs, and small head and neck. They are said to resemble the Spanish Horses, of which it is believed they are the offspring, the original stock being traditionally considered as having escaped on shore from the wreck of a vessel belonging to the Armada; they are now very scarce.

Highland Ponies.

In the Isles and Highlands of Scotland also are found little Horses, from nine to twelve hands high, which they rarely exceed; these are known as Ponies or Shelties, and in the Highlands, Garrons or Gearrons; they have small heads, flowing manes, and are peculiar for a black stripe which runs along the ridge of the back from the shoulder to the rump; this, from its resemblance to an Eel, has given rise to their being named *Eel-backed*. It is believed that they originally came from Norway, wherein they are found indigenous, as well as in Iceland and the Feroe Isles; but they are not found as animals of the soil on any part of the European continent South of the Baltic.

E. Hemionus, Pall.; *Dshikketaei*, Pen. This animal appears to have been formerly noticed by Aristotle under the name of *Hemionos*, or Half-Ass, but it has since been fully described by Pallas. In size it nearly resembles the Mule; the head is large, the forehead flat, and narrowing towards the nose; the ears long, erect, and lined with thick, curling hair; neck slender, and mane short, soft, grey, and hogged; a tuft of hair in place of fore-top; body long, and back slightly elevated; limbs long, and thighs thin; tail slender, its lower half only covered with hair. The pile of the coat is in winter long, soft, and of an ash-brown colour; but in summer becomes of a light yellowish grey, shorter, very smooth, and marked with small featherings. The nose is white, and the face tawny; the buttocks, insides of the thighs, and the belly white; the mane, dorsal line, and hairs of the tail black.

They live in separate herds, in numbers of about 20, or less, and usually there are five females to one male; they are exceedingly shy and timid, and are careful to have a sentinel on the look out during their time of feeding, who gives an alarm at the approach of danger, upon which the whole herd sets off with great speed. Their hearing and scent are very acute, so that it is almost impossible to approach near them; but the hunters lurk about in some hiding-place, where they resort to eat the desert salt, or to drink, till they come within shot. Their speed is very great, and hence the Thibetians are accustomed to figure their God of fire, Chammo, as mounted upon one of these animals. Their name, *Dshikketaei*, is derived from a word in the Mongolian language signifying *eared*; but the Chinese call them *Yo-to-tse*, or Mule. Aristotle, and Pliny on the authority of Theophrastus, both considered it as a Mule possessing the power of continuing its breed; it is now, however, well known that no hybrid productions ever breed; a strong example of the care which nature takes to prevent the confusion that would occur among animals were that the case. In Aristotle's time this animal was found in Syria, but it is now only met with in the southern parts of Siberia, the deserts of Western Tartary, and the sandy desert of Gobi. The Mongolians and Tongusians kill them for the value of their flesh, which they prefer to that of the Wild Boar, and the skin is employed for making boots.

E. Asinus, Lin.; *l'Ane*, Buff.; *Ass*, Pen. The Wild Ass, *Onager* of the Ancients, and *Koulan* of the Tartars, is the stock whence proceeds our domestic Ass. It has the forehead more arched; the head is carried

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higher: the mane is soft, woolly, and three or four inches in length; the general colour of the hair silvery white with a stripe of waving, bushy coffee-coloured hair extending from the mane to the tail, which is broadest on the loins, and both mane and dorsal band edged on each side with white; the shoulders of the male only are marked with the same coffee-coloured stripe. In the autumn they migrate from Tartary into the warmer climates of Persia and India, where they pass the winter, and afterwards return to their original habitation. They are very shy, and of great speed. They are hunted by the Tartars for the sake of their flesh, which is by them much esteemed. The Roman epicures also relished them exceedingly, particularly when young, at which time they were called *Lalisio*, as Martial says, xiii. 97.

Cum tener est Onager, soldque Lalisio *matre*
Pascitur: hoc infans sed breve nomen habet.

Our domestic Ass, however, has a dull, heavy look, his head stooping; his ears slouching; the mane short; the body covered with rough, ash-coloured hair; the tail naked and furnished only with a long tuft at its tip; and the shoulders marked with a black stripe.

Despised and abused, as he too frequently is in this country, the Ass has a very different appearance wherever he is well groomed and looked after. "With difficulty," said M. Adanson, speaking of the Asses of Senegal, "did I know this animal, so different did it appear from those of Europe: the hair was fine, and of a bright mouse colour, and the black list which crossed the shoulders had a good effect. These were Asses brought by the Moors from the interior of the country." Nor is he always so forbearing, or submissive to insult, of which Mr. Pennant saw an instance in the *Combat des Animaux* at Paris, in which an Ass fairly beat a Dog that was pitted against him.

An interesting anecdote is mentioned in Kirby and Spence's *Introduction to Entomology*, exhibiting the power possessed by the Ass, in common with many other animals, of finding its home from a great distance. "In March, 1816, an Ass, the property of Captain Dundas, R. N., then at Malta, was shipped on board the Ister frigate, Captain Forrest, bound from Gibraltar to that island. The vessel having struck on some sands off the Point de Gat, at some distance from the shore, the Ass was thrown overboard to give it a chance of swimming to land,—a poor one, for the sea was running so high that a boat which left the ship was lost. A few days afterwards, however, when the gates of Gibraltar were opened in the morning, the Ass presented himself for admittance, and proceeded to the stable of Mr. Weeks, a merchant, which he had formerly occupied, to the no small surprise of this gentleman, who imagined that, from some accident, the animal had never been shipped on board the Ister. On the return of this vessel to repair, the mystery was explained; and it turned out that Valiante (so the Ass was called) had not only found his way safely to shore, but without guide, compass, or travelling map, had found his way from Point de Gat to Gibraltar, a distance of more than two hundred miles, which he had never traversed before, through a mountainous and intricate country, intersected by streams, and in so short a period, that he could not have made one false turn. His not having been stopped on the road, was attributed to the circumstance of his formerly having been used to whip criminals upon; which was indicated to the peasants, who have a superstitious horror for such Asses, by the holes in his ears, to which the persons flogged were tied."

In Persia, two breeds of Asses are kept, one like ours for burden, and the other, which is a cross with the *Koulan*, for riding; these are highly valued, and are dressed and managed like horses. Riding upon White Asses was formerly considered as highly honourable, of which the expression in Deborah's triumphal song, "Speak ye that ride on *White Asses*," in the Book of Judges, is an example.

It is doubtful when this animal was first introduced into England, but mention of them is made in Ethelred's time, and again in Henry III. reign, 1217, when the Camerarius of St. Alban's lost two Asses. By some accident, however, they became extinct in Elizabeth's time; as Hollinshed says, "our lande did yeelde no Asses" in his time. Subsequently, however, they were introduced again, and the soil and climate agreeing with them they are now very common.

The Ass is patient under ill usage, and persevering in labour; indifferent with respect to food, being contented with a thistle, or any other vegetable it may meet with, but rather preferring plantain, for which it has been observed to neglect every other herb in the pasture.

E. Quaccha, Gmel.; *Le Couagga*, Buff.; *Quagga*, Pen. This beautiful animal was formerly confounded with the Zebra, under the supposition of their being male and female, but the zealous observations of General Gordon have decidedly proved it a distinct species. In height and bareness of the tail it resembles the Ass, but in elegance of shape more nearly approaches the Horse. The general colour of the Quagga is bright brown, which becomes nearly black on the head and neck, but towards the hind parts is paler; it is of a greyish red on the middle of the thighs, whilst the belly, legs, and tail, are white. The head and neck are marked with greyish white stripes, inclining to red, which are longitudinal, very narrow, and close to each other on the forehead and temples, but transverse and farther apart on the cheeks, and of a triangular figure between the eye and mouth; the stripes upon the neck are also vertical, and ten in number, to the ninth of which extends a hogged mane white opposite each stripe, and greyish brown at the intermediate spaces; beyond the shoulder are four distinct stripes like those of the neck, but after these are only found marks of a brighter brown, and hardly distinguishable from the deep ground colour. The only change which the colour of the animal undergoes in age is that of becoming paler; along the back extends a black line, and on each side of it another of a reddish grey colour. The legs are well formed, and the hoofs small and neat; the tail, which, like that of the Ass, is not covered with long hairs at its root, has them of much greater length at the tip. The cry of the Quagga neither resembles that of the Horse or Ass, but is more like the howling of Dogs; *ouau ouau* repeated many times in a shrill tone is the cry which it never fails uttering when it passes either Horse or Ass, and hence, probably, its Hottentot name, *Khoua-Khoua*.

The Quagga is of a very fierce and spiteful disposition, which is not improved by captivity; sometimes he will allow his keeper to approach and caress him, but at the slightest offence will rush at him, and throwing himself on his knees attempt to bite and tear what-

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ever comes near him. Quaggas are found in the neighbourhood of the Cape of Good Hope, and across Africa, from Congou to Abyssinia; they live in herds of more than 100, but although they and the Zebras inhabit the same localities, the herds never intermingle: they are abstemious, and readily live upon the food afforded by the dry pastures of Africa, a great part of which Horses will not touch; they are not affected by the epidemic diseases which destroy those animals, neither are they fearful of wild beasts, but will attack even the Hyæna, for which reason one of them is considered sufficient protection for a whole troop of Horses.

E. Zebra, Lin.; *Le Zèbre*, Buff.; *Zebra*, Pen. This animal rather resembles the Ass than the Horse, particularly in the shortness of the neck, the greater length of the head and ears, and the extremity of the tail being alone furnished with hairs. But the Zebra is remarkably distinguished from each of those animals, by a kind of dewlap or loose skin, which depends from the throat. In the marking of its coat, the Zebra is far more beautiful than the Quagga, on account of the regularity of the stripes, which are distributed over the whole body. The ground colour of the coat is of a yellowish white, and the muzzle brownish black; the stripes on the forehead and mouth are reddish; the first of these are vertical, and those on the side of the head transverse, with one completely encircling the eye; the lower half of the ear is striped with black and white, but the upper half is black, except the tip, which is white; the inside of the ears greyish white. Eight black stripes mark the neck, and twelve the trunk, of which the last two or three join obliquely at the lower part, to harmonize with the horizontal stripes on the thighs and legs, and a similar disposition in front is observed near the lower part of the shoulder; the lines on the rump are shortened, and form a kind of triangle, of which those belonging to the tail are an elongation: the upper part of the inside of the thighs and the belly is white; the middle third of the tail also is white, and without bands, but the long hairs on its tip are black; the mane is hogged, commences from the front of the forehead, and is striped black and white, with the continuation of the cervical lines. Of the two Zebras, male and female, which have been described by Daubenton and Cuvier, the female was rather the larger, but this might have been accidental. It may be worthy of mention here, in support of what has been said above with regard to the old notion, that the Quagga was the female Zebra, that Edwards, and after him Buffon, have both given engravings of the Quagga marked female Zebra.

The cry of the Zebra is very peculiar, and by some said to resemble a post-horn; it more frequently exerts it when alone than in company. Zebras are found in the same regions as Quaggas, but, as before mentioned, they do not intermingle. When taken young they may be partially tamed, of which the Zebra belonging to M. Jansens, Governor of the Cape of Good Hope, was an example: it was broken in, and his son was accustomed to ride upon it. This animal was presented to the Empress Josephine of France, and by her sent to the *Jardin des Plantes*. Several have been brought to England, but although commonly submissive to their keeper, on the slightest irritation they will bite and kick with great violence. Cuvier imagines that the Zebra is the animal mentioned in Dion Cassius as the *Hippotigris*, which was exhibited in Caracalla's shows in the *Circus*.

Of Mules.

The animals usually denominated Mules are the hybrid production of a Horse and a She Ass, or of a Mare and a Stallion Ass; but, as we shall presently see, they can be bred from almost any mixture of the species belonging to this genus.

The best Mules are produced from a Mare and an Ass, as it has been proved that the offspring more nearly resembles the female than the male parent.

They are much used in Spain, where they are commonly about fifteen or sixteen hands high, and are so strong as to travel for many months together with as much as 600 or 700 weight upon their backs. They are particularly sure-footed, and adapted to mountainous districts, in consequence of which they are commonly employed in the Alps, Pyrenees, and Andes. When Mules travel in droves, one of them, which is the leader, is furnished with a bell, and this is known to have a very animating effect upon the others, who labour to the utmost to keep up with him; his steps, which are not taken without great caution in dangerous places, keeping his nose, as it were smelling, close to the ground, are their guide, and when he stops the whole drove comes to a stand. Among other amusing circumstances in Capt. Head's passage across the great Cordillera, he speaks of the method employed in loading the Mules. A *poncho* or large cloak is first thrown over the animal's head, which covers all but his nose; and this done, the straw-saddle is put on tightly, and upon it the baggage strapped; as soon as the *poncho* is removed the Mule makes great efforts, by kicking or running against his fellows, to get rid of his burden, but when he finds that cannot be accomplished he becomes quiet and submissive, and follows the leader without difficulty.

Attempts have been made in France to breed from a Male Quagga and a She Ass, but without effect. The Earl of Morton, however, was more successful with a Quagga and a young chestnut Mare of seven-eighths Arabian blood, which had never been bred from, and the produce was a perfect female hybrid. But what renders this mixture very curious is the circumstance, that the same mare was afterwards covered by a black Arabian Horse, and produced first a filly and afterwards a colt, both of which remarkably resembled the Quagga in the dark line along the ridge of the back, the stripes across the forehand, and bars across the back part of the legs: in the filly, the mane was short, stiff, and upright, like the Quagga's; in the colt, long, but so stiff as to arch upwards and hang clear of the sides of the neck: but in other respects they were nearly pure Arabian, as might be expected from fifteen-sixteenths Arabian blood. (*Phil. Trans.* 1821, p. 20.)

With regard to the Zebra, Lord Clive made the first attempt to breed from her with an Ass, but she would not take him till after he had been painted to resemble a male of her own species, and the produce was an animal similar to herself. M. Giorna, of Turin, who possessed a male and female Zebra, attempted to breed from them, but the male was not at all inclined towards the female, and he subsequently brought an Ass to her, the product of which was foaled dead; but it resembled the Ass, in having the tuft of hair on the forehead common to Asses, and in not possessing any pendant skin or dewlap under the throat, which would

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have been the case had it been the offspring of the Zebra.

See Linnæi *Systema Naturæ*, à Gmelin; Cuvier, *Règne Animal*; Lacepede et Cuvier, *La Ménagerie du Museum National*; Boardman, *Veterinary Dictionary*; Head, *Rough Notes of Journeys across the Pampas*, &c.

ERA, more usually written *Æra*, q. v. Lat. *æra*, of uncertain Etymology. Joseph Scaliger thinks that *Æra* was used for *Number*, (*pro numero.*) See Vossius, and CHRONOLOGY.

An *Era* is an indefinite series of years beginning from some known *Epoch*, with which last word it is often used synonimously.

I encline to this opinion, that from the evening ushering in the first day of the world, to that midnight which began the first day of the Christian *æra*, there was 4003 years, seventy dayes, and six temporarie houres; and that the true nativity of our Saviour was full four years before the beginning of the vulgar Christian *æra*, as is demonstrable by the time of Herod's death.

Usher. Annals. The Epistle to the Reader.

For learned men are not all agreed in the fixing of the true time of Christ's incarnation, some placing it two years, and some four years before the vulgar *æra*.

Prideaux. Connections. Preface, ii. vol. i.

Ne bloody rumours violate the ear,
Of cities sack'd and kingdoms desolate,
With plague or sword, with pestilence or war,
Ne rueful murder stain thy *era-date*.

Thompson. An Hymn to May.

ERA'DIATE, } Lat. *e*, and *radius*, from the Gr.
ERADIA'TION. } ῥάβδον, *virga*, and thence transferred to other things which resemble *longitudinem virgæ*, (the length of the rod,) and, among these, to the lines which the sun throws forth or emits.

To throw forth, eject or emit, *sc.* like rays from the sun.

A kind of life *eradiating* and resulting both from intellect and Psyche. *More. Notes on Psychozoia.*

He first supposeth some *eradiation* and emanation of spirit, or secret quality, or whatsoever, to be directed from our bodies to the blood dropped from it. *Hale. Remains*, p. 288.

ERA'DICATE, *v.* } Lat. *eradicare*, (*e*, and *radix*,
ERADICA'TION, } *radicis*, the root.) To pluck
ERA'DICATING, *n.* } up the *root*, to *root* out. The
ERA'DICATIVE, *n.* } Lat. *radix*, Vossius thinks, is
ERA'DICATIVE, *adj.* } from the Gr. ῥάδιξ, a branch; nor is he deterred by the difference of usage: for as the upper part of the tree spreads itself in branches, so the lower disperses in fibres (*quasi* ramulis) through the earth.

To *root* up or out; to pluck or tear up by the *roots* to destroy utterly; to exterminate.

Since I must now *eradicate* the flame,
Which, seeing you, love in my bosome plac'd,
And the desires, which thus long could last,
Kindled so well, and nourish'd in the same.

Cotton. Sonnet, out of Astrea.

The third affirmeth the roots of mandrakes do make a noise, or give a shreek upon *eradication*; which is indeed ridiculous and false, below confute.

Sir Thomas Brown. Vulgar Errors, book ii. ch. vi.

The first work, therefore, that a man must do, to make himself capable of the good of solitude, is, the very *eradication* of all lusts; for how is it possible for a man to enjoy himself, while his affections are tied to things without himself?

Cowley. Of Solitude. Essay 2.

Which case, because it seldom or never falls out to agree in all circumstances, with the case of any other sinful people, cannot lawfully prescribe to the *eradicating* of any other (though in our opinion never so great) enemies of God, until it appear as demonstrably to us, as it did to those Israelites, that it was the will of God they should be so dealt with. *Hammond. Works*, vol. iv. *Sermon* 5.

Whereas no kind of institution will be sufficient to *eradicate* these natural notions out of the minds of men.

Wilkins. Natural Religion, book i. ch. iv.

It usually begins to work early, and does it without causing near so much straining as vulgar emetics; and yet makes copious evacuations, *eradicative* of the morbific matter.

Boyle. Works, vol. v. p. 386. *Experimenta et Observationes Physicæ.*

Thus sometimes *eradicatives* are omitted, in the beginning requisite; as in violent motions of the matter; specially to the more noble parts; then, how absurd to rest in lenitives.

Whitlock. Manners of the English, p. 88.

And it were highly to be wished, that legislative power would thus direct the law rather to reformation than severity. That it would seem convinced that the work of *eradicating* crimes is not by making punishments familiar, but formidable.

Goldsmith. Vicar of Wakefield, ch. xxvii.

Hence an attempt to *eradicate* religious fears, may be destructive to a principle of action, which is not only natural in itself, but has proved highly beneficial. What is the proper inference? That it is the province of true philosophy to give these principles a right direction, and a due influence, and it will then rejoice that a total *eradication* has not been accomplished.

Cogan. On the Passions, vol. ii. part i. ch. iii. *Of Well-being.*

ERANTHEMUM, in *Botany*, a genus of the class *Diandria*, order *Monogynia*. Generic character: corolla five-cleft, tube filiform; anthers without the tube; stigma simple.

Four species, natives of Africa. Persoon.

ERANTHIS, in *Botany*, a genus of the class *Polyandria*, order *Polygynia*, natural order *Ranunculaceæ*. Generic character: involucre cleft into many segments, corolla of six or seven petals, deciduous; nectaries five to seven; capsules on foot-stalks.

This genus, divided from *Helleborus* by Mr. Salisbury, contains two species, *E. hyemalis*, that beautiful little yellow flower known in gardens by the name of Winter Aconite, it is a native of the South of Europe; the other species is *E. Sibirica*, native of Siberia.

ERA'SE, } Lat. *erad-ere, asum*, to scrape out.
ERA'SURE. } To scrape out, to scratch out; to rub out, to obliterate.

Erased, in *Heraldry*, signifies any bearing violently torn off, in contradistinction to *couped*, which means cleanly cut off.

Dragg'd out through straiter holes by th' ears,
Eras'd, or coup'd for perjurers.

Butler. Hudibras, part iii. can. 3.

A king is ever surrounded by a crowd of infamous flatterers, who find their account by keeping him from the least light of reason, till all ideas of rectitude and justice are *erased* from his mind.

Burke. A Vindication of Natural Society.

The most degenerate and horrid practice among the ancients, of exposing infants, was universal; and had almost *erased* morality from the minds of the best instructed, and instinct from the breasts of the most tenderly affected.

Warburton. The Divine Legation, book ii. sec. 4.

Habit, therefore, previously formed, would for some time preserve a respect for the records of the ancient church, when the pure religion

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was forsaken. And while this habit operated, fear would prevent any corruptions of them by wilful mutilation, changes, or *erasures*.
Horsley. A Dissertation on the Prophecies of the Messiah, &c. p. 108.

ERE, EAST, ERE-LONG, ERE-NOW, ERE-THEN, ERE-THIS, ERE-WHILE, ERE-YET. Goth. *air*; A. S. *ær, prius, dudum*, first, before. A. S. *ærista, primus*. Junius says, that *ær* was formerly applied to the morning; that is, the beginning or anterior part of the day; and was afterwards extended to any other precedent or antecedent time. See EARLY.

Þe Kyng Egbryght adde þe kyng þre and þrytty yer,
Þat folc of Denemarch hyder com, as yt aude ydo er.
R. Gloucester, p. 259.

Ich seyh neūr palmē. with pyk ne with shrippe
Asken after hym *er* now.
Piers Ploukman. Vision, p. 120.

Er it was day, as she was wont to do,
She was arisen, and all redy dight.
Chaucer. The Knightes Tale, v. 1043.

And therfore wold I makes you disport
As I said *erst*, and don you some comfort.
Id. The Prologue, v. 778.

Valerian gan fast unto hire swere,
That for no cas, ne thing tha. mighte be,
He shulde never to non bewraien here;
And then at *erst* thus to him saide she.
Id. The Second Nonnes Tale, v. 15619.

In harte I wast so wonder gaie
That I was neuer *erst, er* that daie
So iolife, nor so wel bego
Ne mery in harte, as I was tho.
Id. The Romant of the Rose, fol. 119.

And the colour, whiche *erste* was pale
To beautee than was restored.
Gower. Conf. Am. book vii. fol. 170.

That gappe haue I stopped already that he shall sticke still at a stake and reste his bones in the bushes *ere* euer he geat out there.
Sir Thomas More. Workes, fol. 528. *The second Part of the Confutacion of Tyndal, the fourth Book.*

A great quarreller and fray maker, glad when he may be at defiance with one or other, he made such shiftes for money *ere-now*, that I marueile how he hath liued till this day.
Wilson. The Art of Rhetorique, fol. 95.

From his pavillion, where he sat in state,
Armd for the seige, and buckling on his shield,
Brave Henry sends his herald to the gate,
By trumpet's sound to summon them to yield,
And to accept his mercy, *ere* too late.
Drayton. The Battle of Agincourt.

——————— Should we defer it,
I think *ere-long*, he will believe, and strongly,
The Dauphin is not worthy of her.
Massinger. The Unnatural Combat, act iii. sc. 2.

SIL. Oh Corin, that thou knowst how I do loue her.
COR. I partly guess: for I haue lou'd *ere-now*.
Shakspeare. As You Like It, fol. 119.

Then when I am thy captive talk of chaines,
Proud limitarie Cherub, but *ere-then*
Far heavier load thyself expect to feel
From my prevailing arm.
Milton. Paradise Lost, book iv. l. 971.

——— ——————— It cannot be
But that success attends him; if mishap,
Ere-this be had return'd, with fury driv'n
By his avengers.
Id. Ib. book x. l. 240.

And fabled, how the Serpent, whom they call'd
Ophion, with Eurynome, the wide
Encroaching Eve, perhaps, had first the rule,
Of High Olympus, thence by Saturn driv'n
And Ops, *ere-yet* Dictæan Jove was born.
Milton. Paradise Lost, book x. l. 584.

For, since the red crosse knight he *erst* did weet
To been with Guyon knit in one consent,
The ill which *earst* to him, he now to Guyon meant.
Spenser. Faerie Queene, book ii. can. 3.

Those thick and clammy vapours which *erst-while* ascended in such vast measures, and had filled the vault of heaven with smoak and darkness, must at length obey the laws of their nature and gravity, and so descend again in abundant showers, and mingle with the subsiding ashes, which will constitute a mudd vegetative and fertile. *Glanvil. Præexistence of Souls*, ch. xiv.

Now were the fields overspread with the bodies of slain men, and strewed thick with armour, *ere-while* so brave and glorious.
Holland. Livius, fol. 344.

——————— *Ere-long* their differing veins
Unite, and kindly nourishment convey
To the new pupil.
J. Philips. Cider, book i.

He pensive oft reviews the mighty dead,
That *erst* have trod this desolated ground;
Reflects how here unhappy Sal'sbury bled,
When faction aim'd the death-dispensing wound.
Langhorn. Written among the Ruins of Pontefract Castle.

I who *ere-while* have worn the chain
Of many a fair-one for a day,
Then flung the flowery band away,
Am now involv'd, and fetter'd fast
In links that will for ever last.
Fawkes. Odes of Anacreon. The Dream, ode 45.

The leaf-clad forest, and the tufted grove,
Ere-while the safe retreats of happy love,
Stript of their honours, naked now appear.
Mallet. A Winter's Day.

EREBUS, in *Zoology*, a genus of *Nocturnal Lepidopterous* insects, belonging to the family *Noctuadæ*, established by Latreille, in his *General Considerations*.

Generic character. The last joint of the *palpi* nearly as long or longer than the preceding one, naked.

This genus contains only a small number of exotic species, *E. Strix, Bubo, Odorus*, and *Crepuscularis*.

ERE'CT, v. ERE'CT, adj. ERE'CTION, ERE'CTIVELY, ERE'CTNESS, ERE'CTOR. Fr. *eriger*; It. *ergere, erigere*; Lat. *erigere*, (*e*, and *regere*,) to rule or order. To set upright, to rise or raise upright; to set up, to lift up, to raise or elevate.

And saw wel that the shadow of every tree
Was as in lengthe of the same quantitee
That was the body *erect*, that caused it,
And therfore by the shadow he toke his wit.
Chaucer. The Man of Lawes Prologue, v. 4429.

Now there is no building of pillars, no *erecting* of arches, no blasing of armes, that doth more set forth a man's name, then doth the encrease of children.
Wilson. The Arte of Rhetorique, fol. 46.

The trifoile, against raine, swelleth in the stalk; and so standeth more upright; for by wet, stalkes doe *erect*; and leaves bow downe.
Bacon. Natural History, sec. 827.

Then, Fortune, thou art guilty of his deed,
That didst his state above his hopes *erect*;
And thou must bear the blame of his great sin,
That left'st him worse than when he did begin.
Daniel. History of the Civil Wars, book i.

Whose first part may be true; if we take *erectness* strictly, and so as Galen hath defined it, for they onely, saith he, have an *erect* figure, whose spine and thigh bone are carried in right lines; and so indeed of any we yet know man onely is *erect*.
Sir Thomas Brown. Vulgar Errors, book iv. ch. i.

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As for the end of this *erection*, to look up toward heaven; though confirmed by several testimonies, and the Greek etymologie of man, it is not so readily to be admitted.
Sir Thomas Brown. Vulgar Errors, book iv. ch. i.

This was in the yeare after the birth of our Sauiour 203, from the creation of the world 4170, and after the first *erection* of the Scotish kingdome 330.
Holinshed. Scotland, Anno 203.

For birds, they generally carry their heads *erectly* like man, and have advantage in their upper eye-lid.
Sir Thomas Brown. Vulgar Errors, book iv. ch. i.

We see this in Roboam's young councellors, who were not only the mediate instruments of rendering the kingdome, but also in some relation, were the *erectors* of Jeroboam's Calves.
Mountague. Devoute Essayes, Treat. 9. part i. sec. 2.

When eager for the course each nerve he strains,
Hangs on the bit, and tugs the stubborn reins,
At every shout *erects* his quivering ears,
And his broad breast upon the barrier bears.
Rowe. Lucan, book i.

Our Panther, though like these she changed her head,
Yet as the mistress of a monarch's bed,
Her front *erect* with majesty she bore,
The crosier wielded, and the mitre wore.
Dryden. The Hind and the Panther.

Whereas the other was to be diffused throughout the world, and to endure together with it; that is, to be, indeed, what we find it not long after its first *erection* styled, the Catholic Church.
Atterbury. Sermon 4. vol. i.

——————— Round her throne,
Erected in the bosom of the just,
Each Virtue, listed, forms her manly guard.
Young. The Complaint, Night 8.

By an unanimous vote of the court (of Directors of the East India Company) it was resolved, that a monument to his (Sir William Jones) memory should be ordered, for the purpose of being *erected* in Saint Paul's Cathedral, with a suitable inscription, and that a statue of Sir William Jones should be prepared at the expence of the Company, and sent to Bengal with directions for its being placed in a proper situation there.
Life of Sir William Jones. Works, vol. ii. p. 312.

The only measure that can be of any essential service, is the *erection* of several spacious parish churches, capable of receiving very large congregations, and affording decent accommodations for the lower and inferior, as well as the higher, orders of the people.
Porteus. Lecture 8. vol. i. (*note.*)

E'REMITE, EREMITI'CAL, E'REMITISH, E'REMITAGE. } Lat. *eremita*; Gr. ἐρημίτης, from ἔρημος, a desert. "Fr. *ermite*; one (says Cotgrave) that liveth in a desart." A HERMIT, q. v.

And *ermytes* and monckes of oþer stodes bysyde
Bede God, þat þe Brutons þe maystrye moste bytyde.
R. Gloucester, p. 235.

In abit as an *ermite*. unholy of workes
Þat wente forthe in þe world.
Piers Ploukman. Vision, p. 1.

An *eremite* in Italie, professing a marauilous straight life, and eschewing the citie, dwelt in a deserte, where he made him selfe a cave, wrought by his owne hands with spade and shouell.
Wilson. The Arte of Rhetorique, fol. 152.

Thou Spirit who ledst this glorious *eremite*
Into the desert, his victorious field
Against the spiritual foe, and broughtst him thence
By proof the undoubted Son of God, inspire,
As thou art wont, my prompted song else mute.
Milton. Paradise Regained, book i. l. 8.

An old physician had in his custody a leaden box, which, as he affirmed, was found in the ruins of an old *eremitage*, as it was a repairing. *Skelton. Don Quixote*, p. 136.

How plaine is it from hence, that our Saviour kept aloofe from the Court? The austere, and *heremiticall* harbinger of Christ it seemes, preacnt there, oft, and was heard gladly, though at last to his cost.
Hall. Cont. John Baptist Beheaded, vol. ii. fol. 113.

Saint Bertilin was a Britton of a noble birth; and led an *eremiticall* life in the woods near Stafford.
Fuller. Worthies. Staffordshire.

So much, as doing good, is better than not doing evill, will I account Christian good fellowship better than an *eremitish* and melancholike solitariness. *Hall. Meditations and Vows*, cont. 1.

More blest the life of godly *eremite*,
Such as on lonely Athos may be seen,
Watching at eve upon the giant height.
Byron. Childe Harold, can. 2. st. 27.

Here, with a few companions he revived or augmented the primitive austerity of the Benedictine order, intermixed with its rule some portion of the *eremitical* life, and laid the foundation of the congregation called, from its principal monastery, Camaldulensis or Camaldolese. *Eustace. Classical Tour*, vol. iii. p. 390.

ERESUS, in *Zoology*, a genus of Spiders belonging to the family *Araneidæ*, established by Walckenaer and Latreille.

Generic character. Eyes four, close together, in a small trapezium near the middle of the front extremity of the *thorax*, and four others situated in the sides, forming a larger quadrangle.

The *Eresi* differ essentially from other Spiders by the position of their eyes; their mouth has a long lip, ending in a rounded point; the jaws straight, longer than broad, rounded and dilated at the end. The body is rather elevated, the front edge is sinuated; the legs are large and short, proper for jumping, nearly equal in length; the fourth the longest; the first and then the third the shortest.

According to Walckenaer, these Spiders live on the trunks of trees and plants, jumping on the trees. They form a sacklike habitation, made of fine white silk, placed between the leaves, which they bring together.

Walckenaer describes two species, and Latreille has added two more, found by M. Leon Dufour. The genus has been divided into two sections:

I. The lateral eyes of the first line on a very prominent tubercle, the two middle eyes of the same line larger than the four side eyes.

E. lineatus, Latreille, found in Spain.

II. Lateral eyes of the first line sessile, or not placed on a tubercle, the two middle eyes of the same row smaller, or not larger than the four lateral; *abdomen* depressed.

E. frontalis, Latreille.

ERGYNE, in *Zoology*, a genus of *Isopodous Crustacea*, founded by Risso, in his *History of the Crustacea of Nice.*

Generic character. Body oval, flattened; *antennæ* four, long, feathered, and branched.

This genus has many characters in common with the genera *Asellus*, *Idotea*, and *Cymothoa*, and is nearly allied to *Bopyrus*; but its *antennæ* are very singular, both in their number and form, the two middle of these are as long as the body.

Only one species is known.

E. cervicornis, Risso, pl. iii. fig. 12.

The body is formed of five segments, oval, flattened, smooth, of a fine red in the middle, edged with white; the eyes are slightly apparent; the legs are six on each side, formed of short joints, and ending in very hooked claws.

In their manner they very much resemble the *Bopyri*. They live parasitically on other *Crustacea*, are very slow in their motions, and are usually found in the gills of *Boturnus Rodeleti*. The body of the female is covered

by plates similar to those of the genus *Cymothoa*, and at certain seasons the plates dilate and emit from twenty to thirty living young. The males are always attached to the tail of the females.

E'RIACH, E'RIC. } The Examples explain this word.

As, for example, in the case of murder, the Brehon, that is their judge, will compound between the murderer and the friends of the party murdered, which prosecute the action, that the malefactor shall give unto them, or to the child, or wife of him that is slain, a recompence, which they call an *eriach*.

Spenser. View of the State of Ireland.

The Irish, who never had any connections with the German nations, adopted the same practice till very lately; and the price of a man's head was called among them his *eric*; as we learn from Sir John Davis.

Hume. History of England, vol. i. p. 220. *Appendix* 1.

ERIACHNE, in *Botany*, a genus of the class *Triandria*, order *Digynea*, natural order *Gramineæ*. Generic character: glume two-flowered, two-valved; calyx two-valved, both valves bearded, the exterior terminated by a simple awn, or awnless; stigma plumose.

Ten species, Grasses, natives of New South Wales.

ERICA, in *Botany*, a genus of the class *Octandria*, order *Monogynia*, natural order *Ericæ*. Generic character: calyx four-leaved; corolla four-cleft, persisting; stamens inserted into the receptacle, anthers four to ten, with two pores; capsule superior, membranaceous, four to eight-celled; valves four to eight.

This genus, comprehending those plants so generally known by the name of Heaths, is, perhaps, the most beautiful of the whole vegetable creation, if the elegance of the flowers and foliage, and the astonishing variety and number of the species are considered; more than four hundred have already been discovered, the greater part natives of the southern extremity of Africa. Of these, several of our English nurseries and private collections contain more than three hundred species, besides varieties. Three species are natives of England, *E. Tetralix*, *Cinerea*, and *Vagans*, this last is confined to the county of Cornwall. The common Heath or Ling, *E. vulgaris* of Linnæus, is not considered to belong to the genus *Erica*. About thirty species are hardy; those that require shelter are not so generally cultivated as they deserve, on account of the supposed difficulty of preserving them alive; but if the following general rules are observed, they may be kept in constant vigour throughout the year, and at their proper season will flower freely. The best soil for the greater number of the species is the peat earth taken from the surface of a heath, especially if it contain a considerable portion of white, coarse sand, which should otherwise be added to it: care should be taken never to allow the pots to dry, or the plant will be irrecoverably lost; the water should not be suffered to stagnate at the bottom of the pots, which will cause the roots to rot; free air should be admitted whenever the thermometer is above 32°, and even at 30° if the sun shines; fire heat is injurious. In all large collections a house should be devoted to *Ericæ*, in which, if it contained two hundred and fifty species, not less than fifty would be in flower at one time throughout the year. For more extensive directions for cultivating Heaths, see the *Gardener's Magazine*, October, 1826; for an arrangement and specific character, Mr. Salisbury's Paper in the *Transactions of the Linnæan Society*, vol. vi.

ERICHTUS, in *Zoology*, a genus of long-tailed *Crustacea*, belonging to the family *Squillidæ*, established by Latreille; it is very nearly allied to the genus *Squilla*.

Generic character. The plate of the shell is prolonged behind to the hinder extremity of the body, and covers the rings which cary the hinder pairs of legs.

These *Crustacea* have the same kind of eyes and mouth as the genus *Squilla*, but their thoracic shield is produced greatly behind the *abdomen*, and is formed of eight very large rings, which make with the carapace a very hard crustaceous cover, which protect all parts of the animals. The *abdomen* is furnished with five pair of swimming legs, which have not any gills at their base.

The *appendices* or feet which surround the mouth are analogous to those which are found in the same place in Shrimps, and are used for respiration. Dr. Leach has since proposed the name of *Smerdis* for this genus.

Only two species have been described.

1. *E. vitreus*, Latreille; the *Squilla vitrea* of Fabricius, and the *Smerdis vulgaris* of Leach. Found in the Atlantic Ocean, between the end of April and the beginning of May.

ERIGENIA, in *Botany*, a genus of the class *Pentandria*, order *Digynia*, natural order *Umbelliferæ*. Generic character: calyx none; corolla uniform, petals obovate, spreading, entire; styles persisting, subulate, very long; fruit oval, somewhat laterally compressed; seed convex, marked with three striæ; involucre none.

One species, *E. bulbosa*, native of North America. Nuttall.

ERIGERON, in *Botany*, a genus of the class *Syngenesia*, order *Superflua*, natural order *Corymbiferæ*. Generic character: receptacle naked; down simple; florets of the radius linear, very narrow; calyx imbricated.

A numerous genus, containing more than fifty species, natives of both hemispheres. *E. Canadense*, *Acre*, *Alpinum*, and *Uniflorum*, are natives of England. *Eng. Bot.*

ERINACEUS, Lin.; *Hedgehog*, Pen.; in *Zoology*, a genus of animals belonging to the family *Insectivora*, order *Sarcophaga*, class *Mammalia*.

Generic character. Body covered above with spines instead of hairs, and capable of being bent up on itself to form a prickly ball; tail short, and feet plantigrade, five-toed; the two middle upper incisives separate from each other, longer than the others, and conical; nose slightly projecting.

E. Europæus, Lin.; *Herisson*, Buff.; *Common Hedgehog*, Pen. Has the ears short; it lives in the hedges, and is very common. In the Winter it burrows and becomes torpid; but in Spring leaves its hole in search of insects, which are its ordinary food, and occasionally fruits also. It is a shy and timid little animal, and when disturbed rarely attempts to escape, but rolls itself up into a prickly ball, and from this form will not disengage itself, but rather closes more firmly the more it be irritated, except when thrown into water, on which it speedily unrolls. It is easily domesticated, and is very useful indoors to destroy Beetles and other troublesome insects. A curious fact has been observed by Pallas, that the Hedgehog feeds without injury upon the Cantharides, a single one of which produces excruciating torments in the Dog and Cat. Native of Europe.

E. auritus, Cuv.; *Herisson à longues oreilles*, Schreber; *Long-eared Hedgehog*, Shaw. This animal is smaller than the common Hedgehog, from which it differs principally in the greater length of the ears. It is

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found from the North of the Caspian Sea as far as Egypt.

See Cuvier, *Règne Animal;* Buffon, *Histoire Naturelle.*

ERINUS, in *Botany*, a genus of the class *Didynamia*, order *Angiospermia*, natural order *Pediculares*. Generic character: calyx five-leaved; border of the corolla five-cleft, uniform, lobes emarginate, superior lip reflexed; capsule two-celled.

Twelve species, natives of Europe and Africa.

ERIOBOTRYA, in *Botany*, a genus of the class *Icosandria*, order *Pentagynia*, natural order *Pomaceæ*. Generic character: calyx downy, obtusely five-toothed; petals bearded; stamens erect, as long as the teeth of the calyx; styles filiform, hairy; fruit closed, three to five-celled.

A genus divided from *Mespilus*, containing three species, natives of the temperate parts of Asia and of Peru. *Linn. Soc. Trans.*

ERIOCALIA, in *Botany*, a genus of the class *Pentandria*, order *Digynia*, natural order *Umbellatæ*. Generic character: umbell simple; involucre many-leaved, leaves lanceolate, equal, woolly, longer than the umbell; fruit compressed, hairy, no corolla; many flowers abortive.

Two species, *E. minor* and *E. major*, both natives of New Holland. Smith's *Ex. Bot.*

ERIOCAULON, in *Botany*, a genus of the class *Triandria*, order *Trigynia*, natural order *Junci*. Generic character: common calyx many-leaved; partial calyx superior, two or three-leaved; petals three to six, uniform; stamens upon the germen; capsule three-celled; cells one-seeded.

About thirty species, natives of North and South America, India, and New Holland.

ERIOCEPHALUS, in *Botany*, a genus of the class *Syngenesia*, order *Necessaria*, natural order *Compositæ*. Generic character: calyx ten-leaved, uniform; florets of the radius five; receptacle somewhat villose, down none.

Three species, natives of the South of Africa. Thunberg.

ERIOCOMA, in *Botany*, a genus of the class *Triandria*, order *Monogynia*, natural order *Gramineæ*. Generic character: calyx two-valved, one-flowered; valves longer than the corolla, three-nerved, cuspidate; corolla two-valved; valves coriaceous, vested with a silky wool, the outer valve terminated by a short, triangular, deciduous awn; anthers bearded; seed large, roundish.

One species, a Grass, native of North America. Nuttall.

ERIODENDRON, in *Botany*, a genus of the class *Monadelphia*, order *Polyandria*, natural order *Bombaceæ*. Decandolle. Generic character: calyx obtusely five-lobed; five petals connected with the column of stamens; stamens joined into a short tube, the apex of the column forming five bundles; capsule large, five-celled, five-valved, cells many-seeded; seeds wrapped in a dense cotton.

A genus divided from *Bombax* by Decandolle, containing three species, natives of the West Indies and South America.

ERIODON, in *Zoology*, a genus of Spiders belonging to the family *Araneidæ*, established by Latreille.

Generic character. Palpi inserted at the side of the outer base of the jaws; lips advanced between them in the form of a conical and truncated tongue, and furnished a little above the middle of its height with a cross line.

The *Eriodones* differ from the *Mygalæ* by the insertion of their *palpi*, and are allied by the same character to the *Atypæ*, from which they differ by the form of their tongue, and also in the position of their eyes, which are not grouped on a common elevation, but scattered on the front of the *thorax*.

Walckenaer has named this genus *Missulena*, and neither Latreille nor Walckenaer have described more than one species.

E. occatorium, Latreille; the *Missulena occatoria* of Walckenaer, who has figured it, pl. ii. fig. 14. The species was originally brought by Persoon and Leseuer from New Holland.

ERIOGONUM, in *Botany*, a genus of the class *Enneandria*, order *Monogynia*, natural order *Polygoneæ*. Generic character: calyx somewhat bell-shaped, six-cleft; corolla none; seed one, triangular, covered by the calyx; flowers on a foot-stalk, springing from the common bell-shaped involucre.

One species, *E. tomentosum*, native of North America.

ERIOLÆNA, in *Botany*, a genus of the class *Monadelphia*, order *Polyandria*, natural order *Buttneriaceæ*. Decandolle. Generic character: calyx very tomentose, five-parted, enclosed in a five-leaved involucrum; petals five, furnished with claws, shorter than the calyx; style villous; stigmas numerous, collected into a small head.

One species, *E. Wallichii*, native of the East Indies. Decandolle.

ERIOPHORUM, in *Botany*, a genus of the class *Triandria*, order *Monogynia*, natural order *Cyperoideæ*. Generic character: glumes chaffy, imbricated on all sides; corolla none; seed one, invested with a long down.

Of this genus nine species have been discovered, mostly natives of bogs in the Northern hemisphere. *E. vaginatum*, *capitatum*, *polystachion*, and *angustifolium*, are natives of England; the latter, called *Cotton-grass*, grows plentifully in most bogs, and has the appearance of scattered feathers; it is used in some of the Northern counties to stuff pillows. *Eng. Bot.*

ERIOSPERMUM, in *Botany*, a genus of the class *Hexandria*, order *Monogynia*, natural order *Asphodeli*. Generic character: corolla, petals six, bell-shaped, persisting; filaments dilated at the base; capsule three-celled; seeds folded in a downy substance.

A genus divided from *Ornithogalum*, containing three species, natives of the South of Africa. Persoon.

ERIOSTEMON, in *Botany*, a genus of the class *Decandria*, order *Monogynia*, natural order *Rutaceæ*. Generic character: calyx five-parted; petals five, sessile; stamens flat, ciliated; anthers on a foot-stalk, terminal; style at the base of the germen; capsules five; coalescing nectaries five; seeds arillate.

A genus allied to *Diosma*. *E. Australasium*, native of New Holland, and *E. Capense*, of the South of Africa.

ERISMA, in *Botany*, a genus of the class *Monandria*, order *Monogynia*. Generic character: calyx deeply four-cleft; segments unequal; corolla, petals two, unequal, the uppermost petal united with the calyx, with a spur at its base, the lowermost petal inserted into the receptacle; fruit two-seeded.

One species, a small tree, native of Guiana.

ERISTALIS, in *Zoology*, a genus of *Dipterous* in-

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ERI-STALIS. — ERIVAN.

sects, established by Fabricius, belonging to the family *Muscidæ*, tribe *Syrphina*.

Generic character. A small prominence on the muzzle; wings separated, spread out; antennæ nearly contiguous at the base, shorter than the head, with the third joint of the palette broad, or broader than long, with a simple bristle inserted below the articulation of the third joint.

These insects have very hairy bodies, and they have very much the external appearance of Humble Bees, with which they are often confounded when flying, as they make a very similar noise.

The hairs are closely piled, and differently coloured.

Only a small number of species have been described, and several which Fabricius has enumerated do not belong to the genus.

The type of the genus is *E. Narcissi*, Fabricius, figured by Panzer, *Faun. Ins. Germ.* lix. pl. cxxx. and by Reaumur, *Mem.* iv. pl. xxiv., who has also described its larva.

ERITHALIS, in *Botany*, a genus of the class *Pentandria*, order *Monogynia*, natural order *Rubiaceæ*. Generic character: calyx pitcher-shaped; corolla five-parted; segments recurved; berry ten-celled, ten-seeded.

Two species, *E. fruticosa*, a sweet-scented shrub, native of the West Indies; in Jamaica there is a variety without scent, and *E. polygama*, native of the Society Isles.

ERIVAN, (more correctly Pravan, I'rivan or Rivan,*) is one of the Provinces of Armenia Major, sometimes called the Persian Armenia. It embraces all the country comprehended between the Kur (Cyrus) and the Aras (Araxes;) and is bounded by those rivers on the North, East, and South; but by the Arpah-sú (*Harpasus*) and a line drawn from that river to Arz-ál, near the Alsás, on the West. It was long divided into two Principalities, I'rivár on the West and Ganjeh on the East; and the principal subdivisions of the whole were Ararat, I'rivân, Sharúr, Nakhjiván, Artasà, Gholtán, Capán, Sisiyání to the South; and Masisi, Júánshírí, Carà Bágh, and Ganjeh to the North. "Arrán," says Hájí Khalífeh, (*Jihán-numà*, p. 391,) "or Al-rán, as it is written in the *Ahsanu'l-tacásím*, is the name of a country now commonly called Riván, the Capital of which was formerly Ganjeh; its name is derived from Arrán, son of Yáfith (Japheth.) Riván," he adds, "in longitude 87°, and latitude 39°,† also called Chucár-saàd, is the Capital of the Province. A stream, called Zengí súyí, flowing from the West, bathes the foot of the citadel. That Fortress is built in a plain to the East of the river, and has two gates, one on the Northern, the other on the Southern side; the latter called the Gate of Tabríz, the former that of Shirván. The town is surrounded by gardens and vineyards, and is in the midst of a country very fertile in grain and fruits. It has a Market, (*Bázár*,) a large Mosque, (*Jámí*,) and a Palace, (*Serái*,) on the Eastern side of the river." Chardin (*Voyages*, ii. 161) describes it as a large, ugly and dirty Town, interspersed with gardens, and situated in a plain enclosed by mountains on all sides. Two rivers pass near it, the Zengi on the North-West, and the Kirc Búlác* (i. e. Forty Springs) on the South-West. The Fort is like a small town, oval in form, nearly four miles in circumference, and containing about 800 houses. It is surrounded by three walls of mud or brick, embattled and flanked with towers. On the North-west it is protected by a precipice of more than 600 feet in perpendicular height, at the foot of which the Zengi flows. The three gates were at that time (A. D. 187) well guarded, and a garrison of 2000 men was kept in the fortress; but it is commanded by a fortified height about a mile off, called Keutchy-cala, (perhaps, Kúchuk-caláh, i. e. the Little Castle.) "The town," says the same Traveller, (p. 163,) "is distant a cannon-shot from the Citadel, and the intermediate space is filled with houses; but they are so slightly built, that all might be removed in a single day. The two principal Churches, the Cathedral called Yergà Yeryès, (pronounced by Chardin Irkù Yerìs,) i. e. the Two Faces, and Gatughikí, (Catoukí, i. e. the Dome,) date from the time of the last Armenian Kings. The more modern ones are almost under ground, and may be not unaptly compared to catacombs." Near the Cathedral there was an ancient octagon or decagon Tower of singular architecture, (Chardin, pl. viii.,) and bearing inscriptions apparently in the Armenian character, but illegible. It appeared from the ruins round it, that this Tower had been enclosed by cloisters. The great Meïdán or Hippodrome, surrounded by rows of trees, is hard by. The Town was then well provided with Baths and Caravánseraïs, and a large one near the Castle, built a few years before by Sefí culí Khán, the Governor of Armenia, was peculiarly deserving of notice. The circumference of the Fort is estimated at nearly three miles and a half by Mr. Macdonnald Kinneir, (*Persia*, 325,) but it does not now contain a tenth part of its former population, and has been almost reduced to a heap of ruins by the many sieges it has sustained: the number of its inhabitants, therefore, would not now exceed 4000 or 5000 were it not for the good effects of Huseïn Kháu's judicious government of the Province; but such were the happy consequences of its having such a ruler, that when Sir William Ouseley saw the place in 1812, (*Travels*, iii. 440,) its population "had increased within a few years from 4000 to 13,000 or 14,000." Yet half the streets "appeared filled with ruined houses;" the Citadel, however, was "in most perfect condition, and reckoned the strongest Fortress in Persia."

The climate of I'rivân is rather foggy, and its winters are long and severe; it sometimes snows as late as April, so that it is necessary to cover the vines with earth, in order to preserve them till warm weather sets in; but the summers are as hot as the winters are cold, and the vine thrives so well, that the wine is excellent, and the peasants point out the spot, about two miles from the city, where Noah first planted the grape, after his descent from Mount Ararat. The City of I'rivân is a place of great antiquity, but its history in early times is very obscure. It is held in great veneration by the Armenians, in whose language its name Icrïevân or I'rivân, (for so it seems to have been anciently pronounced,) signifies "distinguished, conspicuous, apparent;" because, say they, this spacious valley was the

* *Sirvan*, by an error of the Engraver, in the excellent Map attached to M. Jaubert's *Travels in Persia*.

† These, of course, are erroneous; but as calculated by M. Lapie, who had Colonel Trozel's *Observations*, Riván is in 40° 1′ 15″ North, and 44° 56′ 15″ East. *Voyage de* Jaubert *en Arménie*, &c.

* Búlác is a Turkomán word, not in use among the Turks of Constantinople.

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ERIVAN.

first dry land which became visible to Noah when the waters of the Deluge had subsided. (Vilotte, *Diction. Lat. Armen.* p. 273.) It may possibly have been one of the three cities called Iervandagîerd, (*Irovandacerta*,) after their founder, Irvane, contemporary with the last Darius; but it cannot be the *Terva* of Ptolemy, as Chardin, (p. 168,) and Sir William Ouseley, (p. 441,) have conjectured, because that place was to the South of the *Araxes*. "The territory of which it is the Capital is called," says Hájí Khalîfeh, "Chucúr-saâd, i. e. the Vale of Felicity."*

Lake of Rivan.

The Lake to the North-East of the Town has been already mentioned in the account of ARMENIA. Its form is elliptical, and its largest diameter is from North to South. On a small Island in it, called Menástîr or Aghtamar, there is a Convent, founded, says Chardin, about the middle of the XIth century, the Prior of which has Archiepiscopal rank, and is the fourth of the Armenian Patriarchs. (Schrader, *Gram. Armen.* p. 332.) The river Zengì, which issues from this Lake, called Geukcheh-deryà, (Sky-blue Sea, Caghircunì of the Armenians,) flows in a South-Westerly direction, and joins the Aras (*Araxes*) about eight miles below Erivân. (*Lettres Edifiantes*, iii. 25.)

River Zenghee.

Among the Southern districts, that of ARARAT, (the Egrì or Erghî-dágh of the Turks,) (*Jihán-numà*, p. 392,) South-West of Rivân, is the most remarkable; and the towns of Echmîadzin, Nakhjivân and Julfah, belonging to this Territory, are celebrated in the Civil and Ecclesiastical History of Armenia.

Ararat, Egree-daugh.

1. Echmîadzin or Uch-kilisà, (the three Churches,) is the residence of the Head of the four Patriarchs, whom the Armenians consider as orthodox. Besides the Greek Church of the Convent in which the Patriarch resides, there are two others close to it, whence the Turkish name has arisen. Chardin, who has given a full account of the place, (ii. 171—177,) has added a Plan and Elevation of the principal Church, (pl. ix. x.,) and another may be found in Tournefort, (*Voyages*, ii. p. 332.) It is dedicated to St. Gregory the Illuminator, the first Patriarch, to whom the Armenians believe that our Lord distinctly manifested himself in this place, thence named Echmîadzin, i. e. "the only begotten (Son of God) hath descended." It is a dark, heavy building, "the inside of which presents a confused mass of painting and gilding up to the very ceiling," says Sir William Ouseley, (iii. 446,) "yet such as, in general effect, is not wholly devoid of grandeur. The pictures mostly represent extraordinary figures of Saints, with attendant Devils; one Saint appears as if hair had grown over all his body." There is but one Altar, as is usual in the Eastern Church, because the Eucharist is not celebrated by the Asiatic Christians more than once a day in the same place; more altars than one would therefore be superfluous. Of the three Chapels at the end of the building, the middle one contains the Altar, those on the sides are the Sacristy and Treasury. The greater part of the treasures described by Chardin and Tournefort have probably been long since dissipated, though the superstitious veneration in which this ancient Sanctuary is held, by Mohammedans as well as Christians, has hitherto saved it from ruin. Its preservation, indeed, for so many ages, on the borders of three powerful nations, continually at war with each other, and nearly equally hostile to the faith of its votaries, is a circumstance deserving of notice, and capable of suggesting a large train of reflections. The upper half of the body of St. Repsima, an arm and leg of St. Caiana, an arm of St. Gregory, a rib of St. James, a finger of St. Peter, and two of St. John the Baptist, are (or were) among the relics by which this sacred treasure of the Patriarchal Church was most distinguished. In the centre of the building, where the Armenians firmly believe that Noah built the Altar mentioned in the eighth Chapter of Genesis, there is a large stone placed over the opening in the earth, made by our Saviour when he appeared to St. Gregory the Illuminator, and drove into the abyss all the Devils who delivered oracles in the Armenian Temples. The first Monastery was built by Nerses III., the 33d Patriarch, and had, as the Armenians believed, been utterly ruined no less than five times before the XVIIth century. The Patriarch is supposed to reside there; but in Chardin's time he was generally engaged in managing some ecclesiastical affairs at a distance from his Convent. The two smaller Churches are dedicated to the noble Roman virgins, Caiana and Repsima, believed to have suffered martyrdom there, in the Persecution under Diocletian, A. D. 303. These buildings were too ruinous to be used, when Chardin saw them 150 years ago. Some remains of the ancient Armenian cities, Ervandashàd, Armavîr, and Vagharshavàn, may be traced near the Aras, to the South-West of Echmîadzin, the two first on the left, the latter on the right bank of the Arakhs (*Araxes*) near its confluence with the Murtz, (*Mursius*.) Vagharshavàn or Vagharshabàd, (*Valarsapata*,) which signifies the Abode of Valarsaces, was built by a King of Armenia who bore that name, and reigned at the close of the IId century. On the Eastern side of the confluence of the Zengì and the Araxes are the ruins of Ardashàd, (*Artaxata*,) containing, as Chardin was told, (ii. 179,) considerable remains of a fine building, called by the people Takhti Tirdád, the throne of Tiridates, a Prince who lived in the IVth century.

Echmîadzin.

Vagharshabàd, Valarsapata.

Ardashàd, Artaxata.

Nakhjiván or Nacjiván, called Nakhchiván or Nakhchúán by the Armenians, and supposed to be a corruption of the Persian words Nacsh-juván, (the portrait of the youth,) in longitude 88° East and in latitude 38° 30′ North according to the Asiatic Astronomers, (*Jihán-numà*, p. 392,) is a considerable town, built chiefly of brick, and placed in a district fertile in grain, cotton, grapes, and fruit: its people are remarkably fair. "It presents to the eye," says Sir William Ouseley, (iii. 433,) "a flat line of trees and gardens, mud-houses and ruined walls, with a *gumbed* or edifice" that overtops the rest. "But over the western end of this line appeared the majestic Ararat, distant about 50 or 60 miles, yet seemingly near; and in this point of view resembling an immense pyramid: the summit and part of the sides covered with an eternal snow, whilst the base was enveloped and concealed in mist." "The town of Nakhchúán," he adds, "is extensive even in decay." The most remarkable monument of its former splendour is the *gumbed* or tower already mentioned, which contains a spacious vaulted chamber, and has ver its entrance on the outside an inscription in the old Arabian, or Cufic, character, of blue glazed tilework, but much defaced. "Turkish," he observes, "is almost the only language used in that part of Persia."

Nakhchevan or Nakhjevan.

* It is spelt *Chukhúr Saâd* by Sir William Ouseley, (iii. 441,) from a coin struck at Erivân, in A. H. 1225, (A. D. 1810,) but *Chucúr* is the spelling in Meninski's *Lexicon*, and in the *Jihán-numà*.

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ERIVAN. This place, which is in 38° 59′ 20″ North and 44° 41′ 25″ East, appears to be the *Naxuana* of Ptolemy, (v. 13,) and is believed by the Armenians to have been founded by Noah, immediately after the Deluge; but the Persians ascribe it to Bahrám Chúbín, who reigned at the close of the VIth century; more than an hundred years after it was mentioned as a place of note by the Armenian Historian, Moses of Chorené. It is venerated by the Eastern Christians as the burial-place of Noah; and was once a large and splendid Capital, but had been reduced to a heap of ruins by the Tátárs, when De Rubruquis saw it in the XIIIth century.

Julfa, Chooghà, or Chuvghà. Julfà (in Armenian Chughà,) also called Eski Julfà, "the old Julfà," (to distinguish it from one of the suburbs of Isfahán, peopled by its inhabitants, and bearing its name,) is about 27 miles to the east of Nakhjiván, at a celebrated ferry over the Aras. It is situated upon a declivity along the banks of the river, and, besides the natural strength of its position, was anciently fortified with much care and skill, and was consequently one of the strongest places in Persia. But the surrounding country is exceedingly sterile and hideous, and little of its ancient habitations, except caverns and excavations in the rocky soil, remained in Chardin's time; its whole population not then exceeding thirty families, (*Voy.* ii. 304.) It was ruined, together with the neighbouring cities, by the barbarous policy of Sháh Abbàs the Great, who wished to reduce his frontiers to a desert, in order to cut off all supplies from the invading armies of the Turks. With that view he removed the inhabitants of Julfà to the suburb of Isfahán, named after them; and destroyed the famous bridge over the *Araxes*, one arch of which was 60 gez or cubits in span. It was, as M. Barbié du Bocage supposed, (*Mémoire sur l'Araxe* added to *Mém. sur les pays entre la Mer Noire et la Mer Caspienne,*) the work of Augustus. The rocks and mountains around Julfà are mentioned by Sir William Ouseley, as being of the most extraordinary appearance; and he found that 65 Armenian families were all its inhabitants. A crowded cemetery showed that it was once populous, but he thinks the account of its extraordinary splendour and magnitude is exaggerated. Cartwright, who saw it while yet flourishing in the XVIth century, supposed it not to have more than 2000 houses, and 10,000 inhabitants, (Preacher's *Travels*, London, 1611, p. 35.) At a small distance from the town is the *gumbedi dukhter*, or "damsel's tower," a singular building, erected, according to the tradition of the place, by, or for, the daughter of Khójeh Názir, a rich merchant who founded some cáravánseráïs and other public buildings. It is a dodecagon on a square basis, (*Trav.* iii. pl. lxxvi.) It is probably not older than the time of Abbàs the Great, who was contemporary with James I. Julfà is not mentioned by Moses Chorenensis, and does not appear to be a place of any great antiquity.

Ganjé or Elisavetpol. II. The eastern part of I'riván long formed a separate Kingdom, named, from its principal City, Ganjeh or Genjeh. It is bounded on the West by the high chain of Mount Masisi, through which the Aras forces its way, and its southern district is the country called Carà Bágh. Ganjeh has now been for some years a part of the Russian Empire; and its Capital, called by the Russians Yelisavet-pol, (Elizabethopolis,) is in 40° 28′ North and 46° 27′ East. According to the *Jihán-numà* (p. 392) it is four days' journey (100 miles) to the East of Riván, in a fertile plain filled with gardens and vineyards, and producing much fruit, especially figs. It has excellent water from a stream called Berber, and was built, as the Persians believe, by Alexander the Great, and rebuilt by Cobàd ibn Fírùz, one of their ancient Kings. It is near a small stream of the same name, which rises in Mount Masisi, and falls into the Kur, (*Cyrus.*) Its territory is divided into the two districts of Shám-shádilí on the North-West, and Shámkhór on the South-East. Its inhabitants are almost all Turkománs, or, as they call themselves, Tarekamà. It was united with Georgia by Heraclius, (Iraclí,) the last King of that country; but was conquered by the Russians in 1804, and now forms a part of the Circle of Lori. (Klaproth's *Reise*, ii. 52.)

Carà Bágh or Shúshí occupies the fork formed by the junction of the Aras and the Kur, and is bounded on the West by Mount Masisi and the river Curec-cháï. Even the ruins of the town bearing the name of this Province, which was a favourite residence of Tímúr, have disappeared. Its inhabitants are now Turkománs and Armenians in equal numbers, and its pastures are occupied principally by the Júánshíri tribe, who migrated hither from Khorásán. Spushi (i. e. Glass) is an Armenian village, about two miles from a fort on the summit of a very high and steep hill, near the little river Carcar, which runs into the Aras. A narrow path, scarcely wide enough for two horsemen abreast, leads up to the fortress. It was built by the father of Ibráhím, the second Tátár Khán, who was killed in 1806 by Liesanevich, a Captain in the Russian service, since which period the territory has been held as a fief under the Emperor of Russia. Carà Bagh, Shooshee.

Berdà or Berdàah, now a wretched village in the Province of Carà Bágh, two days' journey North-West of Ganjeh, was in the time of Abú'l fedà Capital of Alrán, (i. e. Arràn of I'riván,) but it had already been almost ruined. It was built, according to the *Jihán-numà*, (p. 392,) in A. H. 39, (A. D. 660,) on an elevated site, in a well-watered, fertile country, celebrated for its filberts, which are better than those of Samarcand. Its chestnuts and figs of a peculiar quality are excellent. The abundance of its mulberry trees make silk very plentiful, and its mules are superior to those of other countries. Berdàah.

See Macdonnald Kinneir's *Geographical Memoir of the Persian Empire*, London, 1813, 4to; Hájí Khalifeh's *Jihán-numà*, Constantinople, A. H. 1145, (A. D. 1735;) Wahl's *Vorder und Mittel Asien*, Leipzig, 1795, p. 495; *Voyages de* Chardin, *ed. de* Langlès, Par. 1811, 10 vols. 8vo; Klaproth's *Reise in der Kaukasus*, Berlin, 1814, 3 vols. 8vo; *Voyages de* Tournefort, Par. 1717, 2 tomes, 4to; *Lettre*, 19. ii. 331—419; Sir William Ouseley's *Travels*, London, 1823, 3 vols. 4to.

E'RMINE, *v.* E'RMINE, *n.* E'RMELINE. } Fr. *ermine*, upon which Sir Philip Sidney bestows the expressive epithet of *Hatespot*. See EMERLIN. The fur of the *Mustela Erminia*.

> Kaÿ, Kÿng of Aunges, a þousend knyȝtes nome
> Of noble men, ȝclo þed in *ermÿne* echone.
>
> *R. Gloucester*, p. 191.

> Two mantels, vnto hem were brought
> Fret with pearle, and rich stones wrought
> Of cloth of gold, and violet crimsin
> Full richly furred with *ermin*.
>
> *Lydgate. The Story of Thebes, The second Part*, fol. 377.

> The men of Rutland, to them marching nigh,
> In their rich ensign bear an *ermin* ram.
>
> *Drayton. The Battle of Agincourt.*

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ERMINE. — ERODIUS.

On the first day of which parlement, the lord deputie, representing hir maiesties person, was conducted and attended in most honorable manner vnto Christes Church, and from thense vnto the parlement house: where he sat vnder the cloth of estate, being apparelled in the princelie robes of crimson veluet doubled or lined with *ermin*.

Holinshed. Ireland, Anno 1568.

And on his shield enucloped sevenfold
He bore a crowned little *ermilin*,
That deckt the azure field with her faire pouldred skin.

Spenser. Faerie Queene, book iii. can. 2.

Fair yokes of *ermilines*, whose colours pass
The whitest snows on aged Grampius' face,
More swift than Venus' birds this chariot guided
To the astonish'd bank.

Drummond. Sonnets, &c. part i. song 13.

Should a monkey wear a crown,
Must I tremble at his frown?
Could I not through all his *ermine*,
Spy the strutting, chattering vermin.

Swift. To a Lady, (1726.)

Self-flattering sex! your hearts believe in vain
That Love shall blind, when once he fires the swain;
Or hope a lover by your faults to win,
As spots on *ermine* beautify the skin.

Collins. Oriental Eclogues, ecl. 1.

Fur gown, gold chain, or regal robe,
Which rules, in *ermin'd* state the globe.

Whitehead. The Goat's Beard.

For, brandishing the rod, she doth begin
To loose the brogues, the stripling's late delight!
And down they drop; appears the dainty skin,
Fair as the furry-coat of whitest *ermilin*.

Shenstone. The School-mistress.

ERNODEA, in *Botany*, a genus of the class *Tetrandria*, order *Monogynia*, natural order *Rubiaceæ*. Generic character: corolla of one petal, salver-shaped; calyx four or five-parted; berry two-celled; seeds solitary.

Two species, *E. littoralis* and *pungens*, natives of the West Indies. Persoon.

ERO'DE, ERO'SION. Lat. *erodere; e*, and *rod-ere*, to gnaw. "Fr. *eroder*; to gnaw off, or about; to eat into."

It hath been antiently received, that the sea hare [air] hath an antipathy with the lungs, (if it commeth neer the body,) and *erodeth* them.

Bacon. Natural History, Cent. x. sec. 983.

When (sea-salt) is taken in too great quantities, in a constant diet of salt meat, it breaks the vessels, produceth *erosions* of the solid parts, and all the symptoms of the sea-scurvy.

Arbuthnot. On Aliments, ch. v.

ERODIUM, in *Botany*, a genus of the class *Monodelphia*, order *Pentandria*, natural order *Geraniaceæ*. Generic character: calyx five-leaved; corolla, petals five; nectariferous glands five; barren filaments five; fruit beaked, separating into five capsules, each tipped with a long spiral awn, bearded on the inside.

A genus allied to *Geranium*, containing about forty species. *E. cicutarium*, *moschatum*, and *maritimum*, are natives of England.

ERODIUS, in *Zoology*, a genus of *Heteromerous*, *Coleopterous* insects, belonging to the family *Blapsidæ*, established by Fabricius.

Generic character. Maxillary *palpi* filiform, or very slightly thickened at the end, the last joint cylindrical; the tenth joint of the *antennæ* swollen into the form of a button, and receiving the last, which is very short; chin large, and covering the base of the jaws; front legs toothed on the outer side.

ERODIUS. — ERPOBDELLA.

The body of the *Erodius* is nearly round, or short oval. It has no wings, and its *elytra* are soldered one to the other, and are not capable of being moved.

The only European species of this genus is *E. gibbus* of Fabricius, figured by Olivier, iii. pl. i. fig. 3, found in Spain, near Madrid. The other species are all exotic, and found in very warm climates, running on the burning sands. Their metamorphoses are unknown.

EROGATION, Lat. *erogare, atum*, (*rog-are*, from ὀρέγ-ειν, to stretch, to reach after, and thus, to seek.) See ARROGATE, and DEROGATE.

To seek, *sc.* money for the public expenses; *erogare legem*, to enact a law, *sc.* for the advancement of such money; and then, generally,

To grant money; to bestow, to give or grant.

For to the acquiryngo of science belongeth understandyng and memorye, which, as a treasory, hath power to retayne, and also to *erogate*, and dystribute, when opportunitie happeneth.

Elyot. The Governour, book iii. ch. xxii.

Touching the wealth of England, it never appeared so much by publick *erogations* and taxes, which the long parliament raised: insomuch, that it may be said the last king was beaten by his own image more than any thing else.

Howell. Letter 47. book iv.

EROPHILA, in *Botany*, a genus of the class *Tetradynamia*, order *Siliculosa*, natural order *Cruciferæ*. Generic character: pouch oval, or oblong; valves flat, seeds many, immarginate; calyx equal; petals two-parted.

A genus divided from *Draba*, containing five species, annuals, natives of both hemispheres. Decandolle.

EROTICAL, Gr. ἐρωτικὸς, (from ἔρως, love,) that can or may *love*.

And so doth Jason Pratensis, c. 19, *De Morb. Cerebri*, (who writes copiously of this *erotscall* love) place and reckon it amongst the affections of the braine.

Burton. Anatomy of Melancholy, fol. 442.

EROTYLUS, in *Zoology*, a genus of *Tetramerous*, *Coleopterous* insects, belonging to the family *Triplacidæ*, established by Fabricius, and very generally adopted.

Generic character. Antennæ ending in a oblong perfoliated club, with the middle joint nearly cylindrical; the last joint of the maxillary *palpi* transverse, nearly hatchet-shaped; the inner division and horn of the jaws ending in two teeth; the last joint but one of the *tarsi* two-lobed.

The body of these insects is oval or hemispherical, swollen, and very like the *Chrysomelæ* and *Coronellæ*, with which they have been confounded; but they differ from the former by the club-shaped *antennæ*, their horned jaws ending in two teeth, and from the latter, by the number of joints in their *tarsi*.

The *Erotyli* are proper to the warmer parts of America, where they are found on leaves and flowers.

The type of the genus is

E. giganteus, Fabricius, figured by Olivier, *Coleopt*, v. pl. i. fig. 5. South America.

About twenty species have been described.

ERPOBDELLA, in *Zoology*, a genus of *Annelides*, belonging to the family *Hirudinidæ*, established by Dr. Leach, in the *Zoological Miscellany*; it has also been named *Helluo* by Oken.

Generic character. Body creeping, flat, ending behind in a prehensile disk; mouth without teeth or jaws, with ocular points.

Lamarck has described three species.

ERR.

ERR,
E'RRABLENESS,
ERRA'NT,
E'RRANTRY,
ERRA'TICAL,
ERRA'TICALLY,
ERRA'TICK,
ERRO'NEOUS,
ERRO'NEOUSLY,
ERRO'NEOUSNESS,
E'RROUR,
E'RROURFUL.

Fr. *errer*; Sp. *errar*; It. *errare*; Lat. *errare*; from the Gr. ἐρρ-ειν, which means *ægre ire, vagari, id est, valde agi, hoc est, ferri*, to go or move with difficulty, to be carried forcibly along.

To *err* (by usage) is,

To stray or straggle, to go astray; to go, or cause to go out of a regular or direct way; to rove, to ramble, to wander, to mistake, to mislead, to transgress.

Errant, is, wandering, rambling, roving about; travelling about; itinerant, vagrant; and thus, shameless, profligate, wicked, incorrigible, as a vagrant.

Right so betwix a titeles tirant
And an outlawe, or else a thefe *errant*,
The same, I say, ther is no difference.
Chaucer. The Manciples Tale, v. 17173.

And there he saw, with ful auisement
The *erratike* sterres, berkening armony
With sownes ful of heuines melody.
Id. The fifth Booke of Troilus, fol. 194.

Trewly al were it but to shend *erronious* opinions, I may it no longer suffer. *Id. The Testament of Loue*, fol. 295.

þe pape of þer *erroure* had fulle grete pite,
He sent to þer socoure tuo legates ouer þe se.
R. Brunne, p. 211.

Where lawe failleth, *errour* groweth,
He is not wise, who that ne troweth.
Gower. Conf. Am. Prologue, p. 4.

But for I am a lewed man, paraunter I myghte
Passen par aduenture, and in some poynt *erren*.
Piers Ploukman. Crede, sig. E. iiii.

What semeth to you, if thir weren to a man an hundrid scheep and oon of hem hath *errid* wher he schal not leve ninty and nyne in desert, and schal go to feche that that *erride*.
Wiclif. Matthew, ch. xviii.

Jhesus answeride and saide to hem, Ye *erren*, not knowynge the Scripturis ne the vertue of God. *Id. Ib.* ch. xxii.

Youre conseil as in this cas ne shulde not (as to speke proprely) be called a conseilling, but a motion, or a meving of folie, in which conseil ye han *erred* in many a sondry wise.
Chaucer. The Tale of Melibeus, vol. ii. p. 94.

O wery goat, that *errest* to and fro,
Why nilt thou flien out of the wofullest
Body, that euer might on ground go?
Id. The third Booke of Troilus, fol. 177.

Enuie, which is louelas,
And pride, which is laweles,
With such tempestes made hym *erre*.
Gower. Conf. Am. book ii. fol. 44.

But surely they are in good case, for it is ynough for them to saye, thus it is, and neade neuer to shew any cause or reason why they so say, for they are the churche and cannot *erre*: so that yf they teache contrary thinges, yet al is good ynough.
A Boke made by John Fryth, fol. 67.

Now his felowes can say, and taught that *errand* traitour Dudley, Duke of Northumberland, upon the scaffolde, hoping on pardō of life, to declare upon his unlearned learning, and cōbred conscyence, that the truthe hath bene banished, and England divided from the Catholike faithe and churche, these xvi. years.
Stephen, Bishop of Winchester. Of true Obedience. To the Reader.

God I take to record I neuer (to my knowledge) taught any *erronious* doctrine, but onely these things which the Scripture leade me vnto, and that in my sermons I neuer maynteyned any errour, neither moued, nor gaue occasiō of any insurrection.
The Life of Doctour Barnes, sig. A. A. a iii.

Before all the worlde the exacte sentence of God shal be opened, whiche shall neyther *erroniously* nor partially pronounce, as men are wont to doe, but as a moste vprighte iudge, and one that knoweth all thinge. *Udall. Romaines*, ch. ii.

Then blame me not if I haue *err'd* in count
Of gods, of nymphs, of riuers yet vnread;
For though their numbers do much more surmount,
Yet all those same were there which erst I did recount.
Spenser. Faerie Queene, book iv. can. 12.

The causes of *error* are, 1st. ignorance, either of right or fact. For no other division of ignorance can concern the relation of an *erring* conscience. *Taylor. Rule of Conscience*, book i. ch. iii. rule 1.

——————— And at his warning,
Whether in sea or fire, in earth or ayre,
Th' extravagant and *erring* spirit hyes
To his confine. *Shakspeare. Hamlet*, fol. 153.

Sometimes he [the Devil] tempts by covetousnesse, drunkennesse, pleasure, pride, &c. *errs*, dejects, saves, kils, protects, and rides some men, as they do their horses.
Burton. Anatomy of Melancholy, fol. 56.

It is therefore a safe advice (considering the *errableness* of our judgments, when extended to foreign and remote subjects) to contain them, as much as may be, within those terms where they may be exercised with the most certaintie, which is, in our own interiour state; and to point them to that mark whither they may carry level (as it were) and so much the surer, that is, to the universal justice and equitie of God.
Montague. Devoute Essayes, Treat. 4. part ii. sec. 4.

Now she deuis'd amongst the warlike route
Of *errant* knights, to seeke her *errant* knight;
And then againe resolv'd to hunt him out
Amongst loose ladies, lapped in delight.
Spenser. Faerie Queene, book v. can. 6.

As knots, by the conflux of meeting sap,
Infect the sound pine, and diuerte his graine
Tortiue and *errant* from his course of growth.
Shakspeare. Troilus and Cressida, fol. 81.

Our champion takes the alarm, and catches at his sword to assault the lady, contrary to all the rules of knight *errantry*.
Glanvil. Witchcraft, p. 128.

And therefore come not forth in generations *erratical*, [in some ed. *erratically*] or different from each other.
Sir Thomas Brown. Vulgar Errors, book ii. ch. vi.

Y' are now transcrib'd, and publicke view
Pursuing finds the copy true,
Without *erratas* new crept in
Fully compleat and genuine.
Carturight. To Mr. W. B. At the Birth of his first Child.

An *erroneous* conscience commands us to do what we ought to omit; or to omit what we ought to do, or to do it otherwise than we should. *Taylor. Rule of Conscience*, book i. ch. iii. rule 1.

Yea, this sincerity of life though severed from true profession, did seem such a jewel in the eyes of some of the ancient fathers, that their opinion was, and so have they in their writings (*erroneously* doubtless) yet have they testified it, that God hath in store for such men not only this mitigating mercy of which but now I spoke, but even saving grace so far forth as to make them possessors of his kingdom. *Hale. Remains*, p. 40.

Vntill that Brutus antiently deriu'd
From royall stock of old Assarac's line,
Driuen by fatall *errour*, heere arriu'd,
And them of their vniust possessions deprived.
Spenser. Faerie Queene, book ii. can. 10.

Errours of themselves are infirmities of the understanding, and not enormities of the will: for no man is willing to be deceived: so that they ought not to be the objects of our hatred, but our pity.
Glanvil. Sermon 2.

They can scarse suffer priuiledges, that is to say, licence to spoile our citizens, giuen them by our forefathers, and brought in by *errorfull* custome to be taken from them.
A Protestation in the Name of the King. Fox. Martyrs, fol. 990.

I know it is doubted, whether a bare *error* in judgment can condemn: but since truths absolutely necessary to salvation are so clearly revealed, that we cannot *err* in them, unless we be notoriously wanting to ourselves; herein the fault of the judgment is resolved into a precedent default in the will: and so the case is put out of doubt.
South. Sermons, vol. i. p. 96.

If you miscarry, you are lost so far
(For there's no *erring* twice in love and war)
You'll ne'er recover, but must always wear
Those chains you'll find it difficult to bear.
Pomfret. Love Triumphant over Reason.

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When a man hath true notions of his duty, or of what is lawful or unlawful, we say that he hath a right conscience; but we do not say he hath a good conscience upon that account. And so when a man is misinformed as to the goodness or badness of an action, that we call an *erroneous* conscience: but it doth not therefore follow, that it is always an evil conscience.

Sharp. Works, vol. iii. p. 305.

A generous disdain and reflection, upon how little he deserv'd from so excellent a father, reformed the young man, and made Edward from an *errant* rake become a fine gentleman.

Tatler, No. 9.

If he [the reader] met with other faults beside those that the *errata* take notice of (as I believe he may) he will please to consider both the weakness of the author's eyes for not reviewing, and the manifold avocations of the publisher for not doing his part.

Boyle. Works, vol. i. p. 667. *The Publisher to the Reader.*

What more probable uses, then, to perform the office of so many suns? that is, to enlighten and warm so many systems of planets; after the manner as our sun doth the *erraticks*, encompassing it. And that this is the use and office of the fixt stars is probable.

Derham. Astro-Theology, book ii. ch. ii.

High o'er the main two rocks exalt their brow,
The boiling billows thundering roll below;
Through the vast waves the dreadful wonders move,
Hence nam'd *erratick* by the Gods above.

Pope. Homer. Odyssey, book xii. l. 73.

The very suppressing and hardning themselves against the thought of their true end, is in order to their present peace and quiet, which they do *erroneously* substitute in the room of their chief end.

Wilkins. Natural Religion, book ii. ch. i.

I have given you so plain an account of the popish doctrine in this matter [satisfaction and purgatory] and have so plainly confuted it from the Scripture, that I hope the most ordinary capacity may understand it, and be satisfied of the *erroneousness* of it.

Sharp. Works, vol. vii. p. 150.

Knowledge being to be had only of visible certain truth, *error* is not a fault of our knowledge, but a mistake of our judgment, giving assent to that which is not true.

Locke. Of Human Understanding, book iv. ch. xx.

——————— From his airy couch
He stoop'd sublime, and touching with his hand
My dazzling forehead, "Raise thy sight," he cry'd,
"And let thy sense convince thy *erring* tongue."

Akenside. The Pleasures of Imagination, book ii.

And preaches like an *errant* Fury,
Gainst all the show folks about Drury,
Says actors are all hellish imps,
All managers the Devil's pimps.

Lloyd. Letter to David Garrick, (1761.)

They are collected after his [Chatterton's] death; collected, I suppose, by conjecture, and published in a separate volume, with all the typographical *errata* of the hasty pamphlets from which they are reprinted.

Knox. Essays, No. 142.

The season of the year is now come, in which the theatres are shut, and the card tables forsaken; the regions of luxury are for awhile unpeopled, and pleasure leads out her votaries to groves and gardens, to still scenes and *erratick* gratifications.

Johnson. The Rambler, No. 124.

Lo! while our isle with one loud Pæan rings,
Equal, though silent, homage Isis brings;
Isis, whose *erring* on the modest side
Th' unkind and ignorant mistake for pride.

Harte. To the Prince of Orange.

Hence too we learn with what proportion'd force
The moon impels, *erroneous* in her course,
The refluent main.

Fawkes. An Eulogy on Sir Isaac Newton.

O blest proficiency! surpassing all
That men *erroneously* their glory call,
The recompense that arts or arms can yield,
The bar, the senate, or the tented field.

Cowper. Retirement.

Now, hid beneath the flowery turf, they pass;
Ingulph'd, now sport along the velvet grass,
With many an *errour* slowly-lingering stray,
And murmuring in their course reluctant roll away,

Fawkes. Braham Park.

Error, in *Law*, a supposed mistake in the proceedings of a Court of Record, the redress for which is by a *Writ of Error*. This is an original Writ issuing out of Chancery, and lies where a party is aggrieved by any Error in the foundation proceeding judgment, or execution of a suit in a Court of Record; and is in nature of a commission to the Judges of the same, or a superior Court, by which they are authorized to examine the record upon which judgment was given, and on such examination to affirm or reverse the same according to Law. This Writ is grantable *ex debito justiciæ* in all cases except in Treason and Felony: and it is said that wherever a new jurisdiction is erected by Act of Parliament, and the Court or Judge that exercises this jurisdiction acts as a Court or Judge of Record according to the course of the Common Law, a Writ of Error lies on their judgment; but where they act in a summary way, or in a new course different from the Common Law, there a Writ of Error lies not, but a *certiorari*. To amend Errors in a Court not of Record, a *Writ of False Judgment* is the proper remedy.

The Writ of Error is usually brought by the party against whom the judgment is given, or it may be brought by a Plaintiff to reverse his own judgment if Erroneous, in order to enable him to bring another Action; no person can bring a Writ of Error to reverse a judgment, who is not party or privy to the Record, or prejudiced by the judgment, and therefore to receive advantage by the reversal of it. A Writ of Error lies for some Error or defect in substance that is not aided, amendable, or cured at Common Law, or by some of the Statutes of Amendments or Jeofails; and it lies to the same Court in which the judgment was given, or to which the Record is removed by Writ of Error, or to a superior Court. If a judgment in the King's Bench be Erroneous in matter of fact only, and not in point of Law, it may be reversed in the same Court; but if an Erroneous judgment be given in the King's Bench, and the Error be in the judgment itself, and not in the process, a Writ of Error does not lie in the same Court upon such judgment.

For the Error or mistake of the Judges in point of Law, a Writ of Error lies to the King's Bench from the Common Pleas at Westminster, and from all inferior Courts of Record in England, except in London and some other places; and after judgment given thereon, a second Writ of Error may be brought returnable in the House of Lords: but Error lies not from an inferior Court to the Common Pleas.

In London a Writ of Error lies from the Sheriffs' Courts to the Court of Hustings of Common Pleas, and from the Court of Hustings, whether of Common Pleas, or Pleas of Land, and also from the Mayor's Court, to a Court of Appeal held before Commissioners appointed under the Great Seal, and thence immediately to the House of Lords; it also seems, that the appeal against decrees made on the equity side of the Mayor's Court is immediate to the House of Lords.

On a judgment given in the Cinque Ports, no Writ of Error lies in the King's Bench or Common Pleas, but by custom such judgment is examinable by Bill in nature of a Writ of Error before the Lord Keeper or Warden of the Cinque Ports at his Court of Shepway. So if a judgment be given in the Court of Stannaries in the Duchy of Cornwall for any matters touching the Stannaries, no Writ of Error lies upon this in the King's Bench or Common Pleas, but an appeal to the

ERROR. Warden of the Stannaries, and from him to the Prince of Wales, and when there is no Prince, to the King in Council.

A Writ of Error lies at Common Law in the King's Bench, upon a judgment in a County Palatine; for though these are superior Courts, and have *jura regalia*, yet their jurisdiction is derived from the Crown; and by the 34 and 35 Henry VIII. c. 26, sec. 113, and 1 William and Mary, c. 27, Errors in judgments in pleas, real, mixed, and personal, before the Justices in their great session in Wales, shall be redressed by Writ of Error in the King's Bench in England.

From proceedings in the King's Bench, in Debt, Detinue, Covenant, Account, Action on the Case, Ejectments or Trespass originally commenced there, except where the Crown is a party, the Writ of Error lies to the Exchequer Chamber, before the Justices of the Common Pleas and Barons of the Exchequer, and thence to the House of Lords. 27 Elizabeth, c. 8. but where the proceedings in the King's Bench do not first commence therein by Bill, but by original Writ sued out of Chancery, this takes the case out of the general rule laid down by the statute, so that the Writ of Error then lies, withoutany intermediate stage of appeal, directly to the House of Lords.

From proceedings on the Law side of the Exchequer in England a Writ of Error lies in the Court of Exchequer Chamber before the Lord Chancellor, Lord Treasurer, and the Judges of the Court of Kings' Bench and Common Pleas, and thence it lies to the House of Lords; but against decrees on the Equity side of the Exchequer, the appeal is to the House of Lords in the first instance.

Before the Union with Scotland a Writ of Error lay not in this country upon any judgment in Scotland, but it is since given by Statute 6 Ann, c. 26, sec. 12, and see Statute 48 George III. c. 151, as to Appeals to the House of Lords from the Court of Session in Scotland from the Court of Exchequer in Scotland returnable in Parliament. Previous to the Statute 23 George III. c. 28, sec. 2, a Writ of Error lay from the King's Bench in Ireland to the King's Bench in England, and thence to the House of Lords, that Statute, however, declared such Writs void. Since the Union a Writ of Error lies from the superior Courts in that country to the House of Lords.

The obvious intention of this Writ was to ensure to the subject an attentive review of the law of his case, if he were not satisfied with the judgment first pronounced upon it. In the course of time, however, it became much abused, verdicts and judgments upon the merits being frequently reversed for mere trifling inaccuracies; Writs of Error also were often brought purely for delay. The legislature has therefore been forced from time to time to interpose by no less than thirteen Statutes, the last 4 George IV., to remedy these evils. For, correctly speaking, a Writ of Error lies only upon matter of *Law* not of *Fact*. A Writ of Error cannot be brought after the lapse of twenty years.

Brown Willis, *Methodus Intrandi, &c.* 1699; Gilbert, *Law and Practice of Ejectments, &c. and Proceedings in Error*, by Runnington; Brown, *Reports of Writs in Error, from* 1701 *to* 1800, by Tomlins, 1803, 8 vols. 8vo; Coke's *Reports, &c. from* 1697 *to* 1709,—this is a supplementary volume to the last; Dowe, *Reports, &c. during first Session of fifth United Parliament*, part i. 1813; Impey, *Instructor Clericalis*; Jenkins, *Eight Centuries of Reports*, fol. 1777; Shower, *Cases in Parliament*, fol. 1740; Lilly, *Modern Entries*, 2 vols. 8vo, 1791; Urqhart, *Experienced Solicitor*, fol. 1773; Ridgway, *Reports, &c. in Ireland*, 3 vols. 8vo, 1795.

ERRAND, sometimes written *Arrand*, q. v.

A.S. *ærend-ian*, to bear or carry tidings, to deliver a message, to declare or bring news.

Ærend, tidings, news, a message, an embassy. *Godes ærend-gast*; an Angel, a spiritual messenger or embassador, one going on God's *errand*. See Somner.

> Po me tolde him here *erende*.
>
> *R. Gloucester*, p. 147.

> Now, sir king, quath Pandulf, thou sedest vs ar this
> The priuete of thin herte, & ich the segge iwis
> The priuete of oure, and wat oure *erinde* is.
>
> *Id.* p. 501.

> The messager doþ na more. bote hus mouth telleþ.
> Hus lettere and us *erande* sheweþ and is anon delyvered.
>
> *Piers Ploughman. Vision*, p. 217.

> If thou thine honour mightest saue
> Or any *erand* mightest make
> Thider, for thy loue's sake
> Ful faine thou woldest, but for drede
> Thou goest not, leest that men take hede.
>
> *Chaucer. The Romant of the Rose*, fol. 128.

And who (amongst all the rest of his seven sonnes) shall be pickt out for this service, but his youngest sonne David, whose former and almost worne-out acquaintance in court, and employment under Saul seemed to fit him best for this *errand*.

Hall. Cont. vol. i. fol. 1051. *David and Goliah.*

For remembring that he took no money with him when he came from his house, and that Cicero his brother also had very little for himself, he thought it best that Cicero should hold on his journey, whilest he himself made an *errand* home to fetch such things as he lacked, and so to make haste again to overtake his brother.

Sir Thomas North. Plutarch. Cicero, fol. 729.

He would understand men's true *errand* as soon as they had opened their mouths, and began their story in appearance to another purpose.

Locke. Works, vol. iii. fol. 474. *Memoirs of Anthony Earl of Shaftesbury.*

> At once, in bright procession spied,
> The female world was at my side,
> All, by inquiry, as I found,
> On one important *errand* bound,
>
> *Brookes. Fables. The Temple of Hymen.*

ERRHINE, Fr. *errhine*; Gr. ἔρρινα, from ἐν, and ῥὶν, the nose.

The Examples explain the application of the word.

Likewise Lysimachia stancheth bloud either in drinke, liniment, or *errhine* put up into the nose.

Holland. Plinie, vol. ii. fol. 263.

And we see sage or betony bruised, sneezing-powder, and other powders or liquors (which the physitians call *errhines*) put into the nose, draw flegme, and water from the head.

Bacon. Natural History, Cent. i. sec. 38.

ERT HOLMEN, a cluster of small rocky Islands in the Baltic Sea, eight miles North-East of the Island of Bornholm, belonging to the Kingdom of Denmark. They are four in number, and are named *Christiansoe, Fredericksholm, Graesholm*, and *Tat*. Only the two former are inhabited, and between these is anchorage for several sail of merchantmen. A light-house has been erected here, and the fortifications are such as would admit of a protracted defence against an enemy. Vessels navigating the Baltic usually touch here, and pilots may always be obtained. The population is less than 500 individuals. Rocks and sand-banks surround the whole of these Islands. Latitude 55° 15′ North, longitude 15° 7′ East.

ERUCA, in *Botany*, a genus of the class *Tetradynamia*, order *Siliquosa*, natural order *Cruciferæ*.

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Generic character: calyx erect; border of the petals obovate, stamens free, toothless; pod oval-oblong, two-celled, two-valved, valves concave, seeds globose.

A genus divided from *Brassica*, containing three species, natives of Europe. Decandolle.

ERUCARIA, in *Botany*, a genus of the class *Tetradynamia*, order *Siliquosa*. Generic character: calyx erect; corolla, petals with long claws, border of the petals obovate; stamens longer than the calyx, toothless; pod cylindrical, two-jointed, the inferior joint two-valved, two-celled, seeds of the inferior joint pendulous, those of the superior joint erect.

Five species, annuals, natives of the deserts of the East. Decandolle.

ERU'CTATE, ERUCTA'TION. Fr. *eructation*; Sp. *eructar, eructacion*; It. *eruttare, eruttatione*; Lat. *eructatio*, from *eructare*; Gr ἐρεύγ-ειν, to throw out, to force out.

To throw up, (*sc.* wind;) to belch.

They would make us believe in Syracusa, now Messina, that Ætna in times past hath *eructated* such huge boggets of fire, that the sparks of them have burnt houses in Malta, above fifty miles off, transported thither by a direct strong wind.

Howell. Letter 27. book i. sec. 1.

But, after all, cabbage ('tis confess'd) is greatly accused for lying undigested in the stomach, and provoking *eructations*; which makes me wonder at the veneration we read the ancients had for them, calling them divine, and swearing *per brassicam*.

Evelyn. Miscellaneous Writings. Discourse of Sallette, p. 738.

Though he should sign a hundred protests in a session, and daily *eructate* his invectives against the most respectable men, we will not be misled. *Knox. Essays*, No. 9.

Never let him read with an indigestion, nor after vomiting, nor with sour *eructations*.

Sir William Jones. Works, vol. vii. p. 220. *Economicks and Private Morals.*

ERU'DITE, ERUDI'TION. Fr. *erudition*; It. *erudito, erudizione*; Sp. *erudito, erudicion*; Lat. *eruditio*, from *erudire*, (*e*, and *rudis*, from *raudus*, which is from the Gr. ῥάβδος, *virga*, *sc. impolita*,) *extra ruditatem ponere*; to free from roughness.

Polished or well wrought; and, metaphorically, well instructed, well taught, deeply learned.

The kinges highnes as a most *erudite* prince and a most faithfull kinge in hys moste famouse boke amōge many other great authorities & reasons, preced him sore with yt that the gloriouse apostle Sayncte Paule calleth it a great sacrament himselfe.

Sir Thomas More. Workes, fol. 465. *The first Part of the Confutation of Tyndall.*

Fame be thy tutor, and thy parts of nature
Thrice fam'd beyond, beyond all *erudition*.
Shakspeare. Troilus and Cressida, fol. 89.

We have not all of us need of the skill in hunting, of military science, of the art of navigation, nor of the mechanicall handicrafts of artizans; but we all stand in need of learning and *erudition*.

Holland. Plutarch, fol. 652.

But sure there is a middle way to be followed; the management of a young lady's person is not to be overlooked, but the *erudition* of her mind is much more to be regarded. *Spectator*, No. 66.

"'Twere well," says one, sage, *erudite*, profound,
Terribly arch'd, and aquiline his nose,
And overbuilt with most impending brows,
"'Twere well, could you permit the world to live
As the world pleases: what's the world to you?"
Cowper. The Task, book iii.

He was not long satisfied with his *Institution of a Christian man* he ordered a new book to be composed, called the *Erudition of a Christian man*. *Hume. History of England*, ch. xxxii.

ERUGINOUS, Lat. *æruginosus*, from *ærugo*, the rust of *brass*, (*æs, æris*.)

Fr. *erugineux*, which Cotgrave says, is "of the colour of verdigrease; rusty, cankred or corrupted."

Now artificial copperose, and such as we commonly use, is a rough and acrimonious kind of salt drawn out of ferreous and *eruginous* earths, partaking chiefly of iron and copper.

Sir Thomas Brown. Vulgar Errors, book vi. ch. xii.

ERU'PTION, ERU'PTIVE. Fr. *eruption*; It. *erottione*; Sp. *erupcion*; Lat. *eruption*, from *erumpere, eruptum*, to break or burst forth, (*e*, and *rumpere*, to burst.)

A *breaking* or *bursting* out or forth; a *bursting* or rushing forth; a sallying forth; shouting or exclaiming.

Miserable losses and continual had the English by their frequent *eruptions*, from this time to the Norman Conquest.

Drayton. Poly-olbion, song 1.

Hor. In what particular thought to work I know not:
But in the grosse and scope of my opinion
This bodes some strange *eruption* to our State.
Shakspeare. Hamlet, fol. 152.

For certain it is, that to his often mentioned secretary, Dr. Mason, whom he [the Duke of Buckingham] laid in a pallet near him, for natural ventilation of his thoughts, he would, in the absence of all other ears and eyes, break out into bitter and passionate *eruptions*.

Reliquiæ Wottonianæ, p. 227.

All which is perverted in this *eruptive* generation.

Sir Thomas Brown. Vulgar Errors, book iii. ch. xvi.

So when the Cyclops o'er their anvils sweat,
And swelling sinews echoing blows repeat;
From the volcanos gross *eruptions* rise,
And curling sheets of smoke obscure the skies.
Garth. The Dispensary, can. 1. v. 109.

The confusion of things, the *eruptions* of barbarians, the straits of emperours, the contentions of princes, &c. did all turn to account for him; and in confusion of things he did snatch what he could to himself.

Barrow. Works, vol. i. part ii. fol. 181. *Of the Pope's Supremacy.*

'Tis listening fear and dumb amazement all:
When to the startled eye the sudden glance
Appears far south, *eruptive* through the cloud;
And following slower, in explosion vast,
The thunder raises his tremendous voice.
Thomson. Summer.

Anon, with black *eruption* from its jaws
A night of smoke, thick driving, wave on wave,
In stormy flow, and cloud involving cloud,
Rolls surging, extinguishing the day.
Mallet. The Excursion, can. 1.

It is in the nature of these *eruptive* diseases in the state to sink in by fits, and re-appear.

Burke. On a Regicide Peace.

ERVUM, in *Botany*, a genus of the class *Diadelphia*, order *Decandria*, natural order *Leguminosæ*. Generic character: calyx five-parted, segments linear, acute; corolla subequal; stigma capitate; pod oblong, two and four-seeded.

Six species, natives of the Northern hemisphere. *E. tetraspermum* and *hirsutum* are those troublesome weeds called Tares, they are natives of England. *E. lens*, the Lentil, is a native of the south of Europe; its eatable lenticular seed is of very ancient cultivation. It is several times spoken of in the sacred Scriptures. 2 Sam. xvii. 28. Brought beds, and basins, and earthen vessels, and wheat, and barley, and flour, and parched corn, and beans, and Lentiles, and parched pulse. See also Gen. xxv. 34; 2 Sam. xxiii. 11; Ezek. iv. 9.

Si vero vicinamque seres vilemque fasellum
Nec Pelusiacæ curam adspernabere lentis.
Virgil. *Georg.* i. 227.

ERYCINA, in *Zoology*, a genus of Diurnal, *Lepidopterous* insects, established by Fabricius in his *Systema Glossatorum*, and since further characterised by Latreille.

Generic character. The two front pair of legs smaller than the rest, and folded together in the form of a palette, at least in one of the sexes.

The *Erycinæ* differ from the *Polydominatæ*, with which they are very nearly allied by the last or third joint of the *palpi* being nearly naked, and by the three pair of their *tarsi* being very small and scarcely prominent. All the species of the genus are found in South America.

Fabricius describes three species, the *E. Lysippius*, *E. Melibœus*, and *E. Orsilochus*, to which Latreille has added five other species, *E. Myrina*, *E. Helicopis*, *E. Nymphidium*, *E. Emesis*, and *E. Danis*; and lately in the *Recueil d'Observationes de Zoologie, par de* Humboldt, i. 237, he has described and figured (pl. xxiv.) four more new species.

ERYNGIUM, in *Botany*, a genus of the class *Pentandria*, order *Digynia*, natural order *Umbelliferæ*. Generic character: flowers in heads with a many-leaved involucrum; proper calyx five-leaved, superior; corolla, petals five; receptacle chaffy, conical; seeds bristly.

Thirty-four species, natives of both hemispheres. *E. maritimum* and *E. campestre* are natives of England.

ERYON, in *Zoology*, a genus of fossil *Crustacea*, belonging to the family *Cancerides*, established by Desmarest in his Work on the *History of Fossil Crustaceæ*.

Generic character. Thoracic shield flat, broad, oval, deeply cut on the front edge, straight on the sides; *antennæ* very short, two, cut, many-jointed, with the inner division nearly equal to the outer; their peduncles long, and covered by a rather large scale, ovoid and deeply cut on the inner side; the mouth long, rather narrow; tail short, ending in five swimming scales, of which the two lateral scales are large, and rather rounded in the inner side, and the three middle are triangular; the first pair of feet are nearly as long as the body, and ending in pinchers; the toes thin and arched, the following legs equally ending in pinchers.

This genus is allied to the *Scyllariæ* by its carapace, but differs in the peduncle of the *antennæ*.

Only one species of this genus has been described, *E. Cuvierii*, Desmarest, *l. c.* pl. x. fig. 4, found in the lime-stone used for lithographic stones at Pappenheim, in the Margraviate of Anspach. It has been noticed by many authors, and figured especially by Knorr, i. pl. cxli. and cxli. A. cxli. B.

ERYSIBE, in *Botany*, a genus of the class *Pentandria*, order *Monogynia*, natural order *Sapotæ*. Generic character: corolla salver-shaped, border two-cleft; stigma five-cleft; berry superior, one-seeded.

One species, *E. paniculata*, a large climbing shrub, native of the forests of India.

ERYSIMUM, in *Botany*, a genus of the class *Tetradynamia*, order *Siliquosa*, natural order *Cruciferæ*. Generic character: pod straight, columnar, exactly square; calyx closed; stigma blunt.

Forty species, biennial or perennial herbaceous plants, mostly natives of the Northern hemisphere. *E. officinale*, *Barbareum*, (a double variety is cultivated in gardens, and is called the Double Yellow Rocket.) *præcox*, *alliarium*, and *cheiranthoides*, are natives of England. *Eng. Bot.*

ERYTHRÆA, in *Botany*, a genus of the class *Pentandria*, order *Monogynia*, natural order *Gentianæ*. Generic character: calyx flattened, slightly five-angled; corolla funnel-shaped, tube long, anthers twisted spirally; stigmas two, approximating; capsule one-celled.

Nine species, herbaceous plants, natives of Europe and Peru. Persoon.

ERYTHRÆUS, in *Zoology*, a genus of Spiders founded by Latreille, of the family *Araneidæ*.

Generic character. Eyes sessile, or not carried on a sort of pedicel; body without any divisions. These two characters serve to distinguish these Spiders from the *Trombidiones*, which they resemble by the form of their jaws, the shape of the claws, and by the prominent *palpi* ending in a point, with a movable appendix or kind of finger.

The *Erythræi* are small and wandering, they are found running on the bark of trees and on the ground. They live on flesh, and are nourished, without doubt, by very small insects. Their body is soft, and usually of a red colour, and they are therefore called *Red Spiders* by the gardeners, who are very much prejudiced against them, from an erroneous notion that they poison the plants, which in fact they cleanse from the offensive insects.

ERYTHRINA, in *Botany*, a genus of the class *Diadelphia*, order *Decandria*, natural order *Leguminosæ*. Generic character: calyx two-lipped; corolla pea-flowered, the keel very long, lanceolate; pod knobbed.

Twelve species, mostly lofty trees, natives of the Tropics; their flowers are scarlet, and very showy.

ERYTHRINUS, Gronov., in *Zoology*, a genus of animals belonging to the family *Clupeoides*, order *Malacopterygii Abdominales*, class *Pisces*.

Generic character. Conical teeth ranged along each jaw, some of them larger than the others; palatine teeth very fine; head rounded, smooth, and furnished with hard bones, uncovered with scales; the rays of the gills broad, and five in number; body oblong, slightly compressed, and covered with broad scales; dorsal fins opposite the ventral.

Of this genus there are several species, which are found in the fresh water of hot climates.

See Cuvier, *Règne Animal*.

ERYTHROCHITON, in *Botany*, a genus of the class *Pentandria*, order *Pentagynia*, natural order *Rutaceæ*. Generic character: calyx tubular, compressed, five-ribbed, two-toothed; corolla salver-shaped, petals five; filaments joined at their base, forming a fleshy tube; stigmas five, furrowed; fruit five-celled, two-valved, two-seeded.

One species, *E. Brasiliense*, a small tree, with large white flowers and red calyx, and bracteas, native of Brazil. Decandolle.

ERYTHRONIUM, in *Botany*, a genus of the class *Hexandria*, order *Monogynia*, natural order *Liliæ*. Generic character: corolla bell-shaped, petals six, reflexed, the three interior petals usually furnished with a callous denture on each side near the base; capsule superior; seeds ovate.

Three species, natives of America. Nuttall. And *E. dens canis*, so well known by the name of Dogs-tooth Violet, native of Siberia.

ERYTHROSPERMUM, in *Botany*, a genus of the class *Pentandria*, order *Pentagynia*, natural order *Flacourtianeæ*. Decandolle. Generic character: calyx four-leaved, deciduous; corolla, petals four to seven, rather longer than the calyx; stamens four to seven, filaments very short; stigmas three to five, fruit many-seeded.

Six species, natives of the Mauritius.

ERYTHROXYLON, in *Botany*, a genus of the class *Decandria*, order *Trigynia*, natural order *Malpighiæ* Generic character: calyx turbinate, petals with nectari-

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ERY-THRO-XYLON. — ERZ-RUM.

ferous scales at their base; stamens connected; drupe one-celled.

Twelve species, trees, with hard, dark-coloured wood, natives of the Tropics. Willdenow.

ERZGEBIRG, one of the German divisions called Circles, in the Kingdom of Saxony, lying in the 51st and 52d degrees of North latitude, and the 13th and 14th degrees of East longitude. It is separated from Bohemia on the South-East by the Erzgebirg (or *Metallic*) Mountains, from which it derives its name, and adjoins the Circles of Meissen, Leipsic, and Voigtland, and the Principalities of Reuss and Altenburg. Its surface is stated at 2193 English square miles, and its population at 459,264 persons, or above 200 to the square mile. Owing to the nature of the country, it is not possible that the population should derive their principal subsistence from agricultural employment. Several manufactures are carried on; but the industry of the inhabitants is chiefly directed to the working of the mines, in which this Circle abounds. The principal metals obtained are silver, copper, tin, iron, and lead. The net produce of the mines in the whole Erzgebirg, from 1761 to 1801, amounted to nearly twenty-two millions and a half of rix-dollars. The chief rivers in the Circle are the Mulda, which falls into the Elbe, the Zschopa, the Schwartswasser, and the Pleisse. The chief towns are Freyberg, Zwickau, and Chemnitz. The most elevated parts of the Erzgebirg chain of mountains are in Saxony, where they sometimes attain a height of between 3500 and 4000 feet above the level of the sea.

Freyberg, the Capital of the Circle, founded A. D. 1175, is seated at the conflux of a branch of the Mulda with the Lusitz or Munzabach, seven leagues South-West from Dresden, and has 9000 inhabitants. Here reside the mine officers, who have the superintendence of all the mines in the Kingdom. There are also regular schools for instruction in the art of mining, and a Court for the decision of all matters relating to the miners, about 5000 of whom are employed in the neighbourhood. The amalgamating establishment belonging to Freyberg is of the most complete kind, and since its introduction the ore has been extracted at much less expense than formerly. The Town possesses a Cathedral and an Electoral Palace. North latitude 50° 56′, East longitude 13° 15′. Eighteen miles South-West from Meissen, 19 West-South-West from Dresden.

ERZ-RUM or Arz-rum, a corruption of the Arabic words *Erzenur'r-rúm*, (i. e. the Grecian *Erzen*,) is the name of a Páshálic on the North-Eastern frontier of the Turkish Empire. This Province seems to correspond nearly with the *Caranitis* of Strabo and Pliny, the Garin of the Armenians, and the Azanene of the Geographers of the dark ages. It is bounded on the East by Riván (or I'riván) and Cars; on the North by Trapezonde (Tarábuzún) and Georgia; on the West by Sivàs; on the South by Diyár Bekr and Ván. It contains 10 Sanjács or Commanderies, and 5279 feudal Lordships, 122 of which are Ziámets, the rest Timár. The Sanjács are, 1. Erzrúm; 2. Tórtúm; 3. I'riván; 4. Keifi; 5. Pásin; 6. Khonòs; 7. Melázkird; 8. Tekmán; 9. Carah Hisár; 10. Mejnekird, according to the Cánún-náneh, (Hammer's *Osmanischen Reichs Staatsverfassung*, ii. 260;) but Hájí Khalifah reckons eleven, and has Ispir and Mámerván instead of Tekmán and Pásin. The revenue is estimated by the Turkish historian Hezár-fenn at 37,154,850 aspers = 928,871 piastres (£864,435.)

ERZ-RUM — Erz-roum.

Erz-rúm, the residence of the Páshá, situate in 39° 59′ 30″ N. and 41° 46′ 15″ E., is a large Town five days' journey from the Black Sea, and ten from the frontiers of Persia, in a fine plain at the foot of the mountains whence the Euphrates takes it rise, and on a peninsula formed by the sources of that river. The climate of Erz-rúm is much colder than could be expected, considering its latitude; but Mr. Browne observed that water boils there at 200 of Fahrenheit's scale, so that its elevation may be estimated at 7000 feet above the level of the sea, just double that of the summit of Snowdon, and half as high again as Ben Mac Douie, the highest land in Great Britain. (Walpole's *Turkey*, ii. 178.) Tournefort was assured that snow had fallen there on the 1st of June, and at daybreak in the middle of that month his hands were so numbed that he could not write. (*Voy.* ii. 258.) In winter the ground is covered with snow from October till March. The harvest is not ripe till September, while at Smyrna it commences in the latter end of May, or in the beginning of June. The plain is fertile, and produces much grain, but is quite bare of trees or bushes, and no wood is to be had within two days' journey; cow dung is almost the only fuel to be procured. (*Jihán-numà*, p. 423.) *On ne sauroit s'imaginer*, says Tournefort, (ii. 259,) *quel horrible parfum fait cette bouse dans les maisons, qu'on ne peut comparer qu'à des renardières, et surtout les maisons de la campagne. Tout ce qu'on y mange sent la fumée: leur crême seroit admirable sans cette casolette, et l'on feroit fort bonne chère si l'on pouvoit y faire cuire avec du bois, la viande de la boucherie qui y est fort bonne.* "The wine," he adds, "is detestable;" but it is compensated by excellent water from springs in the neighbouring hills, which supply running streams not only for the fields but for the streets; one, called Jennet-brinári, (the source of Paradise,) is peculiarly celebrated. The City is stronger than Trebizonde, and is enclosed by a double wall flanked with square or pentagon towers at intervals. Its ditches, however, were neither deep nor kept in good order when Tournefort saw the place. Its population was then estimated at 24,400 persons. It has probably since increased, as is the case with other large towns in Turkey, at the expense of the neighbouring country; for the number of its inhabitants is now supposed to be near 200,000, and Mr. Morier rates them as high as 275,000.* On a rising ground on one side of the Town there is a Citadel mounting 20 pieces of cannon of various dimensions, but its fortifications are not such as could stand a regular siege. There are three gates, that of Tabríz on the North, and the Georgian and Arzinján gates on the East and West. The houses are all as ill-built and the streets as dirty as in most other Asiatic Towns, but the bázárs are spacious and well supplied; the public buildings are not remarkable; besides the Bezestán, Baths, and Markets, there are several Mosques, one of which, called Namúdári Kâbeh, (the Kâbah's counterpart,) just within the Tabríz gate, is opposite to the ruins of a very large Christian Church, the dome of which was 50 gaz,† (nearly 168 feet.) "One side of it fell down," say the Musulmans, "on the night on which Mohammed was

* M. Jaubert, however, who is an authority of considerable weight, reduces them to 70,000. (*Voyage en Arménie*, &c. p. 17.)

† Fifty cúbits, according to the *Jihán-numà*, (p. 423,) and therefore = 75 feet.

ERZ-RUM

born, and in vain did the Christians endeavour to rebuild it, for it fell down as fast as they set it up." Arz-rúm is called by the Armenians the Capital of Garin, (Carina, the *Caranitis* of Pliny, v. 24,) and the Metropolis of *Armenia Major*; it is also named Teotupolis, from *Theodosiopolis* its Greek denomination, and is perhaps the *Arseta* of Ptolemy, though his *Azosa* more nearly agrees with it in position. Most of the Greeks are coppersmiths, and their manufactures are in request throughout Turkey; the transit trade of Erz-rúm is, in consequence of its position near the frontiers, very considerable.

Tortoom. Of the remaining Sanjács in this Páshálic, Tórtúm, which is at two days' journey to the North of Erz-rúm, is a small town, in the neighbourhood of which there is a mine of nitre. (*Jihán-numà*, p. 425.)

I'riván, which has long been a part of the Persian territory, has been already described. (See ERIVAN.)

Orlah or Gurnish-khané. 40° 21′ N. 39 51′ E. About six miles from Urlah there is a mine producing silver and copper, whence the place is also called Gúrnush-Kháneh, (Silver House.) It is the *Bylæ* of the Ancients, according to D'Anville, (*Géogr. Anc.* ii. 37.) The mines do not yield more than the value of 7000 or 8000 bars, (£3000. or 4000.;) but might probably be rendered much more productive. (Jaubert, 377.)

Arzinjaun or Erzingaun. Erzinjàn or Erzingàn, the ancient *Satala*, (D'Anville, *Géogr. Anc.* ii. 71,) is a small Town in a plain surrounded by mountains, and measuring about 30 miles from North-East to South-West. It enjoys a milder climate and a greater variety of vegetable productions than the rest of the Páshálic. It is placed near the Euphrates, and between Erzinjàn and Erz-rúm; Mount Taurus divides it into two branches, one running North-East and the other South-East, thus separating the waters which rise near Erz-rúm. Hájí Khalífah (p. 424) mentions a cave near it, from the roof of which stalactites are formed; and says that it is subject to earthquakes.

Bieboot or Baiburd. Báíbúrt, in 40° 10′ N. and 40° 57′ E., at two days' journey North-West of Erz-rúm, and three South-East of Tarábuzún, (Trebizonde,) is situated in the plain at the foot of Mount Taurus. It has one Jámí, (i. e. a Mosque in which the Friday's service is performed,) three or four Baths, and a Castle on an adjoining hill. It is watered by the Júí-rúhh and Chórác. There is a large stream which flows from the North-East side of the Castle into the sea near Trebizonde. (*Jihán-numà*, p. 424.)

Ipser or Isper. Ispir is in a fertile plain surrounded by lofty mountains, at two days' journey North-East of Erz-rúm. It is on the bank of the Chórác, which rises near Báíbúrt and runs into the Black Sea. The peasants inhabiting the villages between Ispir and the Sea are Greeks, and yearly pay a tax of 600 quintals (cantárs) of bees' wax. This part of the country is covered with wood, and abounds in game. (*Jihán-numà*, p. 425.)

Pauseen. The Sanjác of Pásin has two Castles, Hasan-calâh called the Upper, and Mejinkird called the Lower. Between Pásin and Cághezmán, to the East, is the Kús-dágh, a very lofty ridge of mountains stretching from East to West and to the South-East. On the opposite side of an extensive plain is the Kiziljeh-dágh, (Reddish Mountain,) and near it the Ac-dágh, (White Mountain,) on one side of which the Aras (*Araxes*) flows. There is a large lake in the plain of Pásin, from which one of the confluents of that river issues. To the South of Hasan-calâh is the Alà-dágh, which gives rise to the River Moràd, one of the branches of the Euphrates. (*Ibid.*) Hasan-calâh is still "a fine, large, walled town at the foot of a majestic rock crowned with a handsome and strong-looking castle," (Sir W. Ouseley, *Trav.* iii. 461.) and near it there are some warm, mineral springs. Mejin-kird (*ib.* ii. 459, 460) is only a miserable village with an old Castle on the summit of a steep rock.

Khenùs (or Khenes) is three days' journey South-East of Erz rúm, has a Castle upon a very lofty rock, some mineral springs, and a celebrated breed of horses. This place has been confounded by Colonel Macdonnald Kinneïr with Jinnis or Jennes, supposed by D'Anville (*Géorg. Anc.* ii. 4) to be the Gymnias mentioned in Xenophon's *Anabasis*. The Jinnis of D'Anville is to the North-West; this place, which is the Gumus of M. Kinneïr, (i. e. Khenes,) to the South-East of Erz-rúm. Khenoos.

Meláz-gird, near which there is a celebrated bridge over the Euphrates, (Jaubert, 121,) is mentioned by Hájí Khalífah (*Jihán-numà*, p. 426) as "a small town built of black stone." The whole country is in fact volcanic. (Sir W. Ouseley, p. 460, and Browne in Walpole's *Turkey*, ii. 178.) Its territory is extremely bare of wood. *L'aspect de ses environs, que des feux souterrains ont bouleversés jadis, inspire*, says M. Jaubert, (p. 122,) *une sorte de mélancolie qui s'accroît encore lorsqu'on est entré dans cette ville à demi minée.* It is 10 leagues from Seïhhán-dágh, a very lofty mountain 40 miles in circumference, and always covered with snow. Melaus-gird

Carah Hisár Sharki (i. e. the Eastern Black Castle) is a sanjacati containing 24 Cázílics, (Districts.) The Town itself lies about half-way between Tócát and Erz-rúm, to the North-West of the latter. It is a market Town (*casbah*) with a Castle, and is also called Sháhín, says Hájí Khalífah, (*Jihán-numà*, p. 424,) and is now a considerable Town at the foot of an immense rock on which its castle stands, or rather stood, in a position apparently inpregnable. Its streets built on the steep sides of the rock are, as in all Turkish towns, ill-paved, but it contains several large houses. It is called *Núrds* by Hamdu'llah el Mestúfí in the *Nozhat-el-culúb*, (Sir W. Ouseley, iii. 479,) and has thence been supposed to be the Fortress called *Novum*, in which the most valuable treasures of Mithridates were deposited, when he was pursued by Lucullus. (Strabo, xii. 3, p. 825.) But the resemblance of the names is probably accidental. The distance of Cará Hisár from Sívás, (*Cabira*,) which is between 70 and 80 miles, does not at all agree with Strabo's account of the place called Τὸ Καινὸν, (*Novum*,) which, he says, was less than 200 stadii (25 miles) from *Cabira*. Kara Hissaur Sharkee

Níksár, to the North-East of Tórát, is a small fortress on a hill of earth, which is accessible by only one, and that a very difficult, path. This is probably the *Neocæsarea* of the Greeks. Neeksaur or Nixar.

At Sheb-kháneh (Alum-house) there are some alum works, from the duties on which the salary of the Governor of Carah Hisár Sharki is derived. Shebkhaneh.

Báyazíd, in 39° 19′ 30″ N. and 44° 26′ E., to the North of Cotúrah, is a fortress and Sanjác on the confines of Persia, (*Jihán-numà*, p. 426,) and within its jurisdiction are the Castles of Diyádin and Khamr. A Kurd Chief of the tribe of Besiyán holds it as a fief under the Porte. The River Morád (one of the branches of the Euphrates) after having passed through the plain of Bayazeed.

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Báyazíd sinks into the earth, and issues from it again at four hours' distance, (12 miles.) The whole Sanjác is overlooked by Mount Ararat, (Aghri-dágh,) and here the plain of Cháldirán begins. A very pleasing view of Báyazíd is given by M. Jaubert, (*Voy. en Arménie*, p. 28,) whose long and painful imprisonment in the dungeons of its ancient Citadel have given it a peculiar interest to all who have read his work.

Elejah. Ilíjah or I'lijah, (the Warm Baths,) five or six miles to the West of Erz-rúm, are some of the many mineral and thermal springs in which that volcanic region abounds. "They are," says Sir W. Ouseley, (iii. 470,) "the resort of numerous invalids." They are also called Aïn-el-Forát, (*Jihán-numà*, p. 427,) the Source of the Euphrates, as giving rise to one of its parent streams. This water is impregnated with sulphur, and contained in an octagon basin from 80 to 100 feet in circumference, and from 12 to 15 feet deep, enclosed by walls of a moderate height, and provided with marble benches all round, for the convenience of the bathers. This place is not the *Elegia* or *Elegea* mentioned by Pliny, (v. 24,) Ptolemy, (*Geogr.* v. 13,) and other ancient writers. That Town, which is to the South-East of Malatiyyah, (*Melitene*,) at the point where the Euphrates seems to cut its way through Mount Taurus, (Solinus, 37,) also bears the name of I'lijah, which signifies tepid in the Turkish language, and thus seems to show that these countries were peopled by Turkish tribes before they were conquered by the Romans. Such etymologies, however, should be very cautiously received, and D'Anville has been more than once betrayed by them into errors.

See Tournefort, Tavernier, Ouseley, Gardanne, Morier, Jaubert, *Travels*; Browne in Walpole's *Memoirs on Greece and Turkey in Asia*; Hájí Khalífah's *Universal Geography*, entitled *Jihán-numà*.

ESCALADE, from *scala*, a ladder, so called from the *separations* between step and step; from A. S. *scyl-an*, to divide, to separate.

"Fr. *escalade*, *a scalado*, a skaling; the taking or surprising of a place by *skaling*." Cotgrave.

And for the *escaladaes*, they had so bad successe, as the rebels were driuen from the walles with the losse of two hundred men.
Bacon. Henry VII. fol. 181.

ESCALLONIA, in *Botany*, a genus of the class *Pentandria*, order *Monogynia*, natural order *Onagræ*. Generic character: calyx five-toothed, persisting; corolla, petals five, strap-shaped; stigma depressed; berry two-celled, many-seeded.

Nine species, trees, with hard wood, natives of South America. Persoon.

ESCALOP, I believe (says Skinner) from the A. S. *scala*, a shell: and *shell* is from the A. S. *scyl-an*, to divide, to separate. And the *Scollop* is particularly so called, because the edges of the *shell* are unequal and jagged.

With such ornament and decoration as best becomes them; as to Nymphs, Tritons, Sea-Gods, *escalop*-shells, &c.
Evelyn. Miscellaneous Writings. An Account of Architects, fol. 376.

How can we imagine that any laws of motion can determine the figure of the leaves, that they should be divided into so many jags or *escallops*, and curiously indented round the edges.
Ray. On the Creation, part i.

The Escallop or Scallop and Cockle Shell, which are probably the same, were worn by Pilgrims in the front of their hats; they were badges which bespoke their peaceful intentions, and were considered as symbolical of a visit beyond the sea. Fuller (*Church History, Cent.* xii. 42) says, that they were used in Palestine for cups and dishes, and therefore betokened a journey to that country. It is thought also that they especially marked a pilgrimage to Compostella, (where, indeed, most devotees touched in their route homeward from the Holy City,) because ancient authors have used the Escallop, especially, for the shells of Gales or Gallicia. See Fosbrooke's *British Monachism*, 4to, 422.

ESCA'PE, *v.* } Menage (*Orig. Della Lingua.*
Esca'pe, *n.* } *Ital.*) considers the It. *scapare* and *scampare* to be the same words, and derives them from the Lat. *campus*, q. d. *ex campo exire*. And Kilian (in v. *schampen*, *abire*) says, Gall. *eschapper*; It. *scampare*; Sp. *escapar*; Ang. *escape*. See Scape.

To go away, *sc.* out of the reach of danger, out of difficulty, out of sight, out of notice. And as the

"Fr. *eschapper*; to flie, evade, avoid; shift away; to *scape*, come or pass through, safely; to free himself, or get rid from; to slip, creep or winde out of." Cotgrave.

His prayer did him bryng out of his hard cas,
Þanked God & him so well for him had schaped,
Þat of his anguys grim so lightly was *escaped*
R. Brunne, p. 201.

He suld not *escape*, þorgh bisshop granted fre,
Of non bot of þe pape myght he assoyled be.
Id. p. 122.

But swiche a rain down from the welken shedde
That slow the fire, and made to him *escape*.
Chaucer. The Monkes Tale, v. 14650.

And though your grene youthe floure as yet,
In crepeth age alway as still as stoon,
And deth manaseth every age, and smit
In each estat, for ther *escapeth* noon.
Id. The Clerkes Tale, v. 7999.

But fro this perille netheles
With his wisedome Kynge Ullysses
Escapeth, and it ouerpasseth.
Gower. Conf. Am. book i. fol. 11.

However urg'd, the servants of the queen
Assaulted his, as he from council went;
Where his own person eagerly pursu'd
Hardly (by boat) *escap'd* the multitude
Daniel. History of the Civil Wars, book vii.

Yet not *escaped* from the dew reward
Of his bad deedes, which daily he increast.
Spenser. Faerie Queene, book iii. can. 5.

Bos. Hee is fled, he is fled, and dares not sit it out
Bri. What has he made an *escape*, which way? follow, neighbour Haggise. *Ben Jonson. Bartholomew Faire*, act iv. sc. 6.

Which my father's servants had so well concealed, at the first breaking out of the war, in a private part of my house, that they *escaped* the search of the enemy, who had plundered all they could find, broken all the windows, taken away the leads, and pulled up the boards in most parts of the house.
Ludlow. Memoirs, vol. i. fol. 186.

No sooner was the king's *escape* taken notice of by the guards, but Col. Whalley hastened to the parliament with the letter which the king had left upon his table, shewing the reasons of his withdrawing, and his resolution not to desert the interest of the army.
Id. Ib. p. 191. vol. i.

The greater the evil is, the more reason is there to venture the loss of a less good, or the suffering of a less evil for the *escaping* of it.
Wilkins. Natural Religion, book i. ch. ii.

But soon the victor must his conquest mourn:
See! great Alphonso swift to vengeance turn,
When not a wretch *escapes* the general doom
To bear the fatal tidings back to Rome.
Hoole. Orlando Furioso, book iii.

Escape, in *Law*, the act of breaking from lawful restraint; as, where a man is arrested or imprisoned and gets away before he is delivered by due course of Law.

Escapes are either in Civil or in Criminal cases. In Civil cases it is held, that wherever a Sheriff or other officer hath a person in custody, by virtue of an authority from a Court which hath jurisdiction over the matter, that the suffering such person to go at large is an Escape, for he cannot judge of the validity of the proceedings of such Court, and therefore cannot take advantage of any errors in them. If a woman, Warden of the Fleet marry her prisoner, or if a Sheriff, &c. marry a prisoner in Execution with him, it will be deemed an Escape. (Plowd. 17.) Escapes are either voluntary or negligent. Voluntary are such as are by the express consent of the Keeper; after which he never can retake his Prisoner, (though the Plaintiff may retake him at any time,) but the Sheriff must answer for the debt. Negligent Escapes are where the Prisoner escapes without his Keeper's knowledge or consent, and then, upon fresh pursuit, the Defendant may be retaken, and the Sheriff shall be excused if he take him again before any Action brought against him for the Escape. The 8 and 9 William III., c. 27, an Act passed for the relief of Creditors in case of Escapes, and for preventing abuses in prisons, regulates the duties of Marshals and Wardens, and enumerates various Acts which constitute Escapes.

An Escape of a person arrested upon Criminal process, by eluding the vigilance of his Keepers before he is put in hold, is also an offence against Public Justice, and the party himself is punishable by fine and imprisonment. The Officer permitting such Escape, either by negligence or connivance, is much more culpable than the Prisoner. Officers, therefore, who, after an Arrest, negligently permit a Felon to Escape, are punishable by fine; but voluntary Escapes by consent and connivance of the Officer are a much more serious offence, for such Escapes amount to the same kind of offence, and are punishable in the same degree as the offence of which the Prisoner is guilty, and for which he is in custody, whether Treason, Felony or Trespass, and whether the person Escaping were actually committed to some Gaol, or under Arrest only, and not committed. There are a variety of Statutes for giving facilities for retaking parties Escaping, and punishing those who assist a Prisoner in escaping, particularly 16 George II. c. 31; 13 George III. c. 31; 44 George III. c. 92, and 45 George III. c. 92. In Criminal cases, if a Gaoler so closely pursue a Prisoner flying from him that he retakes him without losing sight of him, this is not an Escape.

ESCHAR, Gr. ἐσχάρα: Fr. *eschare*; a *skar* or hard scab upon a hurt, sore, wound; also, the crust which ariseth upon an actual or potential cautery, (Cotgrave,) from A. S. *scir-an*, to shear, to separate. See SCAR.

Escharotics are Medicines which promote incrustation.

The ashes of certain locusts without wings, called by the Greeks Tryxalides, cause the thick roufes and *escarres* that grow about the brims of ulcers to fall off. *Holland. Plinie*, vol. ii. fol. 394.

At length nature seem'd to make a separation between the cancerated and sound breast, such as you often see where a caustic bath been applied, the *eschar* divides between the living and the dead.
Boyle. Works, vol. vi. p. 647. *Letters to Mr. Boyle.*

ESCHARA, in *Zoology*, a genus of Stony Corals belonging to the family *Cellulariadæ*, established by Lamarck

Generic character. Coral stony, not flexible, leaf-formed, compressed, and flattened, simple or branchy, inosculating so as to form a net, covered on the whole surface with cells; the dissepiments common to the neighbouring cells in a quincuncial form; the mouth generally contracted, smaller than the cell.

The *Escharæ* are found in all the Seas, especially those of warm and temperate climates. Type of the genus

1. *E. foliacea*, Lamarck; *Millepora foliacea* of Linnæus: figured in Ellis, *Corallines*, pl. xxx. fig. *a*, *b*, *c*. This species is the largest, and indeed the giant of the genus; it reaches three feet in height. It is common on the coast.

2. *E. fascialis*, Pallas, *Elench*, pl. xlii.; figured by Ellis, *Corallines*, pl. xxx. fig. 6. Found off the shores of the Mediterranean Seas.

ESCHE'AT, *v.* / ESCHE'AT, *n.* / ESCHE'ATAGE, / ESCHE'ATOR. } Fr. *eschet*, which Cotgrave properly calls, a thing *fallen* to; from *escheoir*, to fall; and *cheoir* is from the Lat. *cadere*, to fall. *In Legibus Neapolitanis et Sicanis*, Excadentia *dicitur*. See Spelman, *Gloss. Archæologicum*. See the Quotations from Fuller, and Blackstone.

To fall to, *sc.* to the Lord or other superior power

Leulyn & Dauid haf born grete honour,
And Snowdon com to grith, ilk castelle and toure
To þe kyng is *eschete*. *R. Brunne*, p. 244.

Thorge youre lawe ich leyve. ich lese meyne *eschytes*.
Piers Ploughman. Vision, p. 72.

Now is steward for his achates, now is *eschetour* for his wrongs, now is lossel for his songs.
Chaucer. The Testament of Love, fol. 296.

With that the kynge right in his place
Anon foorthe in that freshe hete
An erledome, whiche then of *eschete*
Was late falle into his honde,
Unto this knight, with rent and londe,
Hath youe, and with his chartre seased.
Gower. Conf. Am. book i. fol. 27.

But surely my guise is not to laye the fautes of the noughtye, to the charge of my whole companye, vppon shyryffes and call them raueuous, nor to rayle vppon *eschetours* and call theym extorcionours.
The Apology of Sir Thomas More, fol. 868.

But being now prevented so by persecucion, that he cannot bestow them in that other good waie that he wold, yet while he parteth fro them, because he wil not parte fro the faith, thoughe the Diuel's *escheatour* violently take them from him, yet willinglie geueth he them to God.
Sir Thomas More. Works, fol. 1227. *A Dialogue of Comfort against Tribulation.*

So this, breath'd on by no full influence,
Hath hung e'er since unminded in suspence,
As doubtfull whether 't should *escheated* be
To ruine, or redeem'd to majesty.
Cartwright. On the Imperfection of Christ-Church Buildings.

And therefore composing and framing himselfe on purpose to counterfeit a noddie and a verie innocent, as suffering himselfe and all that he had to fall into the king's hands as an *escheat*, [*prædæ*,] he refused not to be misnamed Brutus, a name appropriate to unreasonable creatures. *Holland. Livies*, fol. 39.

For the name *escheator* cometh from the French word *escheoir*, which signifieth to happen, or fall out; and he by his place is to search into any profit accrewing to the crown by casualty, by the condemnation of malefactors, persons dying without an heir, or leaving him in minority, &c. *Fuller. Worthies. Somersetshire.*

And when the order of the Knights Templars was dissolved, it was then judged in favour of the lord by *escheat*.
Burnet. Reformation, vol. i. book iii.

In those times were established the ridiculous rights of *escheatage* and shipwrecks.
Montesquieu. The Spirit of the Laws, book xxi. ch. xiii.

Escheat, we may remember, was one of the fruits and consequences of feudal tenure, the word itself is originally French or Norman, in

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which language it signifies chance or accident; and with us it denotes an obstruction of the course of descent, and a consequent determination of the tenure by some unforeseen contingency.

Blackstone. Commentaries, book ii. ch. xv.

The property of a Brâhman shall never be taken as an *escheat* by the king; that is a fixed law; but the wealth of the other classes, on failure of all heirs, the king may take.

Sir William Jones. Works, vol. viii. p. 33. *The Laws of Menu*, ch. ix.

Escheat, in *Law*, the Casual Descent to a Lord, in the nature of forfeiture of lands and tenements within his Manor, either on failure of issue of the Tenant dying seised, or on account of the Felony of such Tenant. In the case stated in the citation above, from Blackstone, the land naturally results back by a kind of reversion to the original Grantor or Lord of the Fee. Lord Coke says, Escheats happen either *per defectum sanguinis*, or *per delictum tenentis*. Escheats *propter defectum sanguinis*, whereby the Descent is at an end, can only be in the three following cases: 1st, where the Tenant dies without any relations on the part of any of his Ancestors; 2dly, where he dies without any relations on the part of those Ancestors from whom the estate descended; and 3dly, where he dies without any relations of the whole blood: in all these cases the lands Escheat, because there is no one capable of inheriting them. Escheats *propter delictum tenentis* arise in consequence of a person being attainted of Treason or Felony, by which he becomes incapable of inheriting from any of his relations, or of transmitting any thing by heirship. So that if any one whose Heir at Law is attainted dies seised in fee of lands, the lands Escheat; and where a person attainted dies seised of lands, as he cannot have an Heir, they will also Escheat, unless forfeited: wherever that happens, they are interrupted in their passage by the Crown; in the case of Treason, for ever; in the case of Felony, for a year and a day, after which they Escheat to the Lord of whom they were held. There is one instance in which lands held in fee simple are not liable to Escheat; for if lands be given to a Corporation, and such Corporation be afterwards dissolved, the lands shall not Escheat, but revert to the Donor or his heirs. The reason of this diversity is, that in the case of a Body Politic the fee simple is rested in them in their Political capacity, and therefore the Law annexes a condition to every such gift, that if such Body Politic be dissolved the Donor shall reenter, for that the cause of the gift faileth.

Escheator, an Officer, appointed by the Lord Treasurer, in every County, to make inquests in titles of Escheat, which inquisitions, having been taken by a pannel of true and lawful men appointed by the Sheriff, were certified in the Exchequer. No Escheator could continue in office more than one year. As the office had its chief dependence on the Court of Wards, which was abolished by Act of Parliament, it is now out of date. There was anciently an Officer called Escheator of the Jews.

ESCHECKED, i. e. *checked* or *checkered*, q. v.

Diuerse also were slain on the Earle of Richmond's part at this last encounter, and among other an English knight, that bare armes, *eschecked* siluer and gules.

Holinshed. Edward III. Anno 1340.

ESCHEW, Fr. *eschever*; Dutch *schouwen*, *schuwen*; Ger. *scheuen*; Sw. *sky*; and perhaps the A. S. *scun-ian*, to shun. Menage (in v. *Echever*) derives from *D'excavere*.

To shun, to avoid, to fly from.

Hald nat of harlotes, hurre nat here tales,
Nameliche atte mete, suche men *eschywe*.

Piers Ploukman. Vision, p. 130.

But *eschewe* thou unhooli and veyne spechis, for whi the profiten mych to unfaithfulnesse. *Wiclif. 2 Tymothy*, ch. ii.

Now shul ye understonde, that al be it so that non erthly man may *eschewe* al venial sinnes, yet may he refreine him, by the brenning love that he hath to our Lord Jesu Crist, and by prayer and confession, and other good werkes, so that it shal but litel grieve.

Chaucer. The Persones Tale, vol. ii. p. 311.

For thy my sonne if thou wolt liue
In vertue, thou must vice *eschewe*.

Gower. Conf. Am. book i. fol. 20.

A tale thou shalt vnderstond,
How that a knight shall armes sewe,
And for the while his ease *eschewe*.

Id. Ib. book iv. fol. 73.

Whylis the kynge was in his feastinge (the hande of God wryteth his destruccion) let them lerne therefore to *eschew* excesse dronkenes and blasphemies in banketinge and festing.

Joye. The Exposicion of Daniel, ch. v.

These curious doubts which good men doe *eschew*,
Make many atheists, and doe better few.

Stirling. Doomes-day. The ninth Houre.

Page. Well, what remedy? Fenton, heauen giue thee ioy, what cannot be *eschew'd* must be embrac'd.

Shakspeare. Merry Wives of Windsor, fol. 60.

Many little neglects I [King Charles] will not take the pains to set down; as her *eschewing* to be in my company, when I have any thing to speak to her, I must manage her servants first, else I am sure to be denied.

Ludlow. Memoirs. Letters and Papers, vol. iii. p. 250.

I suppose there are but few of you but know some such among your acquaintance, and none but may be very serviceable both to God and them, by putting them in mind, as ye have occasion, that they must not only *eschew* evil but do good in the world. That it is not enough for them to avoid what God hath forbidden, but they must do also what he hath commanded, as ever they expect and hope for his love and favour. *Bishop Beveridge. Sermon* 83.

ESCO'RT, *v.* } "Fr. *escorte*; a guide, convoy, safe
Esco'rt, *n.* } conduct; a direction or safeguard for the way." Cotgrave. The word does not appear to be of any long standing in English.

Fr. *escorte*; It. *scorta*, formed from *scorgere*, and this from *excorrigere*, that is, *dirigere*, to guide or direct.

To day shut out, still onward press,
And watch the seasons of access;
In private haunt, in public meet,
Salute, *escort* him through the street.

Francis. Horace. Satires, book i.

Having contrived, by making forced stages while the troops of my *escort* marched at the ordinary rate, to make a stay of five days at Benares, I was thereby furnished with the means of acquiring some knowledge of the state of the province, which I am anxious to communicate to you.

Burke. Works, vol. ii. p. 475. *Letter from W. Hastings.*

ESCOT, Fr. *escotter*; every one, says Cotgrave, to pay his *shot*. His *shot*, is his *cast*; that which (the money which) he is to *cast* or *throw* down. How are they *escotted*? how is their *scot* or share of the reckoning paid? i. e. how are they paid for or supported? See Scot.

Ham. What are thy children? Who maintains 'em?
How are they *escotted*? *Shakspeare. Hamlet*, fol. 263.

ESCROW, a *scrowl*, (q. v.) as it is explained in the Example.

A delivery may be either absolute, that is to the party or grantee himself; or to a third person, to hold till some conditions be performed on the part of the grantee: in which last case it is not delivered as a deed, but as an *escrow*; that is, as a *scrowl* or writing, which is not to take effect as a deed till the conditions be performed; and then it is a deed to all intents and purposes.

Blackstone. Commentaries, book ii. ch. xx.

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ESCRY. — ESCURIAL.

ESCRY, to detect or discover. See DESCRY, and ASCRY, *ante*.

At the same time the Spanish fleete was *escried* by an English pinasse, captaine whereof was M. Thomas Fleming, after they had bene aduertised of the Spaniards' expedition by their scoutes and espials.

Hakluyt. Voyages, &c. vol. i. fol. 596. *The Spanish Armada.*

The very next day, being the 20th of July, about high noon, was the Spanish fleete *escried* by the English, which with the south-west wind came sailing along, and passed by Plimmouth

Id. Ib.

ESCUAGE, Fr. *escu, scutum. Qui silicet clypeos in bello gestare obligantur;* those who were bound to carry *shields* in war. Skinner.

The pecuniary satisfaction of which Blackstone speaks, was a compensation for actual service; money paid in lieu of *shields* or *shield-bearers;* i. e. of soldiers.

The cheefe cause that mouued the lords to this conspiracie, rose by reason the king demanded *escuage* of them that refused to go with him into Poictow.

Holinshed. King John, Anno 1215.

The next was a duty reserved anciently out of every knight's fee; which, at first, was constantly paid as a quit-rent, but being very small, came, in time, to be neglected by the kings, that contented themselves with the military attendance of the knights in their wars; and with levying sometimes a greater duty, upon great or urgent occasions, under the name of *escuage*, which was burthensome and odious, till the proportions and occasions came to be ascertained.

Sir William Temple. Introduction to the History of England.

This pecuniary satisfaction at last came to be levied by assessments, at so much for every knight's fee; and therefore this kind of tenure was called *scutagium* in Latin, or *servitium scuti; scutum* being then a well known denomination for money: and, in like manner, it was called in our northern French, *escuage;* being indeed a pecuniary, instead of a military service.

Blackstone. Commentaries, book ii. ch. v.

ESCUAGE was introduced in the reign of Henry II. In process of time it became the parent of the ancient subsidies granted to the Crown by Parliament, and in later days of the land tax.

E'SCULENT, *n.* } Lat. *esculentus*, that may be
E'SCULENT, *adj.* } eaten; from *esca*, food, and *esca* from *edere, es-um*, to eat.

Any thing *eatable*, or that can or may be *eaten*.

Thou never hadst in thy house, to stay men's stomachs,
A piece of Suffolk cheese or gammon of bacon,
Or any *esculent*, as the learned call it.

Massinger. A New Way to Pay Old Debts, act iv. sc. 2.

Of hearbs and plants some are good to eat raw, others only after they are boyled or have passed the fire, but a number of hearbs are not *esculent*. *Bacon. Natural History, Cent.* vii.

So generally those knowledges relish best, that have an infusion somewhat more *esculent* of flesh in them; such as are civile history, morality, policy, about the which men's affections, praises, fortunes, doe turne, and are conversant.

Id. On Learning, by G. Wats, book x. ch. i.

His various *esculents*, from glowing beds
Give the fair promise of delicious feasts.

Dodsley. Agriculture, can. 2.

Take therefore all kinds of medicinal herbs and *esculent* grain for food, and together with the seven holy men, your respective wives, and pairs of all animals, enter the ark without fear.

Sir William Jones. Works, vol. iv. p. 11. *On the Chronology of the Hindus.*

ESCURIAL, (so called, says Delpino, from *Escoria*, the dross of the iron mines that were there,) a Monastery and occasional residence of the Kings of Spain, distant seven leagues in a North-West direction from the City of Madrid. Its name, correctly speaking, is San Lorenzo; as the term Escurial properly belongs only to the small village which is in the neighbourhood. It is seated in a deep recess on the ascent of the chain of mountains which separates Old from New Castile, and was built by Philip II. in honour of St. Lorenzo, to commemorate the victory which on the day consecrated to that Saint was obtained by the Spanish troops over the French at St. Quintin. The plan of the building resembles a gridiron, the instrument on which, as the legend asserts, St. Lorenzo suffered martyrdom. The bars are represented by various divisions, and the legs by four towers surmounted by spires, and placed at the angles of the edifice. The projection which is intended to represent the handle is on the eastern side facing Madrid, and at the latter end of the season, when the Court takes up its abode here, this part forms the residence of the Monarch. The whole structure, which measures nearly 700 English feet by 540, is of a species of granite, and the facility with which the material was obtained in the vicinity, is assigned as one reason why this spot was fixed upon for the building. Its architecture is not of that splendid character which might be expected in a Royal mansion. Only the principal front to the West has a Portico, which consists of massy Doric semi-columns. The entry through this portico is never thrown open to the Spanish Monarchs or Princes of the Blood, except either when they are first brought to the Escurial after their birth, or after death, when their remains are removed to their destination. In the South front, which is entirely plain, there are nearly 900 windows. The common entrance is on the North side of the building.

Within the walls of the Convent, and distributed through its various passages and apartments, there is a large collection of paintings, such as would alone give celebrity to the place. The Church is of simple but majestic architecture, in the form of a Grecian cross, and terminated by a dome more than 300 feet in height. Outside the door, looking into a square court, is a colonnade crowned with colossal statues of six Kings of Israel, who all took a part either in the construction or renovation of the Temple at Jerusalem, as is expressed on the pedestals of their statues. Fresco paintings by Luca Giordano, the subjects of which are taken from Holy Writ or sacred allegories, adorn the vaulted ceiling of the dome. The high altar is ascended by twenty steps, and contains four orders of architecture ranged above each other in the form of a truncated pyramid. The Church within is much ornamented, and contains considerable treasures. A silver image of St. Lorenzo, and the monuments of Charles V. and Philip II., the figures on both of which are represented in a kneeling posture, deserve notice. The room called the principal sacristy has some first-rate paintings. Among these is a Holy Family by Raphael, termed "the Pearl" on account of its great excellence. It once belonged to Charles I. of England, but was sold to the Spanish Ambassador in the time of Cromwell. In this sacristy are the costly sacerdotal ornaments, chandeliers, sacred vessels, &c. The Library consists of several thousand volumes disposed in two fine apartments; and an accurate description of it in the XVIIth century may be found appended to the *Musei Extructio, &c.* of Claudius Clemens, 1635. Still earlier, in 1587, Cardona, Bishop of Tortosa, had strongly urged Philip II. to put the Library in good order, in a Treatise concerning it, which is much valued by Bibliographers. The lower apartment is appropriated chiefly to printed books; but in it is a Manuscript of the four Gospels written in guld

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letters, a work of the XIth century. The various readings in this Manuscript were given by Birch in his *Quatuor Evangelia*, Copenhagen, 1788. Above, are collected the Manuscripts, which include, independently of others, 67 in the Hebrew, 567 in the Greek, and 1800 in the Arabic language. Of these last a valuable *Catalogue Raisonnée* was published at Madrid in 1760, by Michael Casirio, a Syrian Masonic Priest, Librarian to Charles III.

The room is to be seen in which the unfortunate Don Carlos is said to have ended his days. The great staircase is beautiful, and ornamented with fresco paintings of the battle of St. Quintin by Luca Giordano. The two great cloisters are paved with marble, and finely proportioned. The Pantheon or subterranean Sepulchre of the Royal Family was commenced by Philip II., but not completed till the time of Philip IV. Both the building itself and the steps which descend to it are overlaid with beautiful marble. It consists of different chambers. One, which may be designated the secondary Pantheon, receives those Spanish Princes and Princesses who have not ascended the throne. Lower down is the principal Pantheon, of a circular construction, wherein are deposited only crowned Kings, and such Queens as have borne issue. Facing the entry is a marble altar, and on each side are ranged compartments for the reception of the cases which enclose the Royal remains. Among those already placed here are the remains of Charles V. and Philip II.

The Convent is inhabited by near 200 Jeronymites, who on the arrival of the Court remove to the South and West sides of the building. Their annual revenue, derived from land and flocks, is considerable. Two sides of the Escurial are skirted by a terrace, from which there is an extensive view of the country towards Madrid. The rugged situation of this building, its propinquity to mountains mostly covered with snow, and the exposure to tempestuous weather natural to such a position, render it a residence far from desirable. Strictly speaking, there is no park attached to it; but it is surrounded by meadows, and thinly scattered woods stocked with deer. The garden belonging to it does not merit particular notice. For the convenience and protection of foot passengers a subterranean corridor of free-stone, called *La Mena*, has been constructed from the village to the Convent. In the environs are houses for the accommodation of the Court; and two neat but small villas have been erected by members of the Royal Family.

The Escurial was 22 years in building, and large sums were devoted to the object. The original architect was Juan Bautista de Toledo, but it was completed under the inspection of his pupil Juan de Herrera. It was greatly damaged by fire in the year 1671, but was restored by Charles II.

A Full Description of the Escurial by Frey Francisco de los Santos, translated by Thompson, 1760; Townsend's *Travels in Spain*, vol. ii.; Bourgoing's *Modern State of Spain*, vol. i.; Laborde's *View of Spain*, vol. iii.; Quin's *Visit to Spain in* 1822, 1823.

ESCU'TCHEON, } *Scutcheon*, from the Latin
ESCU'TCHEONED. } *scutum*, a shield. "Fr. *escusson*; a small target or shield."

"*Escussoner*; to defend or cover with a *scutcheon* or shield." Cotgrave.

But this preferment of one before another does not consist in giving secular advantages before the other, temporal honours and precedences in processions, in *escutcheons* and atchievments, but in doing the duty of that which is incumbent, and making the other minister to that which is more necessary.

Taylor. Rule of Conscience, book iii. ch. iii.

This folly and profusion so far provoked the people, that they threw dirt in the night on his [Richard Cromwell] *escutcheon* that was placed over the great gate of Somerset House.

Ludlow. Memoirs, vol. ii. p. 155.

For what, gay friend, is this *escutcheon'd* world,
Which hangs out death in one eternal night;
A night, that glooms us in the noon-tide ray,
And wraps our thoughts, at banquets, in the shroud.

Young. The Complaint. Night 2.

Hence without blushing (say whate'er we can)
We more regard th' *escutcheon* than the man;
Yet, true to nature and her instincts, prize
The hound or spaniel as his talent lies.

Cawthorn. Nobility. A Moral Essay, (1752.)

The addition of the *escochon* of Edward the Confessor to his own, [Surrey's] although used by the family of Norfolk for many years, and justified by the authority of the heralds, was a sufficient foundation for an impeachment of high treason.

Warton. History of English Poetry, vol. iii. p. 9.

ESLOIN, Fr. *esloigner*; to remove. See ELOIN.

As appears in an old report where one was committed for *esloigning* a ward into Wales. *Drayton. Poly-olbion*, song 7.

ESMAIE, "Fr. *esmayer*; *s'esmayer*; to be sad, pensive, astonied, careful; to take thought." Cotgrave. See DISMAY.

But Jason wolde not hym *esmaie*
And saide: of euery worldes cure
Fortune stant in auenture
Paranter wele, paranter wo.

Gower. Conf. Am. book v. fol. 102.

ESO'TERICK, } Opposed to *Exoterick*; Lat.
ESO'TERICALLY. } *esotericus*, from ἐσωτέρω, inward, within.

The first Example explains the usage.

The philosophy of the Pythagoreans, like that of the other sects, was divided into the exoteric and *esoteric*; the open, taught to all; and the secret, taught to a select number.

Warburton. The Divine Legation, note [B B] p. 127.

The first observation I shall make on this long passage is, that the same subject, namely, the nature of superior beings, was handled in a two-fold manner; exoterically; and then the discourse was of the national Gods: *esoterically*; and then it was of the first cause of all things. 2. That the exoteric teaching admitted fable and falsehood, *fabulosa vel licita*: the *esoteric* only what the teacher believed to be true, *nihil fabulosum penitus*. *Id. Ib.* book iii. sec. 2.

ESOX, Lin., Cuv.; *Pike*, Pen.; in *Zoology*, a genus of animals belonging to the family *Esocides*, order *Malacopterygii Abdominales*, class *Pisces*.

Generic character. Head flattened; upper jaw shorter than lower; mouth and throat wide; jaws, tongue, and branchial arches furnished with fine and sharp teeth; operculum and branchial orifice very large; body and tail long, compressed laterally, and covered with hard scales; no adipose, and only one dorsal fin placed opposite the anal, both of which are near the tail.

E. Lucius, Lin.; *l'Esoce Brochet*, Lacep.; *Pike* or *Pickerel*, Willugh., Pen.; *Jack*, Vulgo. Head very flat, upper jaw broad and shorter than the lower, under jaw turned up a little at the tip, some of the teeth movable; tail bifurcated: when in condition, of a green colour, spotted with bright yellow, and the gills of a bright red, but when out of season, the green becomes grey, and the yellow spots paler. It sometimes acquires the length of eight feet in Lapland, but the largest ever caught in England weighed thirty-five pounds. The Pike is extremely voracious, and may be considered

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as the fresh-water Shark. They are often known to be destroyed by attempting to gorge one of their own species larger than their swallow will admit; and Mr. Plott of Oxford has appended a note to Plott's *History of Staffordshire*, in which it is related, that a Swan whilst feeding under water had her head gorged by a Pike, and both were destroyed. It appears to be as terrific to the small fish as the Hawk or Owl is to birds, and when asleep the lesser fish may be seen swimming round them in great numbers, and with much anxiety. Pikes live to a very great age; Rzaczynski, in his *Natural History of Poland*, mentions one of ninety years old; but this is far exceeded by Gesner's account of a Pike taken near Hailbrun in Suabia, in the year 1497, which bore a ring with a Greek inscription to the following purport, "I am the fish which was first of all put into this lake by the hands of the Governor of the universe, Frederick (Barbarossa) the Second, the 5th of October 1230:" its skeleton was kept for many years at Manheim.

Pikes are often caught in May, in the ditches by the Thames, by haltering them as they lie asleep. In the fens of Lincolnshire, they are taken in crown nets, which are cylindrical baskets, open at top and bottom; these being let down, the fisherman strikes a pole into them, and thus ascertains whether he have taken any prey. This mode of fishing is employed in Ceylon, according to Robert Knox's account.

"They have," says he, "a kind of basket made of small sticks, so close that the fish cannot get through; it is broad at bottom and narrow at top, like a funnel, the hole big enough for a man to thrust his arm in, wide at the mouth, about two or three feet; these baskets they jobb down, and the ends stick in the sand, which often happen upon a fish; when they do, they feel it by the fish beating against the sides: then they put in their hands and take them out, and drive a rattan through their gills, and so let them drag after them." Pikes spawn in March or April. They are used for the table, and by some persons considered good eating. On the borders of the Iaïk and Volga, the natives dry and smoke after having pickled them in brine for three days. In Germany, caviar is made of their roe; and in the Electorate of Brandenburg they mix the roe with Sprats, and make a dish called *Netzin*, which is esteemed delicious.

Pikes are common in most of the European Lakes, and in the North of Persia, but the largest are taken in Lapland. They are said to have been introduced into England in Henry VIII. time, when they were so rare that they sold for double the price of a house Lamb in February. But this may be doubted, as great numbers of them were dressed at a feast, given by George Nevil, Archbishop of York in 1466; and the *Boke of St. Alban's* published in 1496, which appears to have been the *Almanach des Gourmands* of that time, mentions them, but not as scarce fish.

E. Belone, Lin.; *l'Aguille*, Belon; *Horn Fish* or *Gar Fish*, Will. This fish is thin and long, with the jaws much lengthened, but the under one the longest, and their edges armed with short slender teeth; dorsal fin on the hindmost part of the back; tail much forked: the back of a beautiful green, inclining on the sides to a purplish blue, and the sides and belly white. It is remarkable for having the periosteum of a green colour. It is known on many parts of the coast by the name of the *Sea Needle*, and in Devonshire is called the *Girrick*. It comes on our coast in Summer, and precedes the Mackarel. There are three varieties of it, one of which, found in North America, is called the *Sea Snipe*.

E. Saurus, Lin.; *Skipper* of the Cornish Fishermen; *Saury*, Pen. Is about eleven inches long, with a slender nose, and the jaws equally elongated; the eyes are large, and the body eel-shaped; behind the dorsal fin are several little spurious fins, like those of the Mackarel. It is taken on the Cornish coast, and occasionally in the Mediterranean.

These are the English species, but there are in addition twelve others, principally found in the American Seas.

See Linnæi *Systema Naturæ*, à Gmelin; Lacepede, *Histoire des Poissons*; Bloch, *Ichthyologia*, à Schneider; Cuvier, *Règne Animal*.

ESPALIER, "Fr. *espalier*; an hedgerow of sundry fruit trees set close together, their boughs interlaced one within another, and held in with stakes, rales, or *pales*." Cotgrave. And see Menage.

> From yon old walnut-tree a shower shall fall;
> And grapes long-lingring on my only wall,
> And figs from standard and *espalier* join.
>
> *Pope. Horace. Satire* 2.

> Here, shelter'd from the north his ripening fruits
> Display their sweet temptations from the wall,
> Or from the gay *espalier*.
>
> *Dodsley. Agriculture*, can. 2.

The apple, pear, and plum, are the trees most commonly trained as Espaliers; but many others may be so cultivated advantageously, as the quince, cherry, almond, mulberry, filbert, apricot, and even peach. (See Thomas Andrew Knight, President of the Horticultural Society, in Nicholson's *Journal*, 1817, p. 219.) The fruit is generally of finer flavour than that of trees trained on the wall, on account of the freer and more general admission of air and sun. Espaliers also take up less room than standard trees, and are less injurious to the crops near them.

ESPE'CIAL, } Fr. *espece*, a kind or sort. *Es-*
Espe'cially. } *peciel*; *par especial*, especially, particularly, peculiarly. Lat. *specialis*, from *species*; and this from the ancient *specere*, *videre*, to see; and *species*, used (by Lucretius) *pro adspectu*, for *sight*, is, any thing *seen*; then applied, to any particular class of objects causing the same or similar sensations to the *sight*.

And the adj. *special* or *especial*, is thus,

Particular, peculiar, principal or chief, distinguished.

> And then shuln ye kepe this for a general reule. First ye shuln clepe to youre conseil a few of youre frendes that ben *especial*.
>
> *Chaucer. The Tale of Melibeus*, vol. ii. p. 88.

> But now wold I fain that ye wold condescend in *especial*, and telle me how liketh you or what seemeth you by oure conseillours that we han chosen in oure present nede. *Id. Ib.* vol. ii p. 93.

> There was together wyth others, Dumnorix the Heduan, of whom we haue spoken before, him in *especiallye* Cesar determined to haue with him, bicause he knew him to be a man desyrous of alteratioe, and desyrous of souereinty, of great courage, and of great authority, amonge the Galles.
>
> *Arthur Golding. Cæsar. Commentaries*, book v. fol. 111.

> But I being somewhat acquainted with the world, haue found out another sort of men, whom of all others I would be loth should reade any of my doinges, *especially* such things as either touched Christ, or any good doctrine.
>
> *Wilson. The Arte of Rhetorique. Prologue to the Reader.*

> For plaine it is, that the state allowed and gave rings only to certain *especiall* lieutenants when they were to go in embassage to forraine nations. *Holland. Plinie*, vol. ii. fol. 455.

Lat But wondrous strange, that any difference,
Especially of such a deadly nature,
Should e'er divide so eminent a friendship.
Massinger. The Parliament of Love, fol. 307.

Your precious diamond in *especialness*.
Loe. Shine of Brightest Beautie, a Sermon, (1614,) p. 25.

And therefore that which Saint Paul thought of so great importance, as to give *especial* orders to Timothy, to press upon the Ephesian citizens, will always be very fit to be seriously recommended to you in this place; and more *especially* at this time, since it is the proper work of the day. *Sharp. Works*, vol. i. p. 90.

Abraham, the father of the faithful, and *especial* friend of God, was called out of his country, and from his kindred, to wander in a strange land and lodge in tents, without any fixed habitation.
Barrow. Sermon 8. vol. iii.

In the character of Destroyer also we may look upon this Indian Deity as corresponding with the Stygian Jove or Pluto; *especially* since Cali, or Time in the feminine gender, is a name of his consort, who will appear hereafter to be Proserpine.
Sir William Jones Works, vol. iii. p. 359. *On the Gods of Greece, Italy, and India.*

ESPERA, in *Botany*, a genus of the class *Dodecandria*, order *Monogynia*, natural order *Tiliaceæ*. Generic character: calyx four-parted, spreading; corolla, petals six, filaments capillary; anthers round; capsule oblong, four and six-winged, four to six-celled, cells one-seeded, seeds round, hairy.

One species, *E. cordifolia*. Decandolle.

ESPERANCE, "Fr. *esperance;* hope, trust, confidence, affiance." Cotgrave. From *esperer*, to hope; Lat. *sper-are*.

O jeste, vnto thy very foes
For whether may haue more,
(If Fortune frowne and grefes grow on)
esperance to his store?
Drant. Horace. Satire 2. sig. N 4.

——— ——— And heere I draw a sword,
Whose worthy temper I intend to staine
With the best blood that I can meete withall,
In the aduenture of this perillous day:
Now *Esperance*, Percy, and set on.
Shakspeare. Henry IV. First Part, fol. 71.

When Henry Hotspur, so with his high deeds inflam'd,
Doth second him again, and through such dangers press,
That Douglas's valiant deeds he made to seem the less,
As still the people cried, "A Percy *esperance*."
Drayton. Poly-olbion, song 22.

Esperance, as used in the Extracts from Shakspeare and Drayton above, was the word of battle on the side of the Rebels in the fight at Shrewsbury, (Hall, fol. 11.) *Esperance* or *Esperanza*, was long the motto of the Percy family, as *Esperance en Dieu* (a more pious but less aspiring bearing) is that of the present Dukes of Northumberland. Bishop Percy remarks, that *Esperance ma comforte* is still legible over the great gate at Alnwick Castle.

ESPIRITUAL, i. e. *spiritual*, q. v.

So faire it was, that trusteth well
It semed a place *espirituell*.
Chaucer. The Romant of the Rose, fol. 119.

ESPLANADE, Fr., in *Fortification*, the slope from the counterscarp outwards, which serves as a parapet to it.

ESPO'USE, **ESPO'USAL**, *n.* **ESPO'USAL**, *adj.* **ESPO'USER**. Fr. *espouser;* It. *sposare;* Lat. *spondere, sponsum;* which Vossius says, *ex eo est, quia* sponderent *in* σπονδῇ, *quo* libatio, *vel* libamen, *item* fœdus *notatur. Nam in fœderé* libabant, *quod* σπένδειν, *Græcis;* to make *libations*, *sc.* by way of pledge, treaty, or engagement.

Fr. *espouser;* to wed, to marry; also, to defend, imbrace, undertake, entertain as his own; take wholly upon him.

And eke vpon hir lorde she thought,
Of that he so vntruely wrought,
And had his *espousaile* broke,
She maketh a uowe it shall be wroke.
Gower. Conf. Am. book v. fol. 115.

And in ye moneth of January next ensuynge, and ix. daye of the same kynge, Phylip *spoused* his second wyfe Blanuche, sometyme the doughter of the Quene of Navarñ, lately dissesid, which was suster vnto the Erle of Foyz; which *espousayles* were secretly done in the manour of Robt. Erle of Bray. *Fabyan. Philippi, Anno* 349.

We love our friends, because they are our image, and we love our God, because we are his. So then, the beloved opinion being thus wedded to the intellect; the case of our *espoused* self becomes our own. *Glanvil. The Vanity of Dogmatizing*, ch. xiii.

In the interim the earl was commanded not to deliver the aforesaid proxy of the prince for the disposorios or *espousal*, until Christmas.
Howell. Letter 27. book i. sec. 3.

After she was layd, there came in Maximilian's ambassadour with letters of procuration, and in the presence of sundry noble personages, men and women put his legge (strip't naked to the knee) betweene the *espousall* sheets. *Bacon. Henry VII.* fol. 80.

Thereupon, hoping that a parliament would *espouse* his quarrel, and furnish him with money for the carrying on of his design, he summoned one to meet at Westminster, on the 3d of April 1640.
Ludlow. Memoirs, vol. i. p 7.

A due expression of asperity against the enemies of God, the king and the publick peace, is not the reviling mentioned or intended in the text, the scene of which is properly private revenge; not a zealous *espousal* of the publick injuries.
South. Sermons, vol. viii. p. 188

In Rome had you *espous'd* the vanquish'd cause,
Inflam'd her senate and upheld her laws,
Your manly scenes had liberty restor'd,
And given the just success to Cato's sword.
Philips. To Mr. Addison, on Cato.

Great, gracious master, whose unbounded sway
Felt thro' ten thousand worlds, those worlds obey;
Wilt thou for once thy awfull glories shade,
And deign t' *espouse* the creature thou hast made.
Langhorne. The Duchess of Mazarine, on her Retiring into a Convent.

E'SPY, *v.* **E'SPY**, *n.* **ESPI'AL**, **ESPI'ER**. Anciently also written *Aspy*, q. v. Fr. *espier;* It. *spiare;* Sp. *espiar;* Dutch *spien, speuren, spieden;* G. *spacher, spueren, spuehren;* A. S. *spyrian*, which Somner interprets, *vestigare, investigare indagare, exquirere, scrutari, explorare;* to search out by the track or trace, to inquire, and make diligent search.

To look out, to observe or behold, to see; to seek or search after, to watch, to detect, discover.

But whan thou hast for hire, and thee, and me,
Ygeten us these kueding tubbes thre,
Than shalt thou hang hem in the roofe ful hie,
That no man of our perveyance *espie*.
Chaucer. The Millers Tale, v. 3566.

The mother of the Soudan, well of vices,
Espied hath hire sones pleine entente,
How he wol lete his olde sacrifices.
Id. The Man of Lawes Tale, v. 4744.

Thou spake right now of thilke traitour deth,
That in this contree all our frendes fleth;
Have here my trouth as thou art his *espie;*
Tell wher he is, or thou shalt it abie.
Id. The Pardoneres Tale, v. 12689.

Wherfore, Melibeus, this is oure sentence; we conseille you aboven alle thing, that right anon thou do thy diligence in keeping of thy propre persone, in swiche a wise that thou ne want non *espie*, ne watche, thy body for to save.
Id. The Tale of Melibeus, vol. ii. p. 77.

He had a sompnour redy to his hond,
A slier boy was non in Englelond;
For subtilte he had his *espiaille*.
Id. The Freres Tale, v. 6905.

For *espyall* and mystrowynges
Thei did than such thynges
That every man might other know.
Gower. Conf. Am. book vi. fol. 136

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ESPY. — ESQUIRE.

He had knowlege by his *espialles*, that the Frēche army intended to land in the Isle of Wight, wherefore he repaired to that cost, to se his realme defēded.

Hall. Henry VIII. The thirty-seventh Yere.

Likewise the huntesman, in hunting the foxe, will sone *espie*, when he seeth a hole, whether it be the foxe borough or not.

Wilson. The Arte of Logike, fol. 37.

But still when him at hand she did *espy*,
She turnd, and semblaunce of faire fight did make;
But when he stayd, to flight againe she did her take.

Spenser. Faerie Queene, book iii. can. 7.

Which well I proue, as shall appeare by triall,
To be this maides with whom I fastned hand,
Knowne by good markes and perfect good *espial*:
Therefore it ought be rendred her without denial.

Id. Ib. book v. can. 4.

When the Romans were come first by great journies to revenge the losse of their countrimen, and to recover the colonie, their *espials* and vaunt-couriours whome they had sent out dispersed along the high waies, brought word, that the legions of the Samnites followed.

Holland. Livius, fol. 329.

At length two monsters of unequal size,
Hard by the shore, a fisherman *espies*,
Two mighty whales! which swelling seas had tost
And left them prisoners on the rocky coast.

Waller. The Battle of the Summer Islands, can. 2.

Soon was the fatal Saracen *espied*,
Known by his foreign arms and scaly hide;
Where weak old age, and those unnerv'd with fear,
To catch each rumour lent a trembling ear

Hoole. Orlando Furioso, book xvi. l. 147

Secure, unnoted, Conrad's prow pass'd by,
And anchor'd where his ambush meant to lie;
Screen'd from *espial* by the jutting cape,
That rears on high its rude, fantastic shape.

Byron. The Corsair, can. 1.

ESQUIRE, Fr. *escuyer*; It. *scudiero*; Sp. *escudero*; Lat. *scutiger* or *scutifer*, from the Lat. *scutum*, a shield. See the Quotation from Holinshed.

Which Alexāder not only graunted, but willed a weapō to be deliuered to hys hāds, as other *esquiers* vsed.

Brende. Quintus Curtius, book vii. fol. 172.

After his *esquire* or armour-bearer that stucke close to his side was wounded, himselfe covered with a roufe of shields couched close together, escaped this great danger and departed.

Holland. Ammianus, fol. 253. *Julianus.*

Esquire (which we call commonly *Squire*) is a French word, and so much in Latine as *scutiger vel armiger*, and such are all those that bear armes, *or* armoires, testimonies of their race from whence they be descended. They were at the first costerels or bearers of the armes of barons or knights, and thereby being instructed in martiall knowledge, had that name for a dignity given to distinguish them from common souldiers, called *Gregarii milites*, when they were together in the field.

Holinshed. Description of England, book ii. ch. v.

But his wife and his children are dear to him [the incumbent] and have an equal right, by all the laws of God and man, to be fed and clothed with those of the *esquire* or farmer, who litigates his claim.

Knox. Essays, No. 10.

Selden, in his *Titles of Honour*, (ii. 5.) states, that the appellation of ESQUIRE is given to those who are between the dignity of Knight and the common title of Gentleman; and it is, he adds, of such nature with us now, that to whomsoever by blood, place in the State, or other eminency, we conceive some higher title should be given than that sole title of Gentleman, knowing yet that he hath no honorary title legally fixed on him, we usually style him an Esquire in such passages as require legally that his degree or state be mentioned. Hence it is that Barristers at Law appear in full possession of the title; and the Court of Common Pleas has refused to hear an affidavit read because a Barrister named in it was not described as Esquire. (1 Wils. 224.) Selden continues, that those of other nations that are Barons or Great Lords in their own country, and no Knights, are in legal proceedings styled with us Esquires only. Hence Irish Peers, and eldest sons of English Peers, although titular Lords, are named Esquires in all law documents. From the reign of Henry V. Esquire often occurs as a legal addition; yet long before that time it was a general name for such as were by military employment *militaris ordinis candidati*, and, being beneath Knights, were attendant on these, or some greater persons, or were employed otherwise in the wars under that name, or had it by creation. Hence Froissart frequently uses *Chivalers* and *Esquiers* (*milites* and *armigeri* as they are styled by others) for the best part of an army. *Serviens* in elder times was employed instead of this title. *Armiger* was first used in the sense of Esquire by Ordericus Vitalis, speaking of the reign of the Conqueror. The first mention of Creation is that of John de Kingston, whom Richard II. received by Patent into the state of Gentlemen, and created an Esquire.

Chaucer's description of the young Esquire who accompanies the Knight, is an elegant portrait. It is cited by Selden, who quotes also a passage from the Ballad of *King Edward IV. and the Tanner of Tamworth*, in order to prove that on the creation of an Esquire he was invested with a collar of S.S. When King Edward is discovered to his astonished companion,

"A coller, a coller, here;" seyd the King,
"A coller," he loud gan crye:
* * * *
"Lo, here I make thee the best Esquire
That is in the North countrie."

(*Reliques of Anc. Eng. Poetry*, ii. 99.)

Bishop Percy adds in a note, (on the authority of Mr. Pegge,) that this form of creating Esquires actually exists at this day among the Serjeants at Arms, who are invested with a Collar (which they wear on Collar-days) by the King himself. The effigy of Gower the Poet, who flourished in the reign of Richard II., on his tomb in St. Mary Overies Church, is adorned with one of these Collars.

Selden concludes his remarks as follows: "Now, as in those elder times of military action, such Gentlemen as were employed in service, receiving this dignity either at home or abroad, were frequently, it seems, for distinction from the rest, and, as by a note of honour, called Esquires, (into which title also some were created,) so at length also, especially in the time of peace, when military service could make but little distinction, they that by birth or other eminency were commonly thought worthy of some note or distinction above the ordinary rank of Gentlemen, have had the same title given to them."

Sir John Doddridge (in his *Law of Nobility*, 141) gives a few additional particulars to those which we have compiled above. The title, he says, is but of a weak nobility, for it hath no further prerogative in it than that it makes a man differ from the baser sort of people. Knighthood is a dignity, but *Esquire* and *Gentleman* are but names of worship,—*Status non Gradus*. He enumerates five different degrees of Esquireship:

1. Those elected for the Prince's Body, (of whom Camden says there were four who used to attend his Majesty's person.) 2. Eldest sons of Knights, (and their eldest sons in succession, according to Camden.) 3. Eldest sons of younger son of Peers, (and their eldest sons in succession, whom Spelman calls *armigeri natalitii*, as he denominates the sons themselves of Peers *armigeri honorarii*.) 4. Those created by the King with right of arms, a silver collar of S.S., and a pair of white spurs, to whose eldest sons also the title

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descended. 5. Those appointed to any superior public office in the Commonwealth, or to serve their Prince in any worshipful calling, (if so styled by the King in their commissions or appointments;) also the two (three) attendants on a Knight of the Bath at his Installation. The Serjeant of the Kitchen in the King's House may bear the name of Cook or Esquire; "but they would be much aggrieved if they should be named by their trade or occupation." If an Esquire be arraigned of High Treason, he ought to be tried *per probos et legales homines*, who may dispend forty shillings per annum of freehold on all £100. value in goods.

Blount says, a Sheriff of a County retains the title during life.

ESSA'Y, *v.* ESSA'Y, *n.* ESSA'YER, ESSA'YIST. See ASSAY. Fr. *essayer;* Sp. *ensayar;* It. *assaggiare;* all (as Skinner thinks) from the Lat. *sapere.* Menage, from *ad*, and *sapor.* But the A. S. *sage* is *testis*, and *saga*, *testimonium.* The Gemot sohton lease *saga;* the Council sought false witness. Othre *sage;* other witnesses. Matt. xxvi. 59 and 65. The German *sager* is also *testimonium dicere*, to declare testimony, to give evidence.

The A. S. adjective *sag-ol* is *veridicus*, one who gives a verdict (*veredictum*) or true saying. And thus the word is traced to the A. S. *secgan*, *asecgan*, to say.

And to *say*, *assay* or *essay* is, consequentially,

To prove, to take proof, to make trial, to try; and further, to make trial or experiment, to attempt.

> Then to the stream, when neither friends, nor force,
> Nor speed, nor art avail, he shapes his course;
> Thinks not their rage so desperate to *essay*
> An element more merciless than they.
>
> *Denham. Cooper's Hill.*

He also, by his fingers, directed the standers-by to fetch him a great hollow stone for a font, which sundry of his father's servants *essayed* in vain, as much above their strength, till the two priests (his designed godfathers) did goe and fetch it easily at his appointment.

Fuller. Worthies. Buckinghamshire.

To write just treatises, requireth leisure in the writer, and leisure in the reader, and therefore are not so fit, neither in regard of your highness's princely affairs, nor in regard of my continual service, which is the cause that hath made me choose to write certain brief notes set down rather significantly than curiously, which I have called *Essays.* The word is late, but the thing is ancient; for Seneca's epistles to Lucilius, if you mark them well, are but *Essays*, that is, dispersed meditations, though conveyed in the form of epistles.

Bacon. To Prince Henry. Works, vol. iii. p. 250.

Such are all the *essayists*, even their master Montaigne.

Ben Jonson. Discoveries, fol. 99.

Is there any equity or the least colour of reason in this; for a man to take an *essay* of the nature of any species of things from such particular instances, as in their kinds are monstrous?

Wilkins. Natural Religion, book i. ch. iv.

[Saith Tully] the *essay* (specimen) of any kind is rather to be taken from the best and most usual, than from the worst and most depraved part of it. *Id. Ib.*

Tully was the first who observed that friendship improves happiness and abates misery, by the doubling of our joy and dividing of our grief; a thought in which he hath been followed by all the *essayers* upon friendship that have written since his time. *Spectator*, No. 68.

> Yet such a tongue alike in vain *essays*
> To blot with censure or exalt with praise.
>
> *Hoole. Orlando Furioso*, book xxxviii. l. 5.

> Thus the fond swain his Doric oate *essay'd*,
> Manhood's prime honours rising on his cheek:
> Trembling he strove to court the tuneful maid
> With stripling arts.
>
> *Mason. A Monody to the Memory of Mr. Pope.*

All the priests, all the loyalists, all the first *essayists* and novices of revolution in 1789, that could be found, were promiscuously put to death. *Burke. Works*, vol vii. p. 313. *Preface to M. Brissot's Address to his Constituents*

"If then," said the gentleman, mustering up all his courage, "if I am not to have admittance as an *essayist*, I hope I shall not be repulsed as an historian; the last volume of my history met with applause."

Goldsmith. Miscellaneous Works, vol. iv. p. 229. *A Reverie.*

E'SSENCE, *v.* E'SSENCE, *n.* ESSE'NTIAL, *n.* ESSE'NTIAL, *adj.* ESSE'NTIALLY, ESSENTIA'LITY, ESSE'NTIATE. Fr. *n. essence;* It. *essentia* or *essenza;* Sp. *esencia;* Lat. *essentia*, corrupted from *existentia*, (see EXIST,) standing out, *sc.* from the even, level or smooth surface; and thus causing a (new or fresh) sensation. And thus *essence* in its general application is equivalent to (see to BE) the English word

Being; and it is also applied to certain supposed causes, qualities or states of being. The word becomes very puzzling in the hands of Metaphysicians. See Locke, book iii. c. 3 and *seq.;* and see the Quotations from him. It is in popular language applied to,

The smell, scent, odour, perfume.

And yet minde I not that eueric merit should hereby be vnderstanded, but onelye that whiche is recompensed by *essentiall* rewarde (as they call it) in heauen. *Fisher. On Prayer*, sig. D 7.

> What wonder though the soul of man
> (A sparke of heaven that shines below)
> Doth labour by all meanes it can,
> Like to itselfe, itself to show?
> The heavenly *essence*, heaven would know.
>
> *Stirling. Choruses in the Tragedy of Crœsus*, chorus 1.

> How much more those *essentiall* parts of his,
> His truth, his loue, his wisedome, and his blise,
> His grace, his doome, his mercy, and his might,
> By which he lends vs of himselfe a sight.
>
> *Spenser. Hymn to Heauenly Beautie.*

> ——————— He hath atchieu'd a maid
> That paragons description, and wilde fame,
> One that excels the quirkes of blazoning pens,
> And the *essentiall* vesture of creation,
> Do's tyre the ingeniuer.
>
> *Shakspeare. Othello*, fol. 316.

> What fear we then? what doubt we to incense
> His utmost ire? which to the highth enrag'd,
> Will either quite consume us, and reduce
> To nothing this *essential*, happier far
> Then miserable to have eternal being.
>
> *Milton. Paradise Lost*, book ii. l. 97.

> Thrones, dominations, princedoms, vertues, powers,
> *Essential* powers, nor by his reign obscur'd,
> But more illustrious made.
>
> *Id. Ib.* book v. l. 841.

It can imply to us nothing but this, that our whole faith is laid up in the Scriptures; and this faith is perfected, as to the *essentiality* of it, in the death and resurrection of Christ, as being the whole oeconomy of our pardon and justification.

Taylor. Polemical Discourses, fol. 437. *The second Part of the Dissuasive from Popery.*

And the reason of this is not only that the substantialness and *essentiality* of a promise relates to the actual execution of it, but farther, likewise, because often it falls out that the person promising may have honestly and faithfully intended it, and promised it, and yet in the issue prove unable to perform, as we see among men it often falls out; and then in that case and respect the promise doth in reality fall short of its eventual truth.

Goodwin. Object and Acts of Justifying Faith, part i. book i.

> For howsoe'er disgraced she [Wisdom] doth seem
> Yet she her own is able to reward,
> And none are so *essentially* high
> As those that on her bounty do rely.
>
> *Drayton. Pastorals. Eclogue* 8.

CARL. 'Tis an axiome in naturall philosophy, what comes nearest the nature of that it feeds, converts quicker to nourishment, and doth sooner *essentiate*.

Ben Jonson. Every Man out of his Humour, act v. sc. 5.

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ESSENCE. — ESSEX.

If it were granted, that if it were simply necessary to the *essentiating* of a church, to be able to demonstrate in all times, both the visible number of professours of the truth, as also a visible succession of pastours, we are able to demonstrate both these, for our defence, to be as unquestionable in our church as in the church of Rome.
Hammond. Works, vol. ii. fol. 701. *The Earl of Manchester's Answer to his Son.*

Essence may be taken for the very being of any thing, whereby it is, what it is. And thus, the real, internal, but generally in substances, unknown constitution of things, wherein their discoverable qualities depend, may be called their *essence*. This is the proper original signification of the word, as is evident from the formation of it; *essentia* in its primary notation signifying properly *being*.
Locke. On Humane Understanding, book iii. ch. iii. sec. 15.

Painted for sight, and *essenc'd* for the smell,
Like frigates fraught with spice and cochineal,
Sail in the ladies: how each pirate eyes
So weak a vessel, and so rich a prize.
Pope. Satires of Donne, sat. 4.

They do not deny that we have all the *essentials* of true churches, true doctrine, true sacraments, and an implicit covenant between pastors and people.
Stillingfleet. Sermon 6. vol. ii.

The king principally insisted on that article concerning bishops, whom he accounted to be by divine right, or rather *essentially* necessary to the support of arbitrary power.
Ludlow. Memoirs, vol. i. p. 228.

For what can be more ridiculous, than to imagine that matter is as *essentially* conscious, as it is extended?
Clarke. On the Attributes, p. 94.

We prosecuted the experiment so long without seeing any effect wrought upon the *essence-bottles*, that we began to despair of seeing them rise.
Boyle. Works, vol. i. p 59. *New Experiments, Physico-Mechanical, touching the Spring of Air.*

Into the same vessel we sunk the other *essence-glass* unstopped, with as much water in it as was more than sufficient to make it subside. *Id. Ib.*

For these as for *essentials* we engage
In wars and massacres with holy rage;
Brothers by brothers' impious hands are slain,
Mistaken zeal, how savage is thy reign!
Jenyns. On the Immortality of the Soul.

If the human race then be, as we may confidently assume, of one natural species, they must all have proceeded from one pair; and if perfect justice be, as it is most indubitably, an *essential* attribute of God, that pair must have been gifted with sufficient wisdom and strength to be virtuous, and, as far as their nature admitted, happy, but intrusted with freedom of will to be vicious, and consequently degraded.
Sir W. Jones. Works, vol. iii. p. 188. *Origin of Families and Nations.*

The literature of Asia will not, perhaps, be *essentially* useful to the greater part of mankind, who have neither leisure nor inclination to cultivate so extensive a branch of learning.
Id. Ib. vol. v. p. 192. *Pref. to a Grammar of the Persian Language.*

ESSEX.

Situation and boundaries.

ESSEX, a South-Eastern County of England, between 51° 27′ and 52° 6′ of North latitude, and 4′ of West and 1° 18′ of East longitude. It is bounded on the South by the River Thames, which separates it from Kent; on the West by Middlesex and Hertfordshire; by Cambridgeshire and Suffolk on the North; and on the East by the German Ocean. Essex, at the time when the Romans invaded Britain, was inhabited by the people called *Trinobantes;* and from the *Itinerary* of Antoninus it appears afterwards to have been the seat of five principal Roman stations, viz. *Durolitum, Cæsaromagus, Canonium, Camulodunum*, and *Ad Ansam*. During the Saxon Heptarchy, it was included in the Kingdom of East Seaxa or Essex. The greatest length of the County from East to West is 52 miles, its breadth from North to South 42, and its circumference about 225 miles. It comprises an area of 1532 square miles, or 980,480 statute acres, and contains a population of 295,300 persons, or nearly 193 to the square mile, a proportion less than that of England generally. The population has increased at the following rate during the last and present centuries:

Ancient inhabitants.

Roman stations.

Extent and population.

Years.	Population.	Increase.
1700	159,200	
1750	167,800	
1801	234,000	11 per cent.
1811	260,900	13 per cent.
1821	295,300	

The number of its actual resident inhabitants appears, from the returns made to Parliament in 1821, to have been 289,424, of whom 144,909 were males, and 144,515 females. These composed 59,629 families, occupied as follows:

	Families.
In agriculture	33,206
In trade and manufactures	17,160
In other employments	9,263

Surface.

Though the general surface of this County may be described as level, yet in the inland parts, and towards the North-West especially, it is diversified with moderate eminences. High Beech and Langdon Hill, which served as stations in the trigonometrical survey, are respectively 750 and 620 feet above the sea. Along the coast, which in many places is greatly indented, are numerous islands of small extent. The largest of the cluster in the Bay five miles South of Harwich, is Horsey Island, opposite Walton Lights, near Kirby and Walton: it is six miles in circumference, and abounds in game. The most valuable is Mersey, seven miles South of Colchester, between the mouths of the rivers Colne and Blackwater, a rich and fertile spot, five miles long and two broad. It is separated from the main land by a creek, called Pyefleet, in which the best flavoured oysters are produced, and is entered by a causeway called the Strode, (*L'est rode,*) covered by the sea at high water. The Island is divided into two parishes, East and West Mersey. Many antiquities have been discovered on it. Population in 1821, 1054. More southward are the adjacent islands of 1. Foulness, 16 miles in circumference, exclusive of the *Saltings*, not yet embanked. Nearly 5000 acres are under cultivation. The Walfleet oysters, found on a bank of that name off this island, are very celebrated. Distant five miles East from Rochford, 44½ from London. Population in 1821, 565. 2. Wallasea, four miles by one and a half; 3. Potten; 4. New England; 5. Rushley; and 6. Havengore, lying five or six miles to the East of Rochford. To the South-West is Canvey Isle, situated near the mouth of the Thames, by branches of which it is insulated. It is supposed by Camden to be mentioned by Ptolemy as Κουήνοι. Its length is five miles, and breadth two; formerly it was overflowed at every spring tide, but in the year 1562 it was embanked, and now furnishes rich land for grazing. It is connected with the main land by a causeway crossing the creek called Hadleigh Bay. It is a Hamlet in the Parish of Laingdon, five miles North-West from the Nore, and 36 East from London. *Hadleigh* has the remains of a fine castle,

Coast and islands

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ESSEX.

Excepting portions not very extensive at Harwich, Southend, and Purfleet, the whole coast, both to the ocean and the Thames, is embanked. Most of the embankments are of long standing; but some have been constructed at a recent date, and much land has been acquired from the sea. The water, however, still covers spots that were formerly free from its encroachments.

Climate.

The climate may be called mild; though the North and East winds, which prevail chiefly in the Spring, are very pernicious in the districts most exposed to their influence. The Hundreds that border upon the sea and the river Thames contain much low and marshy ground, and have become proverbial for their unhealthiness and tendency to produce agues in the inhabitants. Even here, however, these evils have been mitigated by improved draining and cultivation; and to the rest of the County this character of insalubrity is not applicable.

Rivers.

All the rivers of Essex worthy of notice, excepting the Crouch, take their rise in the North-West. The Colne commences in the parish of Ridgwell, and, passing with a South-Easterly course by Halstead and Colchester, falls into the sea seven miles below the latter of those towns. The Blackwater, at first called the Pant, rises near Debden, runs East-South-East by Coggeshall, then South to Maldon, after which it expands into an estuary, and falls into the German Ocean. The Chelmer has its source near Thaxted, flows South-South-East by Dunmow to Chelmsford, and turning thence to the East joins the Blackwater near Maldon. The Crouch rises in the South near Little Burstead, and terminates an Easterly course to the sea, North of Foulness Island. The Roding flows in a South and South-West direction, and enters the Thames below Barking. All these rivers are more or less navigable. The Stort issuing from the County skirts it on the West, and is at last united with the Lea. The Lea after this junction forms the Western boundary. The Cam rises in the North-West, and pursuing a Northerly track soon passes into Cambridgeshire. The Thames and the Stour separate the County, the one on the South from Kent, and the other on the North from Suffolk. The Chelmer and Blackwater canal opens a ready communication between Chelmsford and the head of the estuary of the latter river at Maldon.

Canal.

Soil.

Essex does not possess any minerals. The soil is of various characters. A very considerable portion is clay, or strong wet loam, sometimes on a whitish clay marl bottom, the cultivation of which is very laborious, but generally productive in a corresponding degree. Dry sandy and gravelly loams are also met with. In the North-West corner there is a small district of chalk, which is a continuation of the same range in the two adjoining Counties. The long tract in the vicinity of the Thames and the sea, partly taken up in marshes, consists of a rich and fertile loam, yielding, wherever it is under tillage, crops of great excellence. Much of the land has been enriched by the marine matter deposited during the inundations to which the coast has been subject. The layers of shells on Foulness Island show that that spot was formerly the bed of the sea.

Epping and Hainault Forests.

Epping and Hainault Forests are situated in the South-West angle of the County. Hainault (which was celebrated for the *Fairlop Oak*, 36 feet in circumference at a yard from the ground, and having eleven branches spreading 300 feet in circumference) lies a little to the South-East of Epping Forest. They are both the remains of the extensive tract of wood called the Forest of Essex, which in former times spread over nearly the whole face of the County. This Forest was gradually reduced by successive Monarchs; till, in the reign of Charles I., when a further perambulation of it was ordered to be made, its boundaries were limited so as to include only the following Parishes. Twelve Parishes wholly within the Forest: Wanstead, Layton, Walthamstow, Woodford, Loughton, Chigwell, Lambourn, Stapleford Abbots, Waltham Holy Cross, Epping, Nasing, Chingford. Nine Parishes partly within: Stratford, East Ham, West Ham, Little Ilford, Great Ilford, Barking, Dagenham, Navestock, Theyden-Bois. The Forest is under the jurisdiction of a Lord Warden, (a title hereditary in the family of Sir J. Tylney Long,) and four Verderers elected for life by the Freeholders of the County. Wild stags are still found in it, and it is the scene of the well-known Civic Hunt on Easter Monday. The Town of Epping is irregularly built. Population in 1821, 1668. Distant 16½ miles from London.

Agriculture and productions.

By far the greatest portion of Essex is under tillage, and the husbandry practised in it bears a high character. Ploughing is performed in a first-rate style, and manuring has received great attention. The system of fallowing is very general, and instances occur of its being carried to excess; but on a few farms the practice is becoming less frequent. Wheat is largely cultivated, the average yearly produce of the several parishes is 24 or 25 bushels per acre; and the best samples command in the London market the highest range of prices. Burley, oats, beans, peas, clover, and cole are raised; and turnips, as far as the soil, which mostly is not adapted to them, will admit. The hop plantations are not extensive, as in 1824 they occupied only 470 acres. Tares are coming more into cultivation. Cabbages are much used for sheep and cattle, and potatoes are grown to such an extent as to furnish the Metropolis with its chief supply. Garden-seeds, mustard, saintfoin, coriander, teasel, and carraway must also be noticed among the productions. The marshes are very extensive, and some, especially of those bordering on the Thames, of great value; but excepting these and the district about Epping, the grass lands have less merit than the arable. Owing to the high price of timber, and the inducements which existed to bring land into tillage, the natural woods of the County for many years suffered great diminution. Osier plantations, on the other hand, have been much enlarged, and are profitable to the owners.

Live stock.

Essex has never been noted for the excellence of its live stock, or for any breed of its own. The introduction of Southdown sheep and Devon cattle has, however, had the good effect of turning attention to this object. Several herds of cows are kept for suckling; numbers of calves being fattened for the London market; and the marshes are occupied for grazing. The business of the dairy, not very considerable on the whole, is principally carried on about Epping and the places adjacent, where butter held in estimation is produced. Horses of the Suffolk breed are the favourites in this County.

Oyster Fishery.

The coast furnishes a valuable Oyster Fishery. The fish are taken chiefly about Mersey Island, and the principal breeding rivers are the Colne, Crouch, and Blackwater. These oysters, besides supplying London, are exported to many parts of the Continent.

Manufactures.

Woollen and baize manufactures have long existed in the County, and have been carried on mostly at Bocking, Coggeshall, and Colchester. They are now very much on the decline. At some places the making

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ESSEX.

of straw-plat has been introduced. In the vicinity of the Metropolis there are manufactures of different kinds. Quantities of lime and brick are made, and at Waltham are gunpowder-mills in the occupation of Government.

Antiquities. Many of the antiquities of Essex are of an interesting character. It possessed formerly twelve Castles or fortified buildings; four of them, Colchester, Hadleigh, and Languard and Tilbury Forts, were raised for national defence. Till the suppression of the monasteries by Henry VIII., it also contained forty-seven religious houses, including the two mitred Abbies of Waltham Holy Cross and St. John's Colchester. The ruins of several of these buildings are still visible. Various discoveries have been made of remains belonging to the Romans. Entrenchments thrown up by them are yet imperfectly to be traced; and Roman bricks, urns enclosing ashes, vessels, coins, and tessellated pavements have been brought to light on excavating the soil.

Divisions. Essex is in the Home Circuit, forms part of the Diocese of London, and has three Archdeaconries and fifteen Deaneries. It is divided into fourteen Hundreds and five half Hundreds, besides the Royal Liberty of Havering atte Bower, and contains 406 Parishes. It sends eight Members to Parliament; two for the County, and two for each of the Boroughs of Colchester, Maldon, and Harwich.

Towns. COLCHESTER, the chief Town, has been already noticed in its alphabetical place.

Chelmsford. *Chelmsford*, the County Town, named from the ancient ford over the Chelmer, stands at the confluence of that river and the Cann. The Town and Manor, which had always belonged to the See of London, were granted by Bishop Bonner to Henry VIII., and afterwards bestowed by Elizabeth on Thomas Mildmay, whose family have since been proprietors. It is a respectable Town, with four principal streets. The Shire Hall, wherein the assizes are held, is a neat structure, and near it is a sculptured conduit, surmounted by the figure of a Naiad. The Church is spacious and handsome. In 1552 Edward VI. founded and endowed a Free Grammar School. There are also two Charity Schools supported by subscription, and nine Alms-houses, including six in Moulsham. In this hamlet, which is on the opposite side of the Chelmer, stand the County Gaol and the seat of the Mildmay family. The bridge over the river was rebuilt in 1787, on the decay of the original one erected by Bishop Maurice, who filled the See of London in the year 1085. To his bridge Chelmsford is said to owe its importance, as it occasioned the great road which before passed through Writtle, a village two miles to the Westward, to be brought to this Town. The labouring class is supported by the business which naturally arises in a county town, seated also on the road to the Metropolis. In the parish are two ranges of Barracks. Annual races take place on Gallywood Common in the vicinity. Population in 1821, 4994. Distant 29 miles North-East from London. Chelmsford was the birth-place of Philemon Holland the voluminous translator.

Dunmow. Of *Great* and *Little Dunmow*, the latter is well known for the custom of giving a flitch of bacon to any married couple who will take the following oath, kneeling, in the Churchyard, upon two stones:

> You shall swear by Custom of Confession
> If ever you made nuptial transgression,
> Be you either married man or wife,
> If you have Brawls or contentious strife,
> Or otherwise at Bed or at Board,
> Offended each other in Deed or Word:
> Or since the Parish Clerk said Amen
> You wish'd yourselves unmarried again;
> Or in a twelvemonth and a day
> Repented not in thought any way,
> But continued true in thought and desire
> As when you join'd hands in the Quire,
> If to these conditions without all feare
> Of your own accord you will freely sweare,
> A whole Gammon of Bacon you shall receive
> And bear it home with love and good leave:
> For this is our custom at Dunmow well known,
> Though the pleasure be ours the Bacon's your own.

The origin of the custom is not ascertained, but from entries in the Register, *Secundum formam donationis, secundum charter formam*, it appears to have been imposed by some benefactor upon the possessors of the Manor. Dugdale (*Monast. Ang.* ii. 79) states, that in the Book belonging to the House (an Augustine Priory) he had found memoranda of three claims before the Dissolution: in 7 Edward IV., by Steven Samuel of Little Ayston; in 23 Henry VI., by Richard Wright of Badbouge, near Norwich; and 2 Henry VIII., by Thomas Ley of Coggeshall. He gives also an oath, similar to the above, in prose, from the Collection of Sir R. St. George, Garter King at Arms about 1640. Since the Dissolution also the flitch has been thrice delivered: the last time on the 20th of June, 1751, to Thomas Shapeshaft of Wethersfield. A rare print exists, engraved by Ogborne, of the procession from the Church of this claimant and his wife, borne on the shoulders of men, with the Bacon before them, amid the acclamation of the rabble. This custom is alluded to in the *Vision* of Piers Plowman, and by Chaucer in the *Wife of Bath's Prologue*, wherein the good lady, speaking of her controul over her five husbands, observes,

> The Bacon was not fett for hem, I trow,
> That som men have at Essex in Dommowe. 217.

A similar custom prevailed at Whichnovre in Staffordshire. See Plott's *History of Staffordshire*, 440; and also in Britanny, *A l'abbaie Saincte Melaine pres Rennes y a plus de six cens ans sont, un coste de lard encore tout frais est ordonne aux premiers qui par an, et jour ensemble marie ont vescus sans debat, grondement et sans s'en repentir. Contes d'Entrap.* ii. 161, cited by Collet, *Relics of Literature*, 58. See Blount's *Jocular Tenures*, (1784,) 296; Brand's *Popular Antiquities*, by Ellis, and the authorities therein cited. Population in 1821 of Great Dunmow, 2409, a large portion of whom are employed in the manufacture of baize. The Town is situated on a hill, and the Parish (a Vicarage in the patronage of the Bishop of London) is very extensive, containing seven Manors. Distant from London 38 miles. Little Dunmow lies two miles East. Population 340.

Saffron Walden. *Walden* or *Saffron Walden*, is a large Town pleasantly built on a narrow ridge of land projecting into a valley. It obtained the name of *Saffron* Walden at the time when that plant was largely cultivated in the vicinity. Here exist the remains of a Castle founded by Geoffrey de Magnaville, one of the Normans who entered the country with William the Conqueror. The Parish Church is a spacious and beautiful structure, chiefly built in the reigns of Henry VII. and VIII. Walden was incorporated into a Town by Edward VI.; and, pursuant to a Charter of William III., is governed by a Mayor, twelve Aldermen, &c. It contains some Almshouses, and a Free School of ancient foundation. About a mile to the West is Audley End, the magnificent seat

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of Lord Braybrooke, (although it consists of only a small part of the original building.) The ground on which the house stands was once occupied by Walden Abbey. Population in 1821, 4154. Distant from London 42 miles North-North-East.

Waltham. *Waltham Holy Cross* is a large irregular Town situated amid fruitful meadows near the river Lea. Its name is derived from the Saxon *Weald*, woody, and *Ham*, it having originally formed part of the Forest of Essex. The addition of *Holy Cross* was given from a certain miraculous Cross to which the Abbey founded by Harold was dedicated. Of the monastic buildings the only remains are a gateway, a bridge leading to it, some ruinous walls, an arched vault, and the West end of the Abbey Church; which, after the destruction of the Lady Chapel, the Choir, the Tower, and Transepts, has been converted into a Parish Church. The extent of the original building may be gathered from the part still existing, which is 90 feet in length and 48 in breadth, of massive Norman architecture. A heavy square tower at the West end is of as late date as 1558. The exterior of the Church has been grievously dilapidated, and also defaced by modern repairs. Harold was interred at the East end, about 120 feet beyond the termination of the present building. The Church is a peculiar under the Bishop of London. Waltham has manufactories of printed linens and pins; and the gunpowder-mills before mentioned stand on one of the branches of the Lea, which here forms many islands. Population in 1821, 2097. Distant from London 12¼ miles North-East. *Waltham Cross* is a hamlet half a mile West from Waltham Abbey, and is so named from one of the Crosses raised by Edward I. in honour of his Queen, Eleanor, the remains of which stand by the side of the high road, which runs through the village.

Stratford. In *Westham* Parish are the two hamlets of *Stratford Long* and *Stratford Bow*, connected over the river Lea by the first arched, stone bridge erected in England. It was built by Matilda, Queen of Henry I. The village is two miles East from London, and contained in 1821, 3456 inhabitants. Westham, exclusive of Stratford, has a population of 9753. It is a Vicarage in the patronage of the King.

Tilbury. In the Parish of *East Tilbury*, on the banks of the Thames nearly opposite Gravesend, stands *Tilbury Fort*, originally built by Henry VIII. as a block house, but materially enlarged by Charles II. after the Dutch fleet had sailed up the Medway in 1667. It is now of considerable strength, and the whole level on the land side can be laid under water. Distant 28 miles East by South from London. In the adjoining Parish of *East Tilbury*, which was the See of a Saxon Bishop, are the remains of the camp formed by Elizabeth in 1588, on the approach of the Spanish armada.

Southend. *Southend* is a hamlet in the Parish of *Prittlewell*, opposite to Sheerness, 42 miles from London. It stands pleasantly on the slope of a hill; and, since it has grown into repute as a watering-place, has received material improvement. The terrace is a handsome range of buildings commanding sea and river views. At a little distance from this village is a stone marking the boundary of the jurisdiction of the Corporation of London over the Thames.

Other Market Towns. BARKING and BRAINTREE have already been separately noticed. *Billericay* is a Market Town in the Parish of *Great Burstead*, seated on an eminence, 23 miles East from London. *Bocking* is a peculiar of the Archbishop of Canterbury, whose Commissary is styled Dean of Bocking, 40 miles East from London. Population 2786. *Brentwood*, which was once a Market Town, and has the remains of a Town Hall and Gaol, the assizes having formerly been held there, is in the Parish of *Southweald*. It stands on a fine eminence, 18 miles from London, in the neighbourhood of Warley Common. Population 1423. *Chipping Ongar* is an ancient Market Town, with a Church built partly with Roman bricks and the remains of a Castle, 21 miles from London. Population 768. *Coggeshall* is a Market Town on the Blackwater, over which it has a bridge. There is a small manufacture of baize in it. Population 2896. Distant from London 44½ miles North-East. *Grey's Thurrock* is a Market Town, with an ancient Church, near the Thames, 24½ miles West from London. Population 742. *Halstead* is a Market Town, on a rising ground, at the foot of which runs the Colne, with a Church formerly Collegiate, now a Vicarage in the patronage of the Bishop of London. Population 3858. Distant 46 miles North-East from London. *Manningtree* is a Market Town on a branch of the Stour, 61 miles from London. Population 1265. *Rochford* is a Market Town on a rivulet called the Broomhill, 39 miles East from London. Population 1382 A very singular custom connected with this Manor is, the holding that which is called the *Lawless Court* in the open air on King's Hill, from midnight to cock-crow on the first Wednesday after Michaelmas-day. All the business is transacted in a whisper, and the minutes are made with a coal. All tenants who neglect to answer are deeply fined, and every absentee forfeits double his rent for each hour's absence. Tradition assigns its origin to a conspiracy against the Lord, overheard on the spot by himself, and punished by him in the manner just described. *Romford* is a Market Town, forming together with *Havering* and *Hornchurch* the Liberty of *Havering atte Bower*, an ancient demesne of the Saxon Kings, the Charter of which was published in 1757. Some remains of a Palace still exist, said to have been built by Edward the Confessor at Havering; and the legend of the appearance of St. John the Evangelist to that pious Monarch, as "a fair old man" asking alms, and his receiving a ring from the King, who had nothing else to give, (which occasioned the name of the place,) and his afterwards warning the King of his approaching death, is wrought in *bas-relief* on the screen in Edward the Confessor's Chapel in Westminster Abbey. Romford is distant 12 miles from London. Population 3777. *Thaxted* is a Market Town, and once was a Borough possessing a large trade in cutlery, which has now failed, 47 miles distant from London. Population 2045. It was the birth-place of Purchas, the compiler of the *Pilgrimage*. HARWICH and MALDEN, as Boroughs, will be noticed separately.

Lawless Court at Rochford.

Havering atte Bower.

Salmon, *History and Antiquities of Essex*, fol. 460, pp. unfinished, 1740; Morant, *History and Antiquities of Essex*, 2 vols. fol. 1768; *A New and Complete History of Essex*, 6 vols. 8vo, 1769, chiefly abridged from the two works named above; Tindal, *History and Antiquities of Essex*, unfinished; Farmer, *History of Waltham*, 8vo, 1735; A. Young, *General View of the Agriculture of the County of Essex*, 2 vols. 8vo, 1806,7; Elizabeth Ogbourne, *History of Essex*, part i. 4to, 1814.

ESSOIN, Fr. *essoine* or *exoine*, (from the Lat. *exonerare*, to relieve from a burden.)

"Fr. *exoiner*; to excuse one from appearing in Court or going to the wars, by oath, that he is impotent, sick, or otherwise necessarily imployed." Cotgrave.

Withouten any *essoyne*, vengeance salle falle þe not lite,
Forsakes þou God's gift, þou dos him grete despite.
R. Brunne, p. 104.

He gaf a þousand mark, withouten *essoyne*.
Id. p. 136.

But yet for strengthe of matrimonie
He might make non *essonie*,
That he ne mote algates plie
To go to bed of companie.
Gower. Conf. Am. book i. fol. 18.

Ranging into their right and proper ray,
Errours, demurs, *essoigns*, and traverses;
The heads of hydra, springing out of death,
That gives this monster malice still new breath.
Daniel. To Sir Thomas Egerton.

But, with rejoinders or replies,
Long bills and answers stuff'd with lies,
Demur, imparlence, and *essoigne*
The parties ne'er could issue join.
Swift. Cadenus and Vanessa.

And thereon the Court sits to take *essoigns* or excuses for such as do not appear according to the summons of the writ; wherefore this is usually called the *essoign* day of the term.
Blackstone. Commentaries, book iii. ch. xviii.

Essoign or Essoin, in *Law*, an Excuse for a party summoned to appear and answer to an Action, or to perform Suit to a Court Baron, &c.; its causes are five: 1. *de ultra mari*, for which 40 days are allowed; 2. *de terrâ sanctâ*, a year and a day; 3. *de malo veniendi*, common Essoign; 4. *de malo lecto*, wherein four Knights appointed by Writ may view the Defendant; 5. *de servitio Regis*. There is a *Clerk of the Essoigns* who registers the Pleas. It is a kind of imparlance or craving of a longer time, that lies in real, personal, or mixed Actions, and the Plaintiff as well as Defendant shall be Essoigned to save his Default. The first Return in every Term is, properly speaking, the first day in that Term; as, for instance, the Octave of St. Hilary, or the Eighth day inclusive after the Feast of that Saint, which falling on the 1st of January, the Octave, therefore, or 1st day of Hilary Term is the 20th of January, and thereon (as Blackstone says above) the Court sits to take Essoigns or Excuses for such as do not appear according to the summons of the Writ; wherefore this is usually called the Essoign day of the Term; but on every Return day in the Term, the person summoned has three days of grace beyond the day named in the Writ in which to make his appearance; and if he appear on the fourth day inclusive, *quarto die post*, it is sufficient.

Glanvile, i.; Bracton, v. 2; Britton, 122—5; Horne, *Mirror of Justices*, 1.

Esta'blish, **Esta'blisher**, **Esta'blishment**. Fr. *establir*; It. *stabilire*; Sp. *establecer*; Lat. *stabilire*, to make steadfast, from *stabilis*, from *stare*, to stand.

To make steadfast or able to *stand*; strong to *stand*; to cause to *stand* firmly, or to hold fast and firmly together; to set up firmly; to confirm, to fix, to settle.

For as, sayth Solomon; whoso that had the science to know the peins that ben *established* and ordeined for sinne, he wold forsake sinne.
Chaucer. The Persones Tale, vol. ii. p. 294.

I not no prelate may done so
But it the Pope be, and no mo
That made thilke *establishing*
Now is not this a prope thing?
Id. The Remant of the Rose, fol. 148.

Now because they shall not of temeraryous presumpcyon reiecte this olde father, I shall *establyshe* his wordes by S. Austen.
A Boke made by John Fryth, fol. 38.

And this was chefely to occupy their ydell heades, whyles they were practysinge and bryngynge to passe other matters for the full *establyshmente* of Antychristes reygne.
Bale. English Votaries, part ii. sig. 13.

And thus of that charge of scepticism, with which he begins as the occasion of his writing; having premised which, he endeavours to lay the sure foundations of science, and to *establish* certainty in knowledge. *Glanvil. Essay* 2. p. 47.

Some allow them as the first founders and *establishers* of them; which crime toucheth none but their popes, and councels; the people are cleere and free from this.
Hooker. Of Justification, &c. fol. 497.

There he with Belge did awhile remaine,
Making great feast and ioyous merriment;
Vntill he had her settled in her raine,
With safe assurance and *establishment*.
Spenser. Faerie Queene, book v. can. 11.

I have beene always wont to commend and admire the humility of those great and profound wits, whom depth of knowledge hath not led to by-paths in judgment, but (walking in the beaten path of the church) have bent all their forces to the *establishment* of received truths. *Hall. Meditations and Vowes*, cont. 2. vol. i. fol. 15.

Oh, let us all close with the standing public methods which God hath *established* in the church for the bringing us to virtue and eternal happiness; and not be hankering after new and fanciful ways of our own chusing. *Sharp. Works*, vol. i. p. 173.

That also at last God being the author and *establisher* of nature, and the continual sustainer of it by his free providence, it is not likely that he will suffer the laws and course thereof to be much violated, except upon occasions very considerable, and for very good purposes.
Barrow. Sermon 20. vol. ii.

It was therefore most agreeable to the infinite wisdom of God for providing for a constant *establishment* of the faith of his church in all ages, neither to permit the Gospels to be written till the churches were planted, nor to be put off to another generation.
Stillingfleet. Sermon 2. vol. iv.

If such the operations of his power,
Which at all seasons and in ev'ry place
(Rul'd by *establish'd* laws and current nature)
Arrest th' attention! Who? O who shall tell
His acts miraculous.
Smart. On the Power of the Supreme Being.

The authority, therefore, of a church-*establishment* is founded in its utility; and whenever, upon this principle, we deliberate concerning the form, propriety, or comparative excellency of different *establishments*, the single view under which we ought to consider any of them, is that of a "scheme of instruction;" the single end we ought to propose to them is, "the preservation and communication of religious knowledge." *Paley. Philosophy*, vol. ii. ch. x.

Esta'te, *v.*, **Esta'te**, *n.*, **Esta'tely**. Fr. *n. estat*; It. *stato*; Sp. *estado*, from the Lat. *status*, past part. of *stare*, to stand. *Estate* or *state* (q. v.) is applied to

All the categorical circumstances under which any thing *stands*, or exists, or by which it may be affected; more especially to the rank or condition, the possessions or property; also, to the general establishment of Government.

To *estate* (not a common verb) is to fix in a particular estate or condition; to settle an estate or property; to condition.

Thanked be Fortune, and hire false whele,
That non *estat* ensureth to be wele.
Chaucer. The Knightes Tale, v. 928.

And while she was dwelling in that cite
She kept her *estate*, and of yong and old
Ful wel beloued, and wel men of her told.
Id. The Remant of the Rose, fol. 153.

It peined hire to contrefeten chere
Of court, and ben *estatelich* of manere,
And to ben holden digne of reverence.
Id. The Prologue, v. 140.

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ESTATE.

So manly was this Julius of herte,
And so wel loved *estatly* honestee,
That though his dedly woundes sore smerte,
His mantel over his hippes caste he.
Chaucer. The Monkes Tale, v. 14630.

And said: O mightie God of rest,
Thou do vengeance of this debate,
My sister and all her *estate*
Thou wost.
Gower. Conf. Am. book v. fol. 115.

And when he perceaued that he must needs dye, he [Alexander] called for his noble *estates* (whiche had bene brought vp with hym of chyldren) and parted his kyngdom amonge them, whyle he was yet alive. *Bible, Anno* 1551. *The Machabees*, book i. ch. i.

It is our faith that must raise our thoughts to a due estimation of our greatness, and must show us how highly we are descended, how royally we are allied, how gloriously *estated*.
Hall. Works, vol. iii. fol. 591. *Holy Raptures, &c.*

This puppy, being left well *estated*, comes to Florence, that the world may take notice, how impossible it is for experience to alter the course of nature.
Beaumont and Fletcher. The Fair Maid of the Inn, act iii. sc. 1.

Till on a day, as through that wood he rode,
He chanc't to come where those two ladies late,
Aemilia and Amoret abode,
Both in full sad and sorrowfull *estate*.
Spenser. Faerie Queene, book iv. can. 8.

We are not only not obliged to part with the property of our *estate*, and to live in common, as the first persecuted Christians did, but we should be highly indiscreet, not to say injurious, both to ourselves and the public, if we did. *Sharp. Sermons*, vol. i. p. 97.

What glorious motives urge our authors on,
Thus to undo, and thus to be undone!
One loses his *estate*, and down he sits,
To show (in vain) he still retains his wits.
Young. Epistles to Mr. Pope, epis. 1.

Estate, in *Law*, the interest which a man hath in lands, tenements, or hereditaments; Estates may be divided into such as are *Freehold*, and such as are *less than Freehold*. Estates Freehold may be considered as Estates *of Inheritance*, or Estates *not of Inheritance*; the former may be again divided into *Inheritances absolute*, otherwise called *Fee simple*, and *Inheritances limited*. Of Estates of Freehold not of Inheritance but for life only, some may be called *Conventional*, as being expressly created by the act of the parties; others are merely *Legal*, or created by construction and operation of Law. Of Estates less than Freehold there are three sorts: Estates *for years*, Estates *at will*, and Estates *by sufferance*. Estates are acquired in various ways, by descent from Father to Son, conveyance or grant from one man to another, by gift or purchase, deed or will. A Fee simple is the largest Estate that can be in Law. Estates are *real* of lands, and *personal* of goods or chattels, otherwise distinguished as Freeholds that descend to the heir, and Chattels which go to the Executors. The word Estate generally, in deeds, grants, and conveyances, comprehends the whole in which the party hath an interest or property, and will pass the same.

Sherman, *Treatise concerning Estates Tayle*, 1641; Billinghurst, *Arcana Clericalia*, 1644; Doderidge, *Treatise of Particular Estate*, 1677,—at the end of the fourth edition of Noy's *Works*; Curson, *Law Concerning Estates Taile*, 1703; Jacob, *General Laws of Estates*, 1746; Sugden, *Series of Letters on Estates*, 1810.

ESTEEM.

ESTE'EM, *v.*
Este'em, *n.*
Este'emable,
Este'emer,
Este'emino, *n.*
E'stimable, *adj.*
E'stimable, *n.*
E'stimate, *v.*
E'stimate, *n.*
Estima'tion,
Estima'tive.

Fr. *estimer*; It. *estimare*; Sp. *estimar*; Lat. *estimare*; from τιμᾶν; and τιμ-ᾶν, from τί-ειν, to fix a price or value.

To fix or set a *price* or *value* upon; to *prize*, to *value*; to think or deem, to repute or consider, valuable; to hold dear; worthy, of consequence, of importance.

If he halowe hys felde immediatly frome that yere of iubely, it shall be worth accordinge as it is *estemed*.
Bible, Anno 1551. *Leuiticus*, ch. xxvii.

What an hinderaunce is it, to haue a good garment hurt, any iewell appaired, or any *esteemed* thing to be decayed?
Sir John Cheeke. The Hurt of Sedition, sig. E i.

For I say (thorowe the grace that vnto me geuen is) to euerie man amonge you, that no man *esteme* of hymselfe more then it becometh him to *esteme*, but that he discretlye iudge of himselfe, accordynge as God hath dealt to euerye man the measure of fayth.
Bible, Anno 1551. *Romaynes*, ch. xx.

Thou shouldest (gentle reader) *esteme* his censure and auctoritye to bee of the more weightie credence, in as much as the matter was not rashlie, and at al aduentures, but wyth iudgemente (as thou seest) and with wisdom examined and discussed.
Stephen, Bishop of Winchester. Of True Obedience. A Preface of Dr. Boner, fol. 4.

Lady (qd. I) sometime yet if a man be in disease, the *estimacion* of the enuious people, ne looketh nothing to the desertes of men, ne to the merites of their doinges, but onely to the auenture of fortune, and thereafter they yeuen their sentence.
Chaucer. The Testament of Loue, fol. 291.

Loke how much money the men do receiue wyth their wyues in name of their dowrie, they make an *estimate* of their own goods and lay so muche in valew therevnto.
Arthur Golding. Caesar. Commentaries, book vi. fol. 158.

Ther went such a report and *estimatiõ* of thys warre among other barbarous people, that from such natiõs as inhabited beyond the Rhine were sent ambassadors vnto Cesar, profering to geue him hostages and do whatsoeuer he shuld commaund them.
Id. Ib. book ii. fol. 64.

They magnifye it, prayse it, and haue it in moste hyghe *estimacion*, yea, they haue it in muche more pryse than any thynge that is of God. *Bale. Image*, part ii. sig. G 8.

But such, me seeme, should be satisfide with the use of those days, seeing all things accounted by their shows, and nothing *esteemed* of, that is not delightfull and pleasing to commune sence.
Spenser. To Sir Walter Raleigh.

Nay, let a man look into the government of the Bishop of Rome, as by name, into the government of Pius Quinctus, or Sextus Quinctus in our times, who were both at their entrance *estimed* but as pedanticall friars.
Bacon. On Learning, by G. Wats, book i. ch. ii. sec. 3.

Which is the reason that to hold a place
In council, which was once *esteem'd* an honour,
And a reward for virtue, hath quite lost
Lustre and reputation, and is made
A mercenary purchase.
Massinger. The Bondman, act i. sc. 3.

If we would be prevalent and *esteemable*, we ought with all our care to preserve that interest, which never can, but by our own neglect, be lost. *Feltham. Resolves* 55. part ii.

A pound of man's flesh taken from a man,
Is not so *estimable*, profitable neither,
As flesh of muttons, beefes, or goates.
Shakspeare. Merchant of Venice, fol. 167.

Their wisdom, which to present pow'r consents,
Live dogs before dead lions *estimates*.
Daniel. History of the Civil Wars, book iv.

He reformed not the senate, mustered not the men of war, nor took any view or *estimate* of the people's goods, although Luctatius Catulus was his colleague and fellow censor, as gentle a person as any of that time that lived in Rome.
Sir Thomas North. Plutarch, fol. 472. *Crassus.*

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ESTEEM. — ESTHONIA.

Or as a wrongfull title, or foul crime
Made lawfull by a statute for the time,
With reu'rend *estimation* blindes our eies
And is called just, in spite of all the wise.
Beaumont. Against Abused Love.

The *estimative* faculty, which is indeed no other than the last operation or composition of the phantasie before mentioned, whereby it concludes that this is a sensible good or a sensible evil, that it is attainable or feasible, or not attainable; that though it be good, yet sometimes it is not safe to be attempted by reason of the impendence of a greater sensible evil.
Hale. Origin of Mankind, sec. 1. ch. ii. fol. 46.

Phantasie, or imagination, which some call *æstimative*, or cogitative, (confirmed saith Fernelius by frequent meditation,) is an inner sense which doth more fully examine the species perceived by common sense, of things present or absent, and keeps them longer, recalling them to mind againe, or making new of his owne.
Burton. Anatomy of Melancholy, fol. 23.

And every one who will act rationally, not miscalling good evil, and evil good, must proportion his *esteem* of things, according to the real value of them. *Wilkins. Natural Religion*, book ii. ch. vi.

The Queen of Sheba, among presents unto Solomon, brought some plants of the balsam tree, as one of the peculiar *estimables* of her country. *Sir T. Brown. Miscellaneous*, p. 50.

The measure of punishments being to be *estimated* as well by the length of their duration, as the intenseness of their degrees, 'tis fit we take a view also of your scheme in this part.
Locke. Works, vol. ii. fol. 361. *A third Letter of Toleration*, ch. v.

He that walketh uprightly is secure as to his honour and credit, he is sure not to come off disgracefully, either at home in his own apprehensions, or abroad in the *estimations* of men.
Barrow. Sermon 5. vol. i.

Yet if other learned men, that are competent *estimators*, and are accustomed to bring much patience and attention to the discernment of difficult and important truths, profess themselves satisfied with them, the probations may yet be cogent, notwithstanding the difficulty to have their strength apprehended.
Boyle. Works, vol. iv. p. 175. *Considerations about the Reasonableness of Reason and Religion*, sec. 6.

By love, I mean an *esteeming* of him [God] and a seeking after him as our only happiness.
Wilkins. Natural Religion, book i. ch. xii.

It is remarkable, that Homer does not paint him [Paris] and Helen (as some other poets would have done) like monsters, odious to Gods and men, but allows their characters such *estimable* qualifications [in some ed. *esteemable* qualities] as could consist, and in truth generally do, with tender frailties.
Pope. Homer. Iliad, book vi. n. 390.

Thus may we entertain an *esteem* for persons of merit, although they are at a remote distance from our intimacy; we *esteem* the character of a person merely from the report of his good qualities.
Cogan. On the Passions, vol. i. p. 57. *Admiration.*

Esteem is the value we place upon some degree of worth. It is higher than simple approbation, which is a decision of judgment. *Esteem* is the commencement of affection. *Id. Ib.*

It is enough that your lordship sees I have my eye upon some, the more *estimable*, nay the most accomplished characters, that have been formed among ourselves; and that even so envied a thing, as a fine gentleman, has been fashioned on this side the water.
Hurd. Works, vol. iv. *Dialogue* 8. p. 203.

In a comparative *estimate* of genius, according to its kinds and degrees, I should not hesitate to place Erasmus in the same class with Lucian. *Knox. Essays*, No. 132.

No, dear as freedom is, and in my heart's
Just *estimation* priz'd above all price,
I had much rather be myself the slave,
And wear the bonds, than fasten them on him.
Cowper. The Task, book ii. *The Timepiece.*

Situation, and boundaries.

History.

ESTHONIA was once a Province belonging to Sweden, but since it came into the possession of Russia it has formed, under the name of REVAL, a Government of that Empire. The Gulf of Finland on the North, the Baltic on the West, the Government of Livonia or Riga on the South, and that of St. Petersburgh on the East, constitute its several boundaries. Esthonia is said originally to have belonged to Russia, though, if such were the case, a long interval certainly elapsed during which that Empire possessed no authority over it. About 1196, Canute VI., King of Denmark, made an expedition into Esthonia, subdued it, and introduced Christianity. In 1346 the Province was sold to the Teutonic Knights by Waldemar III. of Denmark, but towards the middle of the XVIth century, apprehensive of the designs of the Russian Czar, it placed itself under the protection of Sweden. Subsequently it was contested for by Poland, Russia, and Sweden, and experienced all the miseries of war. The Russians at length captured this and the adjacent Provinces from the Swedes, who by the treaty of Nystadt, concluded between the two Powers in 1721, renounced in favour of Russia all pretensions to the territories in question. The Esthonians form one of the many Tribes descended from the Finns, and the common people use a dialect of the language of that nation.

Climate.

The winter in Esthonia is long, but the summers being warm the fruits of the earth arrive at perfection.

Population.

The extent of this Government is nearly 9000 square miles, yet in proportion to its surface it is thinly peopled, as the inhabitants are not more than 240,000. The state of the lower classes, and their mode of life, indicate little progress in civilisation. Their servile condition has, however, been improved during the present century, especially by an Imperial ukase issued in 1816, which directed their gradual liberation.

Productions.

Agriculture and manufactures, as might naturally be supposed, have not made much progress. The principal productions are corn, hemp, and flax, and the country being not of a mountainous nature, sufficient is raised to afford a surplus for exportation after meeting the consumption of the inhabitants. Cattle are somewhat numerous. The Government of Esthonia or Reval is divided into four Circles. Besides the main part already described, it also includes the small Island of Vorms, and that of Dagoe or Dagen, both lying in the Baltic. The latter is 20 miles to the West of the main land, about 90 miles in circumference, and abounds with rocks. It however affords pasturage for a species of sheep which yield wool of an excellent quality. Several stone quarries are worked on it, and it contains a light-house, the coast being very dangerous.

Reval.

Reval, the Capital of the Government, is a well-fortified City, seated on a small bay of the Gulf of Finland, and was founded in 1218 by Waldemar II., King of Denmark, who also built a castle, and made the city the See of a Bishop. Danish inscriptions and coats of arms, on the churches and other ancient edifices, bear testimony to this origin. Reval formerly made some figure among the Hans Towns. It was conquered by the Swedes, and in 1710 was taken from them by the Russians. The harbour is sheltered and convenient, and well defended by the works of the town, and by batteries on some islands at its mouth. The Swedes in 1790 appeared before it, and encountered the Russian fleet with some effect; but at last, after incurring great loss, they were obliged to relinquish the attempt on the town. The houses, which are of brick, are tolerably built, though little attention has been paid to regularity in the streets. Near the shore is a small palace with gardens open to the public. Reval has thirteen Churches belonging to the Greek and Lutheran persuasions; also a Public Library, Military Academy, schools, infirmaries, &c. Some glass and leather are manufactured in the place. It exports corn, timber,

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hemp, and spirituous liquors; and imports bay-salt, sugar, coffee, and British manufactures. The exports in the year 1793 were of the value of 109,897 roubles; and in 1819 had increased so as to be worth 524,539 roubles. In the two years 1818 and 1819, the total number of ships that arrived here was 161. Reval contains a population of 13,000, descended from different nations. North latitude 59° 29′, East longitude 24° 45′. Distant 200 miles West by South from St. Petersburgh.

Some of the other Towns which may be mentioned are Gapsal, Port Baltic, Vezenburg, and Veisenstein.

Hussel, *Topographische Nachrichter von Lief und Estland*, Riga, 1774-82, 3 vols. 8vo.

ESTI'VAL, } From Lat. *æstas*, from *æstus*, heat.
ESTIVA'TION. } Cockeram writes, *Æstivale*, to summer in a place; and *æstival*, of or belonging to summer.

Besides vernal, *æstival*, and autumnal, made of flowers, the ancients had also hyemal garlands.
Sir Thomas Brown. Miscellaneous, p. 92.

On the under story, toward the garden, let it be turned into a grotto, or place of shade, or *estivation*.
Bacon. Of Building, Essay 45.

ESTOPPED, i. e. *stopped*, (q. v.) or *stayed*.

For the Legal application, see the Extract below, from Blackstone.

Perceauyng that all succours were clerely *estopped* and propulsed from them, and so brought into vtter despaire of aide or comforte: after longe consultacion had emongest them, determined to rendre thē selues and their citie, to the sayde kyng.
Hall. Henry VII. The fifth Yere.

And therefore a man shall always be *estopped* by his own deed, or not permitted to aver or prove any thing in contradiction to what he has once so solemnly and deliberately avowed.
Blackstone. Commentaries, book ii. ch. xx.

ESTOVERS, from the Fr. *estoffer*, as Blackstone says, after Spelman. "Fr. *estoffer*; to stuff, to furnish or store with all necessaries." Cotgrave. See STUFF. Besides the Legal application contained in the Extract below, from Blackstone, it is sometimes used for the alimony given to a wife divorced *a mensâ et toro*.

Common of *estovers*, or estoviers, that is, necessaries, (from *estoffer*, to furnish,) is a liberty of taking necessary wood, for the use or furniture of a house or farm, from off another's estate.
Blackstone. Commentaries, book ii. ch. iii.

ESTRA'NGE, *v.* } Fr. *estranger*; It. *straniare*,
ESTRA'NGE, *adj.* } *stranare*, from the Latin *extraneus*, q. d. *extraneare*. Skinner.
ESTRA'NGEDNESS, } *Extraneus*, an outlander, a foreigner.
ESTRA'NGEMENT, }
ESTRA'NGER. }

To alienate, to keep foreign, away, apart or aloof from; to separate or divide, to shun or avoid; to withdraw or withhold from.

And hauinge with them souldyars *estraungers*, whiche Pissuthnes and the Arcadians had sent them, they accorded with thē that were in the castell.
Nicolls. Thucydides, fol. 78.

But this distresse one vantage doth unfold,
Though out of time, when it can help no more,
They heare the truth, and all their faults are told,
Which had been still *estrang'd* from them before.
Stirling. Doomes-day. The tenth Houre.

KEN. Will you not dance? How came you thus *estranged*?
Shakspeare. Love's Labour Lost, fol. 138.

Sir, as we like of your preaching, so we dislike not our libertie. You tell vs of manie gugawes and *estrange* dreames.
Holinshed. Discovery of Ireland, ch. iv. vol. vi. p. 36.

Though they differed in many notions, yet these differences did nothing but serve the pleasure of conversation, and exercise of reasoning: they begot no *estrangements* or distasts, no noise or trouble abroad.
Glanvil. Essay 7. fol. 15.

Thus, if excommunication be incurred, *ipso facto*, he that is guilty of the fact deserving it, and is fallen into the sentence, is bound to submit to those *estrangements* and separations, those alienations of society and avoidings which he finds from the duty of others.
Taylor. Rule of Conscience, book iii. ch. ii. fol. 473.

So shall my truth to latest times be read,
And none shall ask if guiltily I fled,
Or thy command *estrang'd* me from thy bed.
Rowe. Lucan, book i.

All sorts of men, by my successful arts,
Abhorring kings, *estrange* their altered hearts
From David's rule; and 'tis their general cry,
Religion, commonwealth, and liberty.
Dryden. Absalom and Achitophel.

Hence, instead of a suspicious *estrangedness*, a servile dread, or an hostile disaffection towards God, there will spring up an humble confidence, a kindly reverence, a hearty love toward him.
Barrow. Sermon 7. vol. i.

He has nothing else to take up his thoughts, and nothing to entertain his desires with; which, by a long *estrangement* from better things, come at length perfectly to loath, and fly off from them.
South. Sermons, vol. ii. p. 226.

Dumb as a senator, and as a priest
A piece of mere church-furniture at best;
To live *estrang'd* from God his total scope,
And his end sure, without one glimpse of hope.
Cowper. Tirocinium.

For Moses, to prevent any such *estrangement*, which some other parts of his institution, if abused, might occasion, was careful to acquaint the chosen family with the history of the human race, and of their descent from one man and woman.
Warburton. The Divine Legation, book v. sec. i.

ESTRA'Y, *v.* } A. S. *strægan*, to stray.
ESTRA'Y, *n.* } To stray or wander.

This nymph one day, surcharg'd with love and grief,
Which commonly (the more the pity) dwell
As inmates both together, walking forth
With other maids to fish upon the shore;
Estrays apart, and leaves her company,
To entertain herself with her own thoughts.
Daniel. Hymen's Triumph.

Estrays are such valuable animals as are found wandering in any manor or lordship, and no man knoweth the owner of them, in which case the law gives them to the king, as the general owner and lord paramount of the soil, in recompence for the damage which they may have done therein, and they now most commonly belong to the lord of the manor, by special grant from the crown.
Blackstone. Commentaries, book i. ch. viii.

To the above Extract from Blackstone, the following particulars may be added concerning ESTRAYS. If an Estray be cried and proclaimed according to Law in the Church, and two nearest market Towns on two market days, and is not claimed within a year and a day by the Owner, it belongs to the King. Animals *feræ naturæ*, and on which the Law sets no value, as Dogs or Cats, are not considered as Estrays; Swans, but no other fowl, are so, and must be proclaimed. If not proclaimed, the Owner may take them at any time; if proclaimed, and the Owner claims them within a year and a day, he shall have them again on paying the Lord for the keep. A Beast Estray is not to be used in labour, but a Cow may be milked, as it tends to her preservation. The King's cattle cannot be Estrays, or forfeited.

ESTRE, from "Fr. *v. estre*, to be; Fr. *n. estre*; a substance or subsistence, an essence, being; state." Cotgrave. "Of your *ester*;" *de tuo* esse, *de substantid vel statu tuo*. Skinner.

Of *estres*, Mr. Tyrwhit says, "the inward parts of a building;" and see Cotgrave, *Les estres d'une maison*.

Whan he was turned, and went out of pat affray,
For a bisshop he sent at morn whan it was day,

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ESTRE. — ESTRE-MADURA.

Sir Ode of Wynchestere, so þat bisshop hight,
He told him of alle þe *estere*, þat him mette þat nyght.
R. Brunne, p. 94.

All peisted was the wall, in length and breede,
Like to the *estres* of the grisly place,
That hight the gret temple of Mars in Trace.
Chaucer. The Knightes Tale, v. 1973.

——— And she stert up also
And knew the *estres* bet than did this John,
And by the wall she toke a staf anon.
Id. The Reves Tale, v. 4293.

But of one thynge I would praie,
What shall I tell vnto Sylvestre
Of your name or of your *ester?*
Gower. Conf. Am. book ii. fol. 46.

ESTRE'AT, *v.* } From the Fr. *extraict;* Lat *ex-*
ESTRE'AT, *n.* } *tractum*, drawn out; past participle of the *v. extrahere*, to draw out.

For the Legal application, see the Quotation from Blackstone.

Towards this vice, of which we trete,
There ben yet twele of thilk *estrete*.
Gower. Conf. Am. book i. fol. 15.

What are they but *estreats* of those originals
Whereof th' Almighty word engroue the portrature
Vpon the books of heau'n for euermore t'endure.
Lisle. Du Bartas, fol. 158.

The said commissioners are to make their *estreats* as accustomed of peace, and shall take the ensuing oath.
Milton. Works, vol. i. p. 339. *Observations on the Articles of Peace.*

For if (as divines tell us) the poor be God's receivers, they seem to have a title, as well by justice as by charity, to the amerciaments that are *estreated* upon trespasses against their lord.
Boyle. Works, vol. vi. p. 24. *A Discourse against Customary Swearing.*

If the condition of such recognizance be broken, by any breach of the peace in the one case, or any misbehaviour in the other, the recognizance becomes forfeited or absolute; and being *estreated* or *extracted*, (taken out from the other records, and sent up to the Exchequer,) the party and his sureties, having become the King's absolute debtors, are sued for the several sums in which they are respectively bound.
Blackstone. Commentaries, book iv. ch. xviii.

Situation and boundaries.

ESTREMADURA, a Province of Spain bordering on Portugal. Its boundaries are Andalusia on the South, and partially on the East; New Castile on the East; Leon on the North; and the Portuguese frontier on the West. Its greatest length, from North to South, is about 165 miles, and its breadth, from East to West, 120 miles. Ever since the expulsion of the Moors, the population has been very scanty; and in the early part of the present century the inhabitants amounted to scarcely 430,000. It is, indeed, the worst peopled Province in Spain, and large spaces may be traversed without meeting with man, or any marks of his industry. In the South of Estremadura are considerable branches from the Sierra Constantina, in the Kingdom of Seville. The Sierra de Guadalupe stretches across the middle, and the Northern extremity is occupied by the Sierra de Bejar. These mountains, some of which rise to a considerable elevation, all belong to the three great chains which run in a South-Westerly direction through Spain, and terminate in Portugal. The soil is exceedingly fertile, and, through the hot climate and numerous rivers of this Province, might be rendered very productive. Cultivation under the Moors was very flourishing, but it is now, with few exceptions, lamentably neglected; the indolence of the proprietors induces them to keep their lands in grass, which they let to feed the numerous flocks sent annually into Estremadura, about autumn, to graze throughout the winter.

Population. Mountains. Soil and climate

These flocks are estimated to contain no less than four million heads. Wheat and rye are almost the only productions; yet these are generally sufficient for the comparatively small population. The country is very deficient in wood; olive trees and vines are but thinly planted, but of chestnut trees, on the fruit of which the inhabitants partly live, there is a greater abundance. No large manufacturing establishments ever existed in this Province. Some of woollen stuffs were the best, but they have been for some time past discontinued. Hat-manufacturing, tanning, and the weaving of cloth, are carried on at a few places. Wherever agriculture and manufactures are at a low ebb, commerce cannot be supposed to exist to any extent. The transportation of articles is rendered difficult by the want of good roads and navigable rivers. The Tagus and Guadiana flow through this Province into Portugal. Projects were at different times entertained for rendering the Tagus navigable, and at length, towards the close of the XVIth century, it was made practicable for the passage of large boats as high up as Toledo, in New Castile. After some years, however, the passage again became obstructed, and though it has more than once been proposed to restore the navigation, no plan to this effect has ever been commenced. The Tagus and Guadiana are joined on either side by several smaller rivers; the chief of these is the Alagon, which flows into the Tagus, out of the Kingdom of Leon. Few mines are now worked in Estremadura. The mountains contain copper in several parts, besides silver, lead, and iron; gold has also been seen, though merely in small spangles, insufficient to repay the search. Besides other mineral springs, there is a copious thermal one, by the side of the hermitage of Saint Bartolomeo, near the town of Alange, three leagues East of Merida, which was much frequented in the time of the Romans. The remains of a bath are still visible on the spot.

ESTRE-MADURA. Products. Manufactures. Rivers. Minerals.

The Province has three Bishoprics, *viz.* Badajoz, Plasencia, and Coria, and one hundred and seventy-two convents, and contains two hundred and twenty-eight small towns, ninety-four villages, and seven cities. The principal Towns are the Capital, BADAJOZ, ALBUQUERQUE, and ALCANTARA, each already described in its alphabetical order; Caceres, Coria, Merida, Plasencia, and Truxillo.

Caceres was a Roman colony, named *Castra Cæcilia*, and some Roman antiquities are still to be seen in it. It has a Royal *audienza*, including Estremadura in its jurisdiction. Population about 8000. North latitude 39° 12′, West longitude 6° 15′.

Caceres.

Coria (the *Cauria* or *Caurium* of Ptolemy) is a Bishop's See, but has only 1500 inhabitants. The walls with which the Romans fortified it still partly remain. The Town is close to the Alagon, and a fine bridge built over the former course of that river is now useless, owing to some convulsion having diverted the water from its old channel. North latitude 39° 45′, West longitude 6° 29′.

Coria.

Merida under the Romans was the Capital of *Lusitania*, and the largest town in Spain, but in the time of the Moors was reduced to insignificance. It is seated near the Guadiana, over which there is an ancient Roman bridge of sixty arches. Merida became a Roman colony in the time of Augustus, and was peopled by soldiers of the Vth and Xth legions, and named *Emerita Augusta*. Temples, theatres, bridges, aqueducts, and baths, were erected here, and the wrecks

Merida.

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ESTRE MADURA.

of many of these public edifices still exist in the town and its environs. Everywhere around, even in the pavement of the streets, and the walls of the houses and churches, may be discerned the relics of Roman magnificence. Merida under the Gothic Kings was the See of an Archbishop, and in 666 a provincial Council was held here. In 713 it was taken by the Moors, and continued in their possession till the year 1230. Though originally, as we have seen, very flourishing and populous, it is now so diminished in extent, that it contains scarcely 5000 inhabitants. Merida was captured by the French in January, 1811, and recovered from them, by General Hill, in January, 1812. North latitude 38° 41′, West longitude 6° 10′.

Plasencia

Plasencia, a Town with about 4800 inhabitants, situated on the banks of the river Xerte, in a long narrow valley, enclosed by lofty mountains. It is the See of a Bishop, and contains a Cathedral. Water is conveyed to the town from some distance, by a fine aqueduct of eighty arches. In a neighbouring valley stands the convent of St. Juste, celebrated as the spot to which the Emperor Charles V. retired, after resigning his dominions to his son. The District, to which this Town gives name, is the most productive in Estremadura. North latitude 40° 5′, West longitude 6° 2′.

Truxillo.

Truxillo is an ancient Town seated on the summit and south side of a mountain. On the highest part are the ruins of a castle, and adjoining is the old Town, surrounded by walls. The modern Town is regularly built, and has a handsome square. Truxillo contains five parish Churches, and eight Convents. It was the birth-place of Francisco Pizarro, the conqueror of Peru. The inhabitants are now reduced to about 4000. North latitude 39° 11′, West longitude 5° 46.

De Laborde's *View of Spain*, vol. i.

Situation and boundaries.

Estremadura is also a Province of Portugal, having the Atlantic on the West, and enclosed on the other sides by Beira and Alentejo. From North to South, its greatest length is about 145 miles, and its breadth, from East to West, 85 miles. The number of its inhabitants has been recently estimated at 827,000, nearly a fourth part of whom are residents of Lisbon, the Portuguese Capital, which is situated in this Province. The coast, which has a very irregular outline, includes La Roca, (the most westerly point of the European continent,) and Cape Espichel, on the opposite sides of the mouth of the Tagus, and the two harbours of Lisbon and Setuval. The Tagus, soon after it enters the Province, bends towards the South-West, and before its junction with the Atlantic forms a noble estuary; it is navigable for large vessels to Salva Terra, upwards of 40 miles from its mouth, and for small craft as high as Abrantes, 50 miles farther. The Zezere flows Southward from Beira, and the Zatas Westward from Alentejo, both into the Tagus. The Caldao or Sado, also passing out of Alentejo, waters the Southern extremity of Estremadura, and enters the arm of the sea on which Setuval is situated. Much of the surface of the Province is mountainous. The continuation of the Sierra Estrella traverses it from North-East to South-West, terminating in the mountains of Cintra, North-West of Lisbon. There is also, North of the river Caldao, a branch from the chain which runs through Alentejo. Some of these mountains contain a beautiful marble; but mining is neglected in Portugal; so that the extent to which mineral treasures exist is imperfectly known. The climate is salubrious, the heat being tempered by the sea breezes and mountains, while on the other hand snow is scarcely ever seen. The mean annual temperature at Lisbon is about 60°. The soil is naturally very fertile, and even with the imperfect culture bestowed upon it is productive. The champaign lands along the Tagus are annually inundated, particularly about Villa Franca and Santarem, which causes the crops sown upon them to arrive at maturity with surprising quickness. The overflow, however, when unusually great, is destructive to the grain, as the water then remains too long upon the earth. Wheat and Indian corn are partially raised; and wine, oil, honey, and especially fruit, of various kinds, are abundant. In the village of Caldas, nearly 50 miles North of Lisbon, are the famous mineral waters of Caldas da Rainha, (Queen's baths,) much frequented by invalids, both natives and foreigners. They were so called from Queen Leonor, the wife of John II., having in 1484 rebuilt an hospital for the poor who resorted thither. The baths were much improved by John V., who built the present hospital. From certain remains, they are thought to have been frequented by the Romans.

Population. Rivers. Mountains. Climate. Soil. Products. Baths of Caldas da Rainha.

About nine miles from the coast, off Cape Carvoeiro, are the Berlengas, a group of small islands, most of them merely rocks, belonging to the territory of Leiria. The chief of the cluster has a fortress upon it. Estremadura contains the cities of Lisbon and Leiria, (a Bishop's See,) one hundred and fourteen towns, and one hundred and seventy Convents and Monasteries. Lisbon, Abrantes, and Cintra, are separately noticed.

Berlengas Islands.

Leiria, an ancient City on the banks of the river Lis, in a plain surrounded by mountains, was founded by Sertorius, 75 years before the Christian era. It has a Cathedral, and contains 3500 inhabitants. The glass manufactory here was originally established by an Englishman. 77 miles North-North-East from Lisbon. North latitude 39° 46′, West longitude 8° 43′.

Leiria

Santarem (the *Præsidium Julium* of the Romans) is a considerable Town, 48 miles North-East from Lisbon, pleasantly situated in a plain, on the right bank of the Tagus. The upper Town, standing on an eminence, is the part farthest from the river. It contains thirteen parish Churches and fourteen Monasteries; and in 1747 an Academy of History, Antiquities, and Languages, was established in it. Santarem is conspicuous in the early History of Portugal, and several Kings made it the residence of their Courts. Population 8000. North latitude 39° 15′, West longitude 8° 33′.

Santarem.

Mafra, a small Town 20 miles North by West from Lisbon, with 1000 inhabitants. Not far hence, in a bleak and desolate tract, is a large edifice, founded by John V. in 1717, in which are comprised a Church, a Royal Palace, and a Monastery. It was intended to emulate the Escurial.

Mafra.

Batalha, a village seven miles South from Leiria, is noted for its fine Dominican Monastery. The Church belonging to it is a beautiful structure. John I., the founder, besides other Kings of Portugal, is interred here.

Batalha.

Setuval, or *St. Ubes*, is an important Town, 18 miles South-South-East from Lisbon, seated on a bay of the Atlantic, which forms an excellent harbour. It was almost destroyed by the earthquake of 1755, but was soon rebuilt in a better style, and upon a larger scale, and fortified. The streets are paved, and the quays spacious. It has five Churches, eleven Monas-

Setuval

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ESTREMADURA. ESTUATE.

teries, a Hospital, and an Arsenal; and carries on an active trade, exporting lemons, olives, oil, wine, and salt, of which last article very large quantities are annually manufactured. 12,000 inhabitants. North latitude 38° 32′, West longitude 8° 52′.

Torres Vedras.

Torres Vedras, (*Turres veteres*,) a very old Town, with 2300 inhabitants, seated in a mountainous country, which however produces good wine and fruit. It has four Churches, the same number of Convents, a Hospital, and a Castle. It is best known to Englishmen from the lines erected in its neighbourhood by Lord Wellington in 1810. 23 miles North by West from Lisbon.

Thomar.

Thomar is a regularly-built Town near the river Nabao, containing 5000 inhabitants. Cotton and soap are manufactured in it, and some trade in olive oil is carried on. 80 miles North-East from Lisbon.

Peniche.

Peniche is a fortified Town on a peninsula in the Atlantic, surrounded by rocks. It has a harbour defended by a fort. Sir Francis Drake captured the place in 1589. Population 2800. North latitude 39° 22′, West longitude 9° 24′.

ESTREPEMENT, Fr. *estropier*; Lat. *exstirpare*; waste or extirpation; it means also any spoil made by a Tenant for life upon lands or woods to the prejudice of the party in reversion, and making land barren by continual ploughing without manuring. This word is used for a Writ which lies in two cases: the one by the Statute of Gloucester, 6 Edward I. c. 13, when a person having an Action depending, as a Writ of Right, sues to prohibit the Tenant from making waste during the suit; the other is for the Demandant, who is adjudged to recover possession of the land in question after judgment, to prevent waste being committed before he gets into possession.

E'STRICH, or E'STRIDGE. } I. e. the *Ostrich*, q. v.

Ha! how is this? your *estridge* plumes, that but
Even now, like quills of porcupines, seem'd to threaten
The stars, drop at the rumour of a shower,
And, like to captive colours, sweep the earth!
Massinger. The Maid of Honour, act ii. sc. 3.

Tortoises and the *estrich* hatch their eggs with their looks only; and some have designs which a dissembling face, or an acted gesture can produce. *Taylor. Sermon* 24. part ii.

Prince Edward all in gold, as he great Jove had been,
The Mountfords all in plumes, like *estridges* were seen.
Drayton. Poly-olbion, song 22.

Ver. All furnisht, all in armes,
All plum'd like *estridges*.
Shakspeare. Henry IV. First Part, fol. 66.

E'STUATE, Estua'tion, E'stuary. } The Lat. *æstus*, Vossius says, *est commotio vel in igni, vel in aquâ, vel in animo*; a commotion either in fire, or in water, or in the mind. Æstuarium, *qua mare tum accedit, tum recedit, ut ait*, Festus; where the sea approaches and retires. And from *æstus*, is *æstuare*, which is said sometimes of those things, *quæ verè calent*; which really heat,—sometimes of the sea, and sometimes of the passions.

To wax hot, to scald or cast up hot vapours. (Minshew.) To boil, to rise and fall; to agitate, to be in a state of commotion or agitation.

And thus he often doth with the worst and vilest of men, whose lusts, though they *estuate* and boil within, are like the raging sea, raging and rouling in their hearts, yet God sets bounds to their proud waves, and saith to them as he does to the great sea, hitherto shall ye proceed, and no farther. *Hopkins. Sermons*, fol. 291.

[This] did quiet me thus far, that these vapours were not gone up into the head, howsoever they might glow and *estuate* in the body.
Bacon. A Speech about Undertakers.

And therefore rivers and lakes who want these fermenting parts at the bottom, are not excited into *estuations*, and therefore some seas flow higher than others according to the plenty of these spirits, in their submarine constitutions.
Sir Thomas Brown. Vulgar Errors, book vii. ch. xiv.

We must seek to fix our minds upon that incomprehensible course of God's providence, which changeth all things without any mutation in itself; and the nearer we come to this confixure unto that stability, the less obnoxious we shall be to the *estuations* of joys and fears, or the anxiety of wonder in all contingencies.
Mountague. Devoute Essayes, Treat. 16. sec. 5.

From hence we double the Boulnesse, and come to an *estuarie*, whither three notable rivers doo resort, and this is named the Solueie mouth. *Holinshed. Description of Britaine*, ch. xiv.

So, for ought I know, there may be in these vast internal parts of the earth, whose thin crust only has been here and there dug into by men, considerable masses of matter, that may have periodical revolutions, or accensions, or *eustations*, [*estuations*] or fermentations.
Boyle. Works, vol. iv. p. 98. *Of Celestial and Ærial Magnets.*

Whether it be observed, that over the *estuary*, or in some other neighbouring part of the place, where the mineral water springs, there arise any visible mineral fumes or smoak, (which, when they do appear, are wont to do it early in the morning, or late in the evening,) and if such fumes ascend, how plentiful they are, of what colour, and of what smell?
Id. Ib. vol. iv. p. 799. *Memoirs for the Natural Experimental History of Mineral Waters.*

ETCH, E'TCHER, E'TCHING. } Probably from the A. S. *ecge*; Ger. *ecge*, an *edge* or point; because it is done with the point of a needle.

Vischer, viz. Cornelius (for there is another who has published divers landskips) hath most rarely *etched* a certain Dutch kitchen, where there is an old man taking tobacco, whilst his wife is frying of pan-cakes; also a fiddler, accompanied with boyes and girles painted by Ostade; but above all, admirable is the descent, or *Christus Mortuus*, after Tintoret, both graved and *etch'd*, as indeed I should have said of the rest. *Evelyn. Miscellaneous Writings*, p. 299.

Giovanni Maggi was an excellent painter and *etcher*, as he has sufficiently discovered in his rare perspectives, landskips, and his Roma in the larger Cartoon; likewise in the nine priviledg'd and stationary churches; with the three Magi, who offer presents to our Saviour, in allusion to his name. *Id. Ib.* p. 286.

Some plates were sent abroad about the year 1530, eaten with *aqua fortis* after Parmesano; and *etching* with corrosive waters began by some to be attempted with laudable success, as in this recita. we shall frequently have occasion to remember.
Id. Ib. p. 282.

I have very seldom seen lovelier cuts made by the help of the best tempered and best handled gravers, than I have seen made on plates *etched*, some by a French and others by an English artificer.
Boyle. Works, vol. iii. p. 459. *Of doing by Physical Knowledge what is wont to require Manual skill.*

The letters will be more or less deeply engraven (or rather *etched*) according to the time the sublimate is suffered to lie on.
Id. Ib. vol. iv. p. 317. *Of the Mechanical Origin of Corrosiveness and Corrosibility*, exp. 5.

He that first invented printing or *etching*, had an idea of it in his mind before it ever existed.
Locke. Of Human Understanding, book ii. ch. xxii. sec. 9.

Another instance, of the same import with the foregoing ones, may be afforded us by the art of *etching*, whereby copper and silver plates may be enriched with figures, which may seem to have been made by the tool of some excellent *graver*.
Boyle. Works, vol. iii. p. 459. *Of doing by Physical Knowledge what is wont to require Manual skill.*

The author whom I hint at shall be nameless, but his countenance is communicated to the publick in several views and aspects drawn by the most eminent painters, and forwarded by engravers, artists by way of mezzo-tinto, *etchers*, and the like.
Guardian, No. 1.

Prince Rupert was also an encourager of useful arts and manufactures; he himself was the inventor of *etching*.
Hume. History of England, ch. lxxi.

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ETEONE. — ETERNE.

ETEONE, in *Zoology*, a genus of *Annelides*, belonging to the family *Nereidea*, established by Savigny.

Generic character. Head with a simple trunk, without any jaws; *antennæ* four, and four beards, or two pair of tentacular beards, equally short; foot oar-shaped; the upper beards are compressed into an oblong and blunt plate, the lower are very short; styles two, beard-like; gills none.

Only one species of this genus has been described; the *Nereis flava* of Othon, Fabricius.

The *Nereis longa* of the same author only differs in the form of the upper beard, which is conical and mamillary.

Savigny arranges this genus next to *Castalia* and *Eulalia*.

ETE'RNE, ETE'RNAL, *n.* ETE'RNAL, *adj.* ETE'RNALIST, ETERNA'LITY, ETE'RNALIZE, ETE'RNALLY, ETE'RNIFY, ETE'RNITY, ETE'RNIZE. } Fr. *eternel*; It. *eternale*; Sp. *eternal*; Fr. *eternizer*; It. *eternizare*; Sp. *eternizar*; Lat. *æternus*, q. d. *æviternus*, from *ævum*; Gr. *αἰών*, i. e. *αἰὲὶ ὤν*, *semper existens*, ever being. See the Quotations from Milton, Tillotson, and Clarke; for the full force of the adjective *eternal*, and noun *eternity*. The noun *eternal* is emphatically applied to

The Creator of all things.

To *eternize* is (with less force) to confer or endow with length or duration of time; with lasting fame; to perpetuate, to immortalize.

The *Eternall* King reigning in three, two, and one,
Which all seeth, all knoweth, and all doth avise,
With hundred fould shall reward everychone,
Which here in their life this wretched world doth despise.
Abbot Malmesb., in R. Glaucester, p. 584.

Eterne God, that thurgh thy perveance
Ledest this world by certain governance,
In idel, as men sain, ye nothing make.
Chaucer. The Franklein's Tale, v. 11177.

The cõmon judgemẽt of al creatures reasonable, then is yt God is *eterne*. Let vs consider then what is *eternity*, for certes that shal shewẽ vs togider, the divine nature, and the diuine science. *Eternity* then is perfit possession, and altogether of life interminable.
Id. The fifth Booke of Boecius, fol. 241.

It is the common judgment of all that live by reason, that God is everlasting, and therefore let us consider what *eternity* is. For this will declare unto us both the divine nature and knowledge. *Eternitie* is a perfect possession altogether of an endless life.
Translation by J. T. 1609.

The high Almighty perseiance,
In whose *eterne* remembrance
From first was euery thing present,
He hath his prophecie sent
(In suche a wise as thou shalt here)
To Daniel of this matere.
Gower. Conf. Am. Prologus, fol. 4.

Thou comfort of us wretches, do me endite
Thy maiden's death, that wan thurgh hire merite
The *eternal* lif, and over the fend victorie.
Chaucer. The Second Nonnes Tale, v. 15502.

To broken been the statutes hie in heauen
That creat were *eternally* tendure.
Id. Certaine Balades, fol. 337.

As I sayde vnto you: my shepe heare my voyce, and I knowe them, and they folow me, and I geue vnto them *eternal* lyfe, and they shall neuer perishe, neither shal any man plucke them out of my hande.
Bible, Anno 1551. *John*, ch. x.

For thus he speaketh unto Moses, I am that I am; signifying an *eternalitee*, and a nature that cannot chaunge.
Udall. John, ch. ix.

The great goodness of God geuyng them knowledge of the meane of saluacion, and of that Mediatour, by whose deth they and theyr offspring shuld be redeemed agayne to blysse, dyd in the fayth of the sayd Mediatour, remytte and forgeue theim the *eternalitie* of the payne dew unto theyr offence.
Sir Thomas More. A Treatise upon the Passions, fol. 1292.

Why do we not spede vs hastely to come vnto that reste of *eternitie* whiche may be obteyned by oure litel and shorte labours here rather than folow ye voluptuous pleasures of this worlde, whereby we shall come in to euerlastynge defatigacyons and werynesse in hell.
Fisher. On the Seven Penitential Psalms, sig. S 4.

Therefore Dauyd consideryng in him selfe how greuously he had offended Almighty God, and that man may beare and suffer hys punyshment, maketh his prayer that he vouchsafe neyther to punyshe hym *eternally* by the paynes of hel, neyther correcte him by the paynes of purgatory, but to be meke and mercifull to hym.
Id. Ib.

MAC. O, full of scorpions is my minde, dear wife:
Thou knowst that Banquo and his Fleans liues.
LADY. But in them, nature's coppies not *eterne*.
Shakspeare. Macbeth, fol. 141.

He there does now enjoy *eternal* rest
And happy ease, which thou dost want and craue
And farther from it daily wanderest.
Spenser. Faerie Queene, book i. can. 9.

A kingdom they portend thee, but what kingdom,
Real or allegoric, I discern not,
Nor when, *eternal* sure, as without end,
Without beginning.
Milton. Paradise Regained, book iv. l. 391.

And so with his burnt ashes, and the trophy of the scrowl, Don Quixote's valour is *eternalized*.
Shelton. Don Quixote, vol. iv. ch. lii. p. 17.

The house of endlesse paine is built thereby,
In which ten thousand sorts of punishment
The cursed creatures doe *eternally* torment.
Spenser. Faerie Queene, book i. can. 6.

For in the temple, by and by with vs,
These couples shall *eternally* be knit.
Shakspeare. Midsummer Night's Dream.

True Fame, the trumpeter of beau'n that doth desire inflame
To glorious deeds, and by her power *eternifies* the name.
Mirrour for Magistrates, fol. 559

A poor light gain, to recompense their toil,
That thought to get *eternity* the while!
Daniel. Mosophilus.

There his name who love and prize,
Stable stay shall *eternize*.
Sir Philip Sidney. Psalm 69.

Not so, quoth I, let baser things deuise
To die in dust, but you shall liue by fame:
My verse your vertues rare shall *eternize*,
And in the heauens write your glorious name.
Spenser. Sonnet 75

Saint Alban's battell wonne by famous Yorke,
Shall be *eternis'd* in all age to come.
Shakspeare. Henry VI. Second Part, fol. 146.

The *eternal*, supreme cause, has such a perfect, independent, and unchangeable comprehension of all things; that in every point or instant of his *eternal* duration, all things past, present, and to come, must be not indeed themselves present at once, (for that is a manifest contradiction;) but they must be as entirely known and represented to him in one single thought or view, and all things present and future to be absolutely under his power and direction; as if there was really no succession at all, and as if all things had been, (not that they really are,) actually present at once. *Clarke. Sermon* 4. vol. i. fol. 22.

For how can we desire to be better assured, that our bodies shall not for ever sleep in the grave, but shall at last be reunited to our souls, and both soul and body live *eternally* in unspeakable bliss and happiness; I say, how can we have greater assurance of this, than by what was on this day brought to pass in our Saviour?
Sharp. Sermons, vol. i. p. 30t

I would ask *eternalists* what mark is there that they could expect or desire of the novelty of a world, that is not found in this? Or what mark is there of *eternity* that is found in this?
Burnet. Theory of the Earth.

Eternity is a duration without bounds or limits: Now there are two limits of duration, beginning and ending; that which has always been, is without beginning; that which always shall be, is without ending. *Tillotson. Works*, vol. ii. fol. 682. *Sermon* 102.

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To say that immensity does not signify boundless space, and that *eternity* does not signify duration or time without beginning and end, is (I think) affirming that words have no meaning.
Papers between Leibnitz and Clarke. Dr. Clarke's fifth Reply.

Though poets immortality may give,
And Troy does still in Homer's numbers live;
How dare I touch thy praise, thou glorious frame,
Which must be deathless as thy raiser's name:
But that I wanting fame am sure of thine
To *eternize* this humble song of mine.
Otway. Windsor Castle.

Lorenzo! since *eternal* is at hand,
To swallow time's ambitions; as the vast
Leviathan, the bubbles vain, that ride
High on the foaming billow; what avail
High titles, high descent, attainments high,
If unattain'd our highest?
Young. The Complaint. Night 7.

To the ancient philosophers, creation from nothing appeared an unintelligible idea. They maintained the *eternal* existence of matter, which they supposed to be modelled by the sovereign mind of the universe into the form which the earth now exhibits.
Blair. Sermon 19. vol. iii.

No possible change can alter this mode of existence, or dissolve his being; therefore no law of his nature can prevent his being *eternally* as he is.
Cogan. On the Passions, vol. iv. p. 17. *On Natural Religion*, ch. i.

Notwithstanding the most extended concatenation that may exist in the series of productions, effects succeeding to their causes through incalculable ages, yet the mind must ultimately repose itself in a first cause; who, being uncaused, must exist from *eternity*.
Id. Ib. p. 16.

Nor would th' enamour'd Muse neglect to pay
To Stanhope's worth the tributary lay;
Did not his virtues *eternize'd* remain
The boasted theme of Pope's immortal strain.
Smollett. Reproof. A Satire.

ETESIAN, Gr. ἐτήσιος, yearly, annual, from ἔτος, the year, *Venti anniversarii*; "Fr. *etesies*; the Easterly winds which commonly blow in the Dog-daies." Cotgrave.

Another opinion there is, more embraced than the rest, That whiles the forerunning winds blow and the *Etesian* blasts together, holding on continually for the space of forty-five dayes, they force backe his [the Nile] streame, and by reason that his swift course is thus restrained, he swelleth, and his waves overflow.
Holland. Ammianus, fol. 211. *Julianus.*

So may th' auspicious Queen of Love
And the twin stars, the seed of Jove,
And he who rules the raging wind,
To thee, O sacred ship, be kind;
And gentle breezes fill thy sails
Supplying soft *Etesian* gales.
Dryden. Horace. Ode 3. book i.

ETHE, i. e. *easy*, q. v. and also *Eath*.

Wild be bicom Cristen, fulle *eth* I were to drawe,
Bot I dar not for þam alle one to lese our lawe.
R. Brunne, p. 194.

Læue thou in oure louerd God, that al the world wrought
Holy heuen *eth* on hey holliche he fourmede
And is Almyghti hymself, ouer alle his workes.
Piers Ploukman. Crede, sig. B 4.

But if thou couthest sette in rewle
The two, the three were *ethe* to rewle.
Gower. Conf. Am. Prologue, fol. 11.

It is richt facill and *eith* gate, I the tell,
For to descend and pass on doun to hell.
Douglas. Eneados, book vi. fol. 167.

Thus ended this honorable man, a good knight and a gentle, of gret auctorite with his prince, of living some what dissolute, plaine and open to his enemy, and secret to his friend; *eth* to begile, as he that of good hart and corage forestudied no perilles.
Sir Thomas More. Works, fol. 55. *History of Richard III.*

E'THER, ETHE'REAL, ETHE'REOUS. Lat. *æther*; Gr. αἰθὴρ; Fr. *ethéré*, Aristotle derives from *αἰεὶ θέειν, quod semper* currat *et moveatur*, because it is ever in motion. Others, ἀπὸ τοῦ αἴθειν, *urere, quod* igneus *sit et incensus*; because it is fiery and of flame. Others, again, ἀπὸ τοῦ θέρειν, *hoc est ab* calfaciendo; from its heat. Becman is not content with any of these, and resorts to the Hebrew.

Olympus, fair'st of hills, that heaven art said to be,
I [Malvern] envy not thy state, nor less myself do make;
Nor to possess thy name, mine own would I forsake:
Nor would I, as thou dost, ambitiously aspire
To thrust thy forked top into th' *ethereal* fire.
Drayton. Poly-olbion, song 7.

Which of us who beholds the bright surface
Of this *ethereous* mould whereon we stand,
This continent of spacious heav'n, adorn'd
With plant, fruit, flower ambrosial, gemms of gold,
Whose eye so superficially surveyes
These things, as not to mind from whence they grow.
Milton. Paradise Lost, book vi. l. 473.

The mind employ'd in search of secret things,
To find out motions, cause, and hidden springs,
Through all th' *ethereal* regions mounts on high,
Views all the spheres, and ranges all the sky.
Blackmore. Creation, book ii.

——————— Ever learn
Quick *ether's* motion: oft the scene is turn'd;
Now the blue vault, and now the murky cloud,
Hail, rain, or radiance.
Dyer. The Fleece, book i.

O what a confluence of *ethereal* fires,
From urns unnumbered down the steep of heaven,
Streams to a point, and centers in my sight!
Young. The Complaint. Night 9.

ETHERIA, in *Zoology*, a genus of *Bivalve* shells, established by Lamarck, in the *Annals of the Museum*, belonging to the family *Chamidæ*. The genus has been adopted by most French and German Naturalists, although it has not been noticed by Cuvier in his *Animal Kingdom*, or by Blainville in his Papers on the *Molluscous* genera.

Generic character. Shell irregular, unequivalved, adherent; *umbones* short, as if sunk in the edge of the valves; hinge without teeth, waved, sinuous, unequal, cartilage internal, sunk in a small triangular space, separating into two parts, the *umbones* of the valves extending along their whole length; muscular impressions two, oblong, distant, one anterior and one posterior; submarginal impression entire, not bent in at the hinder edge.

Lamarck describes four species, and he observes, that the principal cause of their not having before been described is, that they are attached to rocks below the surface of the sea; and he has given the coast of the Island of Madagascar as the habitation of two of his species.

But the *Travels* of Cailliaud and Clapperton have shown that some species of this genus are fresh-water, for they have been found by them in the Nile, at a considerable distance from the sea; and one of the specimens brought home by the latter, at present in the British Museum, is attached to the valve of a fresh-water Muscle. The surface of most of the specimens are eroded like other fluviate shells, and are covered with small vesicular bodies, which are considered to be the eggs of some river *Mollusca*.

Both the species which Lamarck has described as coming from the coast of Madagascar are separated from those which have been found to be fluviatile, by their not having a callosity in the back of their shell,

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which the fluviatile species always have; so that it is reasonable to suppose that one division of the genus is fluviatile, and the other marine.

I. *With a callosity in the back of the shell.*

E. elliptica, Lamarck, *Ann. Mus. Par.* x. pl. xxix. and xxxi. fig. 1. *E. Denhami*, Koenig, Denham, *Travels*, Appendix. Rivers of Africa.

II. *Without any callosity at the back of the shell.*

E. semilunata, Lamarck, *Ann. Mus. Par.* x. pl. xxxii. fig. 1 and 2; and *E. transversa*, pl. xxxii. fig. 3 and 4; from the coast of Madagascar.

These shells, on account of their rarity, generally fetch high prices; three specimens have been sold by public sale for £75.

E'THICK, *n.* E'THICK, *adj.* E'THICAL, E'THICALLY. } Gr. ἠθικὸν, from ἦθος, *mores*; which Lennep conceives to have its origin in ἔω, *sum*, *versor*. For the modern application of the word, see the first Quotation from Cogan.

T. Ca. buzz'd me at the ear, that though Ben had barrel'd up a great deal of knowledge, yet it seems he had not read the *ethicks*, which, among other precepts of morality, forbid self-commendation.
Howell. Letter 13. book ii.

He [St. Paul] thereby has furnished us with so rich a variety of moral and spiritual precepts, concerning special matters subordinate to the general laws of piety and virtue; that out of them might well be compiled a body of *ethicks*, or system of precepts *de officiis*, in truth and in completeness far excelling those which any philosophy hath been able to devise or deliver.
Barrow. Sermon 6. vol. i.

From *ethical* or theological composures, to take out lessons, that may improve the mind, is a thing much inferiour to the being able to do the like out of the book of nature, where most matters, that are not physical, if they seem not to be purposely veiled, are at least but darkly hinted.
Boyle. Works, vol. ii. p. 340. *A Discourse touching Occasional Meditations*, ch. ii. sec. 3.

My subject leads me not to discourse *ethically*, but Christianly of the faults of the tongue. *Government of the Tongue.*

Ethicks extend to the investigation of those principles by which moral men are governed; they explore the nature and excellence of virtue, the nature of moral obligation, on what it is founded, and what are the proper motives of practice; morality in the more common acceptation, though not exclusively, relates to the practical and obligatory part of *ethicks*. *Ethicks* principally regard the theory of morals.
Cogan. On the Passions, vol. ii. *Introduction*, p. 3.

Ye sacred tomes, be my unerring guide,
Dove-hearted saints, and prophets eagle-ey'd!
I scorn the moral fop, and *ethic* sage,
But drink in truth from your illumin'd page.
Thompson. Written on the Holy Bible.

In a treatise on morals, we expect that the author should particularly enlarge upon the rules, or duties, and motives of practice: and by an *ethical* treatise, we expect a more extensive investigation of whatever relates to the state and nature of man as a moral agent; and a more minute examination of the principles themselves, on which moral precepts are enforced.
Cogan. On the Passions, vol. ii. *Introduction*, p. 3.

ETHIOPIA.

Name and site.

ETHIOPIA, or as it was formerly, and more correctly, spelt, Æthiopia, is a name which was applied by the Ancients, at different periods, to various tracts of country remote from each other in extent and position. It signified the Land of the Æthiops, *i. e.* the inhabitants of the Southern extremity of the Earth. In proportion as the Geographical knowledge of the Greeks increased, their notions respecting distant nations were enlarged; and the Æthiops, who had been at first placed on the Southern and Eastern shores of the Mediterranean, were removed into Arabia, and the regions South of Egypt; till at length their name was almost restricted to the natives of the Tropical parts of Africa, and became synonimous with the word Negro, as used by ourselves.

Homer, who is mentioned by Strabo, as master of all the Geographical knowledge possessed in his Age, (i. 1, vol. i. p. 2,) speaks of the Eastern and Western Æthiopians, supposing the whole of the Southern side of the world to be bounded by the Ocean, and inhabited by that people, whose country he believed to be divided into two parts by the Red Sea, (i. 2, i. p. 55.) This accounts for the mention made by some ancient writers of Asiatic, as well as African Æthiopians; but as the Nile, and not the Red Sea, was sometimes considered as the line of partition between Asia and Africa, a portion of the Æthiopians belonging to the latter might be assigned to the former, even after the Greeks had obtained a more exact account of their country. According to some writers cited by Strabo, (i. 2, vol. i. p. 67,) Æthiopia comprehended all the country bounded on the North by Mount Amanus; the whole therefore of Syria and Palestine, as well as a part, if not all of the Arabian peninsula; and it is of this Asiatic Æthiopia that Homer, Hesiod, and their immediate followers principally speak. "It was called," says Stephanus, (*De Urbibus*,) "Jopia, (an abbreviation, as he supposes, of Æthiopia,) and it reached from Sidon to the Red Sea, extending Eastwards as far as Babylonia and Persia." This is the country celebrated in fabulous history as the Kingdom of Cepheus, whose Capital was *Joppé*, (Joppa,) a port possessing a good harbour. His daughter Andromeda was delivered by Perseus from the sea monster, to which she had been devoted as a victim, and carried as his bride into Greece. It was then, probably, that the Greeks first visited the Eastern and Southern coasts of the Mediterranean; and, as was natural, they called the nations of those countries *Æthiopes*, i. e. Fiery, from the dark-red or copper hue of their complexions. *Ætherii*, *Erythræi*, and *Phœnices*, all words of the same import, were names given at different periods to different Tribes occupying the same tract of land, and perhaps derived from the same origin; and, as that tract was peculiarly devoted to the worship of Neptune, it may be conjectured, that it was the Æthiopia visited by him and the other Gods, for the purpose of enjoying the fumes ascending from the hecatombs continually smoking on their altars, (Hom. *Il.* i. 423; xxiii. 205.) It is possible, also, that the superior hospitality and civilisation by which this maritime people was distinguished from the Greeks, then rude and savage in their habits, were the causes of the high reputation which they had acquired for piety and integrity. These were likewise the Æthiopians visited by Menelaus; and the book of Joshua shows how much they had advanced in the arts of civilized life even before their country was invaded by the Israelites; three centuries before the time of

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ETHIOPIA which Homer speaks. Memnon, likewise, a King of the Æthiopians, who reigned at *Susa*, is said to have died near the river *Badas*, in the Syrian territory called *Pallos*, and is thus brought into the very country supposed to be intended by Homer. Its coast also is opposite to Cyprus, where an Æthiopian colony had been established, according to Herodotus, (vii. 90;) for colonies, it may be remarked, are formed only by maritime States, and though the Historian seems to distinguish the Æthiopians from the Phœnicians, the latter, as well as the Sidonians, had been known to the Greeks as different from their Southern neighbours as early as the time of the Trojan war. According to Hesychius, the Island of *Lesbos* was anciently called Æthiopia, and its people *Æthiopes;* having been colonized, perhaps, from the Syrian coast. The *Leuco-Syri*, or White Syrians, seem to have received that name as a distinctive term by which any confusion between them and their darker neighbours to the South might be avoided. It is also by no means improbable, that the latter were gradually driven further South by hardier and fairer hordes from the North and East; for in that direction the tide of emigration seems always to have set. Herodotus, who lived more than 400 years after Homer, speaks of the Eastern Æthiopians on the Western confines of Persia, or in Southern India; but he expressly says, that they spoke a different language, and had not the curly hair of their namesakes in the West, (vii. 70,) a plain indication that the word Æthiop was a generic term applied at first to all Tribes who had a dark and copper colour complexion, and by degrees appropriated to Negroes, or those who nearly resemble them, thus restricting the name to the nations of tropical Africa; for it can hardly be supposed, that the Ancients had any knowledge of the Negroes indigenous in the Asiatic Islands.

Colonies.

Leuco-Syri.

But, even when so limited, the name of Æthiop was the property of many very distinct nations, and was applied to all whose complexions were nearly black. The Greeks and Romans appear to have had some knowledge of the African coast as far as Prasum (Cape Delgado in 10° 15′ S., 41° 45′ E.) on the East, and Cerne (near Sierra Leone) on the West; and as the inhabitants of the Southern regions on each side of the continent were black, they were all supposed to belong to the same race, and all received the same name. That appellation, however, properly belonged to the natives of the country near the Nile and South of Egypt. This was the Æthiopia of the Ancients, the Southern and unknown boundaries of which was supposed to be the Ocean. The mere names of the Tribes occupying this country are sufficient to show the barbarism in which they were immersed, and the ignorance of the Greeks, except as to a few vague rumours respecting their habits. Thus, beginning from the South, between the promontory called the Southern Horn, (Noti Cornu, Cabo das Baxas, Cape Shallows in 4° 30′ N.,) we have the Frankincense coast, (*Thurifera Regio*,) and above it, the land of Myrrh, (*Myrrhifera*,) a country fertile in fruits, and peopled by fish-eaters and flesh-eaters, (*Ichthyophagi* and *Creophagi*.) To the North of them was the Spice coast, extending from Cape *Aromata* (Cape Ghar-defar or Guardafui) to *Diré* or *Deré*, (Δειρή in Strabo, and Δήρη in Ptolemy,) now Cape Báb-el-mandeb, and further on, as far as the confines of Egypt, the coast of the Red Sea was occupied by the *Troglodytæ*, or Inhabitants of Caverns.

Ethiope various.

Ethiopia Proper.

Noti Cornu.

Ichthyophagi, Creophagi.

Aromata.

Trogloditæ.

Crossing thence to the Nile, we come to the land of the Æthiopians, properly so named, who possessed the narrow valley subsequently called Nubia, and the peninsula named by the Ancients the Island of Meroë, to the South of which was Tenesis, the Capital of the *Sembritæ*, and still further South, on the shores of the Ocean, the *Macrobii*, or Long-lived Æthiops, whose spirited and judicious reply to the insidious embassy of Cambyses is so agreeably told by Herodotus, (iii. 21.) From adhering to a simple but solid diet, they usually extended their lives to one hundred and twenty years, and sometimes to a longer period: and were also some of the best-made, tallest, and most athletic of mankind. The strongest man among them was chosen for their King; but notwithstanding their extraordinary powers, they were extremely peaceful, and had no desire to encroach upon their neighbouring territories. A large supply of provisions ready dressed was every night placed secretly on an open area before their chief city, and left to be seized by the people when they went forth to their daily labours. This was called "the Table of the Sun," and believed by the populace to have sprung spontaneously from the earth. They also possessed a wonderful Spring, the water of which was so light that nothing would swim in it, and so fragrant that it gave the odour of violets to the bodies of those who used it as a bath; and to its virtues, "if it really be what they say," adds the Historian, (iii. 23,) "the extraordinary length of their lives may perhaps be owing." Their prisoners were bound by golden chains, such a drug was gold in their country; and their corpses were covered, like Egyptian mummies, with a coating of painted plaster, so as to resemble the deceased when living, and then kept enclosed in a cylinder of mineral glass among the family relics. The abundance of obsidian found near Adulis (Salt's *Travels in Abyssinia*) may, perhaps, appear to verify one part of these accounts; but the additions made by Diodorus seem to prove that the whole rested upon vague reports collected from travellers and seafaring men, who, either through ignorance or design, exaggerated what they had seen; for the land of these "long-lived" Negroes was removed to a greater distance as fast as the Southern regions became better known; so that instead of being part of the continent, as affirmed by the ambassadors of Cambyses, (Herod. iii. 7,) it turns out, according to Diodorus, (*Biblioth. Hist.* ii. 55,) to be an island 5000 *stadia* (625 miles) in circumference, and four months' sail from the Æthiopian coast. The narrative of Jambulus, his voucher, who was a Greek or Phœnician merchant, and a great rambler, has too much of the marvellous to be received without great caution; but the "Happy Island," in which he passed so long a time, and where he found these sage *Macrobii*, agrees so well in point of distance and other circumstances with Madagascar, that it is probable he really did reach that Island; and, in order to improve his story, attributed to its people some of the wonderful peculiarities believed by the Greeks to distinguish the natives of the Southern extremity of the earth.

Macrobii

Jambulus's Happy Island.

The whole coast of the Red Sea from Heroöpolis, at its North-West extremity, to the Avalitic Gulf beyond Diré, (Báb-el-mandeb,) was called *Trogloditica*, as being occupied by a wild race inhabiting caverns, (τρώγλαι:) but, as may be supposed, many different tribes were included under this name of *Troglodytæ*, and none but the Southern were properly Æthiopians.

Trogloditica

ETHIOPIA The Promontory of Lepte Extrema, near Berenice, (nearly in 24° N.) called by Pliny (ii. 73) the City of the *Troglodytæ*, was one, and the Eastern extremity of the Avalitic Gulf the other, boundary of their country. They resembled in many respects the Káfirs of the present day, leading, like them, a wandering and pastoral life; taking shelter in caves during the rainy season, whence they received their name; and having, like the inhabitants of Jambulus's Happy Island, all their wives and children in common. They buried their dead in the midst of mirth and laughter, and were continually engaged in feuds with their neighbours. Swords and lances, bows and arrows, were their weapons; the bone and meat pounded into one mass and then roasted in the skin was their food; blood, water, and milk, their drink. Their Princes, however, drank mead, and had wives to themselves. Their country was, according to Pliny, (vi. 29,) called *Michoë* or *Midoë*, and under the Ptolemies several emporiums or trading-places were built on different parts of their coast: the first was Berenice. *Berenice*, nearly in latitude 24° N., the ruins of which were visited by M. Belzoni, in 1818, (*Travels*, 329, 330.) It was named after the mother of its founder, Ptolemy Philadelphus. A little to the South of it was an island first called *Ophiodes*, from the serpents by which it was Topazos. infested, and afterwards *Topazos*, from the gems found in it, (Diod. iii. 39.) Under the Ptolemies all access to it, except by the agents of the Government, was strictly prohibited, and the wretched garrison was often in danger of being starved. The five-peaked mountain, called *Pentedactylus*, (Pliny, *N. H.* vi. 29,) was to the South of *Berenice*. The Deep Harbour, (Βαθὺν Λιμένα,) that of the Dioscuri; the "Saviour" Port, (perhaps the Port of "the Saviour Gods," i. e. Ptolemy Soter II. and his mother Cleopatra,) that of the Bringers of Good Tidings, and *Ptolemaïs*, all followed in succession from North to South. The last, (in North latitude 19°,) Ptolemais. called *Ptolemaïs Ferarum*, from the elephants taken in its neighbourhood, is marked by Strabo as a place where the longest day has only thirteen hours. It was built by Eumedes, sent by Ptolemy Philadelphus to preside over the elephant hunt, near the Monolean Lake, 4820 *stadia* (602 miles) from *Berenice*, (Pliny, Saba. *N. H.* ii. 73.) *Saba*, or *Sabre*, was another Port and large Town further South, near which elephants were caught, (Strabo, xvi. 530.) This was either in, or near, the Bay of *Adulis* or *Adule*, (Ἀδουλὶς or Ἀδούλη,) the principal emporium after *Berenice*. Near to *Sabæ*, probably the Sabat of Ptolemy, was a second *Berenice*, called *Panchrysos*, (Pliny, *N. H.* vi. 29,) from the richness of its gold mines, and Sabæan (κατὰ Σαβᾶς) from the neighbouring harbour.

Adulis. *Adulis* was built by runaway slaves from Egypt, (Pliny, *N. H.* vi. 34,) and was distant from its Port 20 *stadia*, (two miles and a half.) It could hardly therefore be, as has been supposed, Arkíkó (in 15° 40′ N.) on the South-West side of the Bay of Masuwwah. It was the great mart for ivory, rhinoceros-horns, hippopotamus-hides, tortoise-shell, gold, slaves, and monkeys, and was adorned with a statue of Ptolemy Euergetes, the inscription beneath which has been preserved by Cosmas Indicopleustes (the Indian Navigator) who flourished in the Vth century. It records the victories of that Prince, and shows that his Empire was extended far beyond the bounds of Egypt. The Promontory of Saturn, and the villages of Mandaëth and Arsinoë, intervened between *Adulis* and the Strait at the mouth of the Red Sea, formed by the Promontory called *Diré*. The last named place was near *Berenice* Diré. *epi Direa*, mentioned by Pliny, (*ibid.*) who says it was built on a long spit of land where the strait is narrowest, not being there more than seven miles and a half across. Cape Diré separated the Red Sea from the Avalitic Cape Diré. Gulf, and was to the South-East of the corresponding point on the Avalian side, (Ptolemæi *Geogr.*; Strabo, xvi. p. 529.) On the shore of the *Sinus Avalites* were the Cape, Town, and Port of *Mossylon*, the extremity Mossylon. of the conquests of Sesostris, (Pliny, *N. H.* vi. 34,) and thence cinnamon was exported. The Town and Cape named *Aromata*, from the spices collected there, Aromata. terminated this Gulf on the East. It was followed by the Barbaric Gulf, on the shore of which lay the region called *Barbaria*, by Ptolemy; this was bounded on the East by the Town and Promontory of *Apocopa*. In this sea were the Azanian Roads, according to Barbaria or Azania. Marcian of Heraclea, (who lived probably in the IIId century,) and it is called the Azanian Sea by Pliny, (*N. H.* vi. 34,) the name of the adjoining country being at that time *Azania*, a term derived perhaps from the Arabic word Ajan, which exactly corresponds with the Greek Βάρβαρος, (*barbarus*.) The Southern Horn, (Noti Cornu,) the next great Promontory, was Noti Cornu much lower down, and supposed by the Ancients to be South of the Equator. Beyond it were the Ports of *Sarapion* and *Nicon*. *Rhapta*, near a Cape and River Rhapta. of the same name, and still further South, was the Capital of *Barbaria*, according to Ptolemy, and the last emporium in *Azania*, according to Arrian, (*Peripl. Maris Erythræi.*) From this point little seems to have been known, except that there was a vast gulf, called "the Short Sea," bounded by Cape *Prasum*, a Prasum. very bold Promontory, the shores of which were inhabited by cannibals, (Marcian. Heracleota.) This Cape is placed by Ptolemy in 15° South latitude, and all beyond it, he says, is *terra incognita*, (γῆ ἀγνωστος.) The Island of *Menuthias* was not far from Cape *Prasum*. Menuthias.

The interior of this country was almost as little known to the Greeks as to us, and Abyssinia, which formed a part of Æthiopia Proper, seems to have been the limit of their discoveries in that part of Africa. On the North and North-West were the *Nubi*, or Nubi. Nubians, a Libyan people, who appear to have been a migratory tribe, originally occupying the Western side of the Garamantic valley, (Jermah to the West of Fezzán,) and afterwards spreading themselves over the tract now called Nubia and a part of Abyssinia. Their principal settlement seems to have been on the North-West of Æthiopia Proper; and they were probably of the same race as the *Nobatæ*, who were mingled, on the East and North-East, with the *Blemmyes*, another Blemmyes. wild and vagrant race, scattered over the mountains and deserts between Egypt and the Avalitic Gulf. They were called Blembi, and Balnemmôwi by the Egyptians, (Quatremère, *Mém. sur l'Egypte*, ii. 128,) and were found in the greatest numbers on the Astaboras, (*Atbara*,) and near *Adulis*. According to Agathemerus, (*Geogr. Min.* ii. p. 41,) they were the Ostrich-eaters, (*Struthiophagi*;) the Æthiopians were their masters when that country had powerful Sovereigns, but at other periods found them dangerous neighbours. They were, doubtless, some of the fiercest and most barbarous of the African Tribes known to the Greeks and Romans, and for that reason were said to have no heads, but a mouth and eyes in their bosoms, (Pliny,

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N. H. v. 8.) The first seen at Rome were those who appeared in the Triumph of Aurelian, (A. D. 272.) But they must have been more civilized in the next half century, for they sent ambassadors to the Court of Constantine the Great, (Euseb. *Vita Const.* iv. 7.) Their fierceness and warlike habits are frequently mentioned by the early Christian writers, and we learn from Procopius, (*De Bello Persico*, i. p. 60,) that they worshipped Isis, Osiris, and Priapus, (Mendis,) and offered human victims to the Sun; a part of their religious belief, therefore, was borrowed from Egypt and Ethiopia. Heliodorus (*Æthiop.* x. p. 495) represents them as crowned with garlands of bows and arrows, garnished with serpents' teeth; and so daring as to creep under their enemy's horse, stab him in the belly, and massacre his rider, as soon as he was thrown by his struggling beast, (*Ibid.* x. 435.) The Bojah, considered by the Arabs as a Berber race, occupied nearly the same country, and, in their character and habits, strongly resembled these barbarians. They are now replaced by the Bishárí, (Burckhardt's *Nubia*, p. 148,) who were themselves driven from the Northern part of this territory by the Abábideh Arabs, the latter now extending as far as Berenice, and being in possession of the emerald mines, (Belzoni, p. 309,) which formerly belonged to the Bojah, (Macrízí, in Burckh. *Nubia*, p. 503.) Far from being as hideous as the *Blemmyes*, "the Bishárín of Atbara," says Burckhardt, (*Ibid.* p. 371,) "they are a handsome and bold race of people." They are constantly armed, much given to quarrelling, thieving, and drunkenness. This, moreover, "is not the worst part of their character;" for "they appear to be treacherous, cruel, avaricious, and revengeful," heedless of any laws, human or divine. They are as bad Musulmáns as the Negroes are good, and as inhospitable as the latter are liberal. Raw meat, and blood warm from the animal, are their greatest dainties, (*Ibid.* p. 149.) They have a dark brown complexion, with fine eyes and teeth, (p. 370;) but their language, of which Burckhardt and Seetzen formed vocabularies, (*Nubia*, p. 160; Vater's *Proben Volksmundarten*, p. 263; Salt's *Travels*, Append. p. xv.) does not appear to have any affinity with that of the Bojahs or Takas, (Takué of Salt;) who were probably dislodged by them, just as they were themselves supplanted by the Abábidehs.

Bojah or Bejah.

Bisharreen.

Æthiopia Proper.

The narrow valley through which the Nile seems to force its way towards Egypt, and the extensive plains lying between that valley and junction of the Nile with the Atbara, form the Northern part of the region which was peculiarly called Æthiopia by the Ancients.* The central and most valuable part of Æthiopia Proper was the peninsula, or, (as the Greeks supposed,) the Island of *Meroë*, "reported," says Strabo, (p. 117, ed. Casaub.; 565, ed. Almelov.,) "to have the form of an oblong shield, and to measure—(perhaps the account is exaggerated)—3000 *stadia* (375 miles) in length, and 1000 (125 miles) in breadth. On the Libyan side it is enclosed by large sand-hills; on the Arabian, by continual precipices; on the South, by the confluence of the rivers *Astaboras*," (Tacazzé or Atbara;) "*Astapus*," (Bahr-el-azrek, Blue River, or Abyssinian Nile;) "and *Astasobas*," (Bahr-el-abyad, White River, or true Nile;) "but to the North, the Nile flows onwards, with an uninterrupted stream, to Egypt, though, as was before observed, in a tortuous course. The country is mountainous and well-wooded; and contains mines of copper, iron, gold, and salt. Some of the inhabitants are migratory, some hunters, and others husbandmen. In their towns, the houses have walls made of interwoven palm-slats, or of bricks. The most common trees are the Palm, (*Phœnix dactylifera*,) the Persea, (*Balanites Ægyptiaca?*) the Ebenus, (*Diospyrus Ebenus*,) and the Ceratia, (*Ceratonia siliqua*.) The beasts are elephants, lions, and leopards; there are also serpents, which attack (even) the elephants, and many other wild beasts; for (such animals) fly from the hotter and more parched regions, to the moist and marshy places."

"The Libyans occupy the Western, and the Æthiopians the opposite bank of the Nile; but the latter, being the stronger, are masters of the islands, and the water's edge. They use wooden bows, four cubits long, and bent by means of fire. They arm their women, most of whom have a copper ring in one of their lips. They wear sheep-skins, but not covered with wool, for their sheep have hair like goats. Some go naked; others have small sheep-skins, or neatly woven hair-cloths girt (round their loins.) They believe one God to be immortal, and the cause of all things; another, a mortal, nameless being, not distinctly known. For the most part, however, they consider their benefactors as Gods, whether they be private individuals, or persons of Princely dignity: the latter are honoured publicly, as the common saviours and guardians of all; the former privately, by those on whom they confer benefits. Amongst the inhabitants of the burned country, some are reckoned Atheists, and said to abhor the Sun, whom, when they see him rising, they revile, as scorching and making war upon them; and they afterwards fly to the marshes. The inhabitants of Meroë also worship Hercules, Pan, and Isis, together with another foreign God." Diodorus, who evidently drew his materials from the same sources, has added some facts omitted by Strabo. "The Gods whom they believe to be eternal and incorruptible are," he says, (iii. 9,) "the Sun, the Moon, and the whole Universe;" those who partake of a mortal nature are men, "who, by their virtue and universal beneficence to mankind, have obtained immortal honours." He names Jupiter as one of the Deities worshipped by the Æthiopians of *Meroë*, so that this account differs less from that of Herodotus than his learned translator, M. Larcher, (Herod. ii. 217, ed. 1802,) has hastily affirmed. Some of their dead the Ethiopians threw into the river, (Strabo, *l. c.*; Diodor. ii. 9,) others they preserved in their houses enclosed in glass; others again they buried in coffins (*sori*) made of earthenware, in the sacred enclosure round their Temples, and when they swore by them, the oath was considered as most sacred. Their Kings were chosen either for their beauty, excellent management of their cattle, courage, or wealth; and for many Ages, the government was entirely under the control of the Priests, who caused it to be intimated to the King when they thought it was time that he should despatch himself, and make way for his successor. This hierarchical dominion was, however, subverted by the determined conduct of Eryamenes, (contemporary with Ptolemy Philadelphus, A. D. 235—247,) who entered the sanctuary at the head of a faithful band of soldiers, and massacred all

* This tract of country was in later times called Nubia, and under that head the Reader will find a more detailed account of it.

the Priests, instead of preparing to kill himself, whenever they should please to recommend it. The Ethiopians had also a pleasant mode of protecting their Kings against injuries: it was this; if ever his Majesty, by any accident, broke an arm or a leg, lost an eye, had a tooth drawn, &c. it was deemed expedient for all his courtiers to suffer voluntarily a similar deprivation; as nothing, it was said, could be more inconsistent with the decorum of the Court, than for any of the King's friends and companions to appear with two legs, when his Majesty had only one; or to hesitate about going out of the world, when the time for his Majesty's departure was announced.

According to Herodotus, (ii. 29,) Jupiter and Bacchus were the only Gods worshipped by the Æthiopians, and they had a celebrated Oracle of the former, by which they professed to be guided in their warlike expeditions. Like the Egyptians, they circumcised their children, and were, in fact, according to Diodorus, (iii. 3,) the stock whence Egypt was originally peopled, by a colony under the direction of Osiris. The agreement of their Laws and Religion, the similarity of the different Orders of their Priests, and, above all, their using the same written, or rather painted characters, to express their words, were, he thought, sufficient proofs of the truth of this assertion. The characters used by the Egyptians were, he adds, of two sorts; those called *popular*, which were taught to all; and those termed *sacred*, which were known only to the Priests: but the latter were used by all the Ethiopians. Now it is evident, from an examination of the Rosetta Inscription, that the Enchorial or Demotic and Hieroglyphic characters mentioned in it, must be the two kinds meant by Diodorus; and his assertion, that the latter were used by the Ethiopians, has been confirmed, not only by the monuments lately examined in Nubia, many of which were erected by Egyptian Princes, but by those found in or near the Island of Meroë itself; and the discovery of the name of Tirhacah, both at Thebes and in the ruins of Napata, (Merawéh,) or Meroë, (near Shendí,) is certainly not one of the least curious of the many facts brought to light by the study of that Inscription, (Salt's *Phonetic System of the Hieroglyphics*.) That King, we know from the most indisputable evidence, (2 *Kings*, xix. 9,) had extended his Empire beyond the boundaries of Egypt; if, therefore, Diodorus was rightly informed, hieroglyphical inscriptions, recording his reign, must have been made, not only in Ethiopia, but in Egypt likewise; and, accordingly, his name has been found inscribed on public monuments in the Capitals of both those countries.

City of Meroë. *Meroë*, the metropolis of the former, was near the Northern extremity of the Peninsula bearing the same name; and remains of it, which are still visible, have been discovered by Bruce and other travellers, to the North-East of Shendí, in 17° North and 34° East. It was, according to Strabo and Pliny, 5000 *stadia*, (nearly 500 German miles,) from *Syene*; twice that distance from *Alexandria*; and a journey of fifteen days from the Red Sea, for an expeditious courier, (Strabo, xvi. 4, p. 1115, D.) It was likewise exactly half-way between *Elephantiné* and the *Automoli*, (Herod. ii. 30,) *i. e.* descendants of the discontented Egyptian troops who went over to the Ethiopians, in the reign of Psammetichus, (about six centuries and a half before our era.) Strabo (xvii. 1, p. 1139, A. ed. Almel.) and Diodorus (i. 33) say, that *Meroë* was built by Cambyses, and named after his wife, sister, or mother; but this, besides being unnoticed by Herodotus, who lived so near the time of that Prince, is manifestly an error, as, by Strabo's own account, Cambyses was not able to advance beyond Premnis, (Ibrím.)

Automoli.

In the time of the geographer last quoted, the Egyptian *Automoli* (i. e. voluntary emigrants) were established, under the name of *Sembrites* or *Sebrites*, *i. e.* Strangers, (xvi. 4, p. 1115, D.; xxii. 1, p. 1135,) considerably to the south of *Meroë*, in a tract called Tenesis, behind the Port of *Saba*, on the Red Sea. They were governed by a Queen, to whom the Ethiopians were subject. Esar or Sapen on the Western, and Sai or Dason on the Eastern side of the river, were their principal places. They are the *Semberritæ* of Pliny, (vi. 35;) and *Sembobitis*, mentioned by him as their chief city, is perhaps only a corruption of the same name. It was, according to Bion, twenty days' journey (400 miles) from *Meroë*.

Sembrites. Sembobitis

Wild Negroes

There were, as we learn from Diodorus, (iii. 8,) on each side of the river many other tribes of savages, black, flat-nosed, and woolly-headed; the most civilized of whom had not advanced beyond the Pastoral state.

Cushites.

We read in the Hebrew Scriptures, (*Gen.* x. 6; 1 *Chron.* i. 8,) that Cush and Mizraim, Phut and Canaan, were all sons of Ham; and that the last settled in Syria, the second and third in Egypt, and the first in Arabia; whence his descendants crossed over the Red Sea, and established themselves in Southern Ethiopia. Hence it arose, that Kush was used to express a part of Arabia, (*Gen.* x 7, 8; *Numbers*, xii. 1,) as well as Ethiopia, though more frequently the latter, as the proverb, "Can the Ethiopian change his skin," (Jer. xiii. 23,) plainly shows. The easy passage from Arabia to Africa, afforded by the Strait of Báb-el-mandeb, must have led to emigrations at an early period; and the Abyssinians themselves derive the race of their Kings from the Queen of Sheba, who visited Solomon, and was an Arabian Princess. This is sufficient to show whence they sprang, notwithstanding their persuasion that she was an African; for their own traditions are too vague and imperfect to be put into the balance against those of the Arabs. Eichhorn has suggested, (*De Cuschæis*, Arnstad, 1774,) that the emigration from Arabia to the African coast probably took place under Abd Shems, the fourth descendant of Eber; but the story of the army sent to the West by Málik, surnamed Náshiru'n-niâm, and buried there in the sand, seems to indicate the desertion of his troops, and their having established themselves on the Western side of the Red Sea. If so, a later period may be assigned for the commencement of the Abyssinian Kingdom; and as that Prince was the immediate successor of Belkis, whom the Arabs believe to have married Solomon, and was also the twenty-third in succession from Cahhtán, son of Eber, he must, according to the Arabian traditions, have flourished about B. C. 1000; and in the reign of his twentieth successor, Dhú Nuwás, the Abyssinians had become sufficiently powerful to invade and make themselves masters of Yemen. As the plea for this invasion was Dhú Nuwás's cruel persecution of his Christian subjects, it is manifest that it must have taken place subsequently to the conversion of the Abyssinians, by Frumentius and Ædesius, A. D. 330, just three centuries before the Flight (*Hijrah*) of Mohammed. That the Abyssinian colony was established in its present site at a very early period, cannot,

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therefore, be doubted; but it was either unknown or unnoticed by the Greeks; and its language, which has a close affinity with the Arabic and other Semitic dialects, differs widely from the Ægyptian, (commonly called Coptic,) which was, as may be collected from Diodorus, (iii. 3,) spoken by the Ethiopians. It is therefore most probable that the Arabs from Yemen, or the Southern Provinces of Arabia, established themselves in Africa subsequently to the time of Herodotus, and were unknown, as Arabs, to the Greeks; and it appears indisputable, that the Ethiopians, properly so called, were of an entirely different race.

Nubia, Sennár, and Habbesh, (transformed into Abyssinia in most modern languages,) are the present names of those divisions of Ethiopia which were best known to the Ancients, and have been in some degree accessible to the moderns. Of Abyssinia, an account has been already given in its alphabetical place, the other two will be found under their respective heads, where this outline will be completed by illustrations of ancient Geography drawn from the narrations of recent travellers in those countries.

See Herodotus, Diodorus Siculus, Strabo; Ptolemæi *Geographia*; Quatremère, *Mémoires sur l'Egypte*; Larcher, *Traduction d'Herodote*, Paris, 1802; Rennell's *Geography of Herodotus*; Ludolfi *Historia Æthiopica*.

ETHNARCH, (Gr. ἐθνάρχης: ἔθνος, a nation, ἄρχω, I govern,) a Governor subordinate to a superior Prince. The word occurs 2 *Cor.* xi. 32. It is used also by Josephus and Strabo.

E'THNICK, *n.* **E'THNICK**, *adj.* **E'THNICAL**, **E'THNICISM**. Gr. ἐθνικὸς, from ἔθνος, a nation or people. Applied to nations Not of the Jewish or Christian faith.

The *ethnicke* authours stirre the hearers, being well applied to the purpose. *Wilson. The Arte of Rhetorique*, fol. 193.

Back, Flamen, with thy superstitious fumes,
And cense not here; thy ignorance presumes
Too much, in acting any *ethnick* rite
In this translated temple.
Ben Jonson. Part of the King's Entertainment in passing to his Coronation.

Shortlie after it so came to passe that Penda, King of Mercia, (that cruell *ethnike* tyrant) made sore warres vpon Egricus.
Holinshed. England, Anno 652.

Yea, such was the detestation of this effeminate, unnaturall, odious practice of men's putting on women's apparell, even among the *ethnickes*, that the Lycians when they chanced to mourne, did usually put on the woman's garment, that the very deformity and infamy of that array might move them the sooner to cast off their foolish sorrow.
Prynne. Histrio-Mastix, part ii. act ii sc. 2.

Ethnicke would understand justice itself to have failed, as it is a virtue abstract, and may be considered without a person.
Raleigh. History of the World, book i. ch. vi. sec. 4.

Be advised, therefore, (till you understand the case better) to forbear to take of the lamp of nature in the night of *ethnicism*; but know, that the light of the law of God, and right reason, and common practice, give sufficient allowance to that which your misprision cavills at.
Hall. Works, vol. iii. fol. 231. *An humble Remonstrance to the High Court of Parliament.*

Most strange is that which they write of certaine Brasilians within the land, which either having seen the religious rites of the Portugals, or instructed therein by some fugitiues or apostatas, had set vp a new sect of Christian *ethnicisme*, or mungrell-Christianity.
Purchase. His Pilgrimage, book ix. ch. v. sec. 3.

"What means," quoth he, "this Devil's procession
With men of orthodox profession?
'Tis *ethnique* and idolatrous,
From heathenism deriv'd to us."
Butler. Hudibras, part ii. can. 2.

ETHULIA, in *Botany*, a genus of the class *Syngenesia*, order *Æqualis*, natural order *Corymbiferæ*. Generic character: calyx equal, nearly globose, squarrose; florets variously formed, those of the disk five-cleft, of the radius subulate, toothless; receptacle naked; down none.

Four species, natives of the East Indies. Persoon.

ETIQUETTE, Fr. *etiquette*; Sp. *etiqueta*. Bourdelot and Huet derive from Gr. στίχος, order; thus, στίχος, *stichus*, *stichettus*, *stichetta*, *etiquette*. And this Etymology, Menage says, is natural enough! But the interpretation of Cotgrave leads plainly to the true Etymology. It is

A *ticket*; delivered not only, as Cotgrave says, for the benefit or advantage of him that receives it, but also entitling to place, to rank; and thus applied to the ceremonious observance of rank or place; to ceremony.

He cannot drink five bottles, bilk the score,
Then kill a constable, and drink five more;
But he can draw a pattern, make a tart,
And has the ladies' *etiquette* by heart.
Cowper. The Progress of Error.

It [simplicity] is guilty of ludicrous offences against the laws of custom, or the *etiquettes* of fashion, although by its reasoning wrong, according to prevailing ideas, it frequently evinces just and accurate conceptions of what is right.
Cogan. On the Passions, vol. ii. p. 198. *Acquirement, &c.*

ETON, a Town in the County of Bucks, on the banks of the Thames, opposite to Windsor, with which it is connected by a bridge. Population in 1821, 2475. Distant from London 22 miles North-West.

The College of Eton was founded by Henry VI. in 1440, and consists at present, with a slight alteration from its original constitution, of a Provost, Vice-Provost, seven Fellows, two School-masters, two Conducts, seven Clerks, ten Choristers, and 70 Scholars; some of which Scholars are annually elected, as vacancies occur, to King's College, Cambridge, where they afterwards become Fellows. No Scholar, however, can remain at Eton College, and none, therefore, can partake of the subsequent advantage, after he is 19 years old, at which age he is superannuated. Besides these students on the Foundation, a large number of other Boys (Oppidans) are educated at this great public school. The Collegiate buildings form two Courts; the outermost of which contains the School-rooms, Dormitory, houses of the two Masters, and Chapel; the innermost, the houses of the Provost, Vice-Provost, and Fellows, and the Library, which is very richly furnished.

Brand, in his *Popular Antiquities*, has noticed from a MS. in the British Museum, *Status Scholæ Etonensis* 1560, (Donat 4843,) numerous customs observed at Eton College. The Boys on the first of January used to play for New Year's gifts, and to present verses to their Masters, and to one another. On Shrove Monday, also, they wrote verses in praise of Bacchus, to whose tutelage Poets were assigned. On the following Tuesday they played through the whole day, from eight o'clock in the morning; and the Cook fastened a Pancake to a Crow, near the School door, while its young were calling upon the unhappy Bird. On Ash Wednesday they confessed themselves to such of their

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Masters or Chaplains as they thought fit. On the First of May, if it were fair weather, and the Master granted leave, those who chose it might rise at four in the morning to gather May branches, if they could do so without wetting their feet. On that day, also, they adorned the windows of the Dormitory with green leaves. On Midsummer eve they hung pictures upon their beds, and affixed to their bed-posts copies of verses, transcribed in a fair hand, in honour of the Baptist. On Midsummer day, at the close of the morning prayers, they approached a fire lighted in the Eastern end of the Chapel, and after the performance of three Antiphonies were dismissed to luncheon, (*merenda.*) The same practice occurred on the Feast of St. Peter; on the Feast of the Translation of St. Thomas they made a Bonfire, and had a holyday, (*si placet Præceptori.*) On a certain day in September, (Brand conjectures the 14th, Holy Cross day, because a similar custom is observed on that day elsewhere,) they were employed as follows. It would be unjust to our readers if in this instance we omitted to give the original words. *Si visum fuerit Præceptori liberrimè ludendi facultas pueris conceditur: et itur collectum avellanas, quas domum cum onusti reportaverint, veluti nobilis alicujus prædæ portionem, Præceptori, cujus auspiciis susceptum illius diei iter ingressi sunt, impartiunt; tum vero communicant etiam Magistris. Priusquam vero Nuces legendi potestas permittetur, carmina pangunt, Autumni pomiferi fertilitatem et fructuosam abundantiam pro virili describentes, quinetiam adventantis Hyemis durissimi Anni temporis lethalia frigora, quâ possunt lamentabili oratione deflent et persequuntur: sic omnium rerum vicissitudinem jam a pueris addiscentes, tum Nuces (ut in proverbio est) relinquunt, id est, omissis studiis ac nugis puerilibus, ad graviora magisque seria convertuntur.* On the Election Saturday, the Butcher of the College was used to give a Ram, to be hunted by the Scholars. This rational and amusing pastime having been found to be attended with some danger to health, from the violent exertion sometimes required in the pursuit, the Ram was afterwards hamstrung, and with large clubs knocked on the head in the stable yard. But this, as the narrator (Huggett) observes, "carrying some show of barbarity in it," the custom was entirely left off in 1747, but the Ram is still (1760) served up in pasties at the High Table. Finally, during the Christmas Holydays, the Eton Boys were used to act Plays.

These customs are extinct in the present day, but there is one yet remaining, the *ad Montem*, concerning the origin of which Antiquaries have differed.

On Whit Tuesday, in every third year, (it formerly occurred every second year,) the Scholars, dressed in regimentals, the Seniors as Officers, the Juniors as Privates, assemble with music and standards in the school yard. After marching three times round it, they move in procession to Salt Hill, a rising ground in the neighbourhood, (Mons *puerili religione Ætonensium sacer* as it is styled in the MS. quoted above.) Hence, after certain ceremonies, they return home, and the day is concluded with festivity. In the mean time some of the Boys, richly attired in Fancy Dresses, scour the neighbourhood to collect *Salt* from the numerous visitors who are attracted to the procession: and a sum exceeding £1000. has been sometimes obtained for the benefit of the Captain of the year, who is proceeding to Cambridge.

Warton (*Hist. of Eng. Poetry*, ii. 375, 4to ed.) says, that this custom "originated from the ancient and popular practice of theatrical processions in Collegiate Bodies." Brand, on the contrary, traces it to the election of Boy Bishop in many similar foundations on St. Nicholas's day, a custom which, as a profanation of things sacred, was abolished by Henry VIII. in 1542. It is plain that a Boy Bishop used to be elected by the Eton Scholars, and Brand supposes that from a natural reluctance to lose their holyday they substituted playing at Soldiers for playing at Priests. In order to strengthen this very probable conjecture, he shows, that the *Montem* is known to have existed as far back as the reign of Elizabeth; that within the memory of man, it was kept just before the winter holydays; that St. Nicholas's day (Dec. 6) is still observed as a gaudy day in the College, and that the procession is (or till of late years was) accompanied by a mock Chaplain and Clerk. He adds many authorities to prove that *Salt* is emblematical of Learning; and he thus paraphrases the cry of the Salt-bearers, ("Salt," "Salt,") while they are demanding contributions, "Ladies and Gentlemen, your subsidy money for the Captain of the Eton Scholars. By this Salt, which we give as an earnest, we pledge ourselves to become proficients in the Learning we are sent hither to acquire, the well-known emblem of which we now present you with in return."

ETTEN, Dr. Leyden says, "*ettyn*, a giant; A. S. *eten*. Hence *Red-Ettyn*, the Red-Giant; *forte a* A. S. *etan*, to eat; hence an Anthropophagus." *Gloss. to Complaint of Scotland;* and Benson, *etan, edere, eten, comestus, gigas.* Somner says, perhaps from *Oetus.*

Wife. Faith, husband, and Ralph says true, for they say the King of Portugal cannot sit at his meat, but the giants and the *ettins* will come and snatch it from him.

Beaumont and Fletcher. Knight of the Burning Pestle, act i. sc. 1.

ETYMO'LOGY, ETYMO'LOGER, ETYMO'LOGIST, ETYMO'LOGIZE, ETYMOLO'GICAL, ETYMOLO'GICALLY, E'TYMON. } Fr. *etymologie;* It. and Sp. *ethimo, etimologia;* Lat. *etymon, etymologia;* Gr. ἐτυμολογία, (ἔτυμος, and λόγος,) *sermo de* etymis, that is, *oratio, quâ nominis ratio exponitur;* a discourse in which the reason or cause of the noun or name is explained, or, in the words of Cicero, *quâ de causâ quæque (verba) essent ita nominata, quam* Etymologiam *appellabant.*

Gr. ἔτυμος, from ἐτὸν, *verus*, and hence, *etymologia, sive de* verâ *vocum origine.* T. H. in Lennep, (Tiberius Hemsterhuysius.)

The *true* origin of words; of the meaning of words.

> The first part of this name we haue found,
> Let vs *ethimologise* the second.
>
> *Chaucer. The Remedie of Loue*, fol. 324.

> Ransake yet we would if we might
> Of this worlde the true ortographie
> The verie discent of *ethimologie.* *Id. Ib.*

But how aptlie and trulie the same [chance and clere] may stand to make the *etymon* of chancellor, I leave to others to consider.

Holinshed. Scotland, Anno 1678

The superstitious man is afraid of the gods, (said the *etymologist,*) δεδοικὼς τοὺς θεοὺς ὥσπερ τοὺς τυράννους, fearing of God as if he were a tyrant, and an unreasonable exacter of duty upon unequal terms, and disproportionable, impossible degrees, and unreasonable, and great and little instances. *Taylor. Sermon* 9. part i.

The author of the *Parallel of the Ancient Architecture with the Modern*, (which many years since I made English) had at the end of his treatise, began to explain a few of the hard words, technical terms belonging to the art, the *etymologies* whereof he thought necessary to interpret.

Evelyn. Misc. Writ. Account of Architects and Architecture, p. 353.

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I have been long of opinion, as may be seen by my book, that if we knew the original of all the words we met with, we should thereby be very much help'd to know the ideas they were first apply'd to and made to stand for; and therefore I must beg your lordship to excuse this conceit of mine, this *etymological* observation especially, since it hath nothing in it against the truth, nor against your lordship's idea of substance.
Locke. Works, vol. i. fol. 353. *Mr. Locke, to the Bishop of Worcester.*

We are advised by Plato himself to search for the roots of Greek words in some barbarous, that is, foreign soil; but since I look upon *etymological* conjectures as a weak basis for historical inquiries, I hardly dare suggest, that *tev*, *sir*, and *jov*, are the same syllables differently pronounced.
Sir William Jones. Works, vol. iii. p. 349. *On the Gods of Greece, Italy, and India.*

In exhibiting the descent of our language, our *etymologists* seem to have been too lavish of their learning, having traced almost every word through various tongues, only to show what was shown sufficiently by the first derivation.
Johnson. Plan of an English Dictionary.

I leave *etymologists*, who decide every thing, to decide whether the word *Menu*, or, in the nominative case, *Menus*, has any connexion with *Minos*, the lawgiver, and supposed son of Jove.
Sir William Jones. Works, vol. iii. p. 345. *On the Gods of Greece, Italy, and India.*

For the Teutonick *etymologies*, I am commonly indebted to Junius and Skinner, the only names which I have forborne to quote when I copied their books; not that I might appropriate their labours or usurp their honours, but that I might spare a perpetual repetition by one general acknowledgment.
Johnson. Preface to the English Dictionary

EVA'CUATE, EVACUA'TION, EVACUA'TOR. Fr. *evacuer*; Sp. *evacuar*; It. *evacuare*; Lat. *evacuare*, (*e*, and *vacuus*,) to empty out.

To *empty* out; to throw out or draw out, *&c.* till *empty*; to leave *empty*, and thus, to leave or quit; to *void*, to *avoid* or make *void*, or of no force or effect.

Also vactions with oyles and oyntementes, called Diaphoretice, which, by evaporation, do shortely *evacuate* the fulnesse.
Sir Thomas Elyot. The Castel of Helth, book iii. ch. vii.

The parte of *evacuation* by lettinge of blonde, is incision or cuttynge the vayne, wherby the bloud, whiche is cause of syckenes or griefe to the whole body, or any particular part therof, doth most aptly passe. *Id. Ib.*

For thou seest, O blessed Jesu, that there is now such an hell of the spirits of errour broken loose into the world, as if they meant to *evacuate* this part of the mysterie of godliness.
Hall. Works, vol. iii. fol. 591. *The Great Mistery of Godliness*, sec. 14.

The white [elebore] doth *evacuat* the offencive humours which cause diseases.
Holland. Plinie, vol. ii. fol. 217.

The best way therefore is, by sobriety and regular diet to keep the body always in that moderate measure of *evacuation* and repletion, that it may be able by proportionable temperature, to maintain itself without any outward help. *Id. Plutarch*, fol. 512.

Take heed, be not too busy in imitating any farther in a dangerous expression, or in excusing the great *evacuators* of the law.
Hammond. Works, vol. i. fol. 175. *A Copy of some Papers past at Oxford.*

If the prophesies recorded of the Messiah are not fulfilled in Jesus of Nazareth, it is impossible to know or distinguish, when a prophesie is fulfilled, and when not, in any thing or person whatsoever; which would utterly *evacuate* the use of them.
South. Sermons, vol. i. p. 241.

But whilst they were in debate concerning the articles, they understood that Prince Rupert and others of the King's party, were marched out of the town in pursuance of them; and that the garrison would be entirely *evacuated* before they could signify their pleasure to the army. *Ludlow. Memoirs*, vol. i. p. 14.

Where the humour is strong and predominant, there the prescription must be rugged, and the *evacuation* violent.
South. Sermons, vol. ix. p. 132.

The King Harfager, and the traitor Tosti, who had join'd him, were slain in the battle: and the Norwegians were forced to *evacuate* the country.
Burke. Abridgement of English History, book ii. ch. vi.

A country so exhausted of its coin, and harassed by three revolutions, rapidly succeeding each other, was rather an object that stood in need of every kind of refreshment and recruit, than one, which could subsist under new *evacuations*.
Id. Reply of a Com. on the Affairs of India, vol. ii. p. 53.

EVA'DE, EVA'SION, EVA'SIVE. Fr. *evader*; Lat. *evad-ere*; to go out, (*e*, and *vad-ere*; Gr. βάδ-ειν, to go.) To *go out* or away, to get away, to step aside or away, to escape, to elude.

I say that this their *evasion* is nothyng worth, neyther yet cā I imagine any way wherby they may haue any apparēce of escape.
Frith. Workes, fol. 59. *Answer unto Fisher Byshop of Rochester.*

Hymselfe hath here deuised an *euasion* by meane of a distinccion made by Melancthon, in which distinccion, as in a miste, he weneth to walke awaye.
Sir Thomas More. Workes, fol. 693. *The second Part of the Confutation of Tyndall.*

But he (as loving his owne pride, and purposes)
Evades them, with a bombast circumstance,
Horribly stuff'd with epithetes of warre.
Shakspeare. Othello, fol. 310

——— I am out now
Six hundred in the cash, yet if on a sudden
I should be call'd to account, I have a trick
How to *evade* it, and make up the sum.
Massinger. The City Madam.

——— How may I auoyde
(Although my will distaste what it elected)
The wife I chose, there can be no *euasion*
To blench from this, and to stand firme by honour.
Shakspeare. Troilus and Cressida, fol. 86.

But, as well them, as those light women aforesaid, be banished all, that none ever after should by such deluxion of the law seek *evasion*.
Holland. Suetonius, fol. 104. *Tiberius Nero Cæsar.*

He is likewise to teach him the art of finding flaws, loop-holes, and *evasions*, in the most solemn compacts, and particularly a great Rabbinical secret, revived of late years by the fraternity of Jesuits, namely, that contradictory interpretations of the same article may both of them be true and valid. *Spectator*, No. 305.

A thoughtless fly or two, at most,
Is all the conquest thou canst boast;
For bees of sense thy arts *evade*,
We see so plain the nets are laid.
E. More. Fable 10. *The Spider and Bee.*

But had they even wanted so plausible an *evasion*, yet their prejudices would not have suffered them to be nice in a case where the whole of their religion lay at stake.
Warburton. Works, vol. viii. p. 175. *Julian's Attempt to Rebuild the Temple.*

Although moral obligation, as referring to the grand standard of virtuous conduct, may be the same; yet the rougher vices of oaths and intoxication are appropriated by men; while the *evasive* ones of artifice, &c. are deemed less approbrious in the female.
Cogan. On the Passions, vol. i. p. 233. *Causes, &c. of the Difference of Sex.*

EVÆSTÆTUS, in *Zoology*, a genus of *Pentamerous*, *Coleopterous* insects, established by Gravenhorst, and placed in the family *Staphylinidæ*.

Generic character. Antennæ inserted before the eyes, and ending by a club formed of two joints.

Only one species has been described,

E. scaber, Gravenhorst. Found in Germany.

EVAGATION, *evaguer*, *evagation*; Lat. *evagari*, *atum*, (*e*, and *vagari*, which Vossius thinks is from *ve*, that is, *valdè*, and *agi*, i. e. *ferri*, to be driven or carried forcibly along.) As the

"Fr. *evagation*; a wandering, roving, straying abroad." Cotgrave.

Thence about by Redgrave I shall make a circle hither again, taking perchance both universities in my line homewards. You married men are deprived of these *evagations*.
Reliquiæ Wottonianæ, p. 759.

To bridle the *evagation* of the sound, when arrived so far, but withal not to make a confusion thereof, by any disagreeable repercussions, we may take notice of a very curious provision in those little protuberances, called the tragus and antitragus of the outward ear, of a commodious form and texture, and conveniently lodged for this use.
Derham. Physico-Theology, book iv. ch. iii.

If the law of attraction had not been what it is, (or at least, if the prevailing law had transgressed the limits above assigned,) every *evagation* would have been fatal; the planet once drawn, as drawn it necessarily must have been, out of its course, would have wandered in endless error.
Paley. Natural Theology, p. 345. *Astronomy.*

EVANE'SCENT, } Lat. *evanescens*, present par-
EVANE'SCENCE. } ticiple of *evanescere*, to *wane*, to decrease, to fall away or decay. For *Vanus*, Vossius proposes three Etymologies of his own, and the same number from other writers. It is probably (as Tooke asserts) from the A. S. *wan-ian*, to wane.

Waning, decreasing, falling away or decaying; disappearing; from the sensations or perceptions; and thus, insensible or imperceptible.

Nor to this *evanescent* speck of earth
Poorly confin'd; the radiant tracks on high
Are her {Philosophy} exalted range, intent to gaze
Creation through; and from that full complex,
Of never-ending wonders, to conceive
Of the sole Being right, who spoke the word,
And Nature mov'd complete.
Thomson. Summer.

The image of misery was, perhaps, originally suggested to some Poet by the conduct of his Patron, by the daily contemplation of splendour, which he never must partake, by fruitless attempts to catch at interdicted happiness, and by the sudden *evanescence* of his reward, when he thought his labours almost at an end.
Johnson. The Rambler, No. 163.

If a life be delayed till interest and envy are at an end, we may hope for impartiality, but must expect little intelligence; for the incidents which give excellence to biography, are of a volatile and *evanescent* kind, such as soon escape the memory, and are rarely transmitted by tradition.
Id. Ib. No. 60

EVA'NGEL, } Fr. *evangile*; It. and Sp. *evangelio*; Lat. *evangelium*; Gr.
EVA'NGELY, } εὐαγγέλιον, (from εὖ, *bene*, and
EVANGE'LICAL, } ἀγγέλειν, *nunciare*, to tell or
EVANGE'LICALLY, } announce,) the Gospel, in A. S.
EVANGE'LICK, } *God-spell*, (*good*, and *spell*, a
EVA'NGELISM, } speech, a story;) especially ap-
EVA'NGELIST, } plied to
EVANGE'LISTARY, }
EVA'NGELIZE. } The history of the birth or nativity, the life, death, resurrection, and ascension into heaven of Jesus Christ.

[Sente Peter] Pope was at Rome first, Cristendom to lere,
And sende Sent Mark þe *euangelist* into Egypt for to preche
þe Gospel þat he hadde ymad, and Cristendom to teche.
R. Gloucester, p. 67.

And as þe *evangelist* wytnesse þ whan we maken festes
We sholde nat clypie knyghtes þtto. ne no kyne ryche.
Piers Ploughman. Vision, p. 206.

For clergie seeth þat he seih. in þe seynt *evangelie*.
Id. Ib. p. 194.

And he ghaf summe apostlis, summe profetis, othere *euangelistis*, othere scheppardis and techeris to the ful endyng of seyntis into the werk of mynysterie into edificacioun of Cristis bo'i.
Wiclif. Effesies, ch. iv.

And Y am sent to thee to speke and to *euangelise* to thee these thingis, and lo thou schalt be doumbe. *Id. Luke*, ch. i.

The lawe and prophetes til to Jon, fro that tyme the rewme of God is *euangelised*. *Id. Ib.* ch. xvi.

But we usen not this power, but we suffren alle thingis that we ghyuen no lettyng to the *euangelie* of Crist.
Id. 1 *Corynthians*, ch ix.

I wondre, that so soone ghe ben thus mould fro him that clepide ghou unto the grace of Crist into anothir *euangelie*.
Wiclif. Galathies, ch. xii.

Right so withouten any gile
Surmounteth this noble *evangile*
The worde of any *euangelist*.
Chaucer. The Romant of the Rose, fol. 149.

And therfore sayth Seint John the *evangelist*; they shul folow deth, and they shul not finde him, and they shul desire to die, and deth shal flee from hem.
Id. The Persones Tale, vol. ii. p. 293.

This is to say, that ther is no wight that hath soveraine bountee, save God alone, as he himself recordeth in his *evangelies*.
Id. The Tale of Melibeus, vol. ii. p. 83.

If thou canst bryngc with thee to the *euangelyke* saluacyon, thy father, thy mother, thy bretheren, and thy sisters, doue it.
Udall. Marke, ch. ix.

In the tother parte (as it were with an *euangelik* sermone) he calleth them all and vs to the knowledge of Cryste.
Joye. Exposicion of Daniel, ch. ii.

The *euaungeliste* reherseth what Christ said, and did simplye and truely, whiche story we must so place in vnderstandyng, as we tryfle not the mysterie, at stayng and stoppyng of lettres and syllables.
Stephen, Bishop of Winchester. Of Transubstantiation, fol. 96.

When the *evangell* most toil'd souls to winne,
Even then there was a falling from the faith.
Stirling. Doomes-day. The second Houre.

The righteousness *evangelical* must be like Christ's seamless coat, all of a piece from the top to the bottom; it must invest the whole soul. *Taylor. Sermon* 1. part iii.

And thus was this land saved from infidelity; as the remain of the old world was from water, by an ark, through the apostolical and miraculous *evangelism* of St. Bartholomew.
Bacon. New Atlantis, fol. 11.

Blest mother of the church, be in the list,
Reckoned from hence the she *evangelist*,
Nor can the style be profanation, when
The needle may convert more than the pen.
Cartwright. To the Lady Paulet.

Then with those twelve some happy men did haunt,
(Heaven's messengers, *evangelizing* peace)
As he who watered after Paul did plant,
And circumcis'd to please the Hebrew race.
Stirling. Doomes-day. The ninth Houre.

I shall bear you my faith and fidelitie of life and lim, and worldlie honour against all men, faithfullie I shall knowlege and shall doo you seruice due vnto you of the kingdome of Scotland aforesaid, as God me so helpe, and these holie *euangelies*.
Holinshed. Description of Britaine, ch. xxii.

'Tis plain by v. 30 here, and the application therein of those words, *Gen.* ii. 23, to Christ and the Church, that the Apostles understood several passages in the Old Testament, in reference to Christ and the Gospel, which *evangelical* or spiritual sense was not understood, till, by the assistance of the Spirit of God, the Apostles so explained and revealed it.
Locke. Works, vol. iii. fol. 381. *Ephesians*, ch. vi. (note 32 sp.)

It must be somewhat peculiar to the *evangelic* institution, somewhat that distinguishes the Christian scheme of duty from all others, which gave rise to this decision of the apostle; and that plainly is, the sublimity and rigour of those precepts of mortification and self-denial, by which Christians are obliged to walk.
Atterbury. Sermons, vol. ii. pref. liii.

It appears, that acts of saving grace are *evangelically* good, and well-pleasing to God.
Bishop Barlow. Remains, p. 432.

But the vnmasker complains there are too many of them; he thinks the Gospel, the good news of salvation, tedious from the mouth of our Saviour and his apostles; he is of opinion, that before the Epistles were writ, and without believing precisely what he thinks fit to cull out of them, there could be no Christians; and if we had nothing but the four *Evangelists*, we could not be sav'd.
Locke. Works, vol. ii. fol. 589. *A second Vindication of the Reasonableness of Christianity.*

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O fie; 'tis *evangelical* and pure:
Observe each face, how sober and demure!
Ecstasy sets her stamp on ev'ry mien;
Chins fall'n, and not an eye-ball to be seen.
Cowper. The Progress of Error.

The chosen seed, on cultur'd ground, are they
Who humbly tread the *evangelic* way.
Hart. Christ's Parable of the Sower.

The same spirit diffused itself to the apostles, *evangelists*, and disciples, who maintained, throughout the whole course of their ministry, a certain vigour and vivacity of mind, which no calamity could depress. *Porteus. Sermon* 1. vol. ii.

The criticks complain that the *evangelistaries* and lectionaries have often transfused their readings into the other manuscripts.
Porson, to Travis, p. 230.

Thus did our heavenly instructor most exactly fulfil the predictions of the prophets, and his own declarations, that he would *evangelize* to the poor. *Porteus. Sermon* 12. vol. ii.

After the resurrection of their divine Master, the apostles, being delegated to *evangelize*, or teach the doctrines of Christ's mission, his death, resurrection, forgiveness of sins, and a future judgment, they were also furnished with similar credentials.
Cogan. On the Passions, vol. v. p. 454. *Evidences of Christianity*, ch. iv.

EVANIA, in *Zoology*, a genus of *Stingless, Hymenopterous* insects, established by Fabricius, belonging to the family *Ichneumonidæ*.

Generic character. Antennæ filiform, revolute, of twelve or thirteen joints, toothed on the inner side; maxillary *palpi* very long, of six unequal joints; the labial *palpi* four; the lower lip with four divisions, the centre one of which is deeply cut, its sheath broad, dilated on the sides; head rather flattened, narrower than the *thorax*; eyes oval; *thorax* broad, convex, nearly cubical; upper wings with one radial, and mostly two cubital cells, of which the first is nearly square, and receives the recurrent nerve; the second recurrent nerve deficient; *abdomen* very small, triangular, or oval, compressed, joined to the *thorax* by a long, thin, arched pedicle, inserted on the upper part of the *thorax*.

These insects are small, and very remarkable for the shortness of their *abdomen*; one might almost believe that their whole body was contained in their *thorax*, when the relative sizes of their *thorax* and *abdomen* is considered.

The *larvæ* of this genus are quite unknown; there have been only a few species described, of which the following is the type,

E. appendigaster, Fabricius; the *Spher appendigaster* of Linnæus, which has been well figured by several authors, especially by Jurine, in his *Classification of Hymenopterous Insects, according to the Nerving of their Wings*, pl. vii. It is found on flowers in woods in England.

EVANID, Fr. *evanide*; Lat. *evanidus*. See EVANESCENT, *ante*.

Waned or faint, fallen away, decayed.

For the decoction of simples which bear the visible colours of bodyes decocted, are dead and *evanid*, without the commixion of alum, argol, and the like.
Sir Thomas Brown. Vulgar Errors, book vi. ch. xii.

In theology, I put as great a difference between our new lights and ancient truths; as between the sun and an unconnected *evanid* meteor. *Glanvil. The Vanity of Dogmatizing*, ch. xix.

There is indeed taken notice of, a difference betwixt these apparent colours, and those that are wont to be esteemed genuine, as to the duration, which has induced some learned men to call the former rather *evanid* than fantastical.
Boyle. Works, vol. i. p. 691. *The Experimental History of Colours*, ch iv.

How *evanid* is it, therefore, when applied to a prophet under the impulse of inspiration, and speaking in the most scanty of all languages. *Warburton. The Divine Legation*, book iv. sec. 6.

EVANISH, see EVANESCENT.

To *wane*, to disappear from the sensations or perceptions; to escape or get out of view.

Thus whilst for kindnesse both began to weepe,
My happinesse *evanish'd* with the sleepe.
Stirling. Aurora, son. 51.

——— Kindling o'er the view, the Muse
The naval pride of those bright days reviews;
See Gama's sails, that first to India bore,
In awful hope, *evanish* from the shore.
Mickle. Almada Hill.

EVA'PORATE, EVAPORA'TION, EVA'PORABLE. Fr. *evaporer*; Lat. *evaporatio*; (*e*, and *vaporare, atum*, to emit a steam, to reek.) *Vapor*, Vossius thinks, is from the Gr. ἀήρωρ, a steam or smoke, an exhalation.

To emit a *steam* or *smoke*, an exhalation, a breath; to reek; to dissipate or disperse in *steam* or *smoke*; to vanish into air.

The same philosopher, [Democritus] whan he was a hundred yeres olde and nyne, prolonged his lyfe certayne dayes with the *evaporation* of honye, as Arestoxenus writeth.
Sir Thomas Elyot. The Castel of Helth, book ii.

As for rosin and gum, they are mingled with the rest, to incorporate the drugs and spices, and to keepe in the sweet odour thereof, which otherwise would *evaporate* and soone be lost
Holland. Plinie, vol. i. fol. 381.

So in pestilent fevers, the intention is to expel the infection by sweat and *evaporation*.
Bacon. Natural History, Cent. x. 968.

Thus ancient wit in modern numbers taught,
Wanting the warmth with which its author wrote,
Is a dead image, and a senseless draught.
While we transfuse, the nimble spirit flies,
Escapes unseen, *evaporates*, and dies.
Granville. To Dryden, on his Translations.

The substances which emit these streams, being such as newly belonged to animals, and were, for the most part, transpired through the pores of their feet, must be in likelihood a far more *evaporable* and dissipable kind of bodies, than minerals or adust vegetables.
Boyle. Works, vol. iii. p. 675. *Of the strange Subtility of Effluviums.*

In the seven last months of the year 1688, the *evaporations* amounted to 22 inches 5 lines; but the rain only to 11 inches 6½ lines; in 1689, the *evaporations* 32 inches 10½ lines; but the rain 18 inches 1 line: in 1690, the *evaporations* 30 inches 11 lines; the rain 21 inches ½ of a line.
Derham. Physico-Theology, book i. ch. v. note (7.)

To make this bountiful communication, they adjourned from the church in the Old Jewry to the London Tavern; where the same Dr. Price, in whom the fumes of his oracular tripod were not entirely *evaporated*, moved and carried the resolution, or address of congratulation, transmitted by Lord Stanhope to the National Assembly of France.
Burke. Reflections on the Revolution in France, vol. v. p. 134.

As I shall soon cease to write *Adventurers*, I could not forbear lately to consider what has been the consequence of my labours; and whether I am to reckon the hours laid out in these compositions as applied to a good and laudable purpose, or suffered to fume away in useless *evaporations*. *Johnson. The Adventurer*, No. 137.

EVASION, see EVADE.

EVAX, in *Botany*, a genus of the class *Syngenesia*, order *Superflua*, natural order *Compositæ*. Generic character: calyx ovate, imbricated with close-packed, acuminated scales; florets of the disk four-toothed; radial florets entire; receptacle subulate, chaffy, no seed down; leaves tomentose.

Three species, *E. pygmæa*, and *E. asteriscifolia*, natives of Europe, and *E. spathulata*, native of South America.

EUCÆLIUM, in *Zoology*, a genus of *Radiated* animals, belonging to the family *Ascidiæ*, established by Savigny, very nearly allied to the genus *Diostoma*.

Generic character. Animals aggregate, with two pores, living in a common mass, extended in a fungous layer, scattered with nipple-like tubercles on the surface, and only forming a single system, with a single apparent mouth externally; the ovary single, on one side.

Lamarck unites to the genus the genus *Didemna* of Savigny.

EUCALYPTUS, in *Botany*, a genus of the class *Icosandria*, order *Monogynia*, natural order *Myrti*. Generic character: calyx superior, persisting, truncated, closed with an operculum until the parts of fructification arrive at maturity; corolla none; capsule four-celled, bursting at the apex, many-seeded.

There have been twelve species of this genus discovered, all natives of New Holland; they are mostly trees of considerable size, with hard, close, dark-coloured wood, but containing so much gum resin that it is unfit for furniture. A large quantity of the wood of one species, perhaps *E. resiniferus*, has been imported by the name of blue gum-wood; it is used for ship-building, and promises to be very durable.

EUCERA, in *Zoology*, a genus of *Stinging, Hymenopterous* insects, established by Scopoli in his *Fauna Carolina*, belonging to the family *Apidæ*.

Generic character. First joint of the hinder *tarsi* of the females dilated externally into a palette; lip nearly semicircular; mandibules narrow, arched, pointed, with a single tooth on the inner side; maxillary *palpi* of six joints; the third joint of the labial *palpi* inserted on the side of the preceding, nearly at its tip, and forming with the fourth and last a small oblique stem; the side lobes of the tongue silk-like, as long as the labial *palpi*; *antennæ* filiform, those of the males very long; the head is generally coloured red and white; its front support three small *ocelli* placed in a straight line, and not, as usually, in a triangle; the *antennæ* but slightly developed in the female, are very long in the males, where they exceed the length of the body; the *thorax* is more elevated than the head, truncated behind; the wings have two or three cubical nerves, which has caused Jurine to divide the genus into two, under the names of *Trachusa* and *Losia*. The first joint of the *tarsi* is very velvety, and covered with hooks in the females; the hinder legs are broad.

This insect flies with rapidity; the females bore into the earth two or three inches, to form their nest; they smoothen the sides, and place into the hole a considerable quantity of pollen from their hind legs; and then lay their eggs.

* *Wings with two cubital cells.*

E. longicornis, Fabricius, the *Apis longicornis* of Linnæus: figured by Panzer, pl. lxiv. fig. 21, male; fig. 26, female.

* *Wings with three cubital cells.*

E. attenuata, Fabricius; Panzer, pl. xcix. fig. 18.

EUCHARIS, in *Zoology*, a genus of *Stingless, Boring, Hymenopterous* insects, belonging to the family *Ichneumonidæ*, established by Latreille.

Generic character. Antennæ straight, filiform, slightly attenuated at the extremity, and formed of eleven or twelve round joints, rather thick, the first and third the longest; mouth formed by the hooked, toothless jaws; hinder legs without thickened thighs; *abdomen* on a long pedicle.

These insects form the link between the *Cynips* and the *Chalcides*; indeed Jurine has placed them with the latter, on account of the similarity of their wings. Only a few species of the genus have been described, the following is the type,

E. ascendens, Latreille, *Hist. Nat. Crust. et des Ins.* xiii. 210; figured by Panzer, pl. lxxxviii. fig. 10. Found in the South of Europe.

E. furcata of Fabricius, found in South America, has two spines on the *scutellum*.

The *E. flobellata* of the same author must be excluded from the genus, on account of the form of its *antennæ*.

Ichneumon cyniformis of Rossi has many characters of this genus.

EUCHARIST.

EU'CHARIST, EUCHARI'STICALL, EU'CHARISTIZE. } Fr. *eucharistie*; It. and Sp. *eucharistia*; Lat. *eucharistia*; Gr. εὐχαριστία, from εὐχαριστεῖν, to give thanks, (εὖ, *bene*, and χάρις, *gratia*.)

A giving of *thanks*; especially applied to the sacrament of the Lord's Supper, taken "with a *thankful* remembrance of his death."

He [Gregory VII.] transubstanciated the *eucharisticall* bread, condemned the mariage of prestes, and cõmaunded monkes to abstain from flesh. *Bale. English Votaries*, part ii. sig. E.

Of all the blessings that ever dropt down from heaven upon man, that of his Redemption may be called the blessing paramount; and of all those comforts, and exercises of devotion which attend that blessing, the *eucharist*, or holy sacrament, may claim the prime place. *Howell. Letter* 4. book iii.

The *eucharistick* bread being neither hypostatically united with the Divinity, nor being the medium through which any such supernatural tendency of the Divine Presence appears to us, adoration directed toward it cannot fail of being palpable idolatry. *More. Antidote against Idolatry*, ch. ii.

That in this sacred supper there is a sacrifice (in that sense wherein the Fathers spoke) none of us ever doubted: but that is then either Latreuticall (as Bellarmine distinguishes it not ill) or *eucharisticall*: that is here (as Chrysostome speakes) a remembrance of a sacrifice, that is, as Augustine interprets it, a memoriall of Christ's passion celebrated in the church. *Hall. Works*, vol. i. fol. 627 *No Peace with Rome*, sec. 19.

He, we see, is depressed before advanced, crucified before enthroned, and led through the vale of tears, to the region of *eucharist* and hallelujahs. *South. Sermons*, vol. ii. p. 12.

The Ethnick devotion, consisting (as it were totally) in the praise of their Gods, and acknowledgment of their benefits; the Jewish more than half in *eucharistical* oblations, and in solemn commemorations of providential favours. *Barrow. Sermon* 9. vol. i.

For example, Justin Martyr speaks of the elements being *eucharistized*, or blessed by the prayer of the word that came from him. *Waterland. Works*, vol. vii. p. 99. *The Consecration of Bread and Wine.*

I have certainly given long and great attention to the subject; and am not without hope that I shall afford some information to those who, for want of leisure, or opportunity, or inclination, have hitherto little considered or understood the nature and efficacy of the *Eucharist*.

Knox. Works, vol. vii. p. 353 *Considerations on the Nature, &c. of the Lord's Supper. Preface.*

"Except ye eat of this bread, and drink of this wine, ye have no life in you." Words too strong and too alarming to be lightly passed over by those who are sincere in their profession of Christianity; and yet words of comfort to those who understand them of the *eucharistical* bread and wine *Id. Ib.* vol. vii. p. 361.

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EUCHARIST.

The EUCHARIST is the most solemn religious act of the Christian Church. The various circumstances connected with this sacred ordinance may be arranged under the following heads: viz. Names, Institution and Mode of Celebration, Design and Benefits, and the requisite Preparation for partaking of the Eucharist.

§ I. *Names given to the Eucharist.*

Of the various appellations given to this holy ordinance, the most ancient appears to be that of

Breaking of Bread.

1. A. D. 33. The BREAKING OF BREAD. St. Luke, in his *History of the Acts of the Apostles*, speaking of the first Disciples (ch. ii. 42) says, that "they continued steadfastly in the Apostles doctrine and fellowship, and in *breaking of bread*, and in prayers." In *Acts*, xx. 7, we also have an indisputable instance of the application of this name to the Lord's Supper; Dr. Waterland dates this appellation A. D. 33. It appears, however, to have been discontinued at rather an early period, as it occurs but rarely in the writings of the Primitive Fathers; but Ignatius, who was contemporary with the Apostle John, makes use of the same phrase of *breaking bread*, (*Ep. ad Ephes.* c. xx.,) where he is plainly speaking of this holy Sacrament.

Communion

2. A. D. 57. COMMUNION. This appellation was unquestionably taken from St. Paul's account of the Eucharist in 1 *Cor.* x. 16, where he teaches that the effect of this service is "the *Communion* of the body and blood of Christ." Suicer (*Thesaurus*, tom. i. voce Κοινωνία) observes, that this term meant *communion* or participation in reference to the Eucharist, (for it had, besides, different meanings,) for the following reasons: 1. because of the union of the faithful with Christ, and with each other; 2. because believers are thereby not only united to Christ, but are also made partakers of his Kingdom; and 3. because it is a religious banquet, of which we partake in common with our fellow Christians.

Lord's Supper.

3. A. D. 57. The LORD'S SUPPER is by most Protestants considered as a Scriptural name for the Eucharist, though it does not appear to have been anciently used in this sense. As Jesus Christ instituted the Sacrament *after* Supper, both have been confounded; and, through inadvertence, the Eucharist has been blended with this last Supper, and called by way of emphasis "*The Lord's Supper*." In very early times, the Christians, in imitation of our Lord, held a Supper *before* the Eucharist, which was termed Ἀγάπη, or *Love Feast*; and it is very likely that it is to this, and not to the Eucharist, that St. Paul refers in 1 *Cor.* xi. 20: but it appears, also, that both the Lord's Supper and the Eucharist were celebrated by the Primitive Christians at the same meeting, and thus they became confounded. It is evident that St. Paul refers to both of these; and, from his manner of treating the subject, we are led to infer that they were celebrated at the same meeting, and were, as Dr. Waterland observes, "different parts or acts of the same solemnity." (Dr. A. Clarke, *on the Eucharist*, pp. 74, 75.)

Oblation—Sacrifice.

4. A. D. 196. OBLATION—SACRIFICE. "These two terms are somewhat similar in meaning, and both of Levitical origin.' They have no foundation in the New Testament, but were very frequently employed for this purpose in the early Ages. "The ordinance, from *commemorating* the oblation or sacrifice of Christ, came to be spoken of, first vaguely and then seriously, as a sacrifice itself." Dr. Waterland refers the use of the word Oblation, as denoting the Eucharist, to the year 96; and that of Sacrifice, to the year 150. The Eucharist was termed a Sacrifice among the Primitive Christians, first, because it took the place of the Paschal lamb, which all acknowledge to have been an expiatory victim; and, secondly, because it represented the atonement made by the passion and death of Christ for the sins of mankind. How much this notion of it has been abused by the Romish Church, it is scarcely necessary to state in this place.

Sacrament.

5. A. D. 104. SACRAMENT. This appellation, as applied to the Eucharist, though not of Scriptural origin, is nevertheless of great antiquity. The younger Pliny, in his celebrated Epistle to the Emperor Trajan, speaking of the Christians from the depositions of apostate informers, says, that "they affirmed, that the whole of their error or fault was this:—that they were accustomed to meet together on a certain day, *stato die*, (which day we know, from the collateral testimony of Christian writers, was the Lord's Day, or Sunday,) before day-light, and to sing among themselves, alternately, a hymn to Christ, as God, and to bind themselves by a solemn oath, (*sacramento*,) not to the commission of any wickedness, but not to be guilty of theft or robbery, or adultery, never to falsify their word, nor to deny a pledge committed to them, when called upon to return it. When these things were performed, it was their custom to separate, and then to come together again to eat in common an inoffensive meal." (*Epist.* lib. x. ep. 97.) In this passage, Pliny is generally understood to refer to the Eucharist; though some learned men are of a different opinion.

Eucharist.

6. A. D. 107. EUCHARIST is one of the most ancient names given to the Lord's Supper: it signifies properly *thanksgiving* or *blessing*, and fitly denotes this holy service, considered as a sacrifice of praise and thanksgiving. Though Dr. Waterland assigns it to the year 107, because it first, certainly, occurs about that time, in Ignatius's Epistles to the Smyrnæans, (ch. 7, 8,) and to the Philadelphians, (ch. 4,) yet there is little doubt but that it obtained in the Apostolic Age, when it is considered how familiarly Ignatius makes use of it. Dr. A. Clarke and others confirm this opinion of its Apostolical use, observing, that it was actually adopted in the Syriac Version, which was made either at the close of the Ist, or early in the IId century. Justin Martyr, Irenæus, Clemens Alexandrinus, Tertullian, Cyprian, Origen, and others, make very frequent use of this appellation.

Commemoration or Memorial.

7. A. D. 150. COMMEMORATION OF MEMORIAL. This appellation is used by Justin Martyr, in his *Dialogue with Trypho the Jew*, (p. 387;) where he takes notice that the Christians offered up spiritual sacrifices, prayers, and praises, in the memorial of their food, dry and liquid," that is, in the Eucharist of bread and wine.

Passover.

8. A. D. 249. The name of PASSOVER was anciently given to the Eucharist, upon a presumption, that, as Christ himself succeeded to the Paschal lamb, so the feast of the Eucharist succeeded in the room of the Paschal feast. Christ is our *Passover*, as the name stands for the lamb; the Eucharist is our Passover, as that same name stands for the feast, service, or solemnity. Origen appears to be the earliest Christian writer who employed this appellation to denote the Eucharist; and he was followed by Gregory Nazianzen, Jerome, Isidore of Pelusium, whom Dr. Waterland considers to be authorities sufficient for this application

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of the term: for as *Baptism* is, in the Scriptural account, the Christian Circumcision, so the Eucharist, in the estimation of the Church at least, is the Christian Passover. This distinguished scholar has given a summary of the resembling circumstances common to the Jewish and Christian Passover, in his *Treatise on the Eucharist*.

Mass.

9. A. D. 385. Mass, (*Missa.*) This appellation, which is of Latin origin, is peculiar to the Western Churches. Originally, it imported nothing more than the *dismission* of a Church Assembly; but, by degrees, it came to be used for an Assembly and for Church Service, and ultimately the Communion Service in particular. Ambrose, Bishop of Milan, is supposed to be the earliest writer (*Ep.* 20, *ad Marcellin.*) who mentions the Mass in this last and most emphatical sense. (Dr. Waterland's *Review of the Doctrine of the Eucharist*, ch. i.; Dr. A. Clarke's *Discourse on the Eucharist*, pp. 72—83; Orme's *Ordinance of the Lord's Supper Illustrated*, ch. iv.)

§ II. *Institution and Mode of celebrating the Eucharist.*

1. The Institution of the Eucharist is recorded by the Evangelists, Matthew, (ch. xxvi. 26—30,) Mark, (ch. xiv. 22—26,) Luke, (ch. xxii. 19, 20,) and by the Apostle Paul, (1 *Cor.* ch. xi. 23—25.) Dr. Waterland justly remarks, that it is an argument of great weight and importance, that we have it four times recorded in the New Testament, with some slight variations, while that which is omitted by one or more of these inspired writers, is supplied by another. The following harmonized statement will present the shortest as well as the most complete view of the circumstances attendant on the institution of this Sacrament.

"The Lord Jesus the *same* night in which he was betrayed, as they were eating, took bread; and, when he had given thanks, blessed *it*, and brake *it*, and gave it unto his disciples, and said; '*Take, eat; this is my body which is given* [and] *broken for you: this do in remembrance of me.*'"

After giving the bread, the consolatory discourse related in John xiv. 1—31, is supposed by Archbishop Newcome to have been delivered by Jesus Christ, in order to support his disciples under their approaching trials.

"Likewise, after supper, after the same manner, he took the cup, and when he had given thanks, he gave it to them saying; '*Drink ye all of this, for this cup is my blood of the new covenant—the new covenant in my blood, which is shed for you, and for many, for the remission of sins. This do ye, as oft as ye drink* it *in remembrance of me,*' (and they all drank of it.) '*Verily I say unto you, I will henceforth drink no more of this fruit of the vine, until that day when I shall drink it new with you in the kingdom of my father, in the kingdom of God.*'"

After thus distributing the wine, Jesus Christ resumed and finished his discourse related in John xv.—xvii. beginning with the last clause in John xiv. "Arise, let us go hence." Then succeed the following words, which concluded the whole ceremony:

"When Jesus had spoken these words, and when they had sung an hymn, he came out, and went forth with his disciples over the brook Kedron, as he was wont, to the Mount of Olives. And his disciples also followed him." (John, ch. xviii. 1; Matt. ch. xxvi. 30; Mark, ch. xiv. 26; Luke, ch. xxii. 39.)

Several circumstances are here worthy of notice:

Time.

1. The Time when the Eucharist was instituted. It was "the night in which he was betrayed.' Jesus Christ, besides other uses, designed it for a standing memorial of his passion: and, in order to show the more plainly that he did so, or to render it the more affecting, he delayed the institution until the latest period of his life.

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2. A more material circumstance is, that he began the institution "as they were eating," either the Paschal lamb, or an ordinary supper, for on this subject commentators and critics are greatly divided. (See an abstract of their sentiments in Dr. A. Clarke's *Discourse on the Eucharist*, pp. 1—27.) Most probably the former is intended; it being generally agreed among the learned of all parties, that the Christian Eucharist succeeded in the place of the Jewish Passover.

The materials or *elements*, as they are commonly termed, are "bread and wine, which the Lord commanded to be received," (*Church Catechism.*) The Jews had been accustomed to partake, at all their feasts, of bread and wine in a serious and devout manner, after a solemn blessing or thanksgiving to God, for his goodness to mankind; but, especially at the Feast of the Passover, which Jesus was celebrating with his disciples when he instituted the Eucharist, they, in their thanksgivings, commemorated more at large the mercies of their God, dwelling principally on their deliverance from the temporal bondage of Egypt. And as this had many particulars resembling that infinitely more important redemption of all mankind from sin and ruin, which Jesus Christ was then about to accomplish, he very naturally directed his disciples that their ancient custom should for the future be applied to the greatest of divine blessings, and become the memorial of "Christ their Passover sacrificed for them;" as indeed the bread broken aptly enough represented his body, and the wine poured forth expressly prefigured his blood shed for our salvation.

Breaking of the Bread.

Jesus Christ, having given thanks to God, broke the bread, (which in this instance was the thin, unleavened bread used at the Passover,) and gave or distributed it to all his disciples; and said, "Take, eat; this is my body." That is, this is the *representation* or *sign* of my body, in the same sense as the lamb is called the Passover. (See parallel modes of expression in *Gen.* ch. xli. 26, 27; Dan ch. vii. 24; Matt. ch. xiii. 38, 39; 1 *Cor.* ch. x. 4) The bread, indeed, could not be Christ's natural body while he was alive: for it was his body that performed the action of breaking and giving the bread; nor could the wine in the cup be his blood, for that was still flowing in his veins. By no natural construction can the words of institution support the doctrine of Transubstantiation, maintained by the Romish Church, viz. that "in the Sacrament of the Eucharist there is really and substantially the body and blood, together with the soul and divinity of our Lord Jesus Christ: and that there is a conversion of the whole substance of the bread into his body, and of the whole substance of the wine into his blood, which conversion the [Roman] Catholic Church calls Transubstantiation," (creed of Pope Pius IV., *Art.* 17.) For the words, when uttered by the Priest, cannot signify more than they intended when they were uttered by Christ himself; and he evidently alluded to the approaching sacrifice of himself upon the Cross, on which his body was to be broken and pierced, and his blood to be shed by the

Transubstantiation contradictory to the New Testament.

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nails and by the spear. The term "Transubstantiation" was not invented until the XIIIth century; the first *idea* of the real presence of Christ in the Eucharist was started in the beginning of the VIIIth century; the earliest writer, who maintained the doctrine, was Paschasius Radbertus in the IXth century, before it was firmly established; and the first public assertion of it was at the third Lateran Council, which was held in the year 1215, after it had been for some time avowed by the Popes, and in obedience to their injunctions inculcated by the clergy. But this *term* "Transubstantiation" was not known, until it was invented by Stephen Bishop of Autun in the XIIIth century. (Mosheim's *Eccl. Hist.* cent. xiii. ch. iii.) "This doctrine subverts the very foundation on which the credibility of the Christian Religion is built, *viz.* our Saviour's Miracles, and not only does it contradict the Scripture, which says that we *eat bread* after the consecration of it, (1 *Cor.* ch. xi. 27;) but it is also contrary to Reason, which teaches that the same body cannot be in two places at the same time; and it is contrary to the report which our senses make about their proper objects. So that Transubstantiation contains many gross falsehoods, and is incredible to all who consult the word of God, their own reason, and common sense." (Archbishop Tillotson's *Discourse against Transubstantiation;* Bishop Taylor's *Dissuasive from Popery;* Horne's *Romanism Contradictory to Scripture*, pp. 29, 30.)

The Cup given to all.

"After supper, Jesus Christ took the cup, and when he had given thanks, he gave it to them (the disciples) saying drink ye ALL of this." The command for ALL to drink of the cup was positive and express; and is directly opposed to the practice in the Romish Church, of giving the cup to the Clergy only, and not to the Laity. The Council of Constance, held in the year 1416, was the *first* that deprived the Laity of the cup in the Eucharist, in direct contradiction to the command of Christ, and to the practice of the Primitive Church. The Testimonies of the Fathers and Ecclesiastical Writers, for thirteen or fourteen hundred years, are collected by Bishop Beveridge, (*On the Articles*, Art. XXX.) It is material to notice the reason, assigned by Jesus Christ, why *all* the Apostles were to drink of the cup, *viz.* "For this is [represents] my blood of the New Covenant, which is shed for many for the remission of sins." All, therefore, who stand in need of remission of sins are to drink of the cup, that is, all mankind, Laity as well as Clergy.

The Eucharist being thus instituted by Jesus Christ was adopted by all the Primitive Christians, with few exceptions; and no modern denomination rejects it, except the Society of Friends or Quakers, (whose reasons for rejecting it are considered by Dr. Bennet, in his *Confutation of Quakerism,*) and some mystics, who make the whole of Religion to consist in contemplative love.

The Eucharist, how solemnized in the Primitive Christian Church.

II. Of the MANNER in which the Primitive Christians celebrated the Eucharist, during the Apostolic Age, no particulars are recorded in the New Testament. That their practice was uniform in the Churches at Jerusalem, Troas, Corinth, and, indeed, in all Christian Churches, may reasonably be concluded. "At Corinth, several abuses of the institution had occurred. But it is worthy of attention, that while St. Paul points out these abuses, and calls upon the Church to correct them, he gives not the most distant hint that they were wrong in the whole affair; that it was altogether a corruption and mistake; and that, instead of eating and drinking in any way, they ought to feed spiritually on Christ, and cease from this beggarly observance. Instead of this, he solemnly repeats the account which he had received, of the manner of celebrating the ordinance, and calls upon the Church thus to keep it." (Orme's *Ordinance of the Lord's Supper Illustrated*, p. 195.) Of the practice of the first Christians, in the ages immediately succeeding that of the Apostles, we have more certain, as well as more ample, information, in the *Primitive Christianity* of Dr. Cave, and in Mr. Bingham's *Origines Ecclesiasticæ*, from which elaborate treatises the following particulars are collected.

By whom administered

1. The persons ADMINISTERING were the ordinary *Pastors* and governors of the Church, those who were set apart for the administration of holy offices. The institution was begun by Jesus Christ himself; and the administration of it was by him committed to his *Apostles*, and to their ordinary successors to the end of the world. Tertullian (*de Cor. Mil.* c. 3) states, that they never received it from any but the hand of the *President*, which must be understood either of the particular custom of that Church where he lived, or of *consecration* only. Otherwise, the custom was, when the Bishop or President had by solemn prayers and blessings consecrated the Sacramental elements, for the Deacons to distribute them to the people, as well to those who were absent, as to those who were present. (Justin Martyr, *Apol.* ii. p. 97.)

Communicants.

2. The persons COMMUNICATING were, at first, the whole Church or body of Christians within a certain space, who had embraced the doctrine of the Gospel, and who had been Baptized into the faith of Christ. As Christians multiplied, and a more exact discipline became necessary, none were admitted to this ordinance until they had arrived at the degree of the *faithful*, Πιστοὶ or Believers. (Bingham's *Orig. Eccles.* book i. ch. iii.) Catechumens, that is, those who were under instruction previously to Baptism, and those who were under the censures or suspension of the Church for any crime, and who had not passed through the several stages of penitents, were excluded. The Eucharist being the highest and most solemn act of Religion, they thought that they could never take sufficient care in dispensing it. Accordingly, some were debarred from it for different periods, varying in proportion to the magnitude of the offence of which they had been guilty, and some were not admitted to the Communion of the Church until they had continued their repentance to their death-bed. It was customary to send the Eucharist (little pieces of the consecrated bread, dipped in the Sacramental cup) by the Deacons or other inferior Ecclesiastical officers to those who were sick, or absent from any other just cause; in cases of great necessity it might be carried and given by other persons. (Eusebius, *Eccl. Hist.* l. vi. c. 44,) but this was prohibited by the Canons in ordinary cases. A custom also arose, of giving the Eucharist to the dead, in order that they might give some kind of evidence, that they had died in the peace and communion of the Church; but this usage was afterwards abrogated by many Councils, and at length laid aside. *Newly baptized infants* were admitted to the Eucharist in the early ages of the Church; and this practice was not wholly discontinued in the Latin Church in the XIIth century. In some few places, as among the Helvetians, it even appears to have subsisted, to the commencement of the Refor-

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mation. In the Greek Church, the Eucharist is still given to children, and in the early part of the XVIIIth century, some attempts were made to revive this practice in England; but the arguments alleged in its support were ably refuted by Dr. Waterland, in his *Inquiry Concerning the Antiquity of the Practice of Infant Communion*," (Works, vol. ix.)

In some cases, the Eucharist was kept in private houses, in order to confirm the faith of Christians, in times of persecution, and also to strengthen kindness and amity with one another.

Time of administering the Eucharist.

3. The TIME of administering the Eucharist was, in general, at their public assemblies, on the Lord's Day or first day of the week always, as we read in the *Acts of the Apostles*, besides other days, especially Saturday, on which day all the Churches in the world (except those of Rome and Alexandria) were accustomed to celebrate this Sacrament. (Socrates, *Eccl. Hist.* l. iv. c. 22.) The exact time of the day was uncertain. Jesus Christ and his Apostles celebrated it at night, at the time of the Jewish Passover; the Church of Corinth, according to St. Paul, probably solemnized it in the morning; the Apostles calling it a *Supper*, (Chrysostom thinks) not because it was done in the evening, but more effectually to remind them of the time when Jesus Christ himself instituted these holy mysteries. During times of persecution, we learn from Pliny, (*Epist.* lib. x. ep. 97,) they solemnized it in the morning *before day*.

At first, it is probable that they communicated every day, or as often as they came together for public worship. Cyprian, who flourished in the middle of the IIId century, states that they received the Eucharist every day. In the following century, according to Basil, they communicated four times a week,—on the Lord's Day, Wednesday, Friday, and Saturday, and also upon festival days. Afterwards, as the power of Religion began more sensibly to decline, it came to once or twice a week; afterwards to once a month, and then to three times in the course of a year, *viz.* at the three great Festivals of Christmas, Easter, and Whitsuntide. In the Russian Greek Church, the bulk of the Laity rarely communicate more than once a year, which is always in the great Fast before Easter; though many of the more serious partake more frequently. (Pinkerton's *Present State of the Greek Church in Russia*, p. 183.)

Place.

4. The PLACE where the Eucharist was celebrated, was always that in which their public assemblies for religious worship were held. It was instituted by Jesus Christ in a private house, on account of its analogy to the Jewish Passover, and also on account of the necessity of the time: by the Apostles and first Christians, it was solemnized in the houses of believers, generally in an *upper room*, set apart for the use of the Church. During persecutions, they fled to the mountains, or to subterraneous crypts or vaults, and celebrated the Sacrament at the tombs of Martyrs, and over the ashes of the dead. Afterwards, when churches assumed some degree of beauty and regularity, particular places therein were assigned to several parts of the divine offices: and the Communion Service, being removed to the upper or east end of the church, was there performed upon a table of wood, which was subsequently changed into one of stone, sometimes metaphorically styled an *Altar*; and the Eucharist itself, in later times especially, being termed the *Sacrament of the Altar*. This place was fenced in with rails, within which the Clergy received the Sacrament, as the Laity did without.

Manner of celebrating the Eucharist.

5. The MANNER of celebrating the Eucharist in the Primitive Church was as follows:

After the service of the Catechumens, and before the commencement of the *Missa Fidelium*, or Communion Service of the Faithful, it was the custom to present their offerings, every one according to his ability, which was by the Minister laid upon the Altar or Communion-Table. These oblations were designed for the uses of the Church, for the maintenance of the Ministry, and the relief of the poor; out of these oblations also, they probably took, (at least sent provisions extraordinary,) to furnish the common feast; which in those days they constantly had at the celebration of the Sacrament, where the rich and the poor feasted together at the same table. These were called AGAPÆ or Love Feasts, and they continued for some ages; until great inconveniences being found to result from them, they were by several Councils prohibited to be kept in churches.

The Sacramental elements of bread and wine being prepared, the Deacons brought water to the Bishop and Presbyters, to denote the purity which ought to be in those who draw nigh to God; and then he directed them mutually to embrace and kiss one another. This holy kiss was very ancient, commonly used in the Apostles' times, and in succeeding Ages of the Church, as a sign of their unfeigned reconciliation. After this, the whole congregation united with the Minister in prayer, (which Justin Martyr terms the *Common Prayer*,) for the universal peace and welfare of the Church, for the tranquillity and quietness of the world, for the prosperity of the age, for wholesome weather and fruitful seasons, for all sorts of persons, for Kings and Emperors, and all in authority, for soldiers and armies, for believers and unbelievers, for friends and companions, for the sick and distressed, and, in short, for all who stood in need of help. This was followed by the mutual salutation of Minister and people; the Minister saying, *The Lord be with you*; and the people replying, *And with thy spirit*. The Minister then said, *Lift up your hearts*; to which the people answered, *We lift them up unto the Lord*. The Minister proceeded, *Let us give thanks unto the Lord*; to which the people responded, *It is meet and just so to do*. The Minister then proceeded to the prayer of consecration, in which he expressed great thankfulness to God for the death, resurrection, and ascension of his Son, for the shedding of his blood for us, and the celebration of it in this Sacrament; for condescending to admit them to such great benefits, and praying for a closer unity to one another in the same mystical body; concluding with the Lord's Prayer, and the hearty and universal acclamation of Amen, by all who were present. Next, the Minister said with a loud voice, *Holy things to holy persons*; to whom the people answered, *There is one holy, one Lord Jesus Christ*. Then he exhorted them to a due participation of the holy mysteries.

After this, the Bishop or Presbyter took the Sacramental elements; and, having sanctified them by a solemn benediction, he first broke the bread, which he delivered to the Deacon, by whom it was distributed to the communicants; and after that, the cup, which was likewise delivered to them. Their Sacramental wine was generally diluted and mixed with water, for what reason it is now impossible satisfactorily to determine. The posture in which the communicants received

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the Eucharist was not always the same. At its first institution by Jesus Christ, the Apostles received it in a reclining posture, agreeably to the custom of the Jews, at that time, lying on their sides, upon couches, around the table. Afterwards, the custom was to stand at the Lord's Table; and other gestures were subsequently introduced, as the prudence and piety of the governors of the Church judged to be most decent and suitable for so solemn an occasion. The bread and wine were put into the hands of communicants, and not injected or thrown into their mouths, as was superstitiously done in succeeding ages.

During the time of administration, which (in large congregations) required a long period, they sang hymns and psalms, particularly the 33rd, (34th in our division,) 45th, 133rd, and the 145th Psalms, according to the choice of the Precentor, or the different rules and usages of different Churches.

When all the people had communicated, the service was concluded with a solemn prayer and thanksgiving, that God had thought them worthy to partake of such sacred mysteries; and the congregation being blessed by the Bishop or officiating Minister, and having saluted each other with a kiss of peace, the assembly broke up, and the people returned to their own houses. (Cave's *Primitive Christianity*, part i. ch. xi.; Bingham's *Origines Ecclesiasticæ*, book xv. ch. i.—vi.)

In perusing the preceding account of the mode in which the Eucharist was celebrated, it is impossible not to perceive how exactly the Communion office of the Anglican Church agrees with the practice of the Primitive Church; both Ministers and people, indeed, receive the Lord's Supper kneeling, a practice which has obtained in the Western Church for nearly 1300 years. Its reasonableness and propriety are briefly but satisfactorily vindicated by Dr. Bennet, in his *Abridgement of the London Cases to Recover Dissenters*, ch. vii., as also in his *Paraphrase on the Book of Common Prayer*, *Appendix*, No. 5. The doctrine and practice of the Church of England, in relation to the Eucharist, are so clearly stated in Articles XXVIII., XXIX., and XXX. of her Confession, and in her Liturgy, that it is unnecessary to repeat or explain them in this place.

§ III. *Design of the Eucharist.—Benefits therein conferred.*

The end or design for which the Eucharist was instituted, is briefly but perspicuously stated in the Catechism of the Anglican Church, to be "for the continual remembrance of the sacrifice of the death of Christ, and of the benefits which we receive thereby."

Design.

1. This memorial of Christ's death is to be a standing service in his Church, so long as it continues militant on earth; and it includes a remembrance of him, not merely as a great and good man, a wise instructor, a distinguished Prophet, or as our head and master, or as being higher than the Angels, or older than the system of the world; but also a remembrance, commemoration, and memorial of his incarnation, and of his meritorious death and sacrifice for the sins of the whole world. The Eucharist is likewise a standing proof of the divine mission of Christ, and of the truth of the Gospel, which is an account of that mission; for it was instituted just before the event, which it is designed to commemorate, took place; and it subsists to the present day in every country where professing Christians are to be found. It is, further, designed to admonish them of the second advent of Christ; to unite them in a known, public, and efficacious bond of union; and to be a visible and affecting pledge of Christ's love to his faithful followers, as well as a federal rite, uniting them to God and to one another (Waterland, *Review*, ch. iii., iv., xi.; Dwight, *System of Theology*, vol. v. serm. 160.)

Benefits.

2. As the Sacrament of Baptism is the prescribed mode of initiation into the privileges of the Christian covenant, so is the Sacrament of the Eucharist the instituted mode by which God confers remission of sins and sanctifying grace, in the opinion of the Primitive Fathers, and also of the Anglican Church; which in her Catechism states the benefits of a devout participation to be "the strengthening and refreshing of our souls by the body and blood of Christ, as our bodies are by the bread and wine." As bread and wine, considered only as natural food, strengthen and refresh our bodies, so this bread and wine, received as memorials of the body and blood of Christ, tend to the health and improvement of our souls; which, in this ordinance are strengthened by the most solemn acts of faith, by the most lively acts of gratitude and love, and especially by the communication of supernatural grace. Our souls are also refreshed by the comfortable assurance of the favour and goodness of God towards us; that we are very members incorporate in the mystical body of his Son, which is the blessed company of all faithful people; and also heirs, through hope, of his everlasting Kingdom, by the meritorious sacrifice, oblation, and satisfaction, of Jesus Christ. (Waterland, *Review*, ch. ix., x.)

§ IV. *Of the Preparation requisite for the Eucharist.*

Requisites.

In whatever point of view the Eucharist may be regarded, it must appear a matter of infinite concern, and highly deserving our most affectionate and devout regards. There is something of a preparation of heart, mind, and ways, required for *all* religious offices; much more for this, which is the highest and most solemn ordinance of the Christian Religion.

Baptism.

1. As Circumcision preceded the Passover, so BAPTISM must precede the Eucharist. A person must be admitted into covenant first, in order to renew it; must be initiated in order to be perfected; and must be born into the Christian life before he takes in the additional food, which is proper to support and increase it.

Confirmation.

CONFIRMATION, besides, is highly expedient, (see the Rubric at the end of the order of Confirmation,) but Baptism is strictly necessary.

Competent knowledge.

2. A COMPETENT KNOWLEDGE of the nature, end, and benefits of the Eucharist, is another previous qualification. St. Paul directs that a person, coming to the Lord's Table, should examine himself, and that he should discern the Lord's Body, (1 *Cor.* ch. xi. 28, 29;) both which suppose a competent knowledge of what this Sacrament means, and of what it requires.

Right faith

3. "A SOUND and RIGHT FAITH, as to the main substance of the Christian Religion, is another previous qualification for this Sacrament: for whether we consider it as a renewal of our Baptismal profession and covenant, which is engaging to observe the Gospel terms; or as an instrument of pardon and grace, and a pledge of an inheritance among the Saints in light; sound faith must undoubtedly be required, to answer such ends and uses of it." Accordingly, the Primitive Christian Church required a true and sound faith in all who came to the Lord's Table. Neither was it sufficient that every communicant made

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a profession of his orthodoxy; but every one, who had attained to years of discretion, was obliged to profess his particular faith, with the relation to the mystical eating and drinking of Christ's body and blood in the Sacrament.

Repentance

4. "Repentance, whereby we forsake sin," is a most essential qualification for a due reception of the holy Communion: all the ends and uses of the Sacrament declare it; the reason of the thing itself loudly proclaims it; and the discipline of the Primitive Church required it. Under this Repentance are further comprised (1.) *Restitution* or reparation for any wrongs done to others, in their persons, estate, or good name, to the utmost of our ability; (2.) Readiness to forgive any offences, committed against us.

To these requisites the Primitive Church added the two following, upon which great stress was laid, *viz.* 1. a due regard to Church unity, and public peace, in opposition to all schisms in the Church, and faction in the State; and 2. the exercise of beneficence and charity to the indigent, especially towards the poor brethren. This was the foundation of their oblations and love feasts; and neglect, abuse, or partiality in them, was reputed a capital misdemeanour. (Waterland, *Review*, ch. xiii.; Bingham, *Origines Ecclesiasticæ*, book xv. ch. viii.)

Some persons are deterred from partaking of the Eucharist by the apprehension of receiving "unworthily," from misapprehending the language of St. Paul in 1 *Cor.* ch. xi. 29, which has *no* reference whatever to eternal punishment, as the authorized English Version seems to imply; but the term "damnation" there used, at the time when that Version was made, bore the sense of condemnation; and the "not discerning the Lord's body," consisted in their making no distinction between the Lord's Supper and a common meal.

Numerous practical Treatises on the Eucharist are extant: among the more copious of which, the *Worthy Communicant* of Bishop Taylor justly claims the pre-eminence; to which may be added Dr. Comber's *Companion to the Altar*, and Bishop Patrick's *Mensa Mystica*, or *A Discourse concerning the Sacrament of the Lord's Supper*. Of the various excellent modern manuals which have been published, that of Bishop Wilson may perhaps be mentioned, as uniting brevity with simplicity and piety. Dr. Waterland's *Review of the Doctrine of the Eucharist, as laid down in Scripture and Antiquity*, presents a comprehensive summary, drawn from Scripture and the writings of the Fathers of the Christian Church; and Hospinian's *Historia Sacramentaria*, (2 tomes, folio, Tiguri, 1598—1602,) contains a most extensive survey of the institution of the Eucharist, its use and abuse in the Primitive Church, and of the origin, progress, rites, and ceremonies of the Mass, Transubstantiation, and other tenets and practices of the Church of Rome, in relation to this subject.

EUCHELAION, (from εὐχή, *prayer*, and ἔλαιον, *oil*,) or the *Sanctified Oil*, is one of the Seven Mysteries or Sacraments of the Greek Church; "in which the servant of the Church anointing the sick with oil, prays to God for his recovery from sickness, and for the forgiveness of his sins." It is founded on the exhortation contained in the General Epistle of St. James, (ch. v. 14, 15.) Pure and unmixed oil alone is used for this purpose; it is consecrated on the Wednesday in the Holy (or Passion) week, and in a quantity sufficient to last for a whole year.

This service is, by the Latins, considered equivalent to, or the same as, the Extreme Unction of the Church of Rome. But though the Greek Church reckons it in the number of her Mysteries, yet it is certain that there is nothing throughout the Office appointed for this purpose, which implies that it should not be administered to any but persons who are dangerously ill, or in the article of death, as is prescribed in the Romish Ritual. On the contrary, the Greek Church holds that it may be used in any illness, as a pious and charitable work, but not as a work of necessity. According to the Ritual appointed for this purpose, seven Priests are required to perform this Rite or Mystery; each of whom, in the course of the prayers, with a twig, upon the end of which there is a little cotton, anoints the sick person with oil on different parts of the body. In doing this, they make use of seven small twigs, one for each Priest. At present, this Mystery is administered by a smaller number of Priests, it being difficult to collect the full number specified in the regulations of the Greek Church. (Pinkerton, *Present State of the Greek Church*, p. 193, 194.)

EUCHILUS, in *Botany*, a genus of the class *Decandria*, order *Monogynia*, natural order *Leguminosæ*. Generic character: calyx deeply five-cleft, two-lipped, superior lip large, the base bracteated; corolla pea-flowered, keel as long as the wings; germen on a footstalk, pod compressed.

One species, *E. obcordatus*, a native of New Holland. *Hort. Kew.*

EUCHOLOGY, Gr. εὐχολόγιον, (εὐχή, prayer, and λόγ-ος, speech, discourse,) a little book, in which *Prayers* are contained; a Book of *Prayer*.

> A prayer taken out of the *euchologion* of the Greek church, to be said by or in behalf of people in their danger or near their death.
> *Taylor. Holy Dying*, ch. iv. sec. 7.

> He did not frame an entirely new prayer, in words of his own conception, but took out of the ancient *euchologies*, or prayer-books of the Jews, what was good and laudable in them.
> *Bishop Bull. Works*, vol. ii. p. 556.

EUCHRÆUS, in *Zoology*, a genus of *Boring, Hymenopterous* insects, belonging to the family *Ichneumonidæ*, allied to the genus *Chrysis*, established by Latreille.

Generic character. Mouth not produced at front into a muzzle, and formed of parts nearly equally long; lips bifid; mandibules with a single tooth on their inner edge; *scutellum* lengthened into a point; *abdomen* with three rings visible, the last ring crossed by an elevated ridge.

These insects resemble the genus *Chrysis* in the number of rings in the *abdomen*, and in the number of joints of the *palpi*, five in the maxillary and three in the labial; but they differ by the equality of the length of the part of the mouth, and in the presence of the raised ridge on the *abdomen*; they differ also from the genus *Stilla* of Spinola by the mouth not being produced, and the jaws being toothed.

Only a few species are known; they are found on flowers in the month of August. The type is

E. sexdentatus, the *Chrysis sexdentatus* of Panzer, *Faun. Ins. Germ.* pl. li. fig. 12.

EUCHROMA, in *Botany*, a genus of the class *Didynamia*, order *Angiospermia*, natural order *Pediculares*. Generic character: calyx spathæform, bifid and emarginate, or quadrifid with subulate segments; corolla two-lipped, upper lip very long and linear; anthers linear, with unequal lobes, cohering; capsule compressed, two-celled, two-valved; seeds numerous.

Two species, natives of North America. Nuttall.

EUCLEA, in *Botany*, a genus of the class *Dioecia*, order *Dodecandria*. Generic character: male flower, calyx five-toothed; corolla five-parted; stamens fifteen: female flower, calyx and corolla as the male, germen superior; styles two; capsule a three-horned berry, three-celled; seeds solitary, arillate.

Three species, natives of the South of Africa. Thunberg.

EUCLIDIUM, in *Botany*, a genus of the class *Tetradynamia*, order *Siliculosa*, natural order *Cruciferæ*. Generic character: pod ventricose, two-celled, sutures of the valves distinct, but not bursting; cells one-seeded; cotyledons flat.

One species, *E. Syriacum*, native of the Levant. *Hort. Kew.*

EUCOMIS, in *Botany*, a genus of the class *Hexandria*, order *Monogynia*, natural order *Asphodeli*. Generic character: corolla inferior, six-parted, spreading, persisting; filaments joined and fixed at the base of the nectary.

A genus of bulbous plants, containing six species, natives of the South of Africa.

EUCRYPHIA, in *Botany*, a genus of the class *Polyandria*, order *Pentagynia*, natural order *Hypericineæ*. Generic character: calyx five-leaved, corolla of five petals, stamens united at their base; capsule boat-shaped, suspended by the umbilical cord.

One species, *E. cordifolia*, a tree with opposite leaves, native of Chili. Decandolle.

EUCTICAL, Gr. εὐκτικὸν, from εὐχ-εσθαι, to pray. Precatory.

Hence was the origin of sacrifices, as they are distinguished into expiatory, *euctical*, and eucharistical.

Law. Theory of Religion, p. 226.

EUDEA, in *Zoology*, a genus of *Fossil, Stony Corals*, belonging to the family *Milleporidæ*, established by Lamarouxx.

Generic character. Coral fossil, stony, extremities pierced with a deep oscule, with entire edges; surface netted with minute pores, placed in the *lacunæ* or irregular shallow holes, which are less deep, smaller, and more numerous as they approach the top.

This very singular Coral is found in the coralliferous limestone, in the vicinity of Caen. It is most nearly allied to the *Dactyloporæ cylindraceæ* of Lamarck, but differs from them in many particulars.

The genus consists only of a single species,

E. clavata, Lamarouxx, *Gen* pl. lxxiv. fig. 1; about an inch and a half high.

EUDEMA, in *Botany*, a genus of the class *Tetradynamia*, order *Siliculosa*, natural order *Cruciferæ*. Generic character: pouch oval, cells many-seeded; valves concave; style filiform; seeds oval; cotyledons incumbent.

Two species, natives of South America. Decandolle.

EUDYTES, from εὐ, *facile*, and δύτης, *urinator*, Illig.; *Diver*, Lath.; in *Zoology*, a genus of animals belonging to the family *Brachypteres*, order *Palmipedes*, class *Aves*. EUDYTES

Generic character. Bill thickish, straight, slightly compressed, and gradually curved at the tip; upper mandible longest, but the edges of both inclined inwards; nostrils linear, and half closed with membrane; tongue long, pointed, and serrated near its base; wings and tail very short, the latter consisting of twenty feathers; legs compressed; feet turned outwards, four-toed, the middle one the longest, the anterior three-webbed to the claws, the back toe joined to the internal leg or thin membrane.

These birds very much resemble in the web of their feet the family of the *Totipalmes*, and by the form of their bodies connect them with the Grebes, (*Colymbi*,) from which they have been separated. They are native of the Northern regions, and rarely build in our climate, but occasionally visit our coasts in winter. They are broad, flat, and long-bodied, and swim in a squat position.

E. glacialis, Illig.; *C. glacialis*, Lin.; *l'Imbrim*, Buff.; *Northern Diver*, Lath. This bird is about three feet, six inches in length, and four feet, eight in breadth; it is occasionally said to weigh sixteen pounds, but probably this size and weight are exaggerated. The bill is long and black; head and neck deep black, glossed with green and purple, and smooth like velvet; neck surrounded with stripes of the same colour, but these separated by intermediate white bands; the back black and spotted with white, as are also the wing coverts and scapulars, on the latter of which the white spots are larger, and of an oblong shape; breast and belly white; quills and tail black, as are also the legs, which are set far back and adapted for swimming. The female inclines rather to brown than black, and the spots are not so distinct as in the male. The Imber (*Colymbus Immer*, Lin.) is the young of this species. The Northern Diver inhabits the North of Europe, and seldom visits us, except in very hard winters. The Barabinzians, a nation between the Ob and the Irtisch, in Russia, tan the breasts of these birds, and sew them together for caps, pelisses, &c., and the Indians about Hudson's Bay make coronets of the feathers.

E. Arcticus, Illig.; *C. Arcticus*, Lin.; *le Lumme*, Buff.; *Black-throated Diver*, Lath. Is considered by Illiger and Cuvier to belong to the same species as the preceding, from which it differs little, except in having the sides of the throat white, and spotted with black, and a large black patch on the throat five inches in length. It is common in the Northern parts of Europe, but very rare elsewhere. It makes a great noise against rain, and hence the Norwegians consider it a great impiety to destroy it.

E. Septentrionalis, Illig.; *le Plongeon à gorge rouge*, Buff.; *Red-throated Diver*, Lath. Head, chin, and sides of the neck cinereous; the front of the neck and throat of a deep chestnut red; the back of the neck streaked with dusky and white, and formed into ridges by the white edges and tips of the feathers standing outwards; in some birds the upper parts are dusky, in others a bright brown, but both are slightly spotted with white; legs dusky. Are natives of Greenland, Iceland, &c. The Sprat Loon (*Colymbus Stellatus*, Lin.) is the young of this species.

See Linnæi *Systema Naturæ*; Illiger, *Prodromus Mammalium et Avium*; Latham's, *General History of Birds*.

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EVE.

EVE,
E'VEN,
E'VENING, *n.*
E'VENING, *adj.*
E'VEN-SONG,
E'VEN-SONGTIME,
E'VEN-TIDE,
E'VENING-STAR,
E'VENING-WALK.

A. S. *æfen;* D. *avend;* Ger. *abend;* which Wachter derives from Ger. *aben;* D. *aven, deficere; Quid enim* (he asks) *est Vesper, nisi dies* deficiens? the failing day, or fall of the day. In Dutch *avenden;* Ger. *abenden, vesperascere.* Benson and Lye seem to consider it to be the same word as *ofer, even, æqualis.*

The fall of the day. It is also applied to the watches or vigils, the wakes kept or observed in the *evening* preceding certain festivals.

"Brut," he saide, "passe nor þe al þe lond of France
West, toward þike stude as þe sonne drawe þ azen *eue*."
R. Gloucester, p. 14.

He let caste þys traytor in þe *euenynge* late
At Fenestre in Temese. *Id.* p. 312.

In chyrche he was devout y nou, vor hym ne ssolde non day abyde,
þat he ne hurde masse and matyns, and *euesen*, and eche tyde.
Id. p. 369.

At Brunesburgh on Humber þei gan þam assaile,
From morn vnto *euen* lastell þat bataile.
R. Brunne, p. 31.

þe noyse was vnride, it lasted all day,
Fro morn tille *euentide*, þer of had many affray.
Id. p. 174.

And the south-west wynd on Sat. day at *eve*
Was pertliche [particularly?] for prude. and for no poynt elles.
Piers Ploukman. Vision, p. 81.

Wher see we hem on Sonedays. þe servyse to huyre
As matyns by þe morwe. tyl masse bygynne
Opr Sonedays at *eve* songe.
Id. Ib. p. 159.

But whanne the *evenyng* was come ther cam a ryche man of Armathi, Joseph bi name, and he was a disciple of Jhesus.
Wiclif. Matthew, ch. xxvii.

Whē the *euen* was come, there came a ryche man of Aramathia, named Joseph, which man also was Jesus's disciple.
Bible, Anno 1551.

And thei leiden hondes on hem and puttiden hem into warde into the morewe, for it was then *euen-tide*.
Wiclif. The Dedes of Apostlis, ch. iv.

And they layde handes on them, and put them in holde vntyll the nexte day: for it was now *euen-tide*. *Bible, Anno* 1551.

And so ferforth she gan our lay declare,
That she the constable, or that it were *eve*
Converted, and on Crist made him beleve.
Chaucer. The Man of Lawes Tale, v. 4993.

Weping and wailing, care and other sorwe
I have ynough, on *even* and on morowe,
Quod the marchant, and so have other mo,
That wedden ben.
Id. The Marchantes Prologue, v. 1890.

Parauenture the altitude of A, in the *euening* is xcii. degrees of height, than will the second altitude or the dawnyng be xxi. that is to sain, lesse than xcii. that was his first altitude at *euen*.
Id. Of the Astrolabie, fol. 267.

If *even-song* and morwe-song accord,
Let see now who shall telle the first tale.
Id. The Prologue, v. 832.

And this was gladly in the *even-tide*
Or wonder erly, lest men it espide.
Id. Of Thisbe of Babilon, fol. 201.

Yet it is as bright as the day to all that know ye truth, how that our fastyng of theyr *euens*, and kepyng their holy dayes going bare foote, &c.
Tyndall. Workes, fol. 396. *An Exposition vpon the first Epistle of St. John*, ch. ii.

And aboute the *euenynge* sacrifice, I rose vp frome my heauynes, and rent my clothes and my rayment, and fell vpon my knees, and spred out my handes vnto the Lorde my God, and sayd.
Bible, Anno 1551. 1 *Esdras*, ch. ix.

Thus the yonge kyng entred into Reynes, the Saturday at *euensongtyme*, ryght well acompanyed with nobles, and mynstralles, and specially he had mo than xxx. trumpettes before him.
Lord Berners. Froissart. Cronycle, vol. i. ch. 369.

On the holydayes which were ordeined to preach God's word, set vp long ceremonies, long matines, long masses, and lēg *euen-songes*, and all in Latine that they vnderstand not.
Tyndall. Workes, fol. 134. *The Obedience of a Christian Man.*

The encounter continued verye sharp on both sydes vntyl the *euen-tyde*.
Arthur Golding. Cæsar. Commentaries, book i. fol. 41.

Yea, and we bee bounde to the caller for thys also, that we come to the exercise of godlynes, and that we contynue in it vnto the *euen-tide* of the daye. *Udall. Matthew*, ch. xx.

Also the daie before Christmasse *eeue*, there chanced a great wind with thunder and rain, in such extreme wise, that manie buildings were shaken and overthrowen.
Holinshed. England. Henry III. Anno 1237.

But let it now sufficient be, that I
The last scene of his act of life bewray,
Which gives th' applause to all, doth glorify
The work—for't is the *ev'ning* crowns the day.
Daniel. On the Death of the Earl of Devonshire.

Now came still *evening* on, and twilight gray
Had in her sober liverie all things clad;
Silence accompanied; for beast and bird,
They to thir grassie couch, these to thir nest,
Were slunk, all but the wakeful nightingale.
Milton. Paradise Lost, book iv. l. 598.

Near to his *evening* region was the sun,
When Hurgonil with his lamented load,
And faithful Tybalt their sad march begun
To fair Verona, where the court abod.
Davenant. Gondibert, book ii. can. 1.

Then sit thee down and sing thy *ev'n-song* in the sad trees' shade.
Crashaw. Even-song.

And by her side there ran her page, that hight
Vesper, and whom we the *evening-starre* intend,
That with his torche, still twinkling like twylight,
He lightened all the way where she should wend,
And joy to weary wand'ring trauailers did lend.
Spenser. Of Mutabilitie, can. 6. st. 9.

So wept Duessa vntill *even-tide*,
That shining lamps in Joue's high house were light;
Then forth she rose, ne longer would abide.
Id. Faerie Queene, book i. can. 5.

To man, that was in th' *evening* made,
Stars gave the first delight;
Admiring, in the gloomy shade,
Those little drops of light.
Waller. An Apology for having loved before.

This was their song: "Why, happy bridegroom, why,
Ere yet the stars are kindled in the sky,
Ere twilight shades, or *evening* dews are shed,
Why dost thou steal so soon away to bed?"
Dryden. Theocritus, book xviii.

The *evening-star* now lifts as day-light fades,
His golden circlet in the deep'ning shades.
Broome. Apollonius Rhodius, book iv. l. 1629

Ev'n now she shades thy *evening-walk* with bays,
(No hireling she, no prostitute to praise.)
Pope. Epistle to Robert Earl of Oxford and Mortimer

——————— Perhaps she owes
Her sunshine and her rain, her blooming spring,
And plenteous harvest, to the pray'r he makes,
When, Isaac like, the solitary saint
Walks forth to meditate at *even-tide*,
And think on her, who thinks not for herself.
Cowper. The Task, book vi.

EVEA.

EVEA, in *Botany*, a genus of the class *Tetrandria*, order *Monogynia*. Generic character: common calyx many-leaved, the four exterior leaves broad; proper calyx four-toothed; corolla funnel-shaped, flowers aggregate.

One species, *E. Guianensis*, native of Guiana.

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EVEN.

E'VEN, *v.*
E'VEN, *adj.*
E'VEN, *adv.*
E'VENLY,
E'VENNESS,
E'VEN-CHRISTIAN,
E'VEN-HAND,
E'VEN-HANDED,
E'VEN-PLEACHED.

Goth. *ibn*; A. S. *æfen*; D. *effen*; Ger. *eben*; D. *effenen*, *evenen*; Ger. *ebenen*, to smoothen, to plane, to level.

To plane, to level, to bring to an equal or uniform surface, without asperities or roughness, without inclination or leaning; to equalize.

Even, the *adj.* is used met., equal, calm, steady; also, opposed to *odd*.

An *Eme*-Christian (q. v.) or *Even*-Christian, is a fellow-Christian; an equal-Christian.

Even, the *adv.* is, equally: *even-so*; equally so, just so, exactly so, in a like or similar manner or degree. It is generally used with a strong ellipsis, as in Cowley, "We must one *even* in that difference be," i. e. we must be one in that difference, even as, i. e. *equally* as, *subaud.*, in other respects.

So *euene* hot þat lond ys, þat men durre selde
Here orf [cattle] in howse a wynter bryngę out of þe felde.
R. Gloucester, p. 43.

For þei were breþer, þe luf was more sene,
Þe barons portioned lond *euen* þam bituene,
Harald tille his parte suld haf alle þe north-ende,
And alle þe south-side tille Harknout suld wende.
R. Brunne, p. 51.

And with þe Kyng Steuen þei held parlement,
Þat Henry and he *euen* acorded or þei went.
Id. p. 126.

Þe date was *euenlik*, a þousand þre hundred and tuo.
Id. p. 318.

——————— It sais of þam þis sawe,
Þat þei dred no þing God, no gemed [cared for] *euenhed* of lawe.
Id. p. 65.

——————— I consent þertille,
If þou has þat manere, to do *euenhede* and skille.
Id. p. 193.

Hevene haveþ *evene* numbre. and helle is withoute numbre.
Piers Ploukman. Vision, p. 405.

And he þat eete of þat seede sholde be *euene* trywe.
Id. Ib. p. 381.

Ac he so is hurt in þe hand, *euene* in þe myddes,
He may receyve ryght nouht. *Id. Ib.* p. 329.

Therfore the Jewis soughten more to sle him, for not oonli he brak the Saboth, but he seyde, that God was his fadir, and made him *euene* to God. *Wiclif. Jon*, ch. iv.

And I gesside it nedeful to sende to ghou Epaphrodite my brothir and *euene* worchere and myn *euene* knyght.
Id. Philipensis, ch. ii.

It is ful faire a man to bere him *even*,
For al day meten men at unset steven, [no set time.]
Chaucer. The Knightes Tale, v. 1525.

Euenhead of reward must been done by right.
Id. The Testament of Love, fol. 315.

Joy and wo they shal depart
And take *euenly* ech his part.
Id. The Romaunt of the Rose, fol. 141.

But the soueraine good (quod she) that is *euenlike* purposed to the good and to the badde.
Id. The fourth Booke of Boecius, fol. 231.

In kirtels and in copes riche
Thei were clothed all aliche,
Departed *euen* of white and blewe.
Gower. Conf. Am. book iv. fol. 70.

For he right in semblable caas
Of Belus, whiche his fader was,
From Nembroth in the right line,
Lete made of gold and stones fine
A precious image riche
After his fader *euenliche*.
Id. Ib. book v. fol. 92.

Musike with tunes, dilates the eare:
And make vs thinke it heauen:
Arithmetike by nomber can make
Reckonings to be *euen*.
Wilson. The Arte of Logike, fol. 2.

And yet for all that, howe *euen* a mind did shee beare, how humble opinion she had of herselfe also.
Vives. Instruction of Christian Women, book i. ch. x.

Iaq. Thou art all the comfort
The Gods will diet me with. Prythee, away,
There's more to be considered; but wee'l *euen*
All that good time will giue vs.
Shakspeare. Cymbeline, fol. 384.

Two Brutes more brave her ruines would maintaine,
Yet were their aimes and ends in th' end not *euen*,
Whose glory was their God, and Rome their Heaven.
Stirling. Doomes-day. The sixth Houre.

In thy immortal part,
Man, as well as I, thou art;
But something 'tis that differs thee and me;
And we must one *even* in that difference be.
Cowley. Platonic Love.

Who shall doubt, Donne, where I a poet be,
When I dare send my epigrams to thee?
That so alone canst judge, so alone make:
And in thy censures *evenly* dost take
As free simplicity to disavow,
As thou hast best authority t' allow.
Ben Jonson. To Dr. Donne.

A good man may be over-joy'd, or too much pleas'd with his recreation, or too passionate at the death of a child, or in a sudden anger go beyond the *evenness* of a wise Christian, and yet be a good man still and a friend of God, his son and his servant; but then these things happen in despite of all his care and observation.
Taylor. Polemical Discourses, fol. 626. *Of Repentance.*

And the more pity that great folke should have countenance in this world to drowne or hang themselues, more than their *euen-Christian*.
Shakspeare. Hamlet, fol. 277.

Who so is out of hope to attain to another's vertue, will seek to come at *euen-hand*, by depressing another's fortune.
Bacon. Essay 9. *Of Envie.*

——————— This *even-handed* justice
Commends th' ingredients of our poyson'd challice
To our owne lips. *Shakspeare. Macbeth*, fol. 135.

——————— Her hedges *euen-pleach'd*,
Like prisoners wildly ouergrowne with hayre,
Put forth disorder'd twigs. *Id. Henry V.* fol. 92.

If a man do sincerely endeavour to mortify or forsake his known, open sins, tho' he does not leave them at once, and for altogether, yet if he gains ground of them and commits them seldomer and seldomer; *even* such a man may be said to have entered into the state of repentance. *Sharp. Sermons*, vol. iii. p. 135.

Whence in effect the more or less we love others, answerably the more or less we love ourselves, so that charity and self-love become coincident, and doth run together *evenly* in one channel.
Barrow. Sermon 95. vol. i.

In fig. ii. I have represented the appearance of the moon's edge on this last Nov. 4, 1714, soon after the quadrature, for the explication of what is said concerning the *evenness* of the surface of the lunar spots.
Derham. Astro-Theology. A Preliminary Discourse, p. 51.

Do what we can, bodily distempers will too much disorder our minds and discompose our thoughts. We can neither think freely, nor judge impartially, nor behave ourselves with that *evenness* of temper which we might do at another time.
Stillingfleet. Sermons, vol. iii. p. 95.

The moderate movements of his soul admit
Distinct ideas, and matur'd debate,
An eye impartial, and an *even* scale;
Whence judgment sound, and unrepenting choice.
Young. The Complaint, Night 6.

But when the ray passes without such opposition through the glass or liquor, when the glass or liquor are quite transparent, the light is sometimes softened in the passage, which makes it more agreeable even as light; and the liquor reflecting all the rays of its own

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colour *evenly*, it hath such an effect on the eye, as smooth opaque bodies have on the eye and touch.
Burke. Works, vol. i. p. 300. *On the Sublime and Beautiful.*

EVENT, *v.* Fr. *eventer;* Lat. *ventus*, the wind. See VENT.

To give *vent*, issue, or egress; "to puff, blow, breathe, give or yield *wind*." Cotgrave.

Oh that thou saw'st my heart, or did but know
The place from whence that scalding sigh *evented*.
Ben Jonson. The Case is Altered, act v. sc. 3.

——————— Phœbus throws
His beams abroad, though he in clouds be closed,
Still glancing by them till he find opposed
A loose and rorid vapour that is fit
T' *event* his searching beams.
Marlow and Chapman. Hero and Leander, Sestiad 3.

EVE'NT, *v.* EVE'NT, *n.* EVE'NTFUL, EVE'NTUAL, EVE'NTUALLY. } Fr. *evenement;* It. *eveniment;* Lat. *evenire, eventum*, to come out or forth. That which has *come out* or *forth;* that has issued from, an issue; that has fallen, or sprung from, an accident or result; that has followed from, a consequence.

Deedes done by worthy men and pollicies *evented* by great warriors. *Wilson. The Arte of Rhetorique*, fol. 11.

But he that is of Reason's skill bereft,
And wants the staffe of Wisdome him to stay,
Is like a ship in midst of tempest left,
Withouten helme or pilot her to sway,
Full sad and dreadfull is that ship's *event:*
So is the man that wants intendiment.
Spenser. The Teares of the Muses.

And now I must expect to hear, that this very severe, uncomfortable doctrine; and if one that shall *eventually* be shut out, may do all this, what shall become of the generality of religious men that never do so much? And if all this be short, what will be available? Who then shall be saved? *Glanvil. Sermon* 1. p. 61.

——————— Last scene of all,
That ends this strange *eventfull* historie
Is second childishnesse, and meere obliuion.
Shakspeare. As You Like it, fol. 194.

Such kind of things or *events*, whether good or evil, as will certainly come to pass, may fall under computation, and be estimated as to their several degrees, as well as things present.
Wilkins. Natural Religion, book i. ch. ii.

And liberty being too high a blessing to be divestible of that nature by circumstances; I (that seldom deplore him, who by losing his mistress recovers himself,) think, that Hermione has but [not] intentionally, nor *eventually* disobliged you.
Boyle. Works, vol. p. 248. *Seraphic Love.*

But not the voice of Bradamant I hear,
Whose sweetness stole upon my raptur'd ear,
Not such the thanks that Bradamant would pay
To him she loves, on this *eventful* day.
Hoole. Orlando Furioso, book xxv.

The man of faith thro' Gerar doom'd to stray,
A nation waiting his *eventful* way,
His fortune's fair companion at his side,
The world his promise, Providence his guide.
Langhorn. The Origin of the Veil.

Creating a new paper currency, founded on an *eventual* sale of the church lands. *Burke.*

By this fortunate principle [novelty] we are *eventually* roused from that lethargic state in which customs and habits, whether national or personal, would have for ever detained us.
Cogan. On the Passions, vol. ii. p. 83. *Beneficial Agency.*

EVENTERATE, Fr. *eventrer;* from Lat. *venter*, the belly.

To take out the *belly*, the bowel or entrails: to debowel.

In the valley of Anania about Trent, in a bear which the hunters *eventerated* or opened, I beheld the young ones with all their parts distinct; and not without shape, as many conceive.
Sir Thomas Brown. Vulgar Errors, book iii. ch. vi.

EVENTILATION, Lat. *eventilare, atum*, (*e*, and *ventus*, wind,) to eventilate; which Cockeram explains, to winnow, to blow *wind*.

Now for the nature of this heat, it is not a distructive violent heat, as that of fire, but a generative gentle heat, joined with moisture, nor needs it air for *eventilation*. *Howell. Letters*, 1. 36. p. 273.

(It is an opinion of some moderns) that it (vital flame) requires constant *eventilation*, through the trachea and pores of the body for the discharge of a fuliginous and excrementitious vapour.
Bishop Berkeley. Siris, sec. 205.

E V E R.

EVER, A. S. *æfre, semper.* By usage equivalent to At all or any time or times, whether a point of time or the duration or continuance of time. Also, (generally) any.

Ever is much used in *Composition*.

For particular usages of *Everlasting*, see the Quotations from J. Taylor, and Barrow.

A batayle þer was while in þe contre of Rome,
þe meste þat *euer* was, as me haþ herd y lome.
R. Gloucester, p. 9.

þýs holý men Seyn Aþelwold bulde þere vaste,
And a uayre abbeý þer bygan, þat *euereſt* aþ ylaste.
Id. p. 281.

þat Londone he ys now ycleped, and worþ *euermo*.
Id. p. 44.

——— We bere þe and þyne *euermore* truage.
Id. p. 47.

Tuo dukes and tuo bisshopes for *euer* toke þer leue
þe kýng was alle affraied, þer dede gan him greue.
R. Brunne, p. 16.

A werreour þat were wýn. deceyt sulo *euer* dreda.
Wele more on þe nýght, þan upon þe day,
In mirke withouten sight wille eauryn mak affray.
Id. p. 176.

And sone after þi daies þe reame salle men se
Gouerned þorgh alienn.kynde, and *euermore*.
R. Brunne, p. 37.

So þat non go to Galýs. bote it be for *euere*.
Piers Ploukman. Vision, p. 70.

Our bodies again to risen right as we been here
And the laf *euerlastynge* freres wyln for her pryde.
Id. Crede, sig. E. iiii.

Naý quaþ Conscience clerkes wyten þe soþe
þat mede ýs *evermore* a meyntenour of gýle.
Id. Vision, p. 52.

And it was don, whanne thei walkiden in the weye: a man seide to hym, I schal sue thee whider *euer* thou go.
Wiclif. Luk, ch. ix.

No man sigh *euere* God, no but the oon biguton Sone, that is in the bosum of the Fader, he hath teeld out. *Id. Jon*, ch. i.

But now ghe delyuered fro synne and maad seruauntis to God han ghoure fruyt unto holinesse and the ende *euerlastynge* lyf; for the wages of synne is deeth, the grace of God is *euerlastynge* lyf in Crist Jesu oure Lord. *Id. Romaynes*, ch. vii.

But now are ye delyuered from synne, and made ye seruauntes of God, and haue youre frute that ye shoulde be sanctifyed, and the ende *euerlastynge* life. For the rewarde of sinne is death; but eternal lyfe is the gyfte of God therowe Jesus Christ oure Lorde.
Bible, Anno 1551.

EVER.

For *evermore* ye schulen have pore men with you, and whanne ye wolen ye moun do wel to hem, but ye schulen not *evermore* have me.
Wiclif. Mark, ch. xiv.

I loved never by no discretion,
But *ever* folwid min appetit.
Chaucer. The Wif of Bathes Prologue, v. 6205.

The joye of God, he sayth, is perdurable, that is to sayn, *everlasting*.
Id. The Tale of Melibeus, vol. ii. p. 111.

And in a tour, in anguish and in wo,
Dwellen this Palamon and eke Arcite,
For *evermo*, ther may no gold hem quite.
Id. The Knightes Tale, v. 1009.

Remembre wel, and beare it in your minde
Al your felawes and ye must come in blewe
Everlyche able, your maters for to sewe.
Id. The Assemblie of Ladies, fol. 258.

The mother was an elfe by aventure
Ycome, by charmes or by sorverie,
And *everich* man hatith hire compagnie.
Id. The Man of Lawes Tale, v. 5176.

——————— And thus for suche a cooke
I maie go fastinge *evermo*.
Gower. Conf. Am. book vi. fol. 132.

And forto loken *evermore*,
It hath and shall ben *evermore*,
That of knighthode the prowesse
Is grounded vpon hardiness
Of hym that dare well vndertake.
Id. Ib. book iv. fol. 74.

Whereupon they that were *ever* apte for the warres, and redy to do all thinges, beganne to bee ioyfull that wyth the losse of their baggage, they had preserued their disciplyne accustomed in the warres. *Brende. Quintus Curtius*, book vi. fol. 152.

CLAR. ——————— Aptly have you styl'd it
A providence, for *ever* in chaste loves
Such majesty hath power.
Ford. The Fancies, Chaste and Noble, act v. sc. 2.

I that ne'er more of private sorrow knew
Than from my pen some froward mistress drew,
And for the public woe had my dull sense
So sear'd with *ever-adverse* influence.
Carew. Obsequies to the Lady Anne Hay.

——————— Thou best know'st
What torment I did finde thee in; thy groanes
Did make wolues howle, and penetrate the breasts
Of *ever-angry* beares.
Shakspeare. Tempest, fol. 4.

And that holy army of conquering saints began their victories in an humble awe of him whose they were, and cheerfully triumphed over irons, and racks, and gibbets, and wheels, and fires out of a meek and obedient submission to the will and call of their *ever-blessed* God and most dear Redeemer.
Hall. Works, vol. iii. fol. 79. *Of the Sight and Fear of the Almighty.*

Minutes mount not to hours, nor hours to days,
Days make no months, but *ever-blooming* Mays.
Drummond. Song 18.

Hail, sister springs,
Parents of silver-footed rills!
Ever-bubbling things.
Crashaw. Steps to the Temple. The Weeper.

IAGO. Do not rise yet:
Witness you *ever-burning* lights above,
You elements, that clip vs round about,
Witness that heere Iago doth giue vp
The execution of his wit, hands, heart,
To wrong'd Othello's seruice.
Shakspeare. Othello, fol. 326.

And round about that stinking corps did hover
The dismal Prince of gloomy night, and over
His *ever-damned* head the shadows err'd
Of thousand peccant ghosts, unseen, unheard,
And all the tyrant fears, and all the tyrant fear'd.
G. Fletcher. Christ's Triumph on Earth.

But cloud in stead, and *ever-during* dark
Surrounds me, from the cheerful wayes of men
Cut off, *Milton. Paradise Lost*, book iii. l. 45.

——————— O, *ever-failing* trust
In mortal strength, and oh what not in man
Deceivable and vain!
Milton. Samson Agonistes, l. 348

Heavens thy fair eyes be,
Heavens of *ever-falling* stars,
'Tis seed time still with thee,
And stars thou sowst.
Crashaw. Steps to the Temple.

And quench the guards of th' *ever-fixed* pole.
Shakspeare. Othello, fol. 316.

The Dutch in counsaile cold, th' Italian all things weeting,
The Spaniard full of guile, the Frenchmen *ever-fleeting*.
Lisle. Du Bartas. The third Book of Noe, p. 126.

An art of certainteen, whose *ever-fruitfull* wombe
With wonders new deuis'd shall fill the world to come.
Id. Ib. book iv. p. 150.

MACD. See who comes heere.
MALC. My countryman: but yet I know him not.
MACD. My *ever-gentle* cosen, welcom hither.
Shakspeare. Macbeth, fol. 147.

Among the many objects of knowledge, there seem to be two especially, which upon the most part of the before-mentioned accounts, most commend themselves to our contemplation and enquiry; namely, the knowledge of the *ever-glorious* God, and the knowledge of ourselves in the humane nature.
Hale. Origin of Mankind, ch. i. fol. 11.

It had mounts, grottos, and summer-houses, very pleasant and magnificent; the walks were large planted with *ever-greens*.
Glanvil. Essay 7. p. 2.

Unto whose *ever-hating* lust
Oh, give me not, for there are sprong
Against me witnesses unjust,
Even such, I say, whose lying tongue,
Fiercely affordes
Most cruel wordes.
Sir Philip Sidney. Psalme 27.

First Adam learned all, and he enstructed Seth
The compasse, course, and site of all those flaming boules
That gild th' abiding-place of th' *ever-happy* soule.
Lisle. Du Bartas. The fourth Book of Noe, p. 139.

Whereas they say that God called it an *everlasting* covenant: it is certain that even amongst the Jews, the word *everlasting* did not always signifie infinitely, but to a certain definite period. For the law relating to the land of their possession, in which God promised them an *everlasting* inheritance; as their possession of the land is *everlasting*, so is the covenant, and they expired together.
Taylor. Doctor Dubitantium, book ii. ch. ii. rule 1.

HAM. Oh that this too, too solid flesh, would melt,
Thaw, and resolve itself into a dew:
Or that the *everlasting* had not fixt
His cannon 'gainst selfe slaughter. O God, O God!
Shakspeare. Hamlet, fol. 154.

But since now safe ye seised have the shore,
And well arrived are, (high God be blest!)
Let vs deuise of ease and *everlasting* rest.
Spenser. Faerie Queene, book i. can. 12.

But it will *everlastingly* rebound
Unto the glory and benignity
Of Britain's mighty monarch, that thou wert
By him advanced for thy great desert.
Daniel. History of the Civil Wars.

Nothing could make me sooner to confess
That this world had an *everlastingness*.
Donne. Funeral Elegies. Of the Progress of the Soul.

The conscience, the character of a God stampt in it, and the apprehension of eternity, do all prove it a shoot of *everlastingness*.
Feltham. Resolve 64.

——————— O *ever-during* heir
Of Sabrine, Locrine's child (who of her life bereft,)
Her *ever-living* name to thee, fair river, left.
Drayton. Poly-olbion, song 6.

Sleeping neglection doth betray the losse:
The conquest of our scarse-cold conqueror,
That *ever-living* man of Memorie,
Henrie the Fifth.
Shakspeare. Henry VI. fol. 112.

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With fawning wordes he courted her awhile,
And looking lowly, and oft sighing sore,
Her constant hart did tempt with diuers guile:
But words, and lookes, and sighes she did abhore;
As rock of diamond, stedfast *ever-more*.
Spenser. Faerie Queene, book i. can. 6.

So, Prudentius, eternal worms, and unextinguished flames, and immortal punishment is prepared for the *ever-never* dying souls of wicked men. *Taylor. Sermon* 3. part i.

She even met them half way in excusing her brother's murther, as not being principal actors; and of the other side driven to what they did by the *ever-pardonable* necessity.
Sidney. Arcadia, book ii.

Let me conjure you by the rights of our fellowship, by the consonancy of our youth, by the obligation of our *ever-preserved* love, and by what more deare, a better proposer could charge you withall; be even and direct with me, whether you were sent for or no.
Shakspeare. Hamlet, fol. 263.

He found himself hated of the *ever-ruling* powers.
Sidney. Arcadia, book iii.

And followes so the *ever-running* yeere
With profitable labour to his graue.
Shakspeare. Henry V. fol. 85.

——————————— I call
Those *ever-shining* lamps, and their great Maker,
As witnesses of my innocence.
Massinger. The Picture, act iii. sc. 5.

They bound the kingdoms out with *ever-standing* marks,
And for our shipping beare of the timber goodly sparks.
Lisle. Du Bartas. The third Booke of Noe, p. 131.

——————— Which she (for pities sake)
Minding to hinder, div'd into her lake,
And hast'ned where the *ever-teeming* earth
Unto her current gives a wished birth.
Browne. Britannia's Pastorals, book i. song 1.

This, and much more affliction would have said
Out of th' experience of a troublous reign,
(For which his high desires had dearly paid
The int'rest of an *ever-toiling* pain
Daniel. History of the Civil Wars.

On Holy-roode day, the gallant Hotspurre there
Young Harry Percy, and braue Archibald,
That *ever-valiant* and approoued Scot
At Holmedon met where they did spend
A sad and bloody houre.
Shakspeare. Henry IV. Fourth Part, fol. 48.

She *ever-willing*, blam'd the powers above,
That night nor day gave any rest to love.
Brown. Britannia's Pastorals, book i.

Still would those *ever-wakeful* sons of fire
Keep warm thy praise
Both night and days,
And teach thy lov'd name to their noble lyre.
Crashaw. Charitas Nimia, or the Dear Bargain.

Time as by thee he passes,
Makes thy *ever-watry* eyes
His hour-glasses;
By them his steps he rectifies.
Id. Steps to the Temple.

The wanting orphans saw, with watry eyes,
Their founders' charity in dust laid low;
And sent to God their *ever-answer'd* cries,
For he protects the poor, who made them so.
Dryden. Annus Mirabilis.

Then he with pity touch'd; O royal dame!
Your *ever-anxious* mind, and beauteous frame,
From the devouring rage of grief reclaim.
Pope. Homer. Odyssey, book xix.

Ye radiant glories of the skies,
Ever-beaming God of light,
Sweetly-shining Queen of night,
Beneath whose wrath the woodborn savage dies.
Francis. Horace. To Apollo and Diana.

With twisted wreaths, which fragrant flowers compose,
Delightful nard, and *ever-blooming* rose,
They crown their brows; and strow their oily hair
With spice from neighbouring fields, not yet expir'd in air.
Hughes. Lucan, book x.

Who knows that heaven with *ever-bounteous* power
Shall add to-morrow to the present hour.
Francis. Horace. Ode 7. *To Torquatus.*

——————— Yet let us, grateful, joy,
That we such virtues knew; such virtues felt,
And feel them still, teaching our views to rise
Through *ever-brightening* scenes of future worldes.
Thomson. To the Memory of Lord Talbot.

But Fortune, *ever-changing* dame,
Indulges her malicious joy,
And constant plays her haughty game,
Proud of her office to destroy.
Francis. Horace, book iii. *Ode* 29. *To Mæcenas.*

Charmful he rose; his *ever-charmful* tongue
Joy to our second Hymeneals sung;
Still as we pass'd the bright celestial throng
Hail'd us in social love and heavenly song.
Savage. The Wanderer, can. 5.

——————— Far above
Those little cares, and visionary joys,
That so perplex the fond impassion'd heart
Of *ever-cheated, ever-trusting* man.
Thomson. To the Memory of Lord Talbot.

Around thee stand the daughters of the deep,
Robe thee in heavenly vests and round thee weep,
Round thee, the Muses, with alternate strain,
In *ever-consecrating* verse complain.
Pope. Homer. Odyssey, book xxiv.

As Egypt does not on the clouds rely,
But to the Nile owes more than to the sky;
So, what our earth, and what our heaven, denies,
Our *ever-constant* friend, the sea supplies
Waller. To my Lord Protector.

Yet *ever-courteous* dames! I hope from you
To meet that grace for which I lowly sue.
Hoole. Orlando Furioso, book xxx.

And it is thou! my *ever-dear* delight!
Never, I never hop'd to view this day,
When o'er the waves you plough'd the desperate way.
Pope. Homer. Odyssey, book xvi.

I see the leaning strata artful rang'd;
The gaping fissures to receive the rains,
The melting snows, and *ever-dropping* fogs.
Thomson. Autumn.

Pleas'd will I suffer all the Gods ordain,
To see my soil, my son, my friends again.
That view vouchsaf'd, let instant death surprise
With *ever-during* shade these happy eyes!
Pope. Homer. Odyssey, book vii.

For rolling years, like stealing waters glide;
Nor hope to stop their *ever-ebbing* tide.
Congreve. Ovid Imitated. The Art of Love.

The venerable Shade thus answer'd mild;
Still in your regal dome your spouse abides
Disconsolate, with *ever-flowing* eyes
Wailing your absence.
Fenton. Homer Imitated. Odyssey, book ii.

That which is able to bear up the mind of a man against all the troubles of this life, and to carry him to a region beyond them all, where there is a fullness of joy without an allay of sadness after it, and *ever-flowing* rivers of pleasures that need no dams to make them rise higher, nor falls to make their motion perceived.
Stillingfleet. Sermons, vol. ii. p. 182.

Weary and wet th' Oygyian shores I gain,
When the tenth sun descended to the main;
There, in Calypso's *ever-fragrant* bowers,
Refresh'd I lay, and joy beguil'd the hours.
Pope. Homer. Odyssey, book xii.

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Far hence lies, *ever-freezed*, the northern main,
That checks and renders navigation vain.
Savage. The Wanderer, can. 1.

Hail, godlike stranger! and when heaven restores
To thy fond wish thy long-expected shores,
This, *ever-grateful*, in remembrance bear,
To me thou ow'st, to me, the vital air.
Pope. Homer. Odyssey, book viii.

Upon the first arrival here, are seen
Rang'd walks of bay, the Muse's *ever-green*.
Parnell. On the Different Styles of Poetry.

——————— Then, calling, said,
"Vulcan, draw near; 'tis Thetis asks your aid."
"Thetis," (reply'd the God,) "our powers may claim;
An *ever-dear*, an *ever-honoured* name!"
Pope. Homer. Iliad, book xviii.

Beneath a guard so vigilant, so pure,
Toil may resign his careless head to rest,
And *ever-jealous* Freedom sleep in peace.
Thomson. To the Memory of Lord Talbot.

They first [Phœnicians] by sound in various lines design'd,
Express the meaning of the thinking mind;
The power of words by figures rude convey'd
And useful science *ever-lasting* made.
Rowe. Lucan, book iii.

First, I shall readily grant, that the words for ever and *ever-lasting*, do not always in Scripture signify an endless duration, and that this is sufficiently proved by the instances alledged to this purpose. But then, secondly, it cannot be denied on the other hand, that those words are often in Scripture used in a larger sense, and so necessarily to signifie an interminable and endless duration.
Barrow. Sermon 35. vol. i.

Everlastingness, that may reach to us and our posterity to all generations. *Wilkins. Natural Religion*, book i. ch. xiii.

Like the *ever-laughing* sage,
In a jest I spend my rage.
Swift. To a Lady.

In vain for succour to the Gods he flies,
The priest before the vestal altar dies:
A feeble stream pour'd forth the exhausted sire,
And spar'd to quench the *ever-living* fire.
Rowe. Lucan, book i.

Place me, where never summer breeze
Unbinds the globe, or warms the trees;
Where *ever-lowering* clouds appear,
And angry Jove deforms the inclement year.
Francis. Horace. Ode 22. *To Aristius Fuscus.*

And so the Ephesian villain fir'd
The temple which the world admir'd,
Contemning death, despising shame,
To gain an *ever-odious* name.
Swift. A Friendly Apology for a Certain Justice of Peace.

With a long club, and *ever-open* eyes,
To guard his corn its wretched master lies,
Nor dares, though hungry, touch the hoarded grain,
While bitter herbs his frugal life sustain.
Francis. Horace. Satire 3.

Thy infant breast a like affection show'd;
Still in my arms, (an *ever-pleasing* load)
Or at my knee, by Phœnix wouldst thou stand;
No food was grateful but from Phœnix hand.
Pope. Homer. Iliad, book ix.

Behold, where'er this active vapour flies,
It drives the clouds and agitates the skies:
This from stagnation and corruption saves
The aërial ocean's *ever-rolling* waves.
Blackmore. Creation, book ii.

Zacynthus, green with *ever-shady* groves,
And Ithaca, presumptuous, boast their loves:
Obtruding on thy choice a second lord,
They press the Hymenæan rite abhorr'd.
Pope. Homer. Odyssey, book xix.

Or in the gelid caverns, woodbine-wrought
And fresh bedew'd with *ever-spouting* streams,
Sits coolly calm; while all the world without,
Unsatisfied and sick, tosses in noon.
Thomson. Summer.

There doom'd to fill, unceasing task!
With idle toil, an *ever-streaming* cask;
Impious, who, in the hour of rest,
Could plunge their daggers in a husband's breast.
Francis. Horace. Ode 11. *To Mercury.*

No false desires, no pride-created wants,
Disturb the peaceful current of their time,
And through the restless *ever-tortur'd* maze
Of pleasure or ambition, bid it rage.
Thomson. Winter.

Far from the common-pitch, he shall arise,
With great designs to dazzle Envy's eyes;
Search deep, to know of whiggish plots the source,
Their *ever-turning* schemes, and restless course.
King. Britain's Palladium.

In him Astræa, to his dim abode
Of *ever-wandering* men, returned again.
Thomson. To the Memory of Lord Talbot.

His right, for sums of necessary gold,
Shall first be pawn'd and afterwards be sold;
Till time shall *ever-wanting* David draw,
To pass your doubtful title into law.
Dryden. Absalom and Achitophel.

Goddess of numbers, and of thoughts sublime!
Celestial Muse! whose tuneful song
Can fix heroic acts, that glide along
Down the vast sea of *ever-wasting* time.
Hughes. The House of Nassau.

And now, rejoicing in the prosperous gales,
With beating heart, Ulysses spreads his sails;
Plac'd at the helm he sate, and mark'd the skies,
Nor clos'd in sleep his *ever-watchful* eyes.
Pope. Homer. Odyssey, book v.

If with himself at variance, *ever-wild*,
With angry heaven how stands he reconcil'd?
Savage. The Wanderer, can. 5.

Whatever old Anacreon sung,
However tender was the lay,
In spite of time [Love] is *ever-young*,
Nor Sappho's amorous flames decay.
Francis. Horace. Ode 9. *To Lollius.*

Nor be't to thee imputed blame,
That *ever-barking* calumny,
And filthy-mouth'd obscenity,
Have oft usurp'd thy injur'd name!
Cooper. The Apology of Aristippus.

On the other hand, our *ever-blessed* master, who not only foresaw, but predicted the progress and superiority of his Gospel, restrains his ministers from all ambitious politics, and unjust violence, in the single precept, be harmless as doves.
Warburton. Sermon 6. vol. ix.

Ah! what the transient sounds devoid of thought,
To Shakspeare's flame of *ever-burning* ire,
Or Milton's flood of mind, till time expire
Fore-doom'd to flow.
Mickle. Dissertation on the Lusiad, &c.

While the pleas'd hours in sweet succession move,
And minutes measur'd, as they are above,
By *ever-circling* joys and ever-shining love.
Watts. To the Memory of Thomas Gunston.

Say ye immortal sons of heav'n who rule
This nether world, who, from old Nimrod's days,
Down to the present, have beheld the fate
Of Emperors, and Kings, say which the life
The *ever-conscious* shade will like to own?
Mickle. A Night Piece.

Ye temples dim, where pious duty pays
Her holy hymns of *ever-echoing* praise.
Warton. Triumph of Isis.

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And oft when the gay bloom gives boastful promise
Of golden fruit, of *ever-during* fruit,
The lovely plant low drops the blasted head.
Mickle. The Siege of Marseilles, act iv. sc. 2.

The patriot Wilkes's *ever-fam'd* Essay,
With Bute and Justice in the self-same lay;
Which of the two deserved (ye casuists tell)
The conflagrations of a hangman's hell.
Chatterton. Fragment from a MS. in Chatterton's hand-writing.

Where *ever-gliding* Avon's limpid wave
Thwarts the long course of dusty Watling-street.
Dyer. The Fleece, book i.

No mark of vegetable life is seen,
No bird to bird repeats his tuneful call;
Save the dark leaves of some rude *evergreen*,
Save the lone redbreast on the moss-grown wall.
Scott. Elegy 4. *Written at the approach of Winter.*

Deep in yon mountain's womb, where the dark cave
Howls to the torrent's *everlasting* roar,
Does the rich gem its flashy radiance wave?
Or flames with steady ray th' imperial ore?
Beattie. The Judgment of Paris, (1765.)

I shall discourse now on the former of these points: by laying before you in a more particular manner, that *ever-memorable* confirmation, vouchsafed, as on this day, to the doctrine of the Gospel, by his descending on the Apostles, and enduing them with miraculous gifts.
Secker. Works, vol. ii. *Sermon* 8.

But vet'ran critics are not so deceiv'd,
Once seen, they know the author *evermore*,
Nay, swear to hands they never saw before.
Churchill. The Apology, addressed to the Critical Reviewers.

The lungs grow rigid, and with toil essay
Their flexible vibrations! or inflam'd,
Their tender *ever-moving* structure thaws.
Armstrong. The Art of Preserving Health, book i.

In *ever-reeking* blood this jav'lin dy'd,
With vengeance shall be never satisfied.
Chatterton. Heccar and Gaira.

Hence fears eternal, *ever-restless* care,
And all the dire associates of despair.
Langhorn. Precepts of Conjugal Happiness.

In the horrid practice of profane swearing, men employ this *ever-sacred* name for the garniture of their vanity; to give importance to their pride; or to add terror to their brutal passions, their rage, their hate, or their revenge.
Warburton. Works, vol. x. *Sermon* 22.

To plains ethereal, and celestial bow'rs,
Where wintry storms no rude access obtain,
Where blasts no lightning, and no tempest low'rs,
But *ever-smiling* Spring and pleasure reign.
Jago. The Swallows, part ii.

Nature herself bids us be serious,
Bids us be wise; and all her works rebuke
The *ever-thoughtless, ever-till'ring* tribe.
Id. Edge-Hill, book iv

The warring elements in wedlock bind,
Water and fire, dull earth and active wind;
Knit by Almighty order they cohere,
And in their *ever-varying* offsprings share.
Brookes. Universal Beauty, book ii.

Who, uninspir'd, can tread this sacred ground,
With all the Sons of Fame encompass'd round!
Where crown'd with wreaths of *ever-verdant* bays,
Each sister Art her willing charms displays.
Jenyns. Written in the Earl of Oxford's Library.

Th' exploit sublime, though not by him atchiev'd,
Who partial fancy on her pillow show'd,
Her *ever-wakeful* loftiness of mind
Admires impartial, and applauds the hand
Which dealt the glorious blow.
Glover. The Athenaid, book xix.

In the fear of some future evil, from popular commotion, they may lay aside that *ever-waking* vigilance which is necessary to guard the good in possession, their constitutional liberty, from the secret depredation of the artful spoiler, who is always on the watch to encroach on popular rights and privileges.
Knox. Works, vol. v. p. 196. *The Spirit of Despotism.*

EVE'RSE, EVE'RSION, EVE'RT. Fr. *everlir, eversion*; Lat. *everterc, eversus*, to turn out. To overturn, to overthrow.

Which is that of Mr. Hobbes, that memory is nothing else but the knowledge of decaying sense, which is made by the reaction of one body against another; or, as he expresses it in his *Humane Nature*, a missing of parts in an object, the foundation of this principle [as of many of its fellows] is totally *evert* by the most ingenious commentator upon immaterial beings, Dr. H. More, in his book of *Immortality*.
Glanvil. The Vanity of Dogmatizing, ch. iv.

Supposing overturnings of their own errour to be the *eversion* of their well established governments.
Taylor. Cases of Conscience.

I shall say nothing so consonant unto reason, which (by the conceit of a strange reason) he will not seek to *evert*; yea, and take a pride too in it. *Fotherby. Atheomania*, (1626.) p. 5.

E'VERY, E'VERICH-ONE, E'VERY-DEAL, E'VERY-WHERE. Anciently written *Everich*; *ever*, and the old English *ich* or *ig*, now pronounced *i* or *y*.

Þys man come þe verþe day byuore þe kynge þere,
And he zef hem large zyftys, *euere* as hii wurþe were.
R. Gloucester, p. 192.

Vor þe Deneys come azen, and in *euerýche* ende
Hym worrede her & þer, þat he muste wuder wonde.
Id. p. 294.

For my god heo louede me, & now he habbeþ *euerydel*,
He nul not zeue me of myn owne mid god herte a mel.
Id. p. 35.

An quoynte tour hii lete make *euerýdel* of tre
Vp four weoles also strong as hii mygte be.
R. Gloucester, p. 408.

A message tille him nam vnto Normundie,
Teld William *euerídele* of Malcolme robberie.
R. Brunne, p. 78.

Bifor þam *euerilkone* he told Kyng Richerie,
Ded is Kyng William. *Id.* p. 149.

Quickliche cam a catchepol. and craked a two here legges
And here armes after. of *everich* of þo þeoves.
Piers Ploughman. Vision, p. 343.

And Jhesus ghede aboute al Galilee techinge in the synagogis of hem and preachynge the Gospel of the kyngdome, and heelynge *every* langour, and ech sicknesse, among the peple.
Wiclif. Matthew, ch. iii.

He wolde thresh, and therto dike and delve,
For Christes sake, for *every* poure wight,
Withouten hire, if it lay in his might.
Chaucer. The Prologue, v. 515.

Oret chere doth this noble senatour
Toking Alla, and he to him also;
Everich of hem doth other gret honour.
Id. The Man of Lawes Tale, v. 5402.

Now ben these listes made, and Theseus
That at his grete cost arraied thus
The temples, and the theatre *everidel*,
Whan it was don, him liked wonder wel.
Id. The Knightes Tale, v. 2093.

Hir frendes wisten all wele,
That it was falshede *euerydele*.
Gower. Conf. Am. book vii. fol. 172.

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EVERY. — EU-GLOSSA.

So that I wol nothing forbere,
That I the vices one and one
No shall the shewe *everychone*.
Gower. Conf. Am. book i. fol. 9

Therein the merry birdes of *every* sorte
Chaunted alowd their chearefull harmonee,
And made emongst themselues a sweete consort,
That quick'ned the dull spright with musicall comfort.
Spenser. Faerie Queene, book ii. can. 5.

But above all, an *every-day* care for the drying up of the great fountain of leprosie in the heart.
Hammond. Works, vol. iv. fol. 508. *Sermon* 6.

And the whole drifte of his discourse is this, that Christ being both God and man, by the nature and substance of his Godhed is *everywhere*; but by the nature and substance of his manhoode, and truth of his body, is onely in one place and not in more.
Jewell. Defence, fol. 88.

Every thing is endowed with such a natural principle, whereby it is necessarily inclined to promote its own preservation and well being. *Wilkins. Natural Religion.*

So that he [Jesus] himself was obliged to proceed with much caution in opening the extent of his commission, and Saint Paul *everywhere* speaks of the design to save the Gentiles as the profoundest mystery, as that which had been kept secret since the world began.
Hurd. Works, vol. vii. p. 70. *Sermon* 33.

EVES, see EAVES.

EUGENIA, in *Botany*, a genus of the class *Icosandria*, order *Monogynia*, natural order *Myrti*. Generic character: calyx four and five-parted, superior; corolla, petals four and five; berry one-celled; one-seeded, (leaves opposite.)

Of this fine genus more than seventy species have been described, small trees and shrubs, natives mostly of the East and West Indies. *E. caryophyllea* is a native of the Moluccas, (it has been separated into the genus *Caryophyllus* by some Botanists,) and produces the cloves of commerce. This spice consists of the dried calyx and flower gathered before they arrive at maturity; in a perfect clove the calyx, petals, stamens, and pistillium, may be readily distinguished; the calyx is powerfully aromatic.

EU'GH, EU'GHEN. } The *Yew-tree*. q. v.

Long he them bore above the subject plaine,
So farre as *eughen* bow a shaft may send,
Till struggling strong did him at last constraine
To let them downe before his flightes end.
Spenser. Faerie Queene, book i. can. 11.

She said; and from her quiver chose with speed
The winged shaft, predestin'd for the deed:
Then to the stubborn *eugh* her strength apply'd;
Till the far distant horns approach'd on either side.
Dryden. Virgil. Æneid, book xi. l. 1249.

EUGLOSSA, in *Zoology*, a genus of *Stinging, Hymenopterous* insects, belonging to the family *Apidæ*, established by Latreille.

Generic character. Lip large and square, perpendicular, closing the upper part of the mouth; trunk as long or longer than the body; labial *palpi* ending in a point, formed of two joints.

These insects very much resemble the Humble Bees. They appear to be proper to South America; and Latreille believes, that it is some species of this genus which forms the green honey so much sought after in the West Indies.

E. dentata, the *Apis dentata* of Linnæus, is the type of the genus. It is very large; golden green, with black wings.

Latreille refers to this genus several species of *Centris* of Fabricius

EVICT. — EVI'CT, EVI'CTION, EVI'NCE, EVI'NCIBLE, EVI'NCEMENT. } Fr. *evincer*; Lat. *evincere*, *evictum*, (*e*, and *vincere*, to conquer,) which Vossius thinks may be formed from *νικ-ᾶ*, by a transposition of the two first letters and prefixing *v*. Literally, *evince* is,

To overpower, to overthrow; and also, metaphorically, *sc.* in argument, and thus to prove; and *evict* is also to prove (upon trial) to be guilty, to adjudge or sentence to be guilty; to adjudge to be forfeited; and thus to expel from possession.

O Saviour, distance was no hinderance to thy work; why should the demoniack be brought to thee? was it that this deliverance might be the better *evicted*, and that the beholders might see it was not for nothing that the disciples were opposed with so refractory a spirit?
Hall. Contemplations, vol. ii. fol. 215. *The stubborne Devill ejected.*

There are two cautions to be added to make the rule perfect. 1. That if the disciple relying upon his master's authority, more than his own ability to judge, ask the doctor, whether upon his knowledge and faith that argument does *evict* the question; it, &c.
Taylor. Rule of Conscience, book i. ch. ii.

Now, for the *eviction* of this, these two mediums are to be taken.
Id. Polemical Discourses, fol. 235. *Of the Real Presence.*

If out of simplicity, or gross ignorance, a man shall take upon him to maintain a contradiction to a point of faith, being ready to relent upon better light, he may not be thus branded: *eviction* and contumacy must improve his error to be heretical.
Bishop Hall. Cases of Conscience, vol. iii. fol. 837.

It is no more disparagement to our reasons, that they cannot *evince* those sacred articles by their own unaided force, than it is a disgrace unto them that they cannot know that there are such things as colours, without the help of our eyes; or that there are sounds, without the faculty of hearing.
Glanvil. Essay 5. p. 10.

Give me but a little leave, and you shall see by what testimonies, confessions, arguments, I will *evince* it, that most men are mad.
Burton. Democritus, to the Reader.

They are in themselves highly reasonable and useful to their ends and *evincible* by true reason to be such.
Hale. Origin of Mankind, sec. 1. ch. ii. fol. 62.

Now if these ways of secret conveyance may be made out to be really practicable, yea if it be *evincible*, that they are as much as possibly so, it will be a warrantable presumption of the verity of the former instance.
Glanvil. The Vanity of Dogmatizing.

That horrid proneness of man's will to all vice, that inundation of lewdness with which such an unresisted facility, or rather such an uncontrouled predominence has spread itself over the whole world, is a sad, but full *eviction* of this fatal truth.
South. Sermons, vol. iv. p. 185.

Thus said the dame, and smiling thus pursu'd:
I see, tradition then is disallow'd,
When not *evinc'd* by Scripture to be true
And Scripture, as interpreted by you.
Dryden. The Hind and the Panther.

I answer, that to my present purpose it is not needful, in this place, to make use of arguments, to *evince* the world to be finite, both in duration and extention; but it being at least as conceivable as the contrary, I have certainly the liberty to suppose it, as well as any one hath to suppose the contrary.
Locke. Of Human Understanding, book ii. ch. xiv. sec. 30.

The *evincement* thereof may give rise to many trials, that may enrich the history of cold.
Boyle. Works, vol. ii. p. 499. *The Cause of the Condensation of Air, &c.*

And give me leave to tell you, that it is no weak *evincement* of my passion for, and concern in, your happiness, that I can refrain envying you, whilst every packet almost brings me the news of the great things you do and are undertaking; whilst unhappy I am condemned to lead an useless life in a country, where I can scarce get time to think of chemistry, much less opportunities to improve it.
Boyle. Works, vol. vi. p. 54. *Letters to Mr. Boyle.*

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From dearth to plenty, and from death to life,
Is Nature's progress when she lectures man
In heav'nly truth; *evincing*, as she makes
The grand transition, that there lives and works
A soul in all things, and that soul is God.
Cowper. The Task, book vi.

E'VIDENCE, *v.* E'VIDENCE, *n.* E'VIDENT, EVIDE'NTIAL, EVIDE'NTIALLY, E'VIDENTLY. Lat. *evidens*, (*e*, and *videns*, from *videre*, to see; Gr. εἴδ-ειν.) To show clearly, to make clear, to the sight; to make manifest, to discover clearly; to make plainly certain; to ascertain, to prove.

Evidence, the noun, is sometimes applied to the person who gives evidence, who bears witness or testimony.

These aren *evydences*, quath Hunger, for hem þt wolle nat swynken.
Piers Ploukman. Vision, p. 142.

Lytel Lowis my son I perceiue well by certaine *evidences* thyne abilite to learne sciences, touching nõbres and proporcions.
Chaucer. Of the Astrolabie, fol. 261.

Thus with your high reuerence,
Me thinketh that this *evidence*,
So as this point, is suffisant.
Gower. Conf. Am. book i. fol. 26.

& for þat ylke white cerue was an *evydent* token of her martirdome, þerfore alle men and women hadden greet devocion in her wordus; and in alle her doyngus.
Account of St. Wenefride. See R. Brunne, p. 198.

And in this wise, the Greekes despeired
Dempt plainly by tokens *evident*.
Lidgate. The Story of Thebes. The third Part, fol. 391.

And then all the darkenesse of his misknowing, shall seeme more *evidẽtly* to the sight of his vnderstanding, then the sunne ne semeth to the sight without forth.
Chaucer. The third Booke of Boecius, fol. 228.

With that Nichomacus, Metron, and Cebaltinus weare broughte forth, euery one of them geuing in *evidence* that they had spoken afore, yet appeared it not by anye man's tale that Philotas was priuie to that conspiracye. *Brende. Quintus Curtius*, book vi. fol. 161.

Nothinge wyl be hidden from him that asketh wt mekenesse, seketh in faith, and in prayer desyreth the glory of the Lord. *Euident* wyll those secrete mysteryes be vnto hym whyche are prouylye hydde vnto other vndre darke ambages and parables.
Bale. Image. Preface, B 3.

Yet be ye so blinde, that ye vnderstande not your owne case, nor your neighbor's miserie, nor the ruine of the whole common welth, which doth *euidently* folowe, your so fowle and detestable sedition.
Sir John Cheeke. The Hurt of Sedition, sig. F 2.

God will judge the world in righteousness, viz. with impartial equity. To *evidence* this, let us consider the Judge in the three great qualifications of his wisdom, justice, and power.
Glanvil. Sermon 8. p. 325.

Down on my bed my loathsome self I cast,
The bed that likewise gives in *evidence*
Against my soul, and tells I was unchaste,
Tells I was wanton, tells I follow'd sense.
Daniel. The Complaint of Rosamond.

Som. And on my side it is so well apparell'd,
So cleare, so shining, and so *evident*,
That it will glimmer through a blind man's eye.
Shakspeare. Henry VI. First Part, fol. 103.

And now most *evidently* in your replie, yea this very answer of yours to this article, verifyeth the same to haue place in you, whiche in this 20th article is ascribed to the Anabaptists.
Whitgift. Defence, fol. 47.

The effect of this divine assistance, *evidenced* itself in a very visible and remarkable manner in the primitive times, by the sudden, wonderful, and total reformation of far greater numbers of wicked men, than ever were brought to repentance by the teaching and exhortations of all the philosophers in the world.
Clarke. On the Attributes, p. 331.

I call that physical certainty, which doth depend upon the *evidence* of sense, which is the first and highest kind of *evidence*, of which human nature is capable.
Wilkins. Natural Religion, book i. ch. i.

Indeed, now after his death, his resurrection was also commonly required to be believed as a necessary article, and sometimes solely insisted on: it being a mark and undoubted *evidence* of his being the Messiah, and necessary now to be believed by those who would receive him as the Messiah.
Locke. Works, vol. ii. fol. 481. *The Reasonableness of Christianity.*

If it might be allowed me, I would fain distinguish all miracles into providential and *evidential* ones; those should be *evidential* ones, which God enables men to work in order to gain belief, and which they know beforehand they shall work: these are such miracles as Moses and our Saviour wrought, and other prophets, and such as we have all along been speaking of.
Bishop Fleetwood. On Miracles, p. 229.

For even the Angels stoop down and pry into the mysteries of God, and particularly that of the incarnation, as it is in 1 *Pet.* i. 12. Therefore they do not fully and *evidentially* know them, for these are the postures not of those who know already, but of those that endeavour to know. *South. Sermon* 11. p. 323.

But Sir Henry Vane so truly stated the matter of fact relating to the treaty, and so *evidently* discovered the design and deceit of the King's answer, that he made it clear to us, that by it the justice of our cause was not asserted, nor our rights secured for the future.
Ludlow. Memoirs, vol. i. p. 232.

No idea, therefore, can be undistinguishable from another, from which it ought to be different, unless you would have it different from itself; for from all other it is *evidently* different.
Locke. Of Human Understanding, book ii. ch. xxix. sec. 5.

The sign they expected, then, was *evidently* of another kind: an express declaration, or open display of the regal character and office, *evidencing* his commission to do such things.
Hurd. Works, vol. viii. p. 171. *Mr. Weston's Enquiry, &c. Note.*

The practice, also, of single combat was employed by most nations on the continent as a remedy against false *evidence*; and though it was frequently dropped, from the opposition of the clergy, it was continually revived from experience of the falsehood attending the testimony of witnesses.
Hume. History of England, vol. i. p. 225. *Appendix*, 1.

EVIDENCE, in *Law*, is any proof, whether by testimony of Witnesses on oath, called *Parol Evidence*, or by writings or records, called *Written Evidence*. Evidence signifies that which ascertains the truth of any point at issue between parties, and demonstrates it to a Jury. With regard to Parol Evidence, or the testimony of Witnesses, the process which Courts of Law have instituted for the purpose of compelling the attendance of Witnesses, is the Writ of *Subpœna ad testificandum*; which commands the Witness to appear at the trial to testify what he knows in the cause, under the penalty of £100. to the King, to which the 5 Elizabeth, c. 9, has added a penalty of £10. to the party aggrieved, and damages equivalent to the loss sustained by want of his Evidence. If a Witness has Deeds or writings in his possession which are required at the trial, a special clause must be inserted in the *subpœna*, called a *Duces tecum*, commanding him to bring them with him. But no Witness is bound to appear unless his reasonable expenses are tendered to him; nor, if he appear, is he bound to give Evidence till such charges are actually paid; unless he reside within the weekly bills of mortality, and be summoned to give Evidence within them, in which case it is usual to give a shilling with the *subpœna*, called *Conduct Money*.

When a Witness appears he must be regularly sworn, unless an objection be made to his competency. Objections to competency, by the Law of England, are of four kinds: 1. want of Reason or understanding; 2. defect of Religious principle; 3. conviction of certain crimes, or infamy of character; and 4. being an interested party: any of these will exclude the Witness from giving Evidence. Those persons are considered incompetent from want of understanding who have not the use of Reason, or who labour under a Physical disqualification, and from their infirmity are incapable of giving Evidence; neither can children be examined who are not

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able to understand the moral obligation of an oath. All Witnesses before they are examined are required to take an oath, by which they appeal to the Supreme Being for the truth of the Evidence they are about to give. This necessarily implies a belief, that by the laws of God truth is enjoined, and falsehood punished. Our Law, therefore, requires a Witness to believe that there is a God, and a future state of reward and punishment; and that, by taking the oath, he imprecates the divine vengeance upon himself if his Evidence shall be false. Atheists, and such infidels as profess not any Religion, are excluded from being Witnesses, being incompetent from defect of Religious principle; but those of any other Country or Religion who believe in a God are received as Witnesses, they being sworn according to the ceremonies of their peculiar religion. A Jew swears on the *Pentateuch* with his head covered. A Gentoo touches with his hand the foot of a Bramin. Mohammedans are sworn on the *Koran*. As Quakers refuse to take an Oath, their Affirmation is by 7 and 8 William III. c. 34, admitted to have the same effect as an Oath in Courts of Justice, except in cases substantially criminal. Incompetency from Infamy proceeds from conviction of an infamous crime, followed by Judgment. There are many offences which our Law considers such blemishes on Moral character, as to incapacitate from giving Evidence in Courts of Justice. Of this kind are Treason, Forgery, Perjury, Subornation of Perjury, Attaint of false verdict, and other offences which involve the charge of falsehood, and affect the public administration of Justice; as Felonies, Attaint of conspiracy at the suit of the King. The most usual and effectual mode of restoring the competency of a Witness, is by a Pardon either under the Great Seal or by Act of Parliament. It is a general rule, that all parties interested in the event of a Cause, are incompetent to give Evidence in favour of that party to which their interest inclines them. The Law looks upon a Witness as interested, wherever there is a certain benefit or disadvantage to the Witness attending the consequence of the Cause one way, or wherever he could avail himself of the verdict in the Cause, so as to give it in Evidence on a future occasion in support of his own interest. It is not a sufficient objection, that a Witness may have wishes or a strong bias on the subject-matter of the suit, or that he may expect some benefit from the result of the trial. Such circumstances may influence his mind and affect his credibility, they therefore ought to be weighed by the Jury, who are to determine what dependence they can have on his testimony, but they will not render him incompetent. There are, however, several exceptions to this general rule: some by Act of Parliament, as where informers and the inhabitants of Parishes or Districts are admitted; others, from necessity or a principle of public policy, as where Evidence is received from persons who are entitled to rewards on convictions, or from agents, factors, or servants. Courts of Justice hold confidential communications between Attorney and Client inviolable; and they are not to be revealed at any period of time, neither in an Action between third parties, nor after the proceedings to which they refer are at an end. There are three general rules which have been established for the purpose of directing the testimony of Witnesses, and for the more effectual attainment of the ends of Justice. One of these is, that the Evidence which either party produces ought to be confined to the points in issue. Another, that the substance only of the Issue need be proved; and a third, that the affirmative of the Issue ought to be proved. There are other rules relating to the medium of proof independently of the form of the Issue; namely, that the best Evidence which the nature of the case admits ought to be produced, and that hearsay of a fact is not admissible. The general rule of the Common Law is, that a single Witness, if credible, is sufficient for the proof of any fact: the testimony, however, of one Witness is not sufficient in cases of Perjury and High Treason. The competency of Witnesses, and the admissibility of Evidence, are to be decided by the Judge who tries the Cause; and from his judgment there is an appeal by a *Bill of Exceptions*.

Evidence by Writing and Records, is where Acts of Parliament, Statutes, Judgments, Fines and Recoveries, proceedings of Courts, and Deeds, &c. are admitted as Evidence; Acts of Parliament are the highest and most absolute proof. Public Acts are taken notice of judicially by Courts of Law, without being formally set forth; but Private Acts are not regarded by the Judges, unless formally shown and pleaded. Records and Enrolments prove themselves, and copies sworn to may be given in Evidence. A record of an inferior Court has been rejected in Evidence, and the proceedings in County Courts and Courts Baron may be denied and tried by a Jury; but Court Rolls of a Court Baron, when shown, are good Evidence. A Deed of thirty years standing proves itself; but modern Deeds and writings must be attested, and verified by the Evidence of the attesting Witness. Although a Witness swear to the hand-writing and contents of a letter, if he never saw the party write it will not be good Evidence. When Witnesses to Deeds are dead, their hand-writing must be proved. By 1 James I. c. 12, shop books may not be given in Evidence for goods sold after one year before Action brought, except the Debtor has given a Bill; this Act has no reference to the mutual trading between Tradesman and Tradesman. The Probate of a Will, when it concerns merely personal Estate, may be given in Evidence; where Title to lands is claimed under a Will, the original Will must be produced. If proved in Chancery, copies of the Proceedings will be Evidence. Depositions of Witnesses in Chancery between the same parties may be given in Evidence at Law, if the Witnesses are dead; the Bill and Answer being proved, if they are not of ancient date; so may the Depositions before a Coroner. The confession of a Prisoner before a Magistrate may also be given in Evidence against him.

Duncombe, *Tryals per Pays, &c.*, 1682; Gilbert, *Law of Evidence*, 1760,—both much enlarged in later editions; J. Bentham, *Law of Evidence*, 1813; Morgan, *Essays*, 1789; Peake, *Compendium of Law of Evidence*, 1801; Macnally, *Rules of Evidence in Pleas of the Crown*, 1822, 3; Philips, *Law of Evidence*, 1814.

E'VIL, *n.* E'VIL, *adj.* E'VILLY, E'VILNESS. } Ger. *ubel*; Dutch, *evel*; A. S. *yfel*; Goth. *ubils*. Various Greek Etymologies have been suggested for this word; all most unsatisfactory. Wachter thinks it possible that the Ger. *bal*, *cruciatus*, may be the root of *ubel*; and then the Goth. *bail-yan*, *torquere*, to twist, to wring, (past participle, wrong,) will evidently be the origin of the Goth. *ubils*; supplying an Etymology similar in the cause of the application of the word to that which Tooke has given for *wrong*. We have still the Goth *bail-yan*, subsisting in the English word

EVIL.

bale, q. v. And *evil* may be, as *bale* has been, explained

Torture, writhing, wretchedness, misery, (wickedness;) that which causes (injury,) mischief, calamity, ruin, destruction.

Thurghe *evelle* conceille was slayne fulle snelle, [quick,]
The Duke of Gloucestre, the Erle of Arundelle.
R. Gloucester, p. 593.

Of him in holy kirke men said *euelle* sawe
His stepmoder Juwet he weddid agayne þe lawe.
R. Brunne, p. 20.

——————— Wherfor þe clergy
Gaf a grete cursyng on whilk of þam so brak,
Bigan a wikked þing, þat *euelle* bituex þam spak. *Id.* p. 147.

Now, Dame, quod he, let all passe oute of mind:
Come down, my life, and if I have missaid,
God helpe me so, as I am *evil* apaid.
Chaucer. The Marchantes Tale, v. 10266.

And right so as by richesses ther comen many goodes, right so by poverte come ther many harmes and *evilles*: for gret poverte constreineth a man to do many *evils*.
Id. The Tale of Melibeus, vol. ii p. 114.

Or els if it be longe on you,
The soth shal be preued nowe,
To stoppe with your *euyll* worde.
Gower. Conf. Am. book v. fol. 86.

Thou shalte offer vnto the Lorde thy God no oxe nor sheepe wherin is any deformite, whatsoeuer *euell-fauoredness* it bee.
Bible, Anno 1551. *Deuteronomy*, ch. xvii.

Beware of dogges, beware of *euil-workers*, beware of descẽtion.
Id. Ib. Philippians, ch. iii.

Indeed, then said the Prince, the *euill* doone
Dies not, when breath the body first doth leaue,
But from the grandsire to the nephewe's sonne,
And all his seede the curse doth often cleaue,
Till vengeaunce utterly the guilt bereaue:
So straitly God doth iudge.
Spenser. Faerie Queene, book ii. can. 8.

All keepe the broad high way, and take delight
With many rather for to goe astray,
And be partakers of their *euill* plight,
Then with a fewe to walke the rightest way;
O foolish men! why haste ye to your owne decay?
Id. Ib. book i. can. 10.

Read therefore who it is which this hath wrought,
And for what cause; the truth discouer plaine,
For neuer wight so *euill* did or thought,
But would some rightfull cause pretend, though rightly nought.
Id. Ib. book iv. can. 12.

"Ah, my son," said he, and with that he groaned, as if sorrow strove to breke his heart, "how *evil* fits it me to have such a son."
Sidney. Arcadia, book ii.

Is yon despis'd and ruinous man, my Lord,
Full of decay and fayling? Oh monument,
And wonder of good deeds *euilly* bestow'd.
Shakspeare. Timon of Athens, fol. 94.

The apostle hath taught how wee should feast not in the leuen of *euilnesse*, but in the sweet dough of puritie and truth.
Lisle. Du Bartas, part ii. p. 12. *Sermon on Easter-day.*

The moral goodness and congruity, or *evilness*, unfitness, and unseasonableness of moral and natural actions, which falls not within the verge of a brutal faculty. *Hale. Origin of Mankind*, sec. 1. ch. ii.

But the unbelieving Jewes stirred up the Gentiles and made their mindes *evil* affected against their bretheren.
Bible. Modern Version. Acts, ch. xiv. v. 2.

And pardon (old heroes) for O I finde,
I had no reason to admire your fates:
And with rare giftes of body and of minde,
Th' unbounded greatnesse of *euill-conquer'd* states.
Stirling. On his Majestie's first Entry into England.

Qu. No, be assur'd, you shall not finde me (daughter)
After the slander of most stepmothers,
Euill-ey'd vnto you. *Shakspeare. Cymbeline*, fol. 369

Having withall a very *evil-favoured* countenance, he demanded of his lord, "Sir, is this by chance the enchanted Moor, that turns anew to torment us, for somewhat that is yet unpunished."
Shelton. Don Quixote, book iii. ch. iii.

But all his minde is set on mucky pelfe,
To hoord vp heapes of *euill-gotten* masse,
For which he others wrongs, and wreckes himselfe.
Spenser. Faerie Queene, book iii. can. 9.

He never suffers wrong so long to grow,
And to incorporate with right so far,
As it might come to seem the same in show,
T' encourage those that *evil-minded* are
By such success.
Daniel. History of the Civil Wars, book v.

And marshalling the *euill-ordered* traine,
With that the darts which his right hand did straine,
Full dreadfully he shooke that all did quake.
Spenser. Faerie Queene, book iii can. 12.

Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and *evill-speakings*.
Bible. Modern Version. 1 Peter, ch. ii. v. 1.

He would call men impudent, immodest, vnlearned, liers, vnbridleled, malicious, backbiters, *euill-tonged*.
Holinshed. History of Scotland, Anno 1424.

Now they having heard of this suddain going out with so small a company, in a country full of *evil-wishing* minds towards him, though they know not the cause, followed him. *Sidney. Arcadia*, book ii.

That which hath in it a fitness to promote this end (its own preservation and well-being) is called good. And on the contrary, that which is apt to hinder it is called *evil*.
Wilkins. Natural Religion, book i.

6 July, 1660. His Majestie [Charles II.] began first to touch for the *Evil*, according to the custome thus: His Ma^ty sitting under his state in ye Banquetting House, the chirurgeons cause the sick to be brought or led up to the throne, where they kneeling, ye King strokes their faces or cheekes with both his hands at once.
Evelyn. Memoirs, vol. i. p 323.

Whosoever pursues *evil* designs, and is a slave to base affections, must necessarily intangle himself in infinite labyrinths through the course of his life. *Sharp. Sermons*, vol. i. p. 135.

If here and there some *evil-fated* line,
Should chance through inadvertency to shine,
Forgive him, beaux, he means you no offence,
But begs you for the love of song and dance,
To pardon all the Poetry and sense.
Lansdown. Prologue to the British Enchanters.

Thus, after having clambered, with great labour from one step of argumentation to another, instead of rising into the light of knowledge, we are devolved back into dark ignorance; and all our effort ends in belief, that for the *evils* of life there is some good reason, and in confession, that the reason cannot be found.
Johnson. Works, vol. viii. p. 55. *Review of a Free Enquiry, &c.*

Edward the Confessor was the first that touched for the *King's Evil*: the opinion for his sanctity procured belief to this cure among the people: his successors regarded it as a part of their state and grandeur to uphold the same opinion.
Hume. History of England, ch. iii.

If it be not a rule without exception, it is one with but few exceptions, that whoever is much and generally and long *evil* spoken of, hath been faulty. *Secker. Sermon* 15. vol. iii. p. 219.

Here will no more be found the narrow, dark, cold, wretched prejudices of little sectaries cavilling at each other, stinging their opponents, venting the virulence of their temper in defence of a religion that forbids, above every thing, all rancour, all malice, all *evil-thinking* and all *evil-speaking*. *Knox. Sermon* 3. vol. vi. p. 50.

EVIRATE.

E'VIRATE, *v.* } Lat. *evirare*, to un*man*, (*e*, and
E'VIRATE, *adj.* } *vir*, a *man*.)
EVIRA'TION. } To un*man*, to emasculate. See to EMASCULATE.

Not to speak of Origen and some others that have voluntarily *evirated* themselves.
Hall. Works, vol. iii. fol. 5. *Of Christian Moderation*, sec. 4.

In this conflict there dyed of our part also men of no small account, among whom was Valerianus, the principal of all the guard in ordinarie, and a certain esquier or targuetier, borne a verie *evirate* eunuch, but such an expert and approved warriour, that he might be compared either with old Scirinus or Sergius.
Holland. Ammianus, fol. 321. *Valentianus and Valens.*

For which he saith, the Lacedæmonians, also, were stirred up and provoked against them, because they had saved the children of Greeks from *evitation*. *Id. Plutarch*, fol. 1004.

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EVISCERATE, Fr. *eviscerer*; Lat. *eviscerare*, (*e*, and *viscera*, the bowels.)

To *debowel*, to draw or take out the *bowels*.

And then my silly weake patient, takes all these elogiums to himselfe; if hee be a scholler so commended for his much reading, excellent style, method, &c., he will *evisceerate* himself like a spider, study to death. *Burton. Anatomy of Melancholy*, fol 125.

E'VITE, E'VITATE, E'VITABLE, EVITA'TION. Fr. *eviter*; Lat. *evitare*, (*e*, and *vitare*, to shun.)

"Fr. *eviter*; to avoid, eschew, shun, shrink from."

In an old writer, quoted by Drake, is found the (not common) verb to *evite*: "When they would *evite* and eschew the wonderful blasts of the wind, they plunged into water with great shouts and cries, lamentable to hear." See Dr. Drake's *Shakspeare, and his Times*, vol. i. p. 380.

Since therein she doth *evitate* and shun
A thousand irreligious cursed houres
Which forced marriage would haue brought vpon her.
Shakspeare. Merry Wives of Windsor, fol. 60.

What can be more profitable to man, then by an easie charge, and a delightful entertainment, to make himself wise by the imitation of heroick vertues, or by the *evitation* of detested vices.
Feltham. Resolve 38.

Which consideration for all that did not hinder Saint Paul from throwing corne into the sea, when care of saving men's lives made it necessary, to lose that which else had beene better saued. Neither was this to doe euill, to the end that good might come of it. For of two such euils, being not both *evitable*, the choice of the less is not euill. *Hooker. Ecclesiastical Polity*, fol. 198.

The continual use of the air is so absolutely necessary to our life; the good or bad temperature of it is so important to our health, and the scarce *evitable* presence and powerful pressure of it, has so great an interest in many of the phænomena we meet with here below, and even in divers, where its agency is not suspected; that among mere bodies there are perhaps few subjects, that more deserve our curiosity.
Boyle. Works, vol. v p 611. *The General History of Air. Pref.*

EU'LOGY, EU'LOGIUM, EU'LOGIZE. Fr. *eulogie*; It. and Sp. *eulogia*; Lat. *eulogia*; Gr. εὐλογία, from εὖ, well, and λόγ-ος, speech. Cockeram interprets it, *Blessing*; as the Greek noun is used in the New Testament, (see Parkhurst;) and the verb, εὐλογεῖν, to bless, and εὐλογητὸς, blessed.

A speaking well of, in favour, praise, or commendation of; and thus, praise, commendation.

Now change your praises into pittious cries,
And *eulogies* turne into elegies.
Spenser. Teares of the Muses, l. 372.

Salust could say of Cato, that he had rather be, than appear good; but indeed this *eulogium* rose no higher than (as I just now hinted) to an inoffensiveness, rather than an active virtue.
Tatler, No. 138.

Take away this love, and the whole earth is but a desert; and though there were nothing more worthy *eulogies* than virginity, it is yet but the result of love, since those that shall people Paradise, and fill heaven with saints are such as have been subject to this passion, and were the products of it.
Boyle. Works, vol. vi. p. 292. *Letters from several Persons to Mr. Boyle.*

So I, designing other themes, and call'd
T' adorn the Sofa with *eulogium* due,
To tell its slumbers, and to paint its dreams,
Have rambled wide. *Cowper. The Task*, book iii.

Yet gnats have had, and frogs and mice long since,
Their *eulogy*, those sang the Mantuan Bard,
And these the Grecian in ennobling strains;
And in thy numbers, Philips, shines for aye
The solitary shilling. *Id. Ib.*

The eminent theologian, Bishop Horsley, with a liberality that did him honour, as his politics were known to be at variance with the author's, publicly *eulogized* this treatise [*Considerations on the Nature and Efficacy of the Lord's Supper*] in the charges delivered to his clergy, recommending it to their particular perusal, and he made it the occasion of soliciting the friendship of the writer, which continued till the Bishop's death. *Knox. Works*, vol. i. *Preface*, 8.

EUMENES, in *Zoology*, a genus of *Stinging, Hymenopterous* insects, belonging to the family *Vespidæ*, established by Latreille.

Generic character. Hood long, prolonged in front into a point; jaws narrow, close together, and forming a kind of hard tongue, with four glandular points at its extremity, divided into three pieces, the middle lobe broad, spread out, and deeply cut at the tip; maxillary *palpi* of six joints, as long as the labial *palpi*; first ring of the *abdomen* forms a pea-shaped pedicule, the second larger, bell-shaped.

The *Eumenides* are nearly allied to the genera *Zetha* and *Discœlia*. They live isolated, and have only male and female, but no neuters nor workers. Many species are known.

E. coarctata, Latreille; figured by Geoffroy, *des Ins.* ii. pl. xvi. fig. 2, is the type. They form their nest with fine earth, of a spherical shape, on the stem of plants, especially heath; when these nests are made, they leave an aperture by which means they introduce a little honey, then deposit an egg, and close the mouth. Each nest contains only one egg; when the *larva* is hatched it lives on the honey, and undergoes its metamorphosis, and the perfect insect makes its way out through the sides of the nest. The larger species are found in the South of Europe, and the East Indies.

EUMENIDES, the name given by the Greeks to the Furies, because they were εὐμενεῖς, benevolent, in pardoning Orestes, as Suidas very sensibly states; or, on the other hand, by Antiphrasis *quòd minime bene velint*, as Servius (*in Æn.* vi.) not so sensibly conjectures. The singular, *Eumenis*, is used by Silius Italicus, (*Bell. Pun.* ii. 559.) It would be an endless task to attempt to collect the varieties of diction to which the Greeks had recourse, in order to avoid directly naming these ineffable Ἐρίνυες, (from ἔρις,) as they were anciently called; ἀνωνύμοι θεαί, (*Iph. in Taur.* 951,) ἃν τρόμοιεν λέγειν, (*Œd. Col.* 128.) The Commentators have termed these names Euphemisms; but with the exception of Εὐμενίδες, Σεμναὶ θεαί, and ἀείπαρθενοι, we recollect few which are not derived from some of their terrific attributes, and which accordingly are not, for the most part, vituperative. They are called, for instance, πολυπόδες, πολύχειροι, χαλκόποδες, πτεροφόροι, κυανώπιδες, κακομήτιδες, ἠλιθιοποῖοι, θυμοβόροι, and yet more at length by Sophocles,

Μιτάδεμοι κακῶν πανουργημάτων
Ἄφυκτοι κύνες.

Even the last of the milder epithets (ἀείπαρθενοι) which we have given above may, we fear, be considered to be little complimentary. Barnes (*ad. Herc. Fur.* 836) has explained the similar word, ἀνυμεναίοι, there applied to them, "*nempe quod* ἀπροσωπόληπτοι ἦσαν:" and there is a very furious passage in the *Eumenides* of Æschylus, which deprives them of all claim to any merit from their virginity:

Αἱ κατάστυγνοι κόραι,
Γραῖαι, παλαιαὶ παῖδες,* αἷς οὐ μίγνυται
Θεῶν τις, οὐδ' ἄνδρωπος, οὐδὲ θὴρ ποτε·
Κακὸν δ' ἔλαχον κἀγένοντ'· ἐστὶ κακὸν

* *Old maids; or, old boys.*

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Σκότου τέκνοισι, τάρταρόν θ' ὑπὸ χθονὸς,
Μισήματ' ἀνδρῶν τε καὶ θεῶν ἐλεμπαίων 82. (Ed. Stanl.)

That they themselves were not exempt from the tender passion, is clear from a fragment of Menander, preserved by Photius. Tisiphone became enamoured of a youth named Citheron, whom she had seen sleeping on a mountain. Her declarations of affection were coldly received, and, enraged at her disappointment, she dashed a snake torn from her hair at the reluctant shepherd. The reptile twined round his neck and strangled him, and a neighbouring mountain, well known in Tragic story, received his name in remembrance of his fate.

The power of the Eumenides extended over the whole universe, (Æsch. *Eum.* 953,) and their peculiar occupations were the excitement of discord and the desire of vengeance, and, more than all, the punishment of Parricides. Hence it was, that in the "gorgeous Tragedy" of the Greeks we find them so often introduced as the avengers of that unnatural bloodshed which had defiled "Pelops' line."

The pseudo Orpheus, in his two *Hymns to the Furies*, after expressing without reserve the names of the three sisters, *Tisiphone*, *Alecto*, and *Megæra*, (thus derived by Servius (*ad Æn.* vi. 605.) Τίσις φόνου. Ἀ λήγω. Μεγάλη ἔρις,) has traced their origin to Pluto and Proserpine, and has placed their abode on the banks of the Styx. Hesiod has adopted other genealogies; in his *Dies* (40) he calls *Eris* their parent; in his *Theogonia* they are generated by an act which in most other cases has been considered unfavourable to the hope of progeny. When Saturn resolved to execute his bloody purpose upon his father Ouranus,

——— Ὁ δ' τε λοχιῶν κόλπῳ ἀρέξατο χειρὶ
Δεξιῇ, δεξιερῇ δὲ σιλλόμενος ἄρπην,
Μακρὴν, καρχαρόδοντα, φίλου δ' ἀπὸ μήδεα πατρὸς
Ἐσσυμένως ἔμπας, πάλιν δ' ἴμβλυν φέρετ' ἄκρα
Ἐξ ὤμων· τὰ μὲν οὖν ἐκόσια ἔκβαλε χειρὸς.
Ὅσσοι γὰρ βαθύμηνες ἀνιόντες αἱματόεσσαι
Πάσας δέξατο Γαῖα· σκοπελαίνων δ' ἐκαντῶν
Γίνατ' Ἐρινύς τε κρατερὰς. a. σ. λ. 178.

Lycophron and Æschylus (*Eum.* 419, ed. Stanl.) make *Nox* the mother of the Furies. Euripides, who adds a fourth sister *Lyssa*, (*Herc. Fur.* 845,) partly agrees with Hesiod; *Nox* is the mother, but she is impregnated by the blood of *Ouranus*. Sophocles calls them daughters of Earth and Darkness, Γῆς τε καὶ Σκότου κόραι, (*Œd. Col.* 40.) Besides the three chief sisters who are thus distinguished by name, it is probable that a belief existed in many minor Furies. The story of the Chorus of fifty Furies, introduced by Æschylus in his *Eumenides*, and its direful effects, rests only on the authority of an anonymous Biographer; but Virgil speaks of the *agmina sæva sororum*, which implies a large number.

Notwithstanding these foul names, and this dark parentage, the Greeks do not appear to have invested the Eumenides with forms of terror in sculpture. Pausanias (i. 28) remarks, that their statues in the Temple on the eastern summit of the Areopagus presented nothing which could alarm the spectator, (ἔστιν οὐδὲν φοβερὸν,) and that Æschylus was the first Poet who entwined their hair with snakes. The garb adopted by Æschylus, however, or one equally terrific, must have been assigned to these Goddesses as early as the conclusion of the Trojan war; for Pausanias, in another place, (iii. 19,) relates that Polyxo revenged the death of her husband Tlepolemus on Helen, who after the death of Menelaus had fled to Rhodes for protection, by sending her female slaves, disguised like Furies, to her guest, while in the bath. They seized her, and hanged her upon a tree, and the Rhodians commemorated the cruel act by dedicating a Temple to Ἑλένη Δενδρίτιν.

Two instances in the History of the Romans prove, that the dress and appearance of the Furies were thought by that people also as well calculated to inspire fear. Livy (iv. 32) speaks of a sally made at night by the inhabitants of *Fidenæ*, against the lines of the Dictator Mamercus Æmilius, who was besieging them, (U. C. 329.) *Ignibus armata ingens multitudo, facibusque ardentibus tota conlucens, velut fanatico instincta furore, in hostem ruit.* Florus in relating the same event heightens the colouring a little, *Fidenæ, quia pares non erant ferro, ad terrorem movendum facibus armatæ et discoloribus, serpentum in morem, vittis*, Furiali more, *processerant*, (i. 12.) Little attention would be due to such a writer as Florus, if his narrative were not confirmed by the relation of a similar stratagem given by Livy in another place. In the year U. C. 399, the inhabitants of *Falerium* and *Tarquinii*, in the commencement of an engagement, threw the Roman Consular army into disorder; and the Historian continues, *inde terror maximus fuit, quod sacerdotes eorum facibus ardentibus anguibusque prælatis*, incessu Furiali *militem Romanum insueta turbaverunt specie*, (vii. 17.)

Besides the Temple on the Areopagus, and that at Colonos, for some account of which those who are not satisfied with the description given by Sophocles may turn to Meursius, (*de Pagis Atticis*, vi.,) we meet with others described by Pausanias. One at Cerynea in Arcadia was said to have been built by Orestes. It was believed that any one who entered it from curiosity, if he were stained with blood or any other pollution, would be driven mad with inward terrors, (ἐνίμασιν ἐκτὸς τῶν φρενῶν γίνεσθαι.) Hence it was not open indiscriminately, nor was any one easily admitted within its precincts. The statues of the Goddesses were of wood, and not of large size. In the vestibule stood some well sculptured marble statues of Females, said by the natives to be Priestesses of the Furies, (Pausanias, vii. 23.)

Not more than seven *stadia* on the road from Megalopolis to Messenia, on the left hand side, stood a Temple of *Mania*, which Pausanias conjectures to have been a title of the Eumenides. Here it was said that the madness of Orestes began. On a mound of earth in its neighbourhood, called Δακτύλου μνῆμα, was carved a finger of stone; for it was believed, that on that spot Orestes in his fury bit off (not cut, as Taylor translates it) one of his fingers. On another mound near it, called Ἀκή, he was understood to have been cured; and here also was a Temple of the Eumenides. These Goddesses presented themselves to him under a black guise on the first approach of his insanity. When he had bitten off his finger, they appeared to him in white. Upon this he recovered his senses, and sacrificed to them as White Goddesses. The sacrifices were continued when Pausanias wrote; and, by a strange confusion of worship, whenever they were performed, offerings were at the same time paid to the Graces, (Id. viii. 34.)

Near the river Asopus, on the road from Sicyon to Titana, was a grove of holm oaks, containing a Temple of the Eumenides. In this was performed an annual sacrifice of pregnant sheep; honey mixed with water

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or milk, (μελίκρατον, not mead, as Taylor, the most faulty of all translators, gives it,) was used for libations, and flowers were employed instead of coronals, (ἀνθεσιν ἀντὶ στεφάνων,) (Id. ii. 11.) The flower chiefly used was the Narcissus, as we learn from the Scholiast on Euphorion and Clemens Alex. (xi. 8.) Of the customary sacrifices to these Goddesses many particulars may be learned from Æschylus and Sophocles. It has been supposed that Fire was not employed in them, and the belief has been founded on a passage in the *Agamemnon*, where ἀπύρων ἱερῶν (69, ed. Blomf.) has been generally interpreted as relating to their offerings. Bishop Blomfield however has shown, (*Gloss. ad loc.*,) that such a notion is incorrect, and he has proved it to be false by reference to the *Eumenides*, (36,) and to the Scholiast on Sophocles, (*Œd. Col.* 101,) in both of which places Fire is mentioned. From the passage cited above from Pausanias, the particular account of the libation which Œdipus is instructed to pour from the pure spring in the neighbourhood of their Temple, (*Ib.* 469,) and the epithet ἀοίνοι, by which the Eumenides are described by Sophocles, in another place, (*Ib.* 100,) we may believe that Wine was not used, and that Silius Italicus was mistaken when he added it to the other votive gifts.

> *Inde tibi, Alecto, tibi nunquam læta Megæra,*
> *Corpora lanigerûm procumbunt lecta bidentum*
> *Fundunt mella super,* Bacchique *et lactis honorem.*
> xiii. 432.

Ælian (*de Nat. Anim.* x. 33) informs us that White Doves were sacred to the Eumenides.

The Temple of Erinnys at Thelpousa in Arcadia, described by Pausanias, (viii. 25,) was not dedicated to the Furies, but to Ceres, as is evident from the legend there recounted by the Topographer.

The Roman Poets have exhausted horrors in their descriptions of the Furies, and, plainly, have drawn much more from their own imaginations than from any received popular belief. They too gave them bad names, *Diræ, Ministræ Funestorum operum, Pestes, Sorores squalidæ, Invisa Numina.* Virgil, in three places, (*Æn.* vi. 250, vii. 331, xii. 846,) derives them, like Æschylus, from *Nox*. Of their functions he gives a full account in the last of the three passages referred to above, and they agree very much with those attributed to them by the Greeks. But in regard to their abode, he is often at variance with himself. In one place, (*Æn.* vi. 280,) he fixes their couches in the jaws of Orcus; a little afterwards, (*Ib.* 555,) we find Tisiphone sitting as the grim portress of Tartarus, and calling to her sisters, (572,) and either Alecto or Megæra, whichever was the elder born of the two, (*Furiarum maxima*,) a point which seems undetermined, assisting in the punishment of the Lapithæ, (607.) Statius indeed gives this task to Megæra by name, (*Theb.* i. 712.) Lastly, Virgil posts them in the threshold of Heaven, at the foot of the throne of Jupiter, (i. 849.) Spence (*Polymetis, Dialogue* xvi.) has collected many particulars of their personal appearance, according to the Roman Poets. They are "of a vast size, (Lucan, i. 574,) and very terrible to behold, (Val. Flacc. iii. 54; Luc. i. 577.) Their look was very much like that which might make any unfortunate woman pass for a witch in any of our country villages at present. They are old, (Ovid, *Met.* iv. 474,) squalid, (Senec. *Med.* i. 14; *Agam.* iii. 759,) and meagre, (*Ib.* 764;) their cheeks pale, (Virg. *Georg.* iii. 553,) and sometimes with a sort of feverish flush on them, (*Agam.* iii. 762.) The Poets give them a dark robe, (*Ib.* iii. 764.) such as was worn usually at funerals, bound round them with a serpent (*Æn.* xii. 848.)" (a passage which does not justify Spence's representation,) "and vipers about their heads, (*Georg.* iv. 483; Hom. *Od.* ii. 13, 36.) They sometimes, too, hold vipers in their hands, and sometimes common whips or torches, all as instruments of punishment, (Ovid, *Met.* x. 314; *Æn.* iv. 482; *Agam.* iii. 761.)" He then proceeds at much length, with some slight variation of this dismal imagery, to describe the three sisters separately.

It is a matter of doubt, whether the Furies were ever worshipped at Rome. Cicero is of opinion that they were so: *Sin hæc (Hecate) Dea est, cur non Eumenides? quæ si Deæ sunt, quarum et Athenis fanum est, et apud nos, ut ego interpreter, Lucus Furinæ: Furiæ Deæ sunt, speculatrices credo, et vindices facinorum et sceleris.* (*De Nat. Deor.* iii. 18.) But of this *Furina*, Varro (*de Ling. Lat.* v.) observes, that although she had an annual festival celebrated to her, (on the 26th of August,) and a *Flamen* to perform her rites, even her name was known but to few at the time in which he wrote. It was in the *Lucus Furinæ* that Caius Gracchus was assassinated; so that it evidently did not possess in the eyes of the Roman populace the same inviolability of Sanctuary, which attached to the Εὐμενίδων ἄλσος among the Greeks. On one other point of superstition relative to these fearful Goddesses, the two Nations, or at least their Poets agreed, though from different reasons. Hesiod points out the 5th, 15th, and 25th days of the month as ill-omened,

> Πέμπτας τ' ἐξαλίασθαι, ἐνὶ χαλεπὰ τε καὶ αἰναί.
> Ἐν πέμπτῃ γὰρ φάσι Ἐρινύας ἀμφιπολεύειν
> Ὅρκου γενομένου τὰς Ἔριδ' εἶναι σῦμ' ἐπόρσαι.
> *Dies*, 38.

Virgil, in like manner, makes the 5th day of the month the birthday of the Furies, and warns the husbandman to beware of it.

> *Quintam fuge; pallidus Orcus*
> *Eumenidesque satæ.* *Georg.* i. 278.

EUMOLPHUS, in *Zoology*, a genus of *Tetramerous, Coleopterous* insects, belonging to the family *Chrysomelidæ*, established by Kugellan, in his *History of the Insects of Sweden*, and adopted by Fabricius, Latreille, &c.

Generic character. Antennæ inserted near the inner front extremity of the eyes, half as long as the body, the five or six last joints the largest, compressed; *mandibulæ* obliqued, truncated, arched, strongly two-toothed at the extremity; the last joint of the maxillary *palpi* subglobular.

Linnæus placed the species of this genus with his *Chrysomelæ*; about twenty species have been named, they are mostly exotic; a few are European, amongst which are the following,

E. vitis of Fabricius, figured by Olivier, *Coleopt.* v. pl. i. fig. 1, very destructive to the vineyards of the South of Europe, where it causes great damage in all its states; the *larvæ* attack the stems of the bunches, and cause the grapes to dry; and the perfect insect eats the leaves, and renders the plant sickly. It is called by the French wine-dressers, *Coupe-Bourgeon. Bêche Pique Brot. et Lisette.*

Savigny, in his work on *Annelides*, has named a

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genus *Eumolphus*, and he gives the *Aphrodita squamosa* as the type; but this genus had before been described under the name of *Lepidonotus* and *Polynoë*.

EUNOMIA, in *Botany*, a genus of the class *Tetradynamia*, order *Siliculosa*, natural order *Cruciferæ*. Generic character: pouch oval, valves keeled, two seeds in each, cell three-cornered, oblong, the umbilical cords nearly united, (leaves entire, opposite, flowers white.)

Three species, natives of Greece; *E. chloræfolia* is *Iberis chloræfolia* of the Flora Græca. Decandolle.

EU'NUCH, *v.* Eu'nuch, *n.* Eu'nuchate, Eu'nuchism. } Fr. *eunuque*; Sp. and It. *eunuco*; Lat. *eunuchus*; Gr. εὐνοῦχος: which Vossius considers to be *nomen officii*; and to come from εὐνή, *cubile*, a bed or couch; and ἔχειν, *curare*, to take care of, to guard: because to them the care of wives and daughters was commonly intrusted.

> Dart not your balls of wild-fire here, go throw
> Those flakes upon the *eunuch's* colder snow,
> Till he in active bloud do boile as high
> As he that made him so in jealousie.
>
> *Beaumont. The Glaner.*

Therefore it were not only a fruitless attempt, but impossible act, to *eunuchate* or castrate themselves.

Sir Thomas Brown. Vulgar Errors, book iii. ch. iv.

That camphor *eunuchates* or begets in men an impotence to venery, observation will hardly confirm. *Id. Ib.* book ii. ch. vii.

Positions widely licentious, and such as leave no place for a gracious *eunuchisme*.

Hall. Works, vol. iii. fol. 12. *Christian Moderation*, sec. 8.

Our present writers indeed, for the most part, seem to lay the whole stress on their endeavours upon the harmony of words; but then, like *eunuchs*, they sacrifice their manhood for a voice, and reduce our poetry to be like echo, nothing but sound.

Lansdown. The Argument to Peleus and Thetis.

> Who, yet a stripling, Nero's chariot drove,
> Whirl'd o'er the streets, while his vain master strove
> With boasted art to please his *eunuch-love*.
>
> *Dryden. Juvenal. Satire 2.*

From the domestic service of the palace, and the administration of the private revenue, Narses the *eunuch* was suddenly exalted to the head of an army; and the spirit of an hero, who afterwards equalled the merit and glory of Belisarius, served only to perplex the operations of the Gothic war.

Gibbon. Decline and Fall of the Roman Empire, ch. xli.

EVODIA, in *Botany*, a genus of the class *Dodecandria*, order *Monogynia*. Generic character: calyx small, truncated; corolla, petals six, inserted into the calyx; drupe nearly globular, nut five-celled, cells one-seeded.

One species, *E. aromatica*, a tree with a thick trunk and a red aromatic bark, native of the Island Madagascar. Persoon.

E'VOKE, Evoca'tion. } Lat. *evoc-are*, to call out, (*e*, and *vocare*, to call.) Cockeram has both the verb and noun.

To *call out*, or *call* forth; to summon forth.

Would Truth dispense we could be content with Plato that Knowledge were but a remembrance; that intellectual acquisition were but reminiscential *evocation*, and new impressions but the colourishing of old stamps which stood pale in the soul before.

Sir Thomas Brown. Vulgar Errors, pref. *ad init.*

Jonson *evokes* Fancy out of her cave of cloud, those cells of the mind, as it were, in which during her intervals of rest, and when unemployed, Fancy lies hid; and bids her, like a magician, create this stream of forms.

Hurd. Works, vol. ii. p. 286. *On the Marks of Imitation.*

It was actually one of the pretended feats of these fantastick Philosophers, to *evoke* the Queen of the Fairies in the solitude of a gloomy grove, who, preceded by a sudden rustling of the leaves appeared in robes of transcendent lustre.

Warton. The History of English Poetry, vol. iii. p. 496.

EVOLATION, Lat. *evolare, atum*, to fly out, (*e*, and *vol-are*, to fly.)

A *flying out*, or forth, or away.

Upon the wings of this faith is the soul ready to mount up toward that heaven which is open to receive it, and in that act of *evolation* puts itself into the hands of those blessed Angels, who are ready to carry it up to the throne of glory.

Hall. Works, vol. iii. fol. 634. *The Christian, His death*, sec. 13.

E'VOLVE, Evolu'tion. } Lat. *evolvere, utum*, to roll out, (*e*, and *volvere*, to roll, which Tooke thinks is from the A. S. *wealop-ian, circumferri*.) See Convolve.

To *roll out*, to unfold, to develope.

This little active principle, as the body increaseth and dilateth, *evolveth*, diffuseth and expandeth, if not his substantial existence, yet his energy and virtue, to the utmost confines of his little province and every particle and atom thereof.

Hale. Origin of Mankind, ch. i. fol. 33.

They lye more torpid and inactive, and inevident, unless they are awakened and exercised, like a spark involved in ashes; and being either suppressed or neglected they seem little better than dead, but being diligently attended, inspected, and exercised, they expand and *evolve* themselves into more distinction and evidence of themselves.

Id. Ib. sec. 1. ch. ii. fol. 63.

It must have potentially at least the whole systeme of human nature, or at least that ideal principle or configuration thereof, in the *evolution* whereof the complement and formation of the humane nature must consist. *Id. Ib.* sec. 3. ch. ii. fol. 259.

> As intuition quick, he snatch'd the truth,
> Yet with progressive patience, step by step,
> Self-diffident, or to the slower kind,
> He through the maze of falsehood trac'd it on,
> Till, at the last, *evolv'd*, it full appear'd,
> And ev'n the loser own'd the just decree.
>
> *Thomson. To the Memory of Lord Talbot.*

This notion of the end of Poetry, if kept steadily in view, will unfold to us all the misteries of the Poetic art. There needs but to *evolve* the Philosopher's idea, and to apply it, as occasion serves.

Hurd. Works, vol. ii. p. 4. *On the Idea of Universal Poetry.*

> The wise, as flowers, which spread at noon
> And all their charms expose,
> When evening damps and shades descend,
> Their *evolutions* close.
>
> *Young. Resignation*, part i.

I am too old, too stiff in my inveterate partialities, to be ready at all the fashionable *evolutions* of opinion.

Burke. Works, vol. iii. p. 154. *Letter to the Sheriffs of Bristol.*

EVOLVOLUS, in *Botany*, a genus of the class *Pentandria*, order *Digynia*, natural order *Convolvoli*. Generic character: calyx five-leaved; corolla wheel-bell-shaped, lobes slightly emarginate; styles deeply cleft, segments capillary, diverging; stigma simple; capsule two-celled, four-valved, four-seeded.

Nine species, natives of the East and West Indies. Persoon.

EVO'MIT, Evomita'tion, or Evo'mition. } Lat. *evomere*, to throw forth, (*e*, and *vom-ere*; Gr. ἐμ-εῖν.) To throw forth, emit or eject.

These hath he not yet all, as vnsauerye morsels *evomited* for Christ, diffinynge rather wyth Aristotle than with Paule en hys dayly disputations. *Bale. Image*, part ii. pref. sig. A 4.

To [this] he was to apply close for a certain space, and by a fugitive faculty peculiar to the ears of that animal, receive immediate benefit, either by eructation, or expiration, or *evomitation*, [in some ed. *evomition*.] *Swift. Tale of a Tub*, sec. 4.

EUOMPHALUS, in *Zoology*, a genus of *Fossil, Spiral, Univalve* shells, established by the late Mr. J. Sowerby, in his work on *Fossil Shells of Great Britain*.

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Generic character. Shell univalve, spire compressed in the upper part; convex beneath; mouth angular; *umbilicus* very large.

Mr. Sowerby has described and figured five species, which are found in the limestone strata of Ireland and England.

EVONYMUS, in *Botany*, a genus of the class *Pentandria*, order *Monogynia*. Generic character: corolla, petals four; capsule five-angled, three-celled, three-valved, coloured; seeds vieled.

Seven species, which are natives of Europe and North America.

E. Europæus, the Spindle tree, a shrub, is a native of England, growing in hedges; the fruit is strongly emetic, and even dangerous.

EVORA, (anciently *Ebora*,) a fortified City in Portugal, and the Capital of the Province of Alentejo, is situated on an eminence in a large plain, amid the mountains of the Sierra Alpedreira. The Spanish antiquaries assert that it was first built by the *Celtici*, about 759 B.C. About 80 B.C. it was taken by Quintus Sertorius, who fortified the place, and ornamented it with several public buildings. Julius Cæsar, after having subdued it, made it a municipal Town, and on this account it was called *Liberalitas Julia*. The Moors took possession of it in the year 715. The splendid aqueduct built by Q. Sertorius is in excellent preservation; the arches only are formed of brick, the other parts being of irregular stones. Over that end of it which adjoins the City, there is an elegant circular building, in the centre of which is a small reservoir, whence pipes are conveyed to the different fountains and cisterns. This building at the base is between 12 and 13 feet in diameter, independent of the surrounding Ionic columns; it consists of two stories, and is terminated by a hemispherical dome. There are also some fine remains of an ancient Temple of Diana. A Franciscan Convent in the city has a singular building, called the *Casa dos Ossos*, 66 feet long, and 36 broad; the piers, of which there are four on each side of the nave, and also the walls, are lined with human skulls and bones, set in a hard cement. Evora is of considerable extent, but badly built; it is the See of an Archbishop, and contains about 10,000 inhabitants. 73 miles East by South from Lisbon. North latitude 38° 27′, West longitude 7° 43′.

See Murphy's *Travels in Portugal*, (1795,) for a description and plates of the aqueduct and other buildings here noticed.

EUOSMA, in *Botany*, a genus of the class *Pentandria*, order *Monogynia*, natural order *Gentianæ*. Generic character: calyx deeply five-cleft; corolla bell-shaped, border five-cleft; stigma four-lobed; capsule superior, two-celled, bursting at the apex.

One species, *E. albiflora*, native of New Holland.

EUPAREA, in *Botany*, a genus of the class *Pentandria*, order *Monogynia*. Generic character: calyx five-leaved; corolla, petals five to twelve; berry dry, many-seeded.

One species, *E. amœna*, a procumbent plant, having the habit of the genus *Nummularia*, native of New Holland. Gærtner.

EUPATHY, Gr. εὐπάθεια, (εὖ, and πάθος, passion, feeling.) See the Examples.

And yet verily they themselves againe do terme those joyes, those promptitudes of the will, and wary circumspections by the name of *eupathies*, i. e. *good affections*, and not of apathies, that is to say, impossibilities: wherein they use the words aright and as they ought. For then it is truly called *eupathie*, i. e. *a good affection*, when reason doth not utterly abolish the passion, but guideth and ordereth the same well in such as be discreet and temperate.

Holland. Plutarch, fol. 62.

In Laertius we read recorded for a Stoick sentiment, that as the vitious man had his πάθη, or perturbations: so, opposed to these, had the virtuous his εὐπάθειαι, his *eupathies*, or well-feelings, translated by Cicero *constantiæ*. The three chief of these were Will, defined rational desire; Caution, defined rational aversion; and Joy, defined rational exultation. To these three principal *eupathies* belonged many subordinate species.

Harris. Three Treatises. Note on Treat. 3.

EUPATORIUM, in *Botany*, a genus of the class *Syngenesia*, order *Æqualis*, natural order *Corymbiferæ*. Generic character: receptacle naked; seed down feathery, calyx oblong, imbricated; style cloven half way down, longer than the corolla.

An extensive genus, more than eighty species have been discovered, mostly natives of the Northern hemisphere, particularly America. *E. cannabinum*, the Hemp Agrimony, is the only species indigenous to England.

EUPHONY, Fr. *euphonie*; It. and Sp. *eufonia*; Lat. *euphonia*; Gr. εὐφωνία, εὖ, and φωνή, voice, sound. As we say in English *Euphoniæ gratia*, for good sound's sake.

The principal feature of Ischia is the mountain anciently named Epopæus, now for *euphony* softened into Epomeo.

Eustace. Tour through Italy, ch. i.

EUPHORBIA, in *Botany*, a genus of the class *Monoecia*, order *Monandria*, natural order *Euphorbiaceæ*. Generic character: involucre containing several barren flowers (consisting of a mere stamen) around a solitary fertile one; no calyx nor corolla; capsule three-celled.

The flowers of this genus are curiously constructed, and are not classified according to the Linnæan system without difficulty; most of the older Botanists, with Linnæus, have placed it in the class *Dodecandria*, order *Trigynia*, with the following generic character: corolla, four or five petals, seated on the calyx; calyx one-leaved, ventricose; capsule three-celled.

The name commemorates a celebrated Physician of Juba, King of Libya, as does the genus *Musa* his brother, Physician to Augustus Cæsar.

The species are very numerous, nearly three hundred have been described, very generally spread over both hemispheres, those of the Northern being most numerous; their forms are various, some have massy succulent branches destitute of leaves, rising almost immediately from the root, with spines at the angles resembling some species of Torch Thistle, some are small trees or shrubs, some are herbaceous, erect, or creeping; the whole contain an acrid, milky juice, which is in some species very poisonous. The Natives of the South of Africa poison their arrows by thrusting the points into a large species, native of that country. *E. peplis, peplus, exigua, Lathyris, Portlandica, paralia, helioscopia, stricta, Esula, Cyparissias, Hiberna, amygdaloides*, and *Characias*, are natives of England. *Eng. Bot.*

EUPHORIA, in *Botany*, a genus of the class *Octandria*, order *Monogynia*. Generic character: calyx five-leaved; corolla, petals five, reflected, slightly villous in the centre of the inner side; berries two, one usually abortive, corticose, tuberculated, one-celled, one-seeded.

Two species, *E. punicea*, with an eatable fruit called

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Litschi, native of the East Indies, and *E. longana*, native of China. Persoon.

EUPHRASIA, in *Botany*, a genus of the class *Didynamia*, order *Angiospermia*, natural order *Scrophulariæ*. Generic character: calyx cylindrical, four-cleft; corolla two-lipped, superior lip two-cleft, inferior, three-lobed, segments two-cleft; anthers bearded.

Fourteen species, herbaceous plants, mostly natives of the Northern hemisphere. *E. officinalis*, the Eyebright, an elegant little annual, is a native of England. *Eng. Bot.* 1416.

EUPHRASY, Fr. *euphrasie*; Gr. εὐ-φρασια, from εὖ, and φραν-εῖν, to gladden.

A plant so called, because it clears or sharpens the sight; Eyebright.

> ——————— But to nobler sights
> Michael from Adam's eyes the filme remov'd,
> Which that false fruit that promised clearer sight
> Had bred; then purg'd with *euphrasie* and rue
> The visual nerve, for he had much to see.
> *Milton. Paradise Lost*, book xi. l. 414.

> Yet *euphrasy* may not be left unsung,
> That gives dim eyes to wander leagues around.
> *Shenstone. The Schoolmistress.*

> If she, whom I implore, Urania, deign
> With *euphrasy* to purge away the mists
> Which, humid, dim the mirror of the mind.
> *Thompson. Sickness*, book ii.

EUPHUISM, an affected style of conversation and writing, fashionable for some time in the Court of Queen Elizabeth, from the false reputation obtained by Lyly's two Works, *Euphues or the Anatomy of Wit*, and *Euphues and his England*. Archdeacon Nares (*Gloss. ad v.*) elucidates this folly from Dodsley, who in his *Preface to Old Plays*, speaking of Euphuism, calls it "an unnatural, affected jargon in which the perpetual use of metaphors, allusions, allegories, and analogies, is to pass for wit, and stiff bombast for language." Mr. Nares adds, "that the Author perpetually takes the liberty to allude to things that never had existence but in his own brain, as acknowledged and known, of which the following is a curious specimen.

"The Peacock is a bird for none but Juno, *the Dove for none but Vesta: none must wear Venus in a table but Alexander, nor Pallas in a ring but Ulysses*: for as there is but one Phœnix in the world, *so there is but one tree in Arabia where she buildeth*."

A good example of Euphuism will be found in the Dialogue between Hamlet and Osrick. *Hamlet*, v. 2.

EUPLOCAMPUS, in *Zoology*, a genus of *Nocturnal, Lepidopterous* insects, belonging to the family *Tineadæ*, separated by Latreille from the genus *Tinea* of Linnæus.

Generic character. Lower *palpi* large, produced in front, with a bungle of scales at the second joint, the last joint naked, bent upwards; tongue very short; *antennæ* of the males pectinated.

This genus is very nearly allied to the genus *Phycis* in the form of the body, and structure of the mouth, but differs from them in the *antennæ*.

The type of the genus, *E. guttatus*, Latreille; the *Tinea guttata* of Fabricius. First discovered in Germany.

EUPODA, in *Zoology*, a group of *Tetramerous, Coleopterous* insects, established by Latreille.

Family character. The *thorax* nearly cylindrical, feet square, and *tarsi* short.

This group of insects is placed between the *Cerambycidæ* and the *Crysomelidæ*. It has the greatest affinity with the former group in the form of the body, but it agrees with the latter in the form of the tongue. The thighs of several of the species are very large, and the insect moves by jumping. The *Larvæ*, which have had their manners described, live fixed on the ground, and many of them are enclosed in a case formed of their excrements united together.

The family is separated into two divisions:

I. Containing the genera *Megalopus, Orsodacna*, and *Sagra*.

II. *Donacia* and *Crioceris*.

EURE, a Department of France constituting part of the Eastern side of the former Province of Normandy, and enclosed by the Departments of the Seine Inferieure, Oise, Seine et Oise, Eure et Loir, Orne, and Calvados. It has a surface, mostly level, of 2406 English square miles, inhabited by a population of 421,500 persons. The river Seine flows across the North-Eastern quarter of the Eure, and afterwards, near its junction with the sea, becomes the Northern boundary of the Department. The Eure, from which the Department is named, enters at its South-Eastern corner, and receiving the Avre and the Iton loses itself in the Seine a little above Pont de l'Arche. The Rille or Risle joins the Seine near its mouth. The soil is generally fertile, and produces wheat, rye, barley, oats, hemp, and flax; wine of an inferior quality is also obtained; and there is a large extent of good pasturage, which is partly used for rearing horses of an esteemed breed. Fruit is plentiful, chiefly apples and pears; and great quantities of cider are made, both for consumption in the country and for the supply of Paris. The forests some years ago were computed to cover nearly 250,000 acres of land. Various manufactures furnish employment to the population, those of iron, (obtained from mines in the Department,) leather, linen, and woollens, are the chief. The principal trade consists in these manufactures, and in grain, cider, and cattle. The Department is divided into the five *arrondissemens* of Evreux, Bernay, Pont-Audemer, Louviers, and Les Andelys.

Situation and boundaries. Population. Rivers. Soil and products. Trade and manufactures. Divisions.

Evreux, (once a Roman station,) the chief Town of the Department, is situated on the Iton in a beautiful country watered by that river. Many of the inhabitants are persons of independent fortune; and the Town has a very superior appearance, the streets being broad and exceedingly neat. It is an ancient Bishopric; the Cathedral, a Gothic edifice, was erected by Louis XI. The principal manufacture is of woollens. About a mile and a half from the Town is the fine chateau of Navarre, formerly the property of the Duca de Bouillon, and granted by Buonaparte to the Empress Josephine. Evreux was taken by the English in 1417, during the career of Henry V., but was at last wrested from them in 1441. Population 9250. 65 miles West by North of Paris. North latitude 49° 1′, East longitude 1° 6′.

Evreux.

Pont-Audemer, a Town on the foot of a hill on the left bank of the Rille, containing 5200 inhabitants. It is surrounded by a wall and ditch, and has several Churches, a Hospital, and some manufactures of woollens, leather, and linen. In the neighbourhood is a mine of cobalt. 26 miles West by South of Rouen

Pont-Audemer.

Louviers, a considerable Town on the Eure, seated in a fine plain, and inhabited by 6800 persons. Linen,

Louviers.

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EURE.

cotton, and other articles are manufactured; but it is most famous for its woollens, which are held in much estimation. This Town suffered more than once from the hostilities which the English carried into France, and it was one of the places of which Henry V. took possession. 15 miles South of Rouen.

Bernay.

Bernay, a Town on the small river Carentonne, with 6500 inhabitants, a large trade in grain, cattle, cider, and flax; and manufactures of paper, wax candles, linen, and woollen cloths, &c. 26 miles West North-West of Evreux.

Les Andelys has already been described.

Elbœuf.

Elbœuf, a thriving manufacturing Town on the left bank of the Seine with 6000 inhabitants. 10 miles South by East of Rouen.

Pont de l'Arche.

Pont de l'Arche, a Town with a population of 1500, seated on the Seine, over which there is a stone bridge of 22 arches. Its walls, flanked by circular towers, are still standing.

Gisors, Verneuil.

Gisors and *Verneuil* are Towns which carry on some manufactures, and contain the former 3500, and the latter 5300 inhabitants. During the wars between France and England, in the XVth century, Gisors was repeatedly won and lost by the contending parties. Its Castle, which William Rufus erected in 1097, is still in considerable preservation.

Situation and boundaries.

Eure et Loir, a Department of France composed of a part of each of the two ancient Provinces of Maine and Orleans, and surrounded by the Departments of the Eure, Orne, Sarthe, Loir et Cher, Loiret, and Seine et Oise. It is 2347 English square miles in extent, and

Population Rivers.

contains a population of 266,000 individuals. The principal rivers of the Department are the two to which it owes its name. The Eure enters on the West from the Department of the Orne, in which it rises, and flows some distance in a direction South of East, then turning Northward passes through Chartres into the Department of the Eure, having first been increased by the Blaise. The Loir rises a few miles above Illiers, and, running South by that town and Châteaudun, receives the Ozanne and the Connie, passes into the Department of the Loir et Cher, and

Soil and productions

finally joins the Sarthe. This Department is in general of a level surface, and very fertile in soil; the ancient Pays de Beauce, which forms a large part of it, and wherein extensive harvests are raised, being denominated the granary of Paris. There is not much wood, but the pasture lands are excellent, and support a great many sheep. The products are grain, (chiefly wheat,) hemp, fruit, cider, and in a small degree wine.

Trade and manufactures.

Woollens, stuffs, paper, and leather, are among the articles manufactured, and the principal trade is in corn, cattle, cider, wool, &c.

Divisions.

This Department is divided into the four *arrondissemens* of Chartres, Nogent le Rotrou, Châteaudun, and Dreux.

EURE. EURIPIZE

Chartres.

Chartres (the *Autricum* and *Carnutes* of the Romans) the chief Town of this Department, and formerly the capital of the Pays de Beauce, stands in a fertile plain, and is divided into two parts by the Eure, which is crossed by a bridge planned by Vauban. Most of the streets are narrow, but some of the more modern buildings are remarkable for neatness. The Town is the See of a Bishop; the Cathedral, a noble specimen of Gothic architecture, is esteemed one of the finest structures of the kind in France. Chartres has a considerable traffic in corn, wine, and manufactured goods. Population 15,000. 50 miles South-West of Paris. North latitude 48° 26′, East longitude 1° 27′.

Châteaudun.

Châteaudun, an ancient Town upon an eminence on the left of the Loir, containing upwards of 6000 inhabitants. In 1723 it was entirely destroyed by fire, but was soon rebuilt in a regular and uniform manner, and with a spacious market-place. 28 miles South by West of Chartres.

Dreux.

Dreux, an old Town upon the Blaise, at the foot of a hill. It was burnt by Henry II. of England in 1186, and afterwards, in 1421, taken by Henry V. during his wars with France. In December, 1562, the Protestants under the Prince of Condé were defeated near Dreux by the troops of Charles IX., and in 1593 the Town was taken by Henry IV. Population 5450. 23 miles North by West of Chartres.

Nogent le Rotrou.

Nogent le Rotrou, a Town with a population of 6600, and considerable manufacturing establishments. 30 miles South-West by West of Chartres.

Bonneval, Brou, Illiers, and Cloye, are other Towns in this Department.

EURHINUS, in *Zoology*, a genus of *Tetramerous*, *Coleopterous* insects, belonging to the family *Curculionidæ*, established by Mr. Kirby in the *Linnæan Transactions*, vol. xii.

Generic character. Lip rather distinct, lower lip nearly cordate; mandibules three-toothed at the tip, with the teeth equal and acute, jaws open; *palpi* very short and conical, chin heart-shaped; *antennæ* entire, nearly necklace-shaped at their base, and club-shaped at the tip; the club three-cut, perfoliate, with the last joint very long, and cylindrical in the males; body nearly wedge-shaped; *thorax* rounded, and rather long.

This genus is allied to *Rhina*, Mr. Kirby describes three, and figures one species, all found in New Holland; see *Trans. Lin. Soc.* xii. p. 428, pl. xxii. fig. 8.

EURIPIZE, a word formed from *Euripus*, (now the Channel of Negropont,) a strait between Eubœa and Bœotia, which, Pliny says, "hath seven tides to and fro in a day and a night," book ii. c. 97.

By this may Aristotle be interpreted, when in his *Problems* he seems to borrow a metaphor from Euripus: while in the five and twentieth section he enquireth, why in the upper parts of houses the ayr doth *euripize*, that is, whurled hither and thither.

Sir Thomas Brown. Vulgar Errors, book vii. ch. xiv.

EUROPE.

EUROPE.

EUROPE, one of the four grand Divisions of the Globe, is the least in extent, but in several points of view by far the most interesting and important. Its temperate climate seems to render it the most desirable residence for man; and in this quarter of the World Civilisation has been more widely diffused, and has made more triumphant advances, the Arts and Sciences have been cultivated with greater success, and the energies of the Human Mind displayed under more diversified and imposing aspects than in any other.

Origin of the name.

Various unsatisfactory conjectures have been offered concerning the origin of the word "Europe." Herodotus fairly confesses *ουτε ὁκόθεν τὸ οὔνομα ἔλαβε τοῦτο οὔτε ὅστις οἱ ἦν ὁ θέμενος φαίνεται*, (iv. 45.) Some, in order to explain it, have referred to the fabulous story of the Princess whom Jupiter, in disguise, conveyed to Crete from Phœnicia; Bochart has derived it from a Phœnician word חור אסא, signifying *the land of fair people;* and, lastly, it has been deduced from another word meaning *occidental*, in allusion to its position with respect to Asia. The appellation, however, appears to have been first given to a small district on the Northern shores of the Hellespont, and thence to have been gradually extended to new countries.

How far known to the Ancients

If we advert to the knowledge which the Ancients possessed of Europe, we shall find that the information of the Greeks was limited to a comparatively small tract in the Southern and Western parts; it is evident, that in making allusions to any countries beyond these, they were indebted chiefly to the reveries of their own imaginations. Their intestine divisions would not permit them to execute any scheme of universal conquest, by which means they would have gained an acquaintance with remote regions; and the shortness of Alexander's career prevented him from realizing the designs which he is said to have entertained of reducing the West of Europe. "Previous to the Roman conquests," observes a well-known Historical Writer, "the civilized nations of antiquity had little communication with those countries in Europe which now form its most opulent and powerful Kingdoms. The interior parts of Spain and Gaul were imperfectly known. Britain, separated from the rest of the world, had never been visited, except by its neighbours the Gauls, and by a few Carthaginian merchants. The name of Germany had scarcely been heard of." "Into all these countries," he proceeds, "the arms of the Romans penetrated. They entirely subdued Spain and Gaul, they conquered the greatest and most fertile part of Britain; they advanced into Germany as far as the banks of the river Elbe." But even to the Romans, whom we are accustomed to view as the masters of the world, "the extensive Provinces in the Eastern part of Germany were little known, and they were almost totally unacquainted with the vast countries which are now subject to the Kings of Denmark, Sweden, Prussia, Poland, and the Russian Empire. The more barren regions that stretch within the Arctic Circle were quite unexplored." Robertson's *History of America*, book i.

The Continent of Europe extends from the 10th degree of West to the 64th degree of East longitude; and from the 36th to the 71st parallel of North latitude. Within these limits, however, several insular tracts belonging to Europe are not included. These are Candia in the South; the Azores in the West; Iceland in the North-West; and in the North the desolate regions of Nova Zembla and Spitzbergen, the last of which stretches to within ten degrees of the Pole,—its attendant group of small Islands being the most Northern land yet discovered by the enterprise of man. The greatest length of Europe, namely, from Cape St. Vincent, the South-Western promontory of Portugal, to the river Cara, which flows Northward from the Ural Mountains, is about 3400 miles; and from North Cape, in Norway, to Cape Matapan, the Southern extremity of Greece, the distance is 2350 miles. From the irregularity of its figure, and the various indentations of its outline, it is exceedingly difficult to calculate with accuracy its superficial extent; but as an approximation to the truth, this may be stated at 2,700,000 square miles. The boundaries of Europe are the Arctic Ocean on the North, the Atlantic on the West, and on the South the Mediterranean flowing between it and the opposite shores of Africa. On the East it is separated from Asia by the Grecian Archipelago, the Sea of Marmora, the Black Sea, and the Sea of Azov, and afterwards by a boundary carried through the territory of the Russian Empire; this boundary consists principally of the rivers Don and Volga, and the long chain of Ural Mountains, and is completed by the river Cara; but it is partly a mere arbitrary line, not determined with that exactness which ought to characterise the limits of so important a division of the Globe.

Extent and Boundaries.

General aspect.

Europe, in its general aspect, possesses much diversity of character; but its features, though in many parts grand, are not of that sublime and gigantic nature which excite the wonder of the human mind in Asia and the New World. Its mountains, its rivers, and its lakes, are upon a less extended scale. Neither can it boast of that luxuriance of climate which gives birth to the most rare productions of the earth, and invests with such glowing charms the skies and scenery of tropical regions. But, though in some respects it offers to man a more limited range of enjoyments, it exempts him from the evils with which those enjoyments are usually accompanied. It has no immense tracts rendered unfit for habitation by sandy deserts, its climate is more favourable to health and longevity, and it is a stranger to the existence of those savage tribes of animals, and to the frequent occurrence of those dreadful convulsions of the elements, which are subversive of the comforts, or destructive to the lives, of the inhabitants of other parts of the World.

Physical division of the Continent.

Europe, even without its peninsulas, is of an irregular figure, narrow on the West, and gradually widening towards the East: its most elevated districts are formed by a ridge of mountains, under different names, passing in the general direction of its greatest length from South-West to North-East, commencing from Cape St. Vincent, in Portugal, and terminating at last in the Ural Mountains; along which ridge we may travel (though sometimes by a circuitous route) without crossing

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EUROPE. any large running water. From this main ridge all the principal rivers flow, with very few exceptions, in a general direction at right angles to that of the ridge, namely, on one side North-West, on the other South-East; a circumstance which may be referred to as exhibiting the two quarters towards which the surface of the Continent primarily inclines. In this remark, however, it is not intended to include the Spanish peninsula, where, after we have passed the Ebro, all the large streams descend nearly towards the South-West. The most extensive plains are towards the East in the Russian Empire; secondary chains of mountains exist in different parts of the Continent and islands, but the chief ranges are in the South-West countries approaching to the Mediterranean, where there is a succession of rugged and lofty elevations. The highest and most celebrated are the Alps, which divide Italy from Germany, France, and Swisserland, stretching nearly in the form of a crescent, through a circuit of about 600 miles from the Gulf of Genoa to the North of the Adriatic. The Apennines, which may be deemed a branch of the Alps, commence in the territory of Genoa, and, after running a considerable way to the East, traverse the whole length of Italy, and finally separate into two ranges, corresponding with the two Southern extremities of that peninsula. The Pyrenees form a grand barrier between France and Spain, extending more than 200 miles in length, from the Mediterranean to the Bay of Biscay. The chains which pass through Spain and France are connected with the Pyrenees. The Carpathian Mountains are a ridge more than 700 miles long, in the Austrian Dominions, marking, with a sweep almost semicircular, the North and East boundaries of Hungary, and separating Transylvania from the Empire of Turkey. The numerous mountains of Turkey communicate on the North with the Carpathian, and are also joined to the Alps by a line running along the Eastern shores of the Adriatic. In the Scandinavian peninsula a chain, inferior in elevation to most of those already mentioned, divides Sweden from Norway, stretching from about 59° to 69° of North latitude; from its proximity to the Arctic regions, it presents all the features of uninterrupted winter. The long Ural range, which has been noticed as the boundary of Europe, is not remarkable for its elevation.

Mountains.

Volcanoes. It is a fact worthy of notice, that none of the volcanoes of Europe are to be found in any of the great mountainous chains which have just been enumerated. The only one on the Continent is Vesuvius, and this is too much detached to be considered as properly forming one of the Apennines. Etna, in the Island of Sicily, rising to the height of 11,000 feet above the level of the sea, is the largest European volcano. The Lipari Islands, anciently called the Æolian, a few miles to the North of Sicily, bear evident marks of volcanic origin, and in several of them subterranean fires are still in operation; the volcano of Stromboli is in almost incessant activity, and differs in this respect from any other with which we are acquainted. The Azores, in the Atlantic Ocean, are doubtless indebted for their formation to the same circumstance as the Lipari Islands, and indeed new rocks have arisen from the sea in their vicinity within a recent period. An eruption took place on St. George during the present century. Iceland, however, lying under 65° of North latitude, presents the most abundant tokens of the presence of volcanic fire, and has often suffered under the devastations of its agency. Mount Hecla is the most noted, though not the only source of the eruptions.

Rivers. Of the rivers which descend from the long central ridge by which the Continent is divided, those which pursue a South-Easterly course are generally the most ample and extended. The Volga, in the Russian Empire, is the largest European river, and rises from two small lakes in the Valday Mountains, about 57° of latitude, and 33° of East longitude. After marking the boundary of Europe for more than 400 miles it passes into Asia, and at length by several mouths discharges itself into the Caspian Sea, having completed a course of 1700 miles, above 200 of which, however, are beyond the confines of Europe. The Don (*Tanais*) and the Dnieper (*Borysthenes*) are other Russian rivers; the first, about 800 miles in length terminates in the Sea of Azov, and the other, more than 1000, pours itself into the Euxine. The Euxine also receives the Dniester from the Carpathian Mountains, and farther West the Danube, which flows from the Brisgau Mountains, a branch of the Alps, through an extent of 1300 miles. The Po of Italy, which falls into the Adriatic, and the Rhone, which enters the Mediterranean from Swisserland and France, are rivers of considerable magnitude. Except the Ebro, the great rivers of the Spanish peninsula, as we have already observed, pursue a direction nearly South-West; of these, the Tagus is the principal; and they vary in length from 350 to 450 miles. Having thus traversed the South of Europe, we now proceed to notice the rivers which descend on the other side of the central ridge, and flow in a general direction towards the North-West. In France are the Garonne, the Loire, and the Seine, the two former running into the Bay of Biscay, and the last into the English Channel; the Loire is a very considerable stream, little short of 500 miles in length. The Rhine rises among the Swiss Alps, and in its early stage passes through the Lake of Constance; it performs a course of 600 miles, and enters the North Sea, strictly speaking, by four channels, although the name of Rhine is preserved only in the diminutive branch which terminates below Leyden. To the East of this are the Weser and the Elbe, which likewise fall into the German Ocean. The Baltic receives the large rivers Oder, Vistula, and Niemen; the Vistula, the chief of the three, travelling over more than 450 miles from its source in the Carpathian Mountains. The Duna, the most important of the rivers which issue from Northern Russia, empties its waters into the Gulf of Riga; farther East are the Dwina, terminating in the White Sea, and the Petchora, which has its source on the Western side of the Ural range, and falls into the Frozen Ocean. These three are respectively 450, 500, and 550 miles in length, and belong entirely to the Russian Empire. The Scandinavian peninsula contains numerous rivers, but they are too inconsiderable to find a place in a review of so general a nature as the present.

Seas, islands, &c. To its possession of many inland seas, and consequently of a line of coast very extensive in proportion to its area, Europe is principally indebted for the advanced progress which its inhabitants have made in civilisation, —these circumstances being favourable to that mutual intercourse, in the absence of which nations have never been known to reach the highest stages of improvement. The peninsulas are six in number, Scandinavia and Jutland in the North, and in the South, Crimea, (*Taurica Chersonesus*,) Italy, Spain, and Greece, which last includes the smaller peninsula of the Morea; these form

more than a fifth part of the whole Continent. On the South-East is the Sea of Azov, (the *Palus Mæotis* of the Ancients,) which, except where it communicates with the Euxine by the Straits of Caffa, (the Cimmerian Bosphorus,) is enclosed by Russia, the Crimea, and part of Asia. This sea is very shallow, and is supposed to be undergoing a gradual diminution by means of the alluvial earth brought down by the river Don. The Euxine or Black Sea is connected on the South with the Sea of Marmora, (*Propontis*,) by the narrow Straits of Constantinople, (the Thracian Bosphorus.) The Western outlet of the Sea of Marmora is formed by the Dardanelles, (Hellespont,) leading into the Archipelago, (*Ægeum Mare*,) which is a dependent sea of the Mediterranean. The chief islands in the Archipelago which belong to Europe are the celebrated group of *Cyclades*, and Negropont, the ancient *Eubœa*, which is separated by the narrow channel of *Euripus* from the Grecian peninsula. The Mediterranean is enclosed by Europe, Asia, and Africa. The Straits of Gibraltar open a passage into it from the Atlantic Ocean, about 11 miles wide, between the rocks formerly called the Pillars of Hercules, on the opposite coasts of Spain and Africa. The length of the Mediterranean from this inlet to the shores of Palestine in Asia is 2200 miles, while the width in some parts is 600; yet the tide in this vast body of water is scarcely perceptible. Considering its size, and the numerous countries which border upon it, not many large rivers flow into it, so that the supplies received in this manner have been supposed to be insufficient to replace the quantity of water absorbed in the process of evaporation; this deficiency, however, is compensated by two currents continually setting in, one from the Black Sea, and the other from the great Atlantic Ocean. To the North, the Adriatic or Gulf of Venice, which divides Italy from Dalmatia and Albania, is a dependent sea of the Mediterranean. Several fine islands are dispersed over the Mediterranean, most of them belonging to Europe. Candia or Crete, more than 160 miles long, but nowhere exceeding 40 in breadth, lies to the South-East of the Morea; and near the Western shores of Greece are Zante, Cephalonia, Ithaca, and Corfu, the chief of the Ionian Islands. Malta is situated almost under the 36th parallel of latitude: and North of this is the large and fertile Island of Sicily, separated from the South-Western extremity of Italy by the Straits of Messina, which contain the Scylla and Charybdis reckoned so formidable by the Ancients. To the West of Italy, and only ten miles distant from each other, are Corsica and Sardinia; and still farther West, Majorca, Minorca, and Ivica, constituting valuable appendages to the Spanish Monarchy. The natural fertility and various beauties of the countries bordering upon this extensive sea, the rich islands with which it is adorned, its utility for commercial purposes to three quarters of the globe, its association in the mind with the most civilized nations of antiquity, whose navigation was confined almost entirely within its limits, and the recollection that upon its shores many of the most powerful and interesting States of the world have flourished,—all tend to impart to it a more than common degree of interest.

Entering the Atlantic, the most Southerly islands are the Azores, belonging to Portugal, from which they are about 800 miles distant in a Westerly direction. Though abounding in volcanic phenomena, they possess a salubrious climate, and are noted for the fineness of their productions. On the West of the Continent, between the shores of Spain and France, is the large inlet of the ocean called the Bay of Biscay, which, by its approach to the Mediterranean, forms the Spanish peninsula. This bay is 300 miles in depth, and is remarkable for a peculiar swell of the sea, from which Mariners know immediately when they are within its limits. Between the Atlantic and the North Sea are the British Isles; Great Britain and Ireland, the two principal of the group, divided from each other by St. George's Channel and the Irish Sea, being the largest in Europe. The Shetlands, which are situated to the North of Scotland, are, as there is much reason to believe, the ancient *Thule*, of which the Romans obtained sight in sailing round Britain, as recorded by Tacitus, (*Agric.* x.) North-West of these are the Faroe Isles, belonging to Denmark; and farther, in the same direction, between the Atlantic and Arctic Oceans, lies Iceland, remarkable for its boiling springs and other volcanic appearances. Passing along the English Channel, in which are the Islands of Guernsey and Jersey, we reach, through the Straits of Dover, the North Sea or German Ocean. From this sea an opening to the East into the Continent, in about the 57th degree of latitude, which is at first called the Skager Rack, conducts into the Baltic by a course similar in shape to a bent elbow. This opening is between the peninsulas of Scandinavia and Jutland, and on bending to the South it receives the name of the Cattegat. A group of islands, of which Funen and Zealand are the chief, then obstructs the passage; and between these islands and the two peninsulas there are three narrow channels, termed the Little Belt, the Great Belt, and the Sound, leading directly into the Baltic. The Baltic extends through about five degrees of latitude, and then, about the 60th parallel, parts into two branches, the Gulf of Finland stretching Eastward as far as St. Petersburg, and the deep Gulf of Bothnia Northward, almost through six degrees of latitude. The navigation of this sea is always closed during the winter by the ice, and in some seasons it is so much frozen as to allow sledges to cross from Sweden to Finland. The tide is hardly perceptible, and a strong current flows out through the Sound; but it sometimes happens that this is turned by a powerful wind in the contrary direction, on which occasions the sea rises above its ordinary level. The islands are numerous, and mostly small. The largest is Zealand, the seat of the Danish Government, surrounded by Funen, Laland, and others. Rugen is close to the coast of Prussia; from this a line carried towards the North-East passes over Bornholm, Oland, Gothland, Oesel, and Dago; to the North-West of which lies Aland, the chief of the chain running across the entrance of the Gulf of Bothnia. The dreary Arctic Ocean encompasses the North of Europe, and contains the remote Islands of Spitzbergen and Nova Zembla; the latter is supposed to be a group of five, but the ice always fills up the intervening channels. Their frozen and inhospitable regions are frequented only by hunters, who proceed thither in quest of wild animals. The coast of Norway is much broken into small islands; those from the 67th to the 70th degree of latitude are the Loffoden Isles, towards the Southern extremity of which is the dangerous whirlpool, called the Mäelstrom. The Arctic Ocean, crowded with formidable masses of ice, is useless as a medium of intercourse with other parts of the globe, but its whale fisheries are a source of extensive profit; and

from its depths are supposed to proceed the myriads of herrings which annually make their appearance in the British Seas. The White Sea, so denominated from the appearance of its frozen surface, is a branch of the Arctic, deeply entering the Northern coast of Russia, with an inclination towards the West, and spreading into three bays or gulfs before it reaches its termination. It is much less visited since the trade of Archangel, its principal port, has been in a great degree transferred to St. Petersburg. The Eastern coast of this sea is at first formed by one side of a long and narrow peninsula, off the extremity of which is the bleak and barren Island of Colguef, lying in the Arctic Ocean.

Lakes.

The lakes of Europe are numerous, and some of them of an interesting character, but for extent they are not particularly remarkable. They abound most in the Scandinavian peninsula, and in the North-West of Russia; Finland, indeed, being crowded with them in a most singular manner. Ladoga, the largest in Europe, lying to the East of the Gulf of Finland, is 130 miles long, and 75 in breadth. It receives several rivers, and discharges the Neva, on which St. Petersburg is situated. Lake Onega, much less expansive on the whole, though of equal length, is connected with Ladoga by the river Suir. South of the Finland Gulf is Lake Peypus, 60 miles long, and giving rise to the river Narva, and East of this is a smaller one, named Ilmen. Besides these, there are some others of considerable size, also belonging to Russia, in the neighbourhood of the White Sea and Arctic Ocean. The lakes of Sweden and Norway, in many instances, possess highly picturesque islands and scenery; and in the former country there are some which contribute essentially to inland navigation; Wener is 90 miles in length, and the narrow Wetter, remarkable as one of those lakes that are subject to agitation in calm weather, measures 80 miles; from the first flows the river Gotha into the Cattegat, and from the other the Motala into the Baltic itself. Next in size is Maelar, at the junction of which with the Baltic is seated Stockholm, the Capital of the Kingdom. Most of the lakes of any importance in the South of Europe are among the Alps, where their scenery is of a character exceedingly striking. In Swisserland, that of Geneva (the *Lacus Lemanus* of the Romans) is nearly 45 miles long, and of a crescent shape, and is pervaded by the river Rhone. The Lake of Constance, between Swisserland and Germany, is of much the same extent as the preceding. The lakes of Italy are some of them rich in classical recollections, but as natural features they are of minor importance. Those of Garda and Como, and the Lago Maggiore, in the North, are the principal. In the West of Hungary, the Lake called Platten-See or Balaton is of considerable magnitude, being nearly 60 miles long, though rather narrow in proportion.

Climate.

The climate of Europe is not subject to those great extremities either of heat or cold which are common in other parts of the world. The most Southern countries are too remote from the Equator to suffer much, or for any long period, from the immediate solar influence; and the heated winds of Africa, the effect of which is at times experienced in Sicily, and some parts of Spain and Italy, lose much of their pernicious quality in their passage across the Mediterranean. On the other hand, with respect to the extremity of cold, Europe labours under far less inconvenience than the Asiatic and American continents. St. Petersburg, though situated in the 60th degree of latitude, does not experience such intense cold as Quebec, which is in the 47th; and the mild regions of the South of France are not nearer the Equator than the North of the United States, where in winter time sledges are generally used for travelling. The excessive cold of Siberia, where in the 58th degree of latitude quicksilver has been known to freeze, has no parallel in Europe. In general it may be observed, that in proportion as we recede from the Western coasts of Norway, and approach the Ural Mountains on the East, the region of protracted and severe frost becomes more extensive in the direction of the meridians. A striking testimony to this is afforded in the fact of the oak flourishing as far North as 63° in the peninsula; while in the East of Russia it is not seen beyond 57½°. The causes which render the North of Europe so much more favourable in point of temperature, would form an exceedingly interesting subject of inquiry. Some of these causes, however, suggest themselves in a very obvious manner. The Continent, in the first place, does not stretch so far within the Arctic Circle as those of Asia and America; and the Ocean along its shores is comparatively free from ice, as is proved by the sea being always open off North Cape, in Norway. The large inlet of the Baltic must be productive of benefit, in the first instance by deferring, and afterwards by mitigating the winter season in the countries by which it is surrounded. It may be added, too, that the mountains of Lapland on the North, and the long Ural chain on the East, have somewhat the effect of barriers in checking the winds of the frozen regions beyond.

Its Effects.

The question of climate, with which that of the productive powers of the earth is closely connected, assumes a more important aspect when we view it in its effects on the moral and physical condition of the human race. To a milder character, and more equal distribution of temperature, Europe is largely indebted for the superior state of its inhabitants. This will not appear surprising when we consider the wandering habits which are created among the natives of those countries where the soil refuses to afford the sustenance of life; and, on the other hand, the sloth engendered where the earth yields almost spontaneously to man the requisites for subsistence. In Europe, necessity imposes a degree of labour, generally moderate, in order to raise food from the soil, while at the same time the exertion is almost universally rewarded with success. The toil thus called forth, though at first directed only to the mere support of existence, was afterwards turned to objects of a higher nature, and in this manner was created an energy of character to which we must refer as the foundation of the great improvement and civilisation which society now presents to our observance. The degree in which climate has contributed to the division of Europe into a number of moderately-sized States has been well remarked by Montesquieu, in his *Esprit des Loix*, (liv. xvii. ch. iii.,) wherein he draws the following comparison. *L'Asie n'a point proprement de zone tempérée; et les lieux situés dans un climat très-froid, y touchent immédiatement ceux qui sont dans un climat très-chaud. En Europe, au contraire, la zone tempérée est très-étendue, quoiqu'elle soit située dans des climats très-différents entr'eux, n'y ayant point de rapport entre les climats d'Espagne et d'Italie, et ceux de Norwege et de Suede. Mais comme le climat y devient insensiblement froid en allant du Midi au Nord, à peu près à proportion de la latitude de chaque pays; il y arrive que chaque pays est à peu près semblable à celui qui en est voisin; qu'il*

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EUROPE. *n'y a pas une notable différence, et que, comme je viens de le dire, la zone tempérée y est très étendue. De là il suit qu'en Asie, les nations sont opposées aux nations du fort au foible; les peuples guerriers, braves et actifs, touchent immédiatement des peuples efféminés, paresseux, timides; il faut donc que l'un soit conquis et l'autre conquérant. En Europe, au contraire, les nations sont opposées du fort au fort, celles qui se touchent ont à peu près le même courage. C'est la grande raison de la foiblesse de l'Asie et de la force de l'Europe, de la liberté de l'Europe et de la servitude de l'Asie: cause que je ne sache pas que l'on ait encore remarquée.* Neither is it merely in the internal state of Europe that we discern her superiority; Asia, Africa, and America, have been unable to prevent her from exercising a dominion over them, and the fleets and armies which she has put in motion have at different times subdued nearly the whole world.

Productions. The productions of Europe include all that is necessary for the maintenance of the human species, besides much that contributes to convenience and luxury; and the soil is cultivated with a skill and regularity which are seldom witnessed beyond the precincts of this part of the world. In most of the Southern countries, under which term may be included all those below the 47th or 48th degree of latitude, the fruits of the earth partake somewhat of the richness of tropical climates. In the Mediterranean Islands, and Sicily in particular, they are of a very luxuriant kind. The limits which we have just specified will embrace (besides those of more Northern parts) the following productions: maize, millet, rice, cotton, silk, citrons, olives, lemons, and oranges. The grape is cultivated in some instances as far as the 50th, and wheat and other corn even beyond the 60th degree of latitude. In Europe the useful metals abound, but the precious ores are obtained in portions comparatively trifling. Gold is now raised principally in Austria, and silver in Norway, Sweden, Germany, and Hungary. The amethyst, agate, topaz, garnet, jasper, cornelian, chalcedony, and the opal peculiar to Hungary, are all, or nearly all, the valuable stones that have been discovered. Beautiful marble exists in Spain, Turkey, and Italy; that of Carrara, in the latter country, is considered by statuaries to be preferable to the Parian, so highly prized by the Ancients. Coral is obtained from the Mediterranean Sea.

Animals. Few of the more savage animals are found in Europe, and their numbers have been greatly diminished with the extension of cultivation. In Lapland the reindeer, and in Italy the buffalo, have been rendered serviceable to man. The most common ferocious beasts are the wolf, bear, and lynx, which are mostly encountered in the forests of the mountainous regions. The wild boar is an object of chase, and is especially noted for its size and strength in Westphalia. The elk and the antelope are not unknown; the latter roves in immense herds over the Southern plains of Russia. The chamois frequents the sides of the Alps and Pyrenees, the marmot is a native of the Alps and Apennines, and the ibex is seen in each of these three ranges. The Arctic bear inhabits the islands of Nova Zembla, and the neighbouring shores of Russia. The camel and jackal both properly belong to Asia, but the former has been introduced into Turkey and the South of Russia; and the jackal wanders in some of the deserted spots to the West of the Straits of Constantinople.

Population. With respect to the original population of Europe thus far appears certain, that it was derived from an Asiatic source,—the descendants of Japhet, the third son of Noah, having at an early period emigrated from the East. Amidst all the obscurity and conjecture in which this subject is enveloped, it seems probable that the Celts, of whom the Gauls and ancient Germans were branches, at first occupied the South and West. The Fins were thinly scattered over the North-East, and the Laplanders over the extreme North. The Goths were a body of Scythians, who migrated from the shores of the Euxine and Caspian Seas, and fixed themselves in Scandinavia, whence they afterwards issued and established themselves in the Roman Empire. The Sarmatians or Sclavonic tribes were the ancestors of the Russians, Poles, and others; and the Heruli settled in Prussia and the surrounding parts. At an early period the South of Spain received an accession of inhabitants from the North of Africa. The colonies which in remote times were planted by the Phœnicians in different places, are rather to be noticed for the influence which they may be supposed to have had in improving the countries wherein they fixed, than as forming any distinct branch of the European population. The Huns, of Tátár or Siberian origin, entering in hordes, assisted in the overthrow of the dominion of Rome. The last influx from Asia was that of the Turks into Greece, about the middle of the XVth century, when they finally destroyed the Eastern Empire. The aggregate population of Europe was not long ago estimated at one hundred and eighty-five millions; but when we consider, in addition to other circumstances, that the general peace has for several years been almost entirely undisturbed, it appears reasonable to conclude that it must now at least amount to, if it does not exceed, one hundred and ninety millions of individuals. The most thickly peopled territories are the Netherlands, Great Britain and Ireland, and some parts of Italy, France, and Germany; the least inhabited countries are Norway, Sweden, Russia, Turkey, and Spain. The Netherlands, on an average, have nearly 220 persons on the square mile, Norway has not more than ten.

Leading events of the history of Europe. Leaving the obscurity which necessarily rests upon such a question as that of the first peopling of Europe, the mind arrives with pleasure at that period on which the earliest authentic history throws a light, and exhibits to view the commencement of order and civilisation. The Greeks appear to have been indebted for the first rudiments of knowledge to the Egyptians and Phœnicians; but for a long period fable is so largely mixed with their history, that it excites little interest, till the rise of the Republics of Athens and Sparta indicates that a desire for the blessings of regular and systematic government was awakened. Greece, however, which Nature seems to have marked out to be the seat of one power, was divided into numerous petty communities, almost perpetually at variance with each other; and the noble aspect which she assumed, when the attacks of Persia caused a union to repel the general enemy, only more forcibly suggests to us with what lustre she would have shone, if, instead of wasting their strength in mutual feuds, the different States had consented to acknowledge a common authority. At length a new order of things presented itself, the independence of the Grecian Republics was lost in the absorbing power of Macedon; and that Kingdom, soon after the accession of Alexander to the throne, obtained the command of the whole peninsula. Directed by the genius

of this conqueror, we see the energies of Europe first exercised upon the rest of the world, in the reduction of the wealthiest portions of Asia and Africa, beneath the sway of the Macedonian Empire. After his death that Empire was a continual scene of conflicts, till the appearance of the Romans on the stage terminated the wars, and the dominion of Alexander's successors. Rome had at an early period been engaged in conflicts with the surrounding nations of Italy, and after having narrowly escaped annihilation by the Gauls, had gradually extended its authority over the Peninsula. Its power sustained a severe shock from the Carthaginians; but, by the issue of the Second Punic War, those rivals were completely humbled, and from that time no obstacle intervened sufficient to arrest the Romans in their ambitious progress towards universal empire. Near the close of the Republic, however, we discern in that pursuit of their private views in preference to the general interests, manifested by the actors in the Civil Wars, and in the wealth and luxury imported into the Capital from conquered Provinces, the remote causes of the overthrow of Roman dominion. Under the Emperors the spirit of conquest almost ceased to act, and they were usually contented with the preservation of the possessions that had already been acquired.

Our attention has hitherto been confined to the South of Europe, it will now be drawn to the North, whence issued the immense hordes of Barbarians, which were destined entirely to change the face of society. As early as the IIId century they commenced their irruptions into the Empire. Nothing can be conceived more unequal than the contests of these hardy invaders with the enervated forces of Rome; their tribes swept on like a resistless torent, and in the course of two centuries utterly subverted that power which it had required so many Ages to bring to perfection. Yet, amidst all the confusion and darkness that ensued, may be observed the rude elements of that superior state of things now prevalent; and these half savage nations were the means of renovating Europe, when the corruptions of Rome rendered her further existence disadvantageous, if not intolerable, to mankind. Towards the close of the VIth century, when, after the most dreadful convulsions, Europe began to recover some degree of tranquillity, the Saxons were masters of the South of Britain; the Franks of Gaul; the Huns of Pannonia; the Goths of Spain; the Goths and Lombards of Italy and the adjacent Provinces. Though the boundaries and number of the different Kingdoms which gradually sprung from the conquests of these Tribes, have suffered repeated changes, yet the partition of the Roman Empire must be regarded as the primary source of the grand political divisions which prevail at the present day.

Amidst the gloom in which Europe was buried, while the Feudal system was in its vigour, there are but few features of her general history that command our admiration or interest. At the beginning of the VIIIth century the Saracens entered Spain, and in the lapse of a few years established a splendid dominion in that country. The same period also attracts notice, as that of the accession of the Roman Pontiffs to acknowledged secular authority. The genius of Charlemagne, who at this time erected what has been termed the new Western Empire, comprising besides his native France, the greater part of Germany and Italy, the Low Countries and a part of Spain, contrasts strongly with the Age in which he lived. But when no longer directed by his energetic mind, the power which he had consolidated was speedily dissolved, the Imperial dominions were divided among the members of his family, and after one hundred years, a period marked by turbulence and misgovernment, had elapsed, Germany, in consequence of the proceedings adopted by its Nobles, ceased to be an appendage of France, and the title of Emperor was transferred from the descendants of Charlemagne to the elected Monarch of the former country. The Saracens, before this time, crossing over from Africa invaded Sicily and Italy; and a much more formidable set of adventurers from the North became the terror of all the maritime parts of Europe. These were the Normans from Scandinavia, who, after several attempts upon France, obtained the country afterwards called Normandy, and, as is well known, subsequently established themselves in England. While the German Emperors were engaged in incessant contests in Italy, and Europe, from a variety of causes, was in a state of general distraction, the wild project of the Crusades formed at intervals a feeble bond of union to the Christian world. The first of these expeditions took place at the end of the XIth century, and that under Louis IX. of France, in the middle of the XIIIth, terminated these frantic enterprises, in the course of which it is computed that the lives of two millions of Europeans were sacrificed to the sword or the climate. Among the numerous convulsions with which Europe continued to be disgraced, a pleasing picture presents itself in the successful resistance offered by the Swiss to their Austrian oppressors, and the formation of the Helvetic Republic to which it gave rise. Emotions of an opposite nature are produced in beholding the overthrow of the Eastern Empire by the Turks, which happened in the midst of the succeeding century. This Empire, the seat of which remained to the last at Constantinople, had long exhibited only a shadow of its former greatness, and even in its diminished state owed a protracted existence to any thing rather than its own energy. The capture of the city, which led the way to the occupation of Greece and the neighbouring provinces by the Turks, was accomplished in the year 1453; the Christian powers, which had before joined their forces in distant and fruitless Crusades, looking upon this near event with the most supine indifference. The Turks attained the summit of their grandeur under Solyman, in the following century, and then undoubtedly administered one of the most warlike and formidable Kingdoms of the time.

About the period of its history at which we have now arrived, Europe begins to be displayed under a new, improving, and most interesting aspect; a variety of causes having been slowly at work to disperse the clouds of the dark Ages, and to relieve society from the evils under which it had so long laboured. The decline of the Feudal system was the era of the introduction of order and regular government into countries which had been the scenes of the most dreadful anarchy and injustice; Sovereigns began to acquire a command of the resources of their Kingdoms, and consequently the measures of States to manifest a steadiness of purpose and a decision which their internal disorders had before prevented. Another great benefit was the extension of immunities and privileges to towns and cities, which not only raised up an intermediate power between Kings and their Nobles, but contributed to awaken and diffuse a spirit of industry. The invention of Printing

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prepared the way for another and more splendid reign of Literature and Science. Commerce also had revived; the Italian States and the Hanseatic Towns were the first to open an intercourse between the South and North of Europe. This, while it enriched its authors, inspired other nations with new desires; and the inhabitants of the Netherlands and England afterwards applied themselves to Trade and Manufactures. Incitements to enterprise next arose in a quarter little expected. The Compass had been used, in sailing, many years before mariners ventured to abandon their cautious method of navigation, and to go boldly forth into the ocean. The first successes of the Portuguese were, however, sufficient to rouse a feeling of greater confidence; till at length the discovery of the existence of a new world by Columbus, and the accomplishment of the passage to the East Indies, round the Cape of Good Hope, by Vasco de Gama, opened a boundless field (of which advantage was quickly taken) for the exploits of European adventurers. We must notice that by this time a great change had occurred in the method of carrying on war, owing to the invention of gunpowder, and the introduction of artillery; and that the system of maintaining standing armies, of which Charles VII. of France set the first example, had begun to give much more precision and promptitude to its operations. A new motive too is to be traced as actuating the different Governments in their contests with each other. "During the course of the XVth century various events happened, which by giving Princes more entire command of the force in their respective dominions, rendered their operations more vigorous and extensive. In consequence of this, the affairs of different Kingdoms becoming more frequently, as well as more intimately, connected, they were gradually accustomed to act in concert and confederacy, and were insensibly prepared for forming a system of policy, in order to establish or to preserve such a balance of power as was most consistent with the general security. It was during the reign of Charles V., (Emperor of Germany,) that the ideas on which this system is founded first came to be fully understood. It was then that the maxims by which it has been uniformly maintained since that era were universally adopted," (Robertson's *Hist. of Charles V.* vol. i.)

Spain, entirely freed from the yoke of the Moors, and strengthened by the union of the Kingdoms of Castile and Arragon, had at the beginning of the XVIth century become a powerful Monarchy, and under the government of the Emperor Charles V. was extremely formidable to its contemporaries. While the contests between this ambitious Monarch and France kept the Continent in alarm, the minds of men, prepared by the spirit of the times to entertain more enlightened sentiments, were strongly directed to Religious topics. The opinions of Luther, whose vehement attacks on the errors of the Romish Church led to the Reformation, were first successfully propagated in Germany, and spread rapidly over a large portion of Europe. The progress of these doctrines, though it forwarded that improvement which other circumstances, as we have before remarked, had combined to promote, was the signal for the commission of the worst atrocities. The dissensions between the Catholics and Protestants in France and Germany, led to a long series of wars and disorders in these countries; and the vengeance of Philip II. of Spain was soon directed against his Netherland subjects, on account of the favourable reception they had given to the new doctrines. A most heroic resistance was excited by his cruel persecutions; seven of the Provinces revolted, bound themselves together by a treaty, and at last completely secured their independence. Such was the origin of the famous Republic of Holland. Spain, from the death of Philip II., declined gradually from her elevated station to the low rank which she now occupies among nations.

A survey of the history of Europe from this date to near the end of the XVIIIth century, presents to our view a succession of contests between its various States; but it is unnecessary in this place to observe more respecting them, than that they forcibly exhibit the strength of France and Great Britain, and that, owing to an observance of the principle which does not allow any Kingdom to acquire an undue preponderance, they failed to produce any very extensive revolutions. We should not, however, omit to state that, by the military talents of Frederick the Great, Prussia was raised to a station among the first class of European Kingdoms.

A Power about this time rose into importance in the North-East of Europe, which promised in future to have no little influence on its political system. Russia had existed in obscurity long before her subjection to the Tátárs in 1237, and, even when freed from their yoke, was comparatively little known till Peter the Great in some measure elevated her from barbarism. Since his reign, her wars with the Turks, with Sweden, and with Poland, which, in conjunction with Austria and Prussia, she finally dismembered, (1795,) have all contributed to augment her extensive territories.

The close of the last, and the commencement of the present century have derived the most intense interest from the tremendous events of the French Revolution. France, impelled by the mighty genius of Buonaparte, made larger strides to universal dominion in this quarter of the world, than any Power since the time of the Romans. It is not required, however, to enumerate here the political changes which the arms of Napoleon occasioned, as on the overthrow of his Imperial power France was stripped of her inordinate acquisitions.

Present political divisions.

We shall now offer a view of the several States into which Europe is at this day divided, referring for particular information concerning them to the separate heads under which each is described. Russia comprises the immense space from the Arctic Ocean to the Black Sea, and from the Eastern frontier of Europe to an irregular Western boundary, formed in a great measure by the Gulf of Bothnia and the Baltic Sea, and about the 53rd parallel extending as far as 18° of East longitude. These limits of course include the new Kingdom of Poland, erected in 1815, as it has merely a nominal existence under the Russian Emperors. Though still in a very uncivilized condition, Russia, merely from her extent and physical capacities, now ranks among the first Powers in Europe. With these capacities, and a character essentially military, and under a despotic government, which has repeatedly evinced a desire for territorial aggrandisement, to which the rights of nations have been most wantonly sacrificed, she presents herself to other States as a just object of alarm and jealousy. The Kingdom of Prussia lies to the West of Russia, and excepting its detached part (the Grand Duchy of the Lower Rhine) is washed on the North by the Baltic.

To the South of Prussia, and to the West of Russia, is the Austrian Empire, which now includes that portion of the North of Italy extending to the river Po on the South, and on the West to the ninth degree of East longitude, and likewise a narrow tract between the Gulf of Venice and Turkey, reaching almost to the 42d parallel of latitude. Thus, Austria, which towards the close of the XIIIth century first appeared as a mere Duchy, has acquired a large, compact, and populous territory, and a place among the most important European Monarchies. Adjoining Austria on the South is Turkey, with an extensive coast formed by the Black Sea, the Sea of Marmora, the Archipelago, the Mediterranean, and the Adriatic. Turkey possesses Candia and the islands in the Archipelago; but the Ionian Islands in the Mediterranean are under the protection of the British Government. Italy, exclusive of the Austrian portion, is divided into a number of States, and comprehends the Kingdom of the Two Sicilies, the Papal Dominions, within which is the little Republic of San Marino, the grand Duchy of Tuscany, the States of Modena and Parma, the Duchy of Lucca, and the Kingdom of Sardinia. The mountainous country of Swisserland, situated to the North of Italy, is under one Republic, but contains twenty-two Cantons, each having its own Constitution. Germany, though it has recently lost the denomination of an Empire, is still a confederacy of small Kingdoms, Duchies, Principalities, free Cities, &c. under a common Diet. The principal members of this confederacy (exclusive of Austria, Prussia, Denmark, and the Netherlands, which belong to it on account of a portion of the territories of each being German) are the Kingdom of Hanover, which is under the British Sovereign, the Kingdoms of Bavaria, Saxony, and Wirtemberg, the grand Duchies of Baden and Hesse Darmstadt, and the Hesse Cassel Electorate. Denmark stretches Northward from the estuary of the Elbe, between the North Sea on the West, and the Baltic and Cattegat on the East, and includes the islands of Funen, Zealand, &c., which are the most valuable parts of the Kingdom. Sweden occupies the large Scandinavian peninsula from 55° to 71° of latitude; and, where not bounded by sea, is separated from Russia by an irregular line passing from the extremity of the Gulf of Bothnia and joining the Arctic Ocean at the 32d East meridian from Greenwich. The Kingdom of the Netherlands, situated to the East of Hanover, and the detached portion of Prussia, and encompassed on the North and West by the German Ocean, was erected in 1813 on the expulsion of the French, and comprises within it the Provinces of the former Republic of Holland. The Kingdom of France borders on the British Channel, the Bay of Biscay, and the Mediterranean; and on the East adjoins the Netherlands, Germany, Swisserland, and Italy. The Peninsula to the South-West of France is very unequally divided between the Kingdoms of Spain and Portugal. Spain, from her size, situation, and natural resources, might be a powerful State; but the miserable policy of her governors has destroyed every remnant of her vigour. Stripped of her vast possessions on the American continent, and disgraced at home by allowing foreign troops to occupy her fortresses, she presents, when we contrast her present degradation with her former ascendency in the world, at once a humiliating spectacle, and an instructive lesson for the contemplation of Europe. Portugal holds the chief part of the Western coast of the Peninsula, from 42° of latitude to Cape St. Vincent; but the breadth of this Kingdom nowhere exceeds 140 miles. Off the North coast of France, between the 50th and 59th degrees of latitude, lie the islands which are the seat of the British Monarchy.

Prevailing Religion.

With the exception of Turkey, the established Religion of the States which we have thus enumerated is Christianity. Though such calculations are not susceptible of much accuracy, it may be remarked, that the Roman Catholics are supposed to amount to more than 100 millions, the Protestants to 45, and the adherents of the Greek Church to 32. These three classes comprehend almost the whole European population; Romanism prevailing in the South, the Protestant faith in the North, and that of the Greek Church in the dominions of Russia.

In order to give an idea of the extensive influence which Europe exercises over the rest of the world, we shall conclude with a list of European possessions in the other quarters of the globe. Great Britain is mistress in Asia of nearly the whole of Hindustan, the recent cessions on the East of the Bay of Bengal, made by the Birman Emperor, (1826,) Ceylon, and other islands, and the Australian colonies; in Africa she has the Cape of Good Hope and other settlements on the West coast, and the Island of St. Helena, &c.; and in America, the immense regions to the North of the United States, with the adjacent islands, a few colonies in Guiana, and several of the West India Islands. Russia rules over a vast proportion of Asia, including the tract between the Black and Caspian Seas as far as 40° of latitude, and the whole of Siberia from about the 51st of East to the 170th degree of West longitude. She has also several islands to the East of Siberia, and some settlements on the North-Western shores of America. Spain has lost her authority on the American continent, but still owns the valuable West India Islands of Cuba and Porto Rico; in Africa she has the Canaries, and in Asia the Philippines and the Ladrones. Portugal possesses Goa and Macao in Asia; and in Africa, besides the Madeira and Cape Verde Islands, more numerous settlements than any other European power; Brazil, in South America, though governed by one of the Portuguese Royal family, may be considered in fact independent of the mother country. The Dutch and the French each occupy part of Guiana in America, and as well as the Danes have some West India Islands, besides settlements in Asia and Africa. Denmark has also establishments on the coast of Greenland; and Sweden holds the Island of St. Bartholomew in the West Indies. We have not included in this review the dominions of the Turks in Asia, as that people are to be considered as Asiatics retaining in subjection a portion of Europe.

EURYA, in *Botany*, a genus of the class *Dodecandria*, order *Monogynia*. Generic character: calyx double, the exterior two-leaved, interior five-leaved; corolla, petals five; capsule five-celled, many-seeded.

One species, *E. Japonica*, native of Japan. Thunberg.

EURYALE, in *Botany*, a genus of the class *Polyandria*, order *Monogynia*. Generic character: calyx four-leaved, coloured; petals numerous; stigma sessile, peltate; berry crowned with the calyx, many-seeded.

A water plant, of singular appearance, native of the rivers of China. *Bot. Mag.*

EURYALE, in *Zoology*, a genus of *Radiated* animals, belonging to the family *Ophiuridæ*. Naturalists have hitherto only studied these animals in a dry state, and consequently their manners of life and organization are perfectly unknown. They are found in all the seas; they have been brought by Captain Ross from Baffin's Bay, near the Arctic circle; and some have been discovered near New Holland. Their singular form generally attracts the attention of travellers; and they are usually found, like the *Ophiuræ*, with their much-divided arms clasping the stems of the marine *Algæ* and *Corallines*.

Generic character. Body orbicular, depressed, divided into five rays, separated into two at the base, and repeatedly forked; arms without any groove on the lower surface, but furnished with a semilunar hole on each side of their base, and a series of minute perforations on each edge.

Lamarck has described six species, and a new one has been lately added, which was found in the North Sea. The type of the genus is

E. verrucosa, Lamarck; the *Asterias Euryale* and *Asterias Caput Medusæ* of Gmelin; found in the Indian Seas. This is larger than most of the other species, and it is studded externally with granular warts.

EURYCHORA, in *Zoology*, a genus of *Heteromerous, Coleopterous* insects, belonging to the family *Blapsidæ*, established by Thunberg, and generally adopted.

Generic character. Chin broad, covering the base of the jaws, more or less cordiform; *thorax* transverse, broader behind, deeply cut-in in front; third joint of the *antennæ* very long, the eleventh joint scarcely apparent; maxillary *palpi* nearly filiform; *abdomen* forming a nearly curvilinear triangle, or a largely truncated oval.

Only one species has been described,

E. ciliata of Fabricius, figured by Olivier, iii. pl. ii. fig. 17; found under stones at the Cape of Good Hope.

EURYDICA, in *Zoology*, a genus of *Isopodous Crustacea*, established by Dr. Leach, in the *Linnæan Transactions*, xi., belonging to the family *Cymothoidæ*.

Generic character. The outer posterior, ventral plate broader than the inner, and obliquely truncated on its inner edges, outer edge more or less pointed; lower *antennæ* more than half as long as the body; the *abdomen* composed of five rings; and the eyes smooth, and not granular.

The genera *Nelocera* and *Cerolanus* of the same author agree in every particular with the above genus, except in the number of rings of their body, and in the smoothness of the eyes.

Dr. Leach has described only a single species, which is found on the sandy parts of the Devonshire coast. He has named it *E. pulchra*.

EURYNOME, in *Zoology*, a genus of *Decapodous Crustacea*, established by Dr. Leach, belonging to the family *Cancerides*.

Generic character. *Antennæ* ending in an elongated stem, which is very thin, and forms a bristle much longer than its peduncle, these are inserted near the origin of the pedicules of the eyes; the *antennæ* of the males three times as long as those of the females, that is to say, twice as long as the body; *thorax* triangular, very rough and unequal, ending in front in a forked beak; *abdomen* of rings oval in the females, long and narrow in the males.

Latreille has united this genus to the *Parthenopæ*, to which they are very nearly allied, but they differ in the length and insertion of the *antennæ*, and have some variations in the shape of the *thorax*.

Dr. Leach has referred only a single species to the genus,

E. aspera, Leach; *Malacostaca, Podopthalma Britannica*, v. pl. xvii.; the *Cancer asper* of Pennant; which has the *thorax* and legs covered with tubercular roughnesses, conformable to the different regions of the vital organs of the animal; the *thorax* has eight principal tubercles, two of which correspond to the situation of the stomach, one to the genital region, two to the cardial, and three to the place of the gills, and hinder hepatic region.

This animal is found in the British Seas.

EURYNOTUS, in *Zoology*, a genus of *Heteromerous, Coleopterous* insects, belonging to the family *Blapsidæ*, established by Mr. Kirby, in the *Transactions of the Linnæan Society*, xii.

Generic character. Upper lip transverse, nicked, lower lip cut, very short, nearly membranaceous; *mandibules* strong, connivent, two-toothed at the tip; jaws naked at their base; *palpi* with the last joint broad, hatchet-shaped; chin quadrangular, rounded on the sides, slightly keeled; *antennæ* insensibly enlarging at the end, with the last joint orbicular; body oblong; wings none; four front *tarsi* dilated, and provided with a pelotte.

Mr. Kirby has described and figured only one species,

E. muricatus, Kirby, *Linn. Trans.* pl. xxi. fig. 1. Its country and habits are not known.

EURYPUS, in *Zoology*, a genus of *Pentamerous, Coleopterous* insects, belonging to the family *Lampyridæ*, established by Mr. Kirby, in the *Linnæan Transactions*, xii. p. 389.

Generic character. Upper lip transverse, entire; lower lip bifid; all the *palpi* have the last joint larger than the others; the maxillary *palpi* of four joints, the labial of two only; *antennæ* serrated; *thorax* nearly square; body depressed.

Mr. Kirby describes and figures only one species,

E. rubens, Kirby; originally found in the Brazils.

EURYTHMY, Gr. εὐρυθμία, εὖ, and ῥυθμὸς, proportion of numbers.

From these three ideas then it is, that same *eurythmia* [in some ed. *Eurythmy*] majestic, and *Venusta species ædificii* does result, which creates that agreeable harmony between the several dimentions, so as nothing seems disproportionate, too long for this, or too broad for that, but corresponds in a just and regular symmetry and consent of the parts with the whole.

Evelyn, Miscellaneous Writings, p. 372. *An Account of Architects and Architecture.*

EUSTATIUS, or EUSTATIA, ST., one of the leeward Carribee Islands in the West Indies, situated ten

miles to the North-West of St. Christopher's, in North latitude 17° 31′, and West longitude 63° 5′. It rises out of the ocean much in the shape of a pyramid, and is little better than a large rock, between 20 and 30 miles in circumference, having on its summit a plain, with a hollow in the midst. The Dutch rendered it of importance, by making it the seat of a lucrative commerce, and a complete storehouse of merchandise. The Island was first settled by them about the year 1600, and the States-General granted it to some merchants of Flushing. It has since been frequently contested, and at different times the French and English have each had it in their possession. In 1781 it surrendered to Admiral Rodney and General Vaughan, and the wealth seized on the occasion was enormous. The English however, in the same year, suffered themselves to be disgracefully surprised by the French, and lost the Island in a manner perhaps unparalleled. In 1801 they again obtained it, but it was restored to the Dutch at the general peace in 1814.

St. Eustatius has a healthy climate, though with the drawback of being liable to violent hurricanes. Considering its unpromising natural character, it may be called a productive spot; sugar and tobacco (principally the latter) are raised in it; and it is supposed to contain as many as 20,000 inhabitants, a fourth part of whom are whites. Poultry and other live stock are reared in quantities sufficient to allow of their exportation. The coast furnishes but one landing-place, and since the year 1781 every effort has been used to render that, as well as all parts of the interior, impregnable to the attacks of an enemy. The jealous policy of the Dutch is a bar to any intimate acquaintance with the Island. The principal Town bears the same name as the Island itself.

EUSTEPHIA, in *Botany*, a genus of the class *Hexandria*, order *Monogynia*. Generic character: corolla superior, tubular, two-cleft; nectaries, six cavities in the tube of the corolla; filaments three, spined, separate.

One species, *E. coccinea*, a bulbous-rooted plant, native of South America.

EUSTROPHUS, in *Zoology*, a genus of *Heteromerous*, *Coleopterous* insects, belonging to the family *Blapsidæ*, established by Illiger.

Generic character. Antennæ insensibly enlarging, and ending at the point by a set of saw-like joints, the third joint lenticular; *thorax* large, nearly semicircular, inclined on the sides; head very much bent inwards; body oval.

Fabricius, who has described the species on which the genus has been established, placed it in the genus *Mycetophagus*.

E. Dermestoides of Illiger; the *Mycetophagus Dermestoides*, Fabricius; found in the *Boleti* in the North of Europe; and the *Mycetophagus bicolor* of Fabricius has been also referred to the genus; it is found in Carolina.

EUTAXIE, Gr. εὐταξία, εὖ, well, good, and τάξις, order. See ATAXY.

Neither is there any *ataxie* to be feared in bringing in this distinction betwixt pastors and flock; it is an *eutaxie* rather, and such as without which nothing could ensue but confusion.
Hall. Works, vol. iii. fol. 179. *Episcopacy by Divine Right*, part iii. sec. 1.

EUTHALES, in *Botany*, a genus of the class *Pentandria*, order *Monogynia*, natural order *Campanulaceæ*. Generic character: calyx inferior, tubular, five-cleft, unequal; tube of the corolla adhering below the germen, border two-lipped; anthers distinct; capsule four-valved, two-celled; seeds imbricated, compressed.

One species, *E. trinervis*. *Hort. Kew.*

EUTHANASIA, Gr. εὐθανασία, εὖ, well, and θάνατος, death.

A *good*, an easy *death*.

But let me prescribe and commend to thee, my son, this true spirituall meanes of thine happy *euthanasia*, which can be no other than this faithfull disposition of the labouring soul, that can truly say, I know whom I have believed.
Hall. Works, vol. iii. fol. 577. *The Balm of Gilead or Comforter.*

A recovery in my case, and at my age, is impossible: the kindest wish of my friends is *euthanasia*.
Pope. Works. Letter from Dr. Arbuthnot.

Absolute monarchy, therefore, is the easiest death, the true *Euthanasia* of the British Constitution.
Hume. Essay 17. *On the British Government.*

EVULSION, Fr. *evulsion*; Lat. *evulsio*, from *evellere*, *evulsus*, to tear up, (*e*, and *vellere*, to tear.)

A *tearing* or plucking *up*.

Mechanicks make use hereof in forcipal organs, and instruments of incision; wherein who can but magnifie the power of decussation, inservient to contrary ends, solution and consolidation, union and division, illustrable from Aristotle in the old *Nucifragium* or *Nutcracker*, and the instruments of *evulsion*, compression or incision.
Sir Thomas Brown. Cyrus' Garden, ch. ii.

EUXINE, THE, now called BLACK SEA, (the modern Geography of which has already been described under that name,) was first named *Axenus*, *i. e.* inhospitable, from the severity of its climate, and the barbarism of the surrounding savages, who sacrificed strangers to their Gods, devoured their flesh, and turned their sculls into drinking cups, (Strabo, vii. 3, p. 298, ed. Casaub.; Herod. iv. 65.) It was however called *Euxinus* (hospitable) when the Ionians had established colonies on its shores, as we learn from Ovid, (*Trist.* iv. 455,)

Frigida me cohibent Euxini *litora Ponti*
Dictus ab antiquis Axenus *ille fuit.*

It was also called Pontic, Cimmerian or Caucasian, from a Territory, People, and Chain of Mountains on its borders. "Of all seas, this," says Herodotus, (iv. 85,) "is most worthy of admiration. It is 11,100 *stadia* in length, and 3300 in breadth." This, allowing 40 *stadia* for a league,* gives nearly 226 leagues for one diameter, and 67½ for the other: dimensions much too large, as Major Rennell has shown, (*Geogr. of Herod.* 53:) so difficult was it then to ascertain the truth in such questions! Strabo, who lived when knowledge was much advanced, observes (ii. 5, p. 186-7, ed. Almeveleen) that "the Euxine is in some sort divided into two parts, by two Promontories projecting out in the middle of its longest sides. One from Europe on the Northern, the other from Asia, opposite to it, contracting the passage between them, and forming two large seas. The European Promontory is called *Crīu Metopon*," (the Ram's Head, in 44° 10′ N.,) "that on the Asiatic side, *Carambis*," (Cape Kerempeh, in 42° 2′,) "distant from each other about 2500 *stadia*, (312½ miles.)" But the exact distance, as appears from the latitudes of those Capes, is 130 geographical

* The standard commonly used by Herodotus. See D'Anville's *Géogr. Ancienne.*

EUXINE. miles—so far from the truth were even the most correct amongst the Ancients. "The length of the Western Sea," continues Strabo, "from *Byzantium* to the mouths of the *Borysthenes*, measures 3800 *stadia*, (144$\frac{1}{12}$ leagues,) its breadth 2000, (75$\frac{1}{2}$ leagues,) and in it is the island called *Leuce*. The Eastern division, which is oblong, and ends in the narrow neck near *Dioscurias*, is in length 5000 *stadia* or a little more, (189 leagues,) and about 3000 in breadth, (113$\frac{1}{4}$ leagues;) but the circumference of the whole sea amounts to about 25,000, (945 leagues.)" Some compare the form of this circumference to a Scythian bow when bent. They had probably only an imperfect notion of the extent and figure of the Tauric Chersonese; supposing it to be broader, and to have a wider mouth than it has in truth. It is also probable that the latter may have undergone considerable changes in the lapse of Ages. This notion respecting the form of the Euxine was generally received, as appears from a passage in Manilius,

Euxinus Scythicus Pontus sinuatus in arcus,

and from these lines in the *Periegesis* of Dionysius,

Ἐκ τοῦ γ' ἐν καὶ Πόντου Πόν ἐκάλεσεν ἔθνη
Τέρμ' ἐκδέμενον τεταγόνος ἀμφοῖν τόξου.

The Ancients also supposed its water to be less salt and of a lighter colour than that of other seas; the latter, according to Aristotle (*in Problem.*) arising from its being a lake. As it is frequently covered with mists and fogs in winter, it was termed the dark and stormy *Pontus*, and represented by the Poets as always obscured by gloomy clouds,

Illic umbrosæ semper stant æquore nubes,

says Valerius Flaccus, and Appian calls it "the Black Sea," thus anticipating the name which it now bears.

Western coast. The coast of the Euxine, between the mouth of the *Bosporus* and *Mesembria*, at the foot of Mount *Hæmus*, formed the North-Eastern boundary of Thrace; which was divided from *Mœsia* by a bold Promontory projecting into the sea, a little to the North of that Town, and forming the Eastern termination of Mount *Hæmus*. *Salmydessus* or *Halmydessus*, *Apollonia*, a Milesian, and *Mesembria*, a Megarensian colony, were trading-places of note on this part of the coast. The coast between Mount *Hæmus* and the mouths of the Ister, formed the Eastern boundary of the Lower *Mœsia*. *Istrus*, a Milesian colony near that river, was its most Southern maritime Town. *Tomi* or *Tomis*, 36 miles further North, was the Metropolis of the Mœsian *Pontus*. *Callatis* or *Callatia*, a colony of the *Heracleotes*, was 30 miles further on, and 50 miles from it were "the Springs," (*Cruni*,) afterwards called *Dionysopolis*, from a statue of Bacchus landed on the shore near it. *Odessus*, a Milesian colony, having a port for shipping, was 200 *stadia* (25 miles) beyond *Dionysopolis*. The interior of the country was inhabited by a tribe of *Getæ*, a Thracian race, (Strabo, vii. 3, ii. p. 35, ed. Stereotyp.,) called *Mœsi*, a name similar in origin, as Strabo supposed, to (*Ibid.* p. 72) that of the *Mysi*, settled in *Asia Minor*.

Ister or Danube. The delta formed by the mouths of the Ister (seven, according to those who took into the account small unnavigable streams; five, according to Strabo, vii. 3, p. 479, ed. Almelov.) was called *Peuce*, from its Southern branch bearing the same name. Hence the Tribes inhabiting the coast to the North of it were called *Peucini*. About 300 *stadia* (37$\frac{1}{2}$ miles) further Northwards was the mouth of the *Tyras*, a very slowly flowing stream, (*Nullo tardior amne Tyras*, says Ovid, *Pont.* x. 50,) called *Danaster* by Jornandes, (*De Rebus Geticis*, cap. v.,) whence its modern name Dnïestr may be derived. It divided *Dacia* from *Sarmatia*, and 140 *stadia* (17 miles) above its mouth there was a Town on its bank first called *Ophiusa*, afterwards *Tyras*, and its inhabitants named *Tyrani*, *Tyritæ*, or *Tyregetæ*, (Steph. Byzant. *De Urb.*;) on the opposite bank was *Niconia*; the former, and probably the latter, were Milesian colonies. The next great river flowing into the Euxine was the *Hypanis*. It issued from a large lake called its "Mother," and was sweet for five days' journey, but afterwards extremely bitter from the water of a spring discharged into it. This spring was called *Exampæus*, or "Holy Ways," in the Scythian language, (Herod. iv. 52,) and the *Hypanis* can be no other than the Bog. Ovid (*Pont.* iv. 10, 47) mentions it, together with several smaller streams flowing into the Euxine,

Huc Lycus, huc Sagaris, Peniusque Hypanisque Crateusque Influit.

Of these, the *Sagaris* gave its name to the Sagaric Gulf, just beyond which was the Port called *Ordesus* by Pliny, (*N. H.* iv. 26.) Into it flowed the *Axiaces*, a small stream, on the bank of which Ptolemy erroneously places *Ordessus*, (*Odessus* in the *Periplus* of Arrian,) whence the Russians have denominated their lately founded Town in that neighbourhood *Odessa*. The *Axiaces* has been supposed to be the modern Ingulek; but that point is very doubtful, and the Port mentioned by the Ancients appears to have been nearer to the *Borysthenes* than to the *Axiaces*.

Borysthenes or Dniepr. The *Borysthenes*, the largest River of the North, was next to the *Hypanis*, and both might be said to enter the sea by the same estuary. It was navigable for forty days' journey, according to Pomponius Mela; 600 *stadia* (75 miles) according to Strabo, (vii. 3, p. 89, ed. Stereotyp.,) and was in after times called *Danapris*, (Anonymi, *Periplus*, *Pont Eux.*,) whence its present name Dnïeper is derived. The inhabitants of its banks near the sea were called *Borysthenidæ*, and the site of their chief City, *Olbia*, or *Olbiopolis*, is still marked by mounds of rubbish; but as no one is allowed to dig in search of antiquities, (Castelnau, iii. 130,) nothing more than vague conjectures can be formed as to their origin and contents. These remains are at the junction of the Bog and Dnïeper, exactly in the spot marked by Scymnus, about 12 miles to the South of Nicolayev, and many fragments of ancient sculpture are still found in that neighbourhood. A Greek Inscription recording the dedication of a golden image of Victory to Apollo the presiding God, by the Prætors under Papias son of Praxianax, for the preservation of the City, and for their own health, was copied by Dr. Clarke (ii. 253, 8vo) in the Church of Nicolayev. A similar record of a silver statue erected in honour of the same God, and for the same purpose, was found by M. Faurel the French Consul at Athens. But none of these bear the name of *Olbiopolis*: it appears, however, on the coins found in that neighbourhood, and the site of the City is distinctly ascertained by the *Periplus* of Scymnus of Chios, (*Geogr. Min.* ii. 46.) The mouth of the *Borysthenes* was peculiarly dedicated to Achilles, on account of his having died near it. A narrow peninsula adjoining was called *Dromos Achilleôs*, the Course

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EUXINE.

of Achilles, in commemoration of the Races he celebrated in honour of a victory gained there, (Mela, ii. 1;) and an Island nearly opposite to it, called *Leuce*, contained his Tomb, and was consecrated to him. He is also called *Pontarches*, "Ruler of the *Pontus*," in an Inscription found near *Olbia*, (Clarke, ii. 362.) *Leuce*, according to Strabo, (vii. 3, ii. p. 89,) was at some distance from the land, 500 *stadia* (62½ miles) from the mouth of the *Tyras*, and 600 *stadia* (75 miles) from the *Borysthenes*. It is called by the Greeks Ophidhonisi, and by the Turks Yílán-ádá-sì, both signifying Serpent Island, and is much dreaded by seamen on account of the serpents supposed to abound upon it. It is about a mile long, and half a mile broad, (Clarke, ii. 394—401.)

Into this narrow peninsula, which was about 1000 *stadia* (125 miles) long, and at most only 2 (¼ mile) broad, flowed the river *Panticapes*, on the banks of which the migratory and agricultural Scythians pitched their tents. Beyond it was the Town and Gulf called *Carcinitis*, near which stood *Tamyraca*; and into it the *Gerrhus* and *Hypacaris* poured their united waters. Beyond the isthmus which bounded this gulf was the *Palus Mæotis*. The strait which united that Sea to the Euxine was called the *Cimmerian Bosphorus*, and near its shores stood the Town of *Phanagoria* in a delta formed by the mouths of the *Anticêtes*, or *Hypanis*, now called the Cúbán, a large river rising in Mount *Caucasus*, and running nearly due West, till it discharges its waters by two arms into the *Mæotis* and Euxine. *Hermonassa*, *Cimmerium*, and *Cepi*, (i. e. the Gardens of the Milesians,) were other Greek Towns in the same Island. From *Cimmerium*, (the Cimbric Port of Ptolemy,) the Northern extremity of the strait, its name is derived, and that Town was itself denominated from the *Cimmerii*, a powerful Tribe once established in the neighbourhood, who extended their ravages into the heart of *Asia Minor*. To the South and East of this delta was *Sindica*, a Territory, Port, and Island, inhabited by the *Sindi*, a Mæotic Tribe. 400 *stadia* (25 miles) to the East of Sindi was *Bata*, where the coast of the *Cerčtæ* began. The *Achæi*, *Zygi*, *Heniöchi*, *Moschi*, and *Colchi*, were other tribes inhabiting this coast, who do not appear to have had fixed places of abode. The name of the *Suanocolchi* or *Suani* is still preserved in that of Suanéti. They were all subject to the Greek Kings of the *Bosporus*, and known by the general name of *Bosporani*. But that appellation was also given to the inhabitants of the Tauric Chersonese, who were called, by way of distinction, the European *Bosporani*. The *Coraxi*, *Melanchlæni*, (Black-cloaks,) and *Gelones*, "*feræ nationes*," all lay between the *Heniöchi* and the *Colchi*.

Cimmerian Bosporus.

Bosporani.

These countries, so difficult of access from the ruggedness of their mountains and the ferocity of their inhabitants, were as little known in ancient as in modern times: hence the discordant accounts of the boundaries and inhabitants of *Colchis*. That country extended along the whole of the Eastern and South-Eastern side of the Euxine; and the remainder of the Southern shore of that Sea belonged to *Pontus*, *Paphlagonia*, and *Bithynia*, the latter of which extended from the river *Parthenius* to the Thracian *Bosporus*.

Colchis

On the dangers attending the navigation of the Euxine, very contradictory accounts have been given, (Clarke, ii. 387-8.) The truth in this, as in other cases, lies between the two extremes. Like all other inland seas surrounded by high lands, the Euxine is subject to sudden and violent squalls, and is liable in the three severest winter months, from November to March, to heavy storms of rain, hail, and snow, or thick fogs, which render any approach to a lee-shore peculiarly hazardous, and with so little sea-room it is difficult to avoid being driven on the coast. The narrowness of the entrance into the Thracian *Bosporus*, and the abruptness of its precipitous shores, greatly increase the danger in such weather, and render much skill and caution requisite, to enable the navigator to follow his course correctly. But in mild winters there is little risk, even in those months, (Anthoine, *Com. de la Mer Noire*, 393,) for the Southerly winds which have then set in are less violent than those from the North. From January to March it blows with little intermission from South-South-East and South-West, and a passage to the Crimea may then be made in 50 hours; but the weather at that season is often hazy and foggy. The winds coming from the opposite quarter prevail during the Summer months; and though most violent, they are serviceable in carrying off fogs and vapours, and are followed by bright days and clear nights. On the European coasts there are no good harbours; but there are some affording much security in the Crimea and on the Asiatic coast. The principal currents follow the course of the great rivers falling into this Sea, but are variable and stronger in Summer than in Winter. It is for that reason, as well as on account of the Southerly winds then prevalent, that in moderate weather the navigation of the Euxine is less hazardous than in Summer. The irregularity of the currents arises principally from the difference between the quantity of water poured into its Eastern and Western arms. The *Tanaïs*, or Don, is the only very large stream flowing into the Eastern; while the *Borysthenes*, (Dnïepr,) *Hypanis*, (Dnïestr,) and *Ister*, (Danube,) throw such a preponderating mass of water into the Western gulf, or arm, as would counteract the currents caused by the rivers running into it, had not the bed of the Euxine a general inclination Westwards towards the Thracian *Bosporus*. "From the streams of the Dnïepr, Dnïestr, and Danube," says M. Andréossy, (*Voyage*, 133,) "there arises a compound current which has formed a channel through the Western gulf of the Black Sea, and traversing the *Bosporus*, the Sea of Marmora, and the Dardanelles, enters the Archipelago. This current is subject to irregularities: it is most considerable in Spring and Autumn, when the rivers swell; and its rapidity increases or diminishes according as the winds blow with, or against, it. But though the quantity of water thrown into the Black Sea by the rivers above-mentioned is very considerable, yet its volume is diminished by evaporation, by admixture with the whole mass of water in that sea, and by passing into the Asiatic Gulf, which must have partial currents arising from that cause. Were it not for this dispersion of the greater part of the waters falling into the European Gulf, the current of the *Bosporus* would be much more rapid than it really is." The same writer observes, (p. 130,) that there is no counter-current in the *Bosporus*, as has been erroneously supposed. Another question of great interest, respecting which various contradictory opinions have been entertained, is the comparative height of the levels of the Euxine and Caspian Seas. The vagueness and insufficiency of the

EUXINE.

Navigation

Winds.

Currents

Levels of Euxine and Caspian.

data on which those opinions rested, induced Messrs. Von Engelhardt and Parrot, who were good Naturalists as well as Mathematicians, to take a journey into the Crimea and across the mountains between those seas, in order to determine by accurate admeasurement the real height of these levels. A small defect in the simultaneousness of their observations leaves the question still involved in some degree of doubt, though the coincidence of various independent observations reduces that uncertainty almost to nothing. This defect was occasioned by a refusal on the part of the Russian Government to grant the indulgence of a special order for horses, (*Reise*, ii. 34,) so that the travellers were left to the mercy of the postmasters, and thus prevented from travelling at equal rates. Of the different levels, determined by Barometrical measurements at fixed stations, on a line between the two seas as nearly straight as circumstances would allow, the results were as follow:

	Toises.	Feet.
1. Euxine higher than the Caspian	54	= 345·304836
2. Euxine higher than the Caspian	47	= 300·543098
3. Euxine higher than the Caspian	52·2	= 333·7946748
4. Euxine higher than the Caspian	52·6	= 336·3524884
5. Euxine higher than the Caspian	55·7	= 356·1755438

The mean of these observations is 52·3 = 334·4341282

So that we may safely infer, with those cautious observers, (ii. 62,) that the level of the Euxine is at least 50 toises (320 feet) above that of the Caspian. It appears probable, that at some very remote period the level of the Euxine was still higher than at present; and that its waters, instead of finding a passage through the *Bosporus*, were spread over the Steppes or extensive plains to the North-East of the Sea of Azov and Mount *Caucasus*, between the Don, Volga, Yaïk, and Lake Aral, forming one vast internal sea, of which the Caspian and Black Sea were only two gulfs. The opinion entertained by the Greeks in the time of Herodotus, (i. 202,) that the Caspian was a part of the great Northern Ocean, seems to receive some corroboration from the facts thus observed.

For authorities, the reader may turn to those given under Black Sea, Crimea, and Caspian; The Marquis de Castelnau's *Essai sur l'Histoire de la Nouvelle Russie*, Paris, 1820, 3 vols. 8vo; Count Andréossy's *Voyage à l'Embouchure de la Mer Noire*, Paris, 1818, 8vo,—a valuable work; and M. Anthoine, Baron de Saint-Joseph's *Essai Historique sur le Commerce de la Mer Noire*, Paris, 1820,—also a work of great merit.

EWE, A. S. *eowe, ovis fœmina*; D. *ouwe*; Sp. *oveja*. All from the Lat. *ovis*. Junius, and Skinner.

> To purge their springs, and sanctify their grounds,
> The simple shepherds learned I the mean,
> And sov'reign simples to their use I found
> Their teeming *ewes*, to help when they did yean.
> *Drayton. Eclogue* 9.

> He said; and rising, chose the victim *ewe*,
> With silver fleece, which his attendants slew.
> *Pope. Homer. Iliad*, book xxiv.

> ——————— But he whose aim
> Ambitious should aspire to mend the breed,
> In fruitful autumn stocks the bleating field
> With buxom *ewes*. *Dodsley. Agriculture*, can. 3.

EWER. The Fr. *euaier*, from *eau*, which Wachter derives from the A. S. *ea*, water, is applied to a gutter or channel for water. *Ewer*, in English, is

A vessel to hold *water*.

> Gre. First, as you know my house within the city
> Is richly furnished with plate and gold,
> Basins and *ewers* to laue her dainty hands.
> *Shakspeare. Taming the Shrew*, fol. 217.

When he came into the bath he saw the basons and *ewers*, the boxes, and viols for perfumes, all of clear gold, excellently wrought.
Sir Thomas North. Plutarch, fol. 567. *Alexander the Great.*

His girdle, his leathern mantle, his staff, his sacrificial cord, and his *ewer*, he must throw into the water, when they are worn out or broken, and receive others hallowed by mystical texts.
Sir William Jones. Works, vol. vii. p. 121. *The Laws of Menu*, ch. ii.

EXACERBATION, Fr. *exacerber, exacerbation*; Lat. *exacerbare, ex*, and *acerbus*, from *acer*; Gr. ἀκὴ, *acies*. *Acerbus* is applied to that sharpness which we call *bitterness*.

Increase, or increased state, of bitterness, soreness, agony.

Likewise the patient himself may strive, by little and little, to overcome the symptome, in the *exacerbation*, and so, by time, turn suffering into nature.
Bacon. Natural History, Cent. i. sec. 61.

S. Paul express'd that sense in a sharper strain of passion, and indignation, than Tullie could do against Antonie, when on the same *exacerbation* he broke out into that stout piece of eloquence, *Quid putem? contemptumne me? non video quid sit in moribus aut vitâ meâ, quod despicere possit Antonius.*
Hammond. Works, vol. iv. fol. 541. *Sermon* 11.

This duty is not more difficult in any state than in diseases intensely painful, which may indeed suffer such *exacerbations* as seem to strain the powers of life to their utmost stretch, and leave very little of the attention vacant to precept or reproof.
Johnson. The Rambler, No. 32.

EXA'CT, *v.* Exa'ct, *adj.* Exa'cter, or Exa'ctor, Exa'ction, Exa'cting, *n.* Exa'ctitude, Exa'ctly, Exa'ctness, Exa'ctress.

Fr. *exacter*; Lat. *exagere, exactum*, to drive out; (*ex*, and *agere*, to drive.)

To *drive* or force *out* of or from; to enforce, to extort, or wring from; and, as Cotgrave says, "to take the utmost of, deal extremely with, take violently from."

Fr. *exacteur*, he calls, "a severe corrector;" and in this consequential usage,

Exact, the adjective, is, severely correct, strictly accurate, punctually careful.

And he againe restored his coffrey vnto him, *exacting* nothing of his, but that of his three sonnes he should send twoo wyth him to serue his warres.
Brende. Quintus Curtius, book viii. fol. 220.

The common people vppon a wilfulnesse outragiously and importunately *exacted* to haue all dettes clerely released, and the landes of the rich men parted among them.
Arthur Golding. Justine, fol. 81.

Yea, there was nothing appertainingo either to God or man, wherin he [Josephe] semed not to have had *exact* knowledge.
Id. Ib. fol. 137.

As concerninge the mischaunce of Cotta and Sabinus, he learned the treuth more *exactly* by hys prisoners.
Id. Cæsar. Commentaries, book v. fol. 141.

> And daily such *exactions* did *exact*,
> As were against the order of the State;
> Presuming those great sums he did impose,
> About his private uses to dispose.
> *Daniel. History of the Civil Wars*, book iv

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EXACT.

And when desert shall seem t' *exact* reward,
It breeds a loathing in the heart of grace,
That must work free out of her own regard
And have no dues t' upbraid her to her face.
Daniel. Passion of a Distressed Man. Pars altera.

But lend it rather to thine enemie,
Who if he breake, thou maist with better face
Exact the penalties.
Shakspeare. Merchant of Venice, fol. 169.

But to satisfy you in present, I keep myself to the course of our ordinary stories, by reason of difficulty in finding an *exact* truth in all.
Drayton. Poly-olbion, song 9.

In setting down the pitch that an unregenerate man may attain to, and yet be damned, some of our preaching writers are wont duly to conclude with this peremptory doctrine, That a meer moral man, though never so severe a censor of his own ways, never so rigid an *exactor* of all the precepts of nature and morality in himself; yet of this man there is less hope, either that he shall be converted or saved, than the most debauched ruffian under heaven.
Hammond. Works, vol. iv. fol. 623. *Sermon* 9.

Hereby the land was filled with bitter cursings (though in secret) by those that wish such vnreasonable *exactors* neuer to see good end of the vse of that monie.
Holinshed. Henry III. Anno 1229.

Nor was it such, as it could lay on me
Any *exaction* of respect so strong,
As t' enforce m' observance beyond thee,
Or make my conscience differ from my tongue.
Daniel. On the Death of the Earl of Devonshire.

When he had put vnto death diuers of his nobles, to the end he might haue their lands and goods as forfeited by atteindor, he oppressed the people by continuall *exactions* also each day more than other.
Holinshed. History of Scotland, vol. v. p. 253. *Grime, Anno* 1002.

And when he [Sophocles] had rehearsed before them his tragedie called *Oedipus Coloneus*, whiche he had written at the very time of his accusation, marueilous *exactely* & cunningly, did aske the judges in his owne behalfe, whether they thought any sottishe or dotinge man coulde doo the like peace of woorke.
Jewell. Defence, fol. 76.

But that, which we especially require in him [the Poet] is an *exactnesse* of studie, and multiplicity of reading, which maketh a full man, not alone enabling him to know the history, or argument of a poeme, and to report: but so to master the matter, and stile, as to shew he knowes how to handle, place, or dispose of either, with elegancie, when need shall bee.
Ben Jonson. Discoveries, fol. 127.

His Majesty expresseth therein that he was never better serv'd, nor with more *exactness* of fidelity and justice by any, therefore he intends to set a special mark of his favour upon him, when his health will serve him to come to court.
Howell. Letters, book i. sec. 5.

That were a heavie and hard taske to satisfie expectation, who is so severe an *exactresse* of duties; ever a tyrannous mistresse: and most times a pressing enemie.
Ben Jonson. Masques. Neptune's Triumph.

'Tis no dishonour to confer your grace
On one descended from a royal race:
And were he less, yet years of service past
From grateful souls *exact* reward at last.
Dryden. Palamon and Arcite.

The Parliament, for divers reasons, thought it not convenient to comply with the King's propositions; and, in answer to the Scotts, demanded of them an *exact* account of what was due to them, requiring them to withdraw their garrisons from such places as they possessed in England.
Ludlow. Memoirs, vol. i. p. 151.

It enjoyns the clearest, and openest, and the sincerest dealing both in words, and actions; and is the rigidest *exactor* of truth, in all our behaviour, of any other doctrine, or institution whatsoever.
South. Sermons, vol. i p. 508.

The service of sin is perfect slavery; and he who will pay obedience to the commands of it shall find it an unreasonable taskmaster, and an unmeasurable *exactor*.
Id. Ib. vol. ii. p. 27.

He may teach his dioces, who ceases to be able to preach to it: for he may do it by appointing teachers, and by a vigilant *exacting* from them the care and the instruction of their respective flocks.
South. Sermons, vol. i. p. 201.

EXACT. — EXAGGERATE.

It will draw to itself the disposal of all places; the *exaction* of goods.
Barrow. Works, vol. i. part ii. fol. 136. *Of the Pope's Supremacy.*

To which purpose I consider, that in the life to come, when we shall questionless glorify God *exactest*, we shall have little either need or use of faith, prayer, liberality, patience, and resembling graces; but our worship will chiefly consist in elevated notions, and a prostrate veneration of God's omnipotence, wisdom, goodness and other perfections.
Boyle. Works, vol. ii. p. 33. *The Usefulness of Natural Philosophy.*

Only in other sciences great care is to be taken that they establish those intermediate principles with as much caution, *exactness*, and indifferency, as mathematicians use in the settling any of their great theorems.
Locke. Works, vol. iii. fol. 407. *Of the Conduct of the Understanding.*

The generous spark extinct revive,
Teach me to love and to forgive,
Exact my own defects to scan,
What others are, to feel, and know myself a man.
Gray. Hymn to Adversity.

Turn around thy searching eyes
Thro' all the bright varieties;
And, with *exactest* care,
Select from all the shining crowd,
Some lasting joy, some sov'reign good
And fix thy wishes there.
Blackmore. The Wish satisfied.

Instead of the present mode, which is troublesome to the officer, and unprofitable to the publick, I propose to substitute something more effectual than rigour, which is the worst *exactor* in the world
Burke. Works, vol. iii. p. 298. *Economical Reform.*

His own *exactions*, and the Persian's boons,
O'erload his treasure.
Glover. The Atheniad, book xv.

For let it be remembered, that, whilst a man's handwriting is the same, an *exactitude* of order is preserved, whether he write well or ill.
Paley. Natural Theology, ch. ix

Let him be ever so careful in the choice of a substitute, can he be perfectly sure that nothing necessary will be omitted, and that not only all the stated offices of the church, but all the various, and no less important, private duties of the pastoral care, will be performed with the same *exactness* and punctuality as if he himself had been present.
Porteus. Tracts. Charge to the Diocese of London.

EXACUATE, *exacuere*, *acutum*, to sharpen; (*ex*, and *acuere*, to sharpen, from *acer*, Gr. ἀκὶς, *acies*.)

To *sharpen*, to give a *sharp*, keen, or cutting edge to.

And sense of such an injury receiv'd
Should so *exacuate* and whet your choller,
As you should count your selfe an host of men,
Compar'd to him.
Ben Jonson. The Magnetick Lady, act iii. sc. 3.

EXACUM, in *Botany*, a genus of the class *Tetrandria*, order *Monogynia*, natural order *Gentianæ*. Generic character: calyx four-leaved; corolla four-cleft, tube globular; capsule two-furrowed, two-celled, many-seeded, bursting at the apex.

Sixteen species, herbaceous plants, natives of both hemispheres. *E. filiforme* is an elegant little plant, native of Devonshire and Cornwall. *Eng. Bot.* 235.

EXA'GGERATE, EXAGGERA'TION, EXA'GGERATORY. } Fr. *exaggerer*; It. *essagerare*; Sp. *exagerar*; Lat. *exaggerare*, (*ex*, and *agger-are*; *ad*, and *gerere*, to bear to, and thus make a *heap*,) to *heap* up, to accumulate.

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Cotgrave says, "To lay on load; and add heap unto heap, or heap one on another;" to aggravate, augment or amplifie; to increase or enlarge.

In praising or dispraising, wee must *exaggerate* those places towardes the ende, which make men wonder at the straungeness of any thing. *Wilson. The Arte of Rhetorique*, fol. 117.

With this, all comfortless and hoarce, home they went, where they told their friends, neighbours, and acquaintances, what had happened in the search for the ass, the one *exaggerating* the other's cunning in braying.

Shelton. Don Quixote, vol. iii. book ii. ch. xxiv.

And, if the dilligence of wicked persons be so much to be blamed, as that it is only an emphasis and *exaggeration* of their wickedness, I see not how their courage can avoid the same censure.

Cowley. On the Government of Oliver Cromwell.

If he wil rather take Chrysostome's meaninge, it appeareth, his purpose was, to rebuke the negligence of the people, for that of so populous a cittie, thei came to the holy communion in so smal companies: whiche companies, he in a vehemencie of speache by an *exaggeration* in respecte of the whole, calleth nobody.

Jewell. Replie to M. Hardinge, fol. 88.

The appearance therefore of the dry land was by the excavation of certain sinus and tracts of the earth, and *exaggerating* or lifting up other parts of the terrestrial matter; and by this means the water subsided into those caverns and valleys prepared for its reception.

Hale. Origin of Mankind, sec. 4. ch. ii.

Whether this excavation of the terrestrial body, or elevation of other parts whereof, whereby the water subsided, were immediately by the immediate power of God; or whether he did it by the instrumentality of the water, working room for itself in the more soft and penetrable part of the earth, and *exaggerating* and raising islands and continents in other parts by such *exaggeration*. *Id. Ib.*

A friend *exaggerates* a man's virtues, an enemy inflames his crimes.

Spectator, No. 399.

Others there are, that use to represent that they swear not but when they are angry; and then (for all our clamours and *exaggerations*) they mean no harm at all.

Boyle. Works, vol. vi. p. 11. *A Discourse against Customary Swearing.*

But, as I said before, a case,
So far remov'd by time and place,
Is seldom faithfully related,
Or, in most points, *exaggerated*.

Cambridge. A Dialogue. Dick and Ned.

I think it a duty in that case, not to inflame the public mind against the obnoxious person, by any *exaggeration* of his faults.

Burke. Works, vol. vi. p. 136. *Appeal from the New to the Old Whigs.*

"Dear Princess," said Rasselas, "you fall into the common errours of *exaggeratory* declamation, by producing, in a familiar disquisition, examples of national calamities, and scenes of extensive misery, which are found in books rather than in the world, and which, as they are horrid, are ordained to be rare."

Johnson. Rasselas, ch. xxviii.

EXAGITATE, Fr. *exagiter*; Lat. *exagitare*, (*ex*, and *agitare*, from *ag-ere*, to drive,) to *drive* about.

To shake or toss about, to discuss, to harass, to trouble, to vex, or cause to be troublesome or vexatious.

Therein Hippocrates condemneth it as too much *exagitating*.

Sir Thomas Brown. Vulgar Errors, book iv. ch. ix.

This their defect and imperfection I had rather lament in such case than *exagitate*.

Hooker. Ecclesiastical Polity, book iii. fol. 123.

EXA'LT, *v.* **EXALTA'TION, EXA'LTEDNESS, EXA'LTER.** Fr. *exalter*; It. *esaltare*; Sp. *exaltar*; Lat. *exaltare*, to rise or raise on high; (*ex*, and *altus*, high,) To raise on *high*, to lift up or extol; to *heighten*, to elevate.

And for hir divers disposition
Ech falleth in others *exaltation*.
As thus, God wote, Mercury is desolat
In Pisces, wher Venus is *exaltat*,
And Venus falleth wher Mercury is reised.

Chaucer. The Wif of Bathes Prologue, v. 6286.

The philosophre telleth so,
And seth: that of impressions,
Through diuers *exaltacions*
Upon the cause and the matere,
Men sene diuerse forme appere
Of fire.

Gower. Conf. Am. book vii. fol. 143.

Then, noble friend, the next way to control
These worldly crosses, is to arm thy soul
With constant patience: and with thoughts as high
As these below, and poor, winged to fly
To that *exalted* stand, whither yet they
Are got with pain, that sit out of the way
Of this ignoble age.

Drayton. To Mr. W. Brown.

But those robes of light and glory, which we shall be cloath'd withall at the resurrection of the just, and those heavenly bodies which the Gospel hath then assur'd unto us, they are not subject to any of these mischiefs and inconveniencies, but are fit and accommodate instruments for the soul, in its highest *exaltations*.

Taylor. Sermons, part iv. fol. 67. *A Funeral Sermon.*

That the angels and saints should, upon the account of the *exaltedness* of their natures, see and hear from thence what is done or said from one side of the earth to the other, is extremely incredible.

More. Antidote against Idolatry, ch. ii.

But thou, Lord, art my shield, my glory,
Thee through my story
Th' *exalter* of my head I count.

Milton. Psalm 3. 9.

O noble sisters, cryed Pyrocles, now you be gone, who were the only *exalters* of all womenkind, what is left in that sex, but babling and business? *Sidney. Arcadia*, book iii.

Still, as you rise, the state *exalted* too
Finds no distemper while 'tis chang'd by you;
Chang'd like the world's great scene, when without noise
The rising sun night's vulgar lights destroys.

Waller. A Panegyric. To my Lord Protector.

Then in some close-pent room it [fire] crept along,
And, smouldering as it went, in silence fed;
Till th' infant monster, with devouring strong,
Walk'd boldly upright with *exalted* head.

Dryden. Annus Mirabilis.

Thus it is ordinary with them to praise faintly the good qualities of those below them, and say it is very extraordinary in such a man as he is, or the like, when they are forced to acknowledge the value of him whose lowness upbraids their *exaltation*.

Spectator, No. 468.

But who is he, whose brows *exalted* bear,
A wrath impatient, and a fiercer air?
Awake to all that injur'd worth can feel,
On his own Rome he turns th' avenging steel.

Collins. Epistle to Sir T. Hanmer.

A certain elevation, becoming the majesty of insulted virtue, is united with a lively sense of the depravity and meanness of the offender; and a contrast is instantaneously formed between *exaltedness* of character and the state of degradation into which he has fallen.

Cogan. On the Passions, vol. i. p. 184 *Malevolent Desires and Dispositions.*

EXA'MINE, EXA'MEN, EXA'MINANT, EXA'MINATE, EXAMINA'TION, EXAMINA'TOR, EXA'MINER. Fr. *examiner*; It. *esaminare*; Sp. *examinar*; Lat. *examinare*. The Lat. *examen*, a swarm of bees, or bees clustered together, fast together, Vossius derives from the Gr. ἐξάμενα, the past part. of the verb ἐξάπτειν, to bind or fasten together. *Examen* is also applied, and for the same reason, (*i. e.* because it is the bond or ligamen,) to the filum, *quo trutina regitur: siquidem* filum *istoc* ligamen *trutinæ est*: and thus to *examine* is

To weigh, to balance; to try or prove the weight: and then, generally, to search or inquire into; to question.

Examened pam and cast ilk amountment.

R. Brunne, p. 248.

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EXAMINE

And he mai not undirstond, for it is *examined* goostli.
Wiclif. 1 *Corynthians*, ch. ii.

Neither can he perceaue them, because he is spiritually *examined*.
Bible, Anno 1551.

And afterwarde, then shullen ye take conseil in yourself, and *examine* wel your owen thoughtes, of swiche thinges as you thingeth that been best for your profit
Chaucer. The Tale of Melibeus, vol. ii. p. 85.

Now wol I teche you how ye shuln *examine* your conseil after the doctrine of Tullius. In *examining* than of your conseillours, ye shuln consider many thinges. *Id. Ib.* vol. ii. p. 91.

And eche of hem his reason hadde,
And thus with tales he hem ladde
With good *examinacion*,
Tyll he knewe the condicion,
What men thei were bothe two.
Gower. Conf. Am. book ii. fol. 29.

Cesar at the sute of the Heduanes was the wyllynger to beare wyth them, and accepted their excuse, for as muche as he thought that the sommer tyme was rather to be employed aboute the warre that was at hand, then about *examination* of matters.
Arthur Golding. Cæsar. Commentaries, book vi. fol. 140.

If we wyll *examyne* the autorytees of St. Austin and Beda before alleged, we shall espye that besyde the probacion of this foresayde proposicyon, they open the mysterie of al our matter to them that haue eyes to see. *A Boke made by John Fryth*, fol. 4.

Here lo they wanted oure bisshop's doctrine, (here they wanted, lo) a lytle of the *examiner* of the hunting of the foxes highe diuinitie for after his doctrine thei might haue kneled downe to Nebucadnozar's golden image. *Joye. Exposicion of Daniel*, ch. iii.

These noble tryers, iustly then
Examining the cause,
With reuerent note of her, who heard
And spoke to euery clause,
Did, after diuers daies so spent,
Adiudge, by verdict trew,
Her guiltie of most trayterous
Conspiracies, not fewe.
Warner. Albion's England, book x. ch. lvi.

Those arts were conveyed down along to them from one hand to another, and the successours still took them up from those that preceded without a philosophical scrutiny or *examen*.
Glanvil. Witchcraft, p. 84.

Following the wars under Anthony, the course of his life would not permit a punctual *examen* in all.
Sir Thomas Brown. Vulgar Errors, book i. ch. viii.

After many inquisitions therefore by torments holden one after another, and some *examinats* through excessive and dolorous tortures killed, there were not found so much as any presumptions of those crimes which were layed against them.
Holland. Ammianus, fol. 363. *Valentinianus and Valens.*

In the *examination*, that freed servant, who had much power with Claudius, very saucily, had almost all the words: and amongst other things, he asked in scorne one of the *examinates*, who was likewise a freed servant of Scribonianus, "I pray, sir, if Scribonianus had been an Emperor, what would you have done?" he answered, "I would have stood behind his chair and held my peace."
Bacon. Works, vol. i. p. 558. *Apophthegms.*

Although it be urged by divers, yet is it methinks an inference somewhat Rabbinical; and not of power to persuade a serious *examinator*. *Sir Thomas Brown. Vulgar Errors*, book vi. ch. vi.

These and all other inferiour magistrates to be chosen as the literati in China, or by those exact sufrages of the Venetians, and such again not be eligible, or capable of magistracies, honours, offices, except they be sufficiently qualified for learning, manners, and that by the strict approbation of deputed *examinators*.
Burton. Democritus, to the Reader, fol. 64.

In the delivery whereof I have been careful, as an *examiner* and relater, to set down nothing but her bare and free report; which is the historical part; the critical now remaineth, for after the *examination* of circumstances, there is a liberty of judgment.
Reliquiæ Wottonianæ, p. 549.

But surely nothing that is self-evident, can be the proper subject of *examination*, or tryal: all *examination* being to make something clearer and better known, by being *examined*, than it was before, which in things self-evident, clear, and unquestionable, can have no place. *South. Sermons*, vol. v. p. 304.

Said Riggs told him this *examinant*, That there would be a rising of divers godly people in arms, for preservation of religion, about the time the Queen came to town; and that they intended to seize the King's person about Camberwell, in his passage to see the Queen-mother at Greenwich.
State Trials. 14 *Charles II.* 1662. *The Examination of George Phillips.*

In his *examen* of this experiment our author makes me infer from the phænomena he repeats, that not only the air, but the water also has a spring.
Boyle. Works, vol. i. p. 171. *A Defence of the Doctrine touching the Spring and Weight of Air.*

None indeed can so contentedly brook reproach, or blame, as he that by intimate acquaintance with his own heart doth know the censure passed on him to be in effect mild and favourable; as finding himself a witness of more faults, than any adversary can accuse him of; as being a stricter *examiner*, and severer judge of himself than the most envious eye, or disaffected mind can be.
Barrow. Sermon 13. vol. iii.

But read their works, *examine* fair,
Show me invention, fancy there:
Taste I allow; but is the flow
Of genius in them? surely, no.
'Tis labour from the classic brain.
Lloyd. A Dialogue between the Author and his Friend.

Shall I with Bavius then my voice exalt,
And challenge all mankind to find one fault?
With huge *examens* overwhelm my page,
And darken reason with dogmatic rage?
Young. To Mr. Pope, Epistle 2, *from Oxford.*

The proper office of *examination*, enquiry, and ratiocination, is, strictly speaking, confined to the production of a just discernment and an accurate discrimination.
Cogan. On the Passions, vol. iii. part ii. p. 15. *Introduction.*

The rigid *examiners* of Christ's pretensions (a favourite word of such persons, and used by Bishop Hoadley, on the sacrament,) seldom take into consideration what the Scriptures dwell upon, the love of God, the love of Christ, and the return of love which is due from man to his Maker, Preserver, and Redeemer.
Knox. Works, vol. vii. p. 452. *Considerations on the Lord's Supper*, sec. 21.

EXAMPLE

EXA'MPLE, *v.*
EXA'MPLE, *n.*
EXA'MPLELESS,
EXE'MPLAR, *n.*
EXE'MPLAR, *adj.*
EXE'MPLARY,
EXE'MPLARILY,
EXE'MPLARITY,
EXE'MPLIFY,
EXEMPLIFICA'TION.

Fr. *exemple*; It. *esempio*; Sp. *exemplo*. Vossius suggests *ab eximendo*, from taking out, *sc.* as a specimen or sample; or from *ex*, and *amplum*. Scheidius, from the Gr. ἐξ, and ὁμαλὸς, *similis*, *sc.* one from others *like* it.

Cotgrave well explains the noun: "A sample, pattern or precedent to follow, a copy or counterpane of a writing; one thing alledged to prove or inforce another that resembles it."

To *exemplify*; to produce, give, or set, such pattern, &c.

The nine crowned be very *exemplaire*,
Of all honour longing to chiualry,
And those certaine be called the nine worthy.
Chaucer. The Flowre and the Leafe, fol. 368.

For thei be to the worldes eie
The myrrour of *exemplarie*.
Gower. Conf. Am. Prologus, fol. 4.

And Dauid gaue Solomon hys sonne ye paterne of the porch, &c. and the *exemple* of all that was in hys minde, both in the courtes of the house of the Lorde, and of the treasure houses rounde aboute.
Bible, Anno 1551. 1 *Chronicles*, ch. xxviii.

They [the prynters] desyred hym, for default of a better learned, diligently to overloke and peruse the hole copy, and in case he should fynd any notable default that needed correction, to amende the same according to the true *exemplars*, which thing according to his talent he had gladly done.
Taverner. Dedication to the New Testament of our Sauyor Jesu Christ, 1539.

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This epistle he wrote from Athenes by Tichicus a ministre after the Grekes writinges: and our Latine argumentes saye also, that Onesimus bare him cumpanye: howbeit there is no certayne auctour in the commune *exemplares*.

Udall. Preface to the 1st Epistle to the Thessalonians.

For the more *exemplification* of the same, he sent the Lorde de Roche with letters of credēce to signifie to the Emperor's Maiestie that to the same articles he the Frenche King promised in the worde of a king as prince faythfull, to obserue and kepe for him and his realme and subiects.

Hall. Henry VIII. The twenty-second Yere.

LIDIAN. You are the pattern of fair friendship,
Exampled for your love, and imitated,
The temple of true hearts.

Beaumont and Fletcher. The Lover's Progress, act ii. sc. 1.

BRAG. I will haue that subiect newly writ ore, that I may *example* my digression by some mighty president.

Shakspeare. Love's Labour Lost, fol. 125.

By their *examples*, each brave English blood
Upon the Frenchmen for their ensigns run,
Thick there as trees within a well-grown wood,
Where great atchievements instantly were done,
Against them toughly whilst that nation stood.

Drayton. The Battle of Agincourt.

We are naturally apt to be carried with *examples*: it is one of the greatest improvements of wisdom to know whom, in what, and how far we may imitate; the best have their weaknesses; there is no copy without a blur: Be ye followers of me, saith the chosen vessel; but how? Even as I am of Christ: It is safe following him that cannot erre.

Hall. Works, vol. iii. fol. 729. *Select Thoughts*, 71.

——————— They that durst so strike
At so *examplesse* and unblam'd a life,
As, that of the renown'd Germanicus,
Will not sit downe, with that exploit alone;
Hee threatens many, that hath injur'd one.

Ben Jonson. Sejanus.

It doth give me not only an undeniable evidence, but an *exemplar* in analogy and explication, that the coalition of the goodly frame of the universe was not the product of chance, or fortuitous concourse of particles of matter, not the single effect of matter and motion.

Hale. Origin of Mankind, fol. 26.

And in such cases when the wells are dry, let us take in water from a cistern, and propound to ourselves some *exemplar* saint, the necessities of whose life hath determin'd his piety to the like occurrences.

Taylor. The Great Exemplar, fol. 9. No. 13.

We are not of opinion therefore, as some are, that nature in working hath before her certayne *exemplarie* [in some ed. *exemplary*] draughtes or patternes, which subsisting in the bosome of the Highest, and being thence discouered she fixeth her eye vpon them, as trauellers by sea vpon the pole starre of the world, and that according thereunto shee guideth her hand to worke by imitation.

Hooker. Ecclesiastical Polity, book i. fol. 9.

My father's disorder appeared to be a dropsy, an indisposition the most unsuspected, being a person so *exemplarylly* temperate.

Evelyn. Memoirs, Anno 1640. p. 9.

The sensible rhetorick of the dead, to *exemplarity* of good life, first admitted the bones of pious men and martyrs within church walls.

Sir Thomas Brown. Urn Burial, ch. iii.

Yet indeed it is true that it [the denial of Christian sepulture] ought not at all to be inflicted upon any direct account of justice, but upon collateral considerations, as for terror and *exemplarity*.

Taylor. Rule of Conscience, book iv. ch. i. rule 4.

So that besides the dishonour which he susteined by the repulse, in lieu of lucre he suffered losse, and therefore this lesson by *exemplification* would be learned and practised that

Res bene quisque gerens lucra fit inde ferens.

Holinshed. Edward III., Anno 1316.

There were embassadors sent to Athens, Sp. Posthumius Albus, M. Manlius, and P. Sulpitius Camerinus; who were commanded to *exemplifie* and copie out, the famous and worthie lawes of Solon.

Holland. Livius, fol. 109.

On war intent, to that he bends his cares,
And for the field of battle now prepares,
He copies from his master Sylla well,
And would the dire *example* far excell.

Rowe. Lucan, book i.

If he really intends to ruin and murther his prince, (as Cromwell, an experienced artist in that perfidious and bloody faculty, once did,) he must weep and call upon God, use all the oaths and imprecations, all the sanctifi'd perjuries, to perswade him, that he resolves nothing but his safety, honour, and establishment, as the same grand *exemplar of* hypocrisy did before. *South. Sermons*, vol. i. p. 365.

This illustrious character [Plato] has its proper influence on all below it; the other virtuous personages, are in their degree, as worthy, and as *exemplary* as the principal. *Guardian*, No. 140.

Hence, likewise, he could, with more advantage, describe an exact copy of righteousness for us to transcribe, shewing us *exemplarily* how as men we should behave ourselves.

Barrow. Sermon 23. vol. ii.

And, indeed, it is a saying equally ancient and true, that none should know (things better and) better things than princes; for their virtues and their vices participate the eminence and authority of their condition; and by an influential *exemplariness*, fashion and sway their subjects.

Boyle. Works, vol. ii. p. 311. *Touching the Style of Holy Scriptures.*

In truth, if there were not several good men among us, that by the *exemplarity* of their lives, and their charity, do stand in the gap between the reigning sins of the times, and the judgments of God that threaten us from them; it would be a melancholy thing to think what could become of us. *Sharp. Sermons*, vol. i. p. 111.

This is a scheme of Christian religion that some men have laid down to themselves; and if it be a true one, then what becomes of the *exemplarity* of Christ's life? what becomes of our obligations to walk as he walketh? Why, verily, it all falls to the ground.

Id. Ib. vol. v. p. 225.

The observation, that old people remember best those things which entered into their thoughts when their memories were in their full strength and vigour, is very remarkably *exemplified* in this good lady and myself, when we are in conversation. *Guardian*, No. 5.

Flesh and blood will not reveal unto us, nor can any man with clear confidence say, that Jesus (the author, master, and *exemplifyer* of these doctrines) is the Lord, (the Messias, the infallible Prophet, the universal Lawgiver, the son of the living God) but by the Holy Ghost.

Barrow. Sermon 65. vol. iii.

It [the delight that a man takes from another's sin] is properly a love of vice, as such, a delighting in sin for its own sake; and is a direct imitation, or rather an *exemplification* of the malice of the Devil. *South. Sermons*, vol. ii. p. 193.

But if Christ is both the way, and the truth, and the life, why do all our schemes of life and plans of conduct deviate so from this great *exemplar*. *Knox. Works*, vol. v. p. 494. *Antipolemus.*

And you, whose *exemplary* steps began
Our glorious emigration, you shall see
Your lords, your sons, in triumph to your homes
Return. *Glover. The Athenaid*, book v.

A moral precept, conveyed in words, is only an account of truth in its effects; a moral picture is truth *exemplified*; and which is most likely to gain upon the affections, it may not be difficult to determine.

Langhorne. Observations on Collins's Odes.

It is to be remarked, that many words written alike are differently pronounced, as flow and brow, which may be thus registered flow, woe; brow, now, or of which the *exemplification* may be generally given by a distich.

Johnson. The Plan of an English Dictionary.

EXANGUIOUS, see EXSANGUIOUS.

EXANIMATE, *adj.*, the verb *exanimate*, and the noun *exanimation* are in the *Vocabularies* of Cockeram and Bullokar. The verb is also in Minshew; "To *exanimate* or astonish; It. *esanimare*; Lat. *exanimare*." The adjective is

Lifeless, spiritless.

On th' other side, they saw that perilous rocke
Threat'ning itself on them to ruinate,
On whose sharp clifts the ribs of vessels broke,
And shivered ships, which had been wrecked late,
Yet stuck, with carcasses *exanimate*.

Spenser. Faerie Queene, book ii. can. 12

All night he tosses, nor the balmy power
In any posture finds; till the grey morn
Lifts her pale lustre on the paler wretch
Exanimate by love. *Thomson. Spring.*

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EXANTLA'TE, } Lat. *exantlare*, which (Vossius)
Exantla'tion. } signifies *exhaurire sentinam*, and generally *exhaurire*, to draw out. Gr. ἐξαντλεῖν, ἐκ, and ἀντλ-εῖν, to draw, from ἄντλος, *sentina*.

To draw out; to empty, to evacuate; and consequently, to exhaust or wear out

For questionless in knowledge there is no slender difficulty, and truth which wise men say doth lye in a well, it is not recoverable but by *exantlation*.
Sir Thomas Brown. Vulgar Errors, book i. ch. v.

By time those seeds were wearied or *exantlated*, or unable to act their parts upon the stage of the universe any longer.
Boyle. Works, vol. i. p. 497. *The Sceptical Chemist*, part ii.

But when I speak of noble menstruums, I mean not such as work like the generality of corrosives, and the like acid or saline liquors, which work but upon few kinds of bodies, and soon coagulate, or *exantlate* themselves by working, and thereby become unfit for future operations.
Id. Ib. vol. ii. p. 150. *The Usefulness of Natural Philosophy. Essay* 5.

[These] I do not doubt to lay open by untwisting or unwinding, and either to draw up by *exantlation*, or display by incision.
Swift. Tale of a Tub. Introduction.

EXA'RCH, } "Fr. *exarche*; a Vice Emperour or
Exa'rchate. } Lieutenant of the Empire. *Exarcat*; the chief place of dignity under the Emperor; the Lieutenancy of the Empire." Cotgrave. Gr. ἔξαρχος, ἐκ, and ἀρχή, the first or chief. See the Examples from Gibbon.

Pipinus anauced vnto the state, gaue the Pope the *exarchate*, or princehood of Reuenna, in parte of recompense of his good will.
Jewell. Defence, fol. 405.

After the recovery of Italy and Africa by the arms of Justinian, the importance and danger of those remote provinces required the presence of a supreme magistrate; he was indifferently styled the *exarch* or the patrician.
Gibbon. Decline and Fall of the Roman Empire, ch. xlix.

The ample measure of the *exarchate* might comprise all the provinces of Italy which had obeyed the emperor and his vice-regent; but its strict and proper limits were included in the territories of Ravenna, Bologna, and Ferrara. *Id. Ib.*

Gibbon, (xliii.) without citing his authority, considers Narses to have been the first Exarch deputed by the Emperor of the East to be Governor of Italy, after his victories over the Lombards. The commoner opinion gives the dignity in the first place to Longinus, appointed by the younger Justinian, A. D. 568, fourteen years after the triumphs of Narses. Seventeen successors followed, the last of whom, Eutychius, was expelled from Ravenna, the seat of Government, in 752.

The title was used in the early Church also. The principal Bishops of every Province (Primates or Metropolitans) were styled ἔξαρχοι τῆς ἐπαρχίας: the Patriarchs ἔξαρχοι τῆς οἰκουμένης. (Bingham, *Ant. Ecc.* ii. 165; *Ibid.* xvii. 2.)

EXA'SPER, *v.* } Fr. *exasperer*; It. *esasperare*;
Exa'sperate, *v.* } Sp. *exasperar*; Lat. *exasperare*,
Exa'sperate, *adj.* } (*ex*, and *asper*; Gr. ἄσπορος,
Exaspera'tion. } without seed, unproductive of seed; and thus, sterile, barren; and applied to that which is harsh, rough, rugged; to that which is sharp, biting, bitter.) And the verb *to exasperate*, is

To make or cause to be harsh or rough; sharp or bitter; to embitter; and thus, to anger, to aggravate, to provoke, to irritate, to vex, to incense, to enrage, to infuriate.

A lyon is a cruell beast yf he be *exaspered*, and gentle yf the man fal downe naked before him, and except it be in great honger he hurteth not siche humble prostrated preyes.
Joye. Exposicion of Daniel, ch. vii.

Yet doth my country's zeal so nearly touch,
That here my Muse it doth *exasperate*;
Although unwilling that my pen should give
Stain to that sex, by whom her fame doth live.
Daniel. History of the Civil Wars, book v.

Fab. Shee did shew favour to the youth in your sight onely to *exasperate* you, to awake your dormouse valour.
Shakspeare. Twelfth Night, fol. 266.

——————— And this report
Hath so *exasperate* their king, that hee
Prepares for some attempt at warre.
Id. Macbeth, fol. 143.

Ther. No? Why art thou then *exasperate*, thou idle immaterialli skiene of sleyd silke. *Id. Troilus and Cressida*, fol. 100.

Indeed (as I conjecture) not to *exasperate* the case of my Lord of Southampton, though he might therewith a little peradventure have mollified his own. *Reliquiæ Wottonianæ*, p. 181.

By this means, matters grew more *exasperate* between the two kings of England and France, for that in the warre of Flanders, the auxiliarie forces of French and English were much blouded one against another. *Bacon. Henry VII.* fol. 79.

The prophet goes away untouched; neither the furious purposes of Ahariah, nor the *exasperations* of a Jezebel can hurt the prophet, whom God hath intended to a fiery chariot.
Hall. Contemplations, vol. i. fol. 1225. *Ahaziah Sick, &c.*

Their proud and disdainful hearts, which were petryfied with love and pride of this world, were impregnable to the reception of so mean a benefactor, and were now enough *exasperated* with benefits to conspire his death. *Spectator*, No. 356.

Perhaps, take it at the worst, it was a word extorted from him by the *exasperation* of his spirits, and, before he was aware, borne upon the wings of passion, and so quickly out of his reach, and not to be recalled. *South. Sermons*, vol. x. p. 282.

Did hate to vice *exasperate* thy style,
No—Bufo match'd the vilest of the vile.
Beattie. On a Supposed Monument to Churchill.

EXAU'CTORATE, } Fr. *exauthorer*; Lat. *ex-*
Exauctora'tion, } *auctorare*, (*ex*, and *auctor*,) to
Exau'thorate, } deprive of *authority*.
Exau'thorize. } To dispossess, to deprive of *authority*; to dismiss or degrade, or discharge from *authority*, power or place.

Within the same yeare the king made an acte, that men of the church commytting offences notable, should be *exautorised* or dysgraded by the bishop of the dyocese, a justyce beyng present, and so delyuered to secular kepyng tyll he suffered accordyng to his demerites. *Bale. Englishe Votaries*, part ii. sig. N 1.

Sometimes [the Pope and his Archbishop] animating the subject by censorious *exauthorising* the prince, then assisting and moving forward his proneness, to faithless abrogation, by pretence of an interceding universal authority.
Drayton. Poly-albion, song 17. note.

God is also the supreme Judge, and can punish and *exauthorate* whom he please; and substitute others in their room.
Taylor. Rule of Conscience, book ii. ch. i.

When I consider that the first bishop that was *exauctorated* was a prince too, Prince and Bishop of Geneva, methinks it was an ill omen, that the cause of the prince and the bishop should be in conjunction ever after.
Taylor. Polemical Discourses, fol. 41. *Preface. Episcopacy.*

The people of the church would have no reason to complain that the fountains of our Saviour were stopp'd from them, nor the rulers of the church, that the misteriousness of Scripture were abused by the petulancy of the people to consequents harsh, impious, and unreasonable in despight of government, in *exauctoration* of the power of superiours, or for the commencement of schisms and heresies.
Id. Ib. Preface to the Apologie for Set Forms of Liturgy.

EXAU'GURATE, } Lat. *exaugurare*, (*ex*, and
Exaugura'tion. } *augurare*, see Augur.)
To desecrate, to unhallow.

EXAUGURATE. — EXCAVATE.

And to the end, that the floore and plot of ground freed and exempted from all other kind of religions, must wholly be dedicated to Jupiter and his temple, there to be built; he determined to *exaugurate* and to unhallow certain churches and chappels.

Holland. Livius, fol. 38.

When as the birds by signes out of the augur's learning, admitted and allowed the *exauguration* and unhallowing all other cels and chappels besides, only in that of Terminus, they gave no token to confirme the unhallowing thereof: which was taken from an ominous presage. *Id. Ib.*

EXCÆCARIA, in *Botany*, a genus of the class *Diœcia*, order *Monadelphia*, natural order *Euphorbiæ*. Generic character: male flower, a cylindrical catkin; calyx scaly, filaments three-parted: female flower, calyx three scales; capsules three-seeded.

Two species, natives of the East Indies, and three, natives of Jamaica, small trees, with a milky juice, said to possess a blinding quality. Swartz.

EXCALFACTORY, Lat. *calefieri*, to be or become hot. Cotgrave has *Excalfactif*; which he renders "*excalfactive*, heating, chafing, warming."

The Greeks have gone so neare, that they have scraped the very filth from the walls of their publicke halls and places of wrestling, and such like exercises; and the same (say they) hath a speciall *excalfactorie* vertue, whereby it discusseth and resolveth the biles and impostume called *pani*. *Holland. Plinie*, fol. 303. vol. ii.

EXCANTATION, a word used by Gayton, as equivalent to

Disenchantment, a deliverance from enchantment, from the influence or power of charms or spells.

The don—enchanted in his cage, out of which there was no possibility of getting out, but by the power of a higher *excantation*.

Gayton. Notes on Don Quixote, p. 277.

EXCARNATE, from the Lat. *ex*, and *caro*, *carnis*, flesh. See CARNALIZE.

To dispossess or deprive of, to divest from, *flesh*.

The mate [of the chirurgeon] shall practise anatomy, and manual operations; make skeletons of the sundry rare animals, which he shall have the opportunity to cut up; *excarnate* bowels; artificially dry the muscles, &c.

Sir W. Petty. Advice to Hartlib, (1648.) p. 14.

E'XCAVATE, EXCAVA'TION. } Lat. *excavare*, to hollow out; (*ex*, and *cavus*, hollow. Cavus *a* chao *dictum*, a vast gap or opening. See CAVE.)

To *hollow* out, to dig out a *cavity*, hole or *hollow*.

Striges, which (not to insist upon what the learned Vossius and other critics have contended) are those *excavated* channels, by our workmen called flutings and grooves.

Evelyn. Miscellaneous Writings, p. 383.

The appearance therefore of the dry land was by the *excavation* of certain sinus and tracts of the earth, and exaggerating and lifting up other parts of the terrestrial matters, and by this means the water subsided into those caverns and vallies prepared for its reception.

Hale. Origin of Mankind, sec. 4. ch. ii. fol. 299.

Faber himself put a thousand of them (cups turned of ivory by Oswaldus Norlinger of Suevia) into an *excavated* pepper corn.

Ray. On the Creation, part i.

Though nitrous tempests, and clandestine death,
Fill'd the deep caves and numerous vaults beneath,
Which form'd with art, and wrought with endless toil,
Ran through the faithless *excavated* soil.

Blackmore. The Creation, book vi.

Or up the mountain draws his spotted length,
Or where a winding *excavation* leads
Through rocks abrupt and wild.

Glover. Leonidas, book vii.

A grotto is not often the wish or the pleasure of an Englishman, who has more frequent need to solicit than exclude the sun; but Pope's *excavation* was requisite as an entrance to his garden, and, as some men try to be proud of their defects, he extracted an ornament from an inconvenience, and vanity produced a grotto where necessity enforced a passage.

Johnson. Life of Pope, vol. ii. p. 89.

EXCEED.

EXCE'ED, *v.*
EXCE'EDER,
EXCE'EDING, *v.*
EXCE'EDING, *adj.*
EXCE'EDING, *adv.*
EXCE'EDINGLY,
EXCE'EDINGNESS,
EXCE'SS,
EXCE'SSIVE,
EXCE'SSIVELY,
EXCE'SSIVENESS. } Fr. *exceder*; Lat. *exced-ere*, *cessum*, to go out from, to go beyond.

To go or pass beyond, *sc.* due or allotted bounds or measure; to pass beyond measure or moderation, or temperance; to be superfluous or extreme; to pass on, to reach an extremity; to surpass. And *Excess*, the noun, is applied to immoderate and intemperate conduct, or to riotousness, prodigality, profusion.

So it *exceed* the bounds of measure
That man's mind with all his wits fine
Is nothing able, that pain for to discrive.

Chaucer. The Lamentation of Marie Magdaleine, fol. 319.

A kynge after the reule is holde
To modifie, and to adresse
His yeftes vpon such largesse
That he measure naught *exceede*.

Gower. Conf. Am. book vii. fol. 154.

For he had not so great admiracyon of any king that had reigned in those parts as of him [Cirus] and Semiramis: whose magnanimitie of minde, and fame of her actes seemed to him to *exceede* all the rest.

Brende. Quintus Curtius, book iv. fol. 192.

Therefore, O ye children of Israell, turne agayne, like as ye haue *exceaded* in your goinge backe.

Bible, Anno 1551. *Of Esay*, ch. xxxi.

For oure *exceedynge* tribulacyon which is momentary and lyght, prepareth an *exceedynge* and an eternall waight of glory vnto vs, whil we loke not on the thynges whych are sene, but on the thynges which are not sene.

Id. Ib. 2 *Corinthians*, ch. iv.

But rejoyce, in as much as ye are partakers of Christ's sufferings; that when his glory shall be revealed, ye may be glad also with *exceeding* joy. *Id. Modern Version.* 1 *Peter*, ch. iv. 13.

And God behelde al that he had made, and loo, they were *exceeding* good: and so of the eueynyge and mornynge was made the first day. *Id. Anno* 1551. *Genesis*, ch. ii.

He answered them: I am an Ebrue, and I fear the Lorde God of heauen whyche made bothe the sea and drye laude. Then were the men *exceedyngly* afrayed, and said vnto him: why dydest thou so.

Id. Ib. Jonas, ch. i.

And it seemeth to them a straunge thynge that ye runne not also with thē vnto the same *excesse* of ryot, and therfore speake they euyll of you. *Id. Ib.* 1 *Peter*, ch. iv.

His frendes caused it to be noised that his *excessiue* dronkennesse was the cause of his disease.

Arthur Golding. Justine, fol. 64.

Moreouer the beastes which the Galles do most delight in and whyche they pay for *excessively*, the Germanes occupy not, if they be brought to thē out of any other country.

Id. Cæsar. Commentaries, book iv. fol. 85.

The Egiptians alledging that in the fyrst beginning of thinges some countreyes dyd so bourne through the feruente heate of the sonne, and other some so fryse through the *excessiuenesse* of the cold, that not onely they were not able to engender men, but also not able to receive and kepe men, that came out of other countreyes, before the garmentes were inuented to defende the bodye from heate or colde, or that the faultes of the places were eased with remedies founde out by cunninge and practise. *Id. Justine*, fol. 8.

The nation of the Hunnes, little or nothing knowne by the ancient records, seated along the Frozen Sea, beyond the marishes of Mæotis, *exceedeth* in fulnesse and crueltie beyond all measure.

Holland. Ammianus, fol. 399. *Valens and Gratian.*

And so they have done in the church of Rome: but that abuse doth not evacuate the commission: not in the *exceeders* and transgressers, much lesse in them that *exceed* not.

Mountague. Appeale to Cæsar, ch. xxxvi.

He used to treat strangers at his table with good cheer, and seemingly kept pace with them in eating morsell for morsell, whilst he had a secret contrivance wherein he conveyed his *exceedings* above his monasticall pittance. *Fuller. Worthies. Yorkshire.*

EXCEED.

Next did Sir Triamond vnto their sight
The face of his deare Canacee unheale;
Whose beauties beame eftsoones did shine so bright,
That dax'd the eyes of all, as with *exceeding* light.
Spenser. Faerie Queene, book v. can. 5.

They are grown *exceeding* circumspect, and wary.
Ben Jonson. Sejanus, act ii.

Semblably in the dayes of Marcus the emperour, a raging rabble of sundrie and different nations banding themselves together, after *exceeding* great frights and horrible warres, after many a citie won, sacked, and rased downe to the ground, had like to have left but small parcels of them untouched and whole.
Holland. Ammianus, fol. 409. *Valens and Gratian.*

But when approaching neare he plainely found
It was his owne true groome, the gentle squire,
He thereat wext *exceedingly* astound,
And him did oft embrace, and oft admire,
Ne could, with seeing, satisfie his great desire.
Spenser. Faerie Queene, book vi. can. 8.

Never saw she creature so astonished as Zelmane, *exceeding* sorry for Pamela, but *exceedingly exceeding* that *exceedingness* in feare for Philoclea.
Sidney. Arcadia, book iii.

And kingdoms ever suffer this distress,
Where one, or many, guide the infant king;
Which one or many (tasting this *excess*
Of greatness and command) can never bring
Their thoughts again t' obey or to be less.
Daniel. History of the Civil Wars, book i.

His [Gluttony] belly was vpblowne with luxury,
And eke with fatnesse swollen were his eyne:
And like a crane his neck was long and fine,
With which he swallowed vp *excessive* feast,
For want wherof poore people oft did pine
Spenser. Faerie Queene, book i. can. 4.

Lar. Moderate lamentation is the right of the dead, *excessive* greefe the enemie to the liuing.
Shakspeare. All's Well that Ends Well, fol. 230.

And methinks 'tis very strange, that men should be so *excessively* confident of the truth, and certainty of their opinions, since they cannot but know the weakness of humane understanding in general, and cannot but often have found the fallibity of their own.
Glanvil. Sermon 2. p. 123.

Perhaps it *exceeds* the power of human understanding to decide where mechanism ends, and where the liberty, of indifference (the only notion of liberty that comes up to the purpose) may be supposed to commence. *Law. Theory of Religion*, p. 12. (note a.)

Who all that while was thought *exceeding* wise,
Only for taking pains and telling lies.
Dryden. Absalom and Achitophel.

Tho' the comprehension of our understandings comes *exceeding* short of the vast extent of things, yet we shall have cause enough to magnify the bountiful author of our being, for that portion and degree of knowledge he has bestowed on us, so far above all the rest of the inhabitants of this our mansion.
Locke. Of Human Understanding, book i. ch. ii. sec. 5.

From a thousand snares and treacherous allurements, from innumerable rocks and dangerous surprises, from *exceedingly* many needless incumbrances and vexatious toils of fruitless endeavour, she [wisdom] redeems and secures us.
Barrow. Sermon 1. vol. i.

Thou pleasing torture of my breast,
Sure thou wert fram'd to plague my rest;
Since both the ill and good you do, alike my peace destroy;
That kills me with *excess* of grief, this with *excess* of joy.
Walsh. Jealousy.

Bounteous, but almost bounteous to a vice:
Had she given more, it had profusion been,
And turn'd th' *excess* of goodness into sin.
Dryden. Eleonora.

His *excessive* modesty so far depressed his abilities, that he never made a shining figure at the bar, though he was universally esteemed as a man of judgment and knowledge in his profession.
Burnet. Own Times, vol. i. *The Life of the Author*, sig. b.

And it is remarkable that such mosses as grow upon walls, the roofs of houses and other high places, have seeds so *excessively* small, that when shaken out of their vessels they appear like vapor or smoke, so that they may either ascend of themselves, or by an easy impulse of the wind be raised up to the tops of houses, walls, or rocks.
Ray. On the Creation, part i.

EXCEL.

Whom levity or spleen could ne'er entice
To purchase chat, or laughter at the price
Of decency. Nor let it faith *exceed*,
That nature forms a rustic taste so nice,
Ah! had they been of court or city breed,
Such delicacy were right marvellous indeed.
Beattie. The Minstrel, book i.

For, indeed, she was *exceedingly* engaged in penning an elegy on the lapdog, who had died of a looseness; and had intended to finish her address to the duchess on the hardships of the labouring poor.
Knox. Winter Evenings, even. 55.

All catch the frenzy downward from her grace,
Whose flambeaux flash against the morning skies,
And gild our chamber cielings as they pass
To her, who, frugal only that her thrift
May feed *excesses* she can ill afford,
Is hackney'd home unlackey'd.
Cowper. The Task, book ii.

Excessive lenity and indulgence are ultimately *excessive* rigour.
Knox. Essays, No. 141.

EXCE'L, EXCELLE'NCE, EXCELLE'NCY, E'XCELLENT, E'XCELLENTLY. Fr. *exceller*; Lat. *excellere*, (*ex*, and *cellere*; Gr. κέλλειν, *movere*, *currere*, to move, to run: applied to high or lofty motion, *sc. superbire.*

To surmount, *sc.* in worth or value, in great or good qualities; to rise above, to be eminent, to surpass, to outgo, to outstrip.

Excellence and *excellency* are applied as titles of honour to certain persons in high official situations.

But sue ghe the bettre goostli ghiftis, and ghit I schew to ghou a more *excellent* weie. *Wiclif. 1 Corynthians*, ch. xii.

Couet after the beste gyftes. And yet shew I vnto you a more *excellente* waye. *Bible, Anno* 1551.

Synge unto the Lorde, for he hath done *excellentlye*, and that is knowen thorowe oute the worlde.
Psalles, 1527, *Quoted in Lewis. English Translations of the Bible*, fol. 16.

Faire was this in *excellent* beautee
Aboven every wight that man may see:
For nature hath with soveraine diligence
Yformed hire in so gret *excellence*.
Chaucer. The Doctoures Tale, v. 11944.

The golde betoketh *excellence*,
That men shulde doone hym reuerence,
As to her liege soueraynne.
Gower. Conf. Am. book vii. fol. 151

I sawe that wisdom *excelleth* foolishnesse, as farre as light doth darknesse. *Bible, Anno* 1551. *Ecclesiastes*, ch. ii.

The same thyng also is a cause why the Heluetians hauing daily conflict with the Germanes eyther in their owne defence, or by way of inuasion, do in prowesse *excell* the reste of the Galles.
Arthur Golding. Cæsar. Commentaries, book i. fol. 1.

O ye mē, it is not the greate kynge, it is not the multitude of men, nether is it wyne that *excelleth*.
Bible, Anno 1551. *Esdras*, ch. iv.

Moreouer what nacyon on the erth is lyke thy people Israel whiche God went and redemed to be his owne people, and to make thē a name of *excellencie* and terriblenesse.
M. Ib. 1 *Chronicles*, ch xvii.

Johan Wycleaue in England, and John Husse in Boheme, men of *excellēt* lyfe and learning, with diuers other more, replyed earnestlye againste their transsubstanciacions and other sorcerie.
Bale. Image, part iii. sig. G g 7.

But in the end being put to repulse by our horsmen they hyd thēselves in the woods, where they hadde gotten a plot *excellently* wel fortified both by nature and mann's hande.
Arthur Golding. Cæsar. Commentaries, book v. fol. 114.

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Her name was hight Detraction, and her dwell ng
Was neare to Envy, euen her neighbour next;
A wicked hag, and Envy selfe *excelling*
In mischief.
Spenser. Faerie Queene, book v. can 12.

Said Guyon, See the mind of beastly man,
That hath so soone forgot the *excellence*
Of his creation, when he life began,
That now he chooseth with vile difference
To be a beast, and lacke intelligence.
Id. Ib. book ii. can. 11.

If now thy beauty be of such esteem,
Which all of so rare *excellency* deem;
What would it be, and prized at what rate
Were it adorned with a kingly state?
Drayton England's Heroical Epistles. Edward IV. to Mrs. Shore.

So cram'd (as he thinkes) with *excellencies*, that it is his grounds of faith, that all that looke on him loue him.
Shakspeare Twelfth Night, fol. 261.

Of all God's works, which do this world adorn,
There is no one more faire and *excellent*,
Then is man's body both for powre and form,
Whiles it is kept in sober government.
Spenser. Faerie Queene, book ii. can. 9.

Where learned More and Gardiner I met,
Men in those times immatchable for wit,
Able that were the dullest spirit to whet,
And did my humour *excellently* fit,
Into their rank that worthily did get,
There as their proud competitor to sit,
One *excellence* to many is the mother,
Wits do, as creatures, one beget another.
Drayton. The Legend of Thomas Cromwell.

The notion that they have of the Deity is very obscure; yet by the figures which they make representing this God, they manifestly show that they do believe him to *excel* in sight, strength, courage, and wisdom, justice, &c. *Dampier. Voyage. Anno* 1688.

Would it be any derogation from their *excellence* and authority; or any excuse for our not labouring to understand these laws, that all men did not reason right about them?
Law. Theory of Religion, p 23. (note.)

As the son of Noah he had a right superior to any of being considered as a king and a priest; and from the *excellency* of his behaviour to his father and mankind, he was properly styled the King of Righteousness; and from his disposition, as well as from the name of this city, the King of Salem, or of peace.
Sharp. Defence of Christianity, part iii. p. 12.

Your *excellencies* having been the protectors of the author of these Memoirs during the many years of his exile, are justly entitled to whatever acknowledgment can be made for those noble favours which you extended so seasonably and so constantly to him and his fellow-sufferers.
Ludlow. Memoirs, vol i *Epistle Dedicatory*, sig. a 2.

——— From them he [the child of Fancy] oft resolves
To frame he knows not what *excelling* things;
And win he knows not what sublime reward
Of praise and wonder
Akenside. Pleasures of Imagination, book iii.

To mark the matchless workings of the Power
That shuts within its seed the future flower,
Bids these in elegance of form *excel*,
In colour these, and those delight the smell.
Cowper. Retirement.

O, may my verse deserv'd applause obtain
Of him, for whom I try the daring strain,
By Mecænas, him, whom thou profusely kind
Adorn'st with every *excellence* refined.
Beattie. The first Book of Lucretius.

Would they but speak as well as write,
Both *excellencies* would unite,
The outward action being taught,
To show the strength of inward thought.
Byrom. Advice to the Rev. Messrs. H. and H. to Preach Slow.

Some minds are temper'd happily, and mix'd
With such ingredients of good sense, and taste
Of what is *excellent* in man, they thirst
With such a zeal to be what they approve,
That no restraints can circumscribe them more
Than they themselves by choice, for Wisdom's sake.
Cowper. The Task, book iii.

He [Erasmus] has written so *excellently*, that all the learned, except a few envious contemporaries, from his own time to ours, have uniformly considered him as a prodigy.
Knox. Essays, No. 132.

EXCE'PT, *v.*
EXCE'PT, *prep.*
EXCE'PTER,
EXCE'PTION,
EXCE'PTIONABLE,
EXCE'PTIONER,
EXCE'PTIOUS,
EXCE'PTIOUSNESS,
EXCE'PTIVE,
EXCE'PTLESS.

Fr. *excepter*; It. *eccettuare*; Sp. *exceptuar*, *exceptar*; Lat. *excipere*, to take out, (*ex*, and *capere*, to take.)

To take out, to put, to shut out; to exclude, *sc.* through dislike or disapproval; and thus, to dislike, to oppose, to object to.

Except, the preposition; Without, unless; *i. e.* taken out or away; put away, dismissed.

Hit were agefn kynde quaj be, and alle kynne reisonne
That eny creature shulde conne al. *excepte* Chrýst one.
Piers Ploughman. Vision, p. 275.

But first, if I should make mencion
Of his person, and plainly him discriue
He was in sooth, without *exception*
To speake of manhood, one the best on liue.
Chaucer Of the Blacke Knight, fol. 271.

In the primitiue church, families were baptized, children, and all: for we reade not that they were *excepted*, and some doubt, and that the greatest clerks, whether children haue faith or no.
Wilson. The Arte of Logike, fol. 82.

Wherfore he commaunded the baggage and stuffe of the whole to be brought together in one place *excepting* only such thinges as were very necessary. *Brende. Quintus Curtius*, book vi. fol. 151.

There is no *exceptiõ* or pretence of preuilege, which high or low, rich or poore, may or ought to vsurpe vnto them selues.
Caluine. Four Godly Sermons, serm. 1.

For as we thinke it not vnlawful to make open confession before many, so wee thinke it not vnlawful, abuses alwayes *excepted*, to make the like confession in priuate either before a fewe, or before one alone.
Jewel. Defence, fol 154.

Not one man tells a lye of all the yeare,
Except the almanack or the chronicler.
Hall. Satire I. book vi.

In conclusion, they judged P. Scipio, the sonne of that Cn. who was killed in Spaine, a very young man and as yet not of full age to be a questor, the very best man without *exception* in the whole citie.
Holland. Livius, fol. 719.

Thus much (readers) in favour of the softer-spirited Christian, for other *exceptioners* there was no thought taken.
Milton. Animadversions upon Remonstrants' Defence, vol. i. p. 77.

For Renoldo, quoth Don Quixote, I dare boldly say, he was broad-faced, his complexion high, quick and full ey'd, very *exceptious*, and extremely cholerick; a lover of thieves and debaucht company.
Shelton. Don Quixote, book ii. ch. i.

Let me behold thy face; surely, this man
Was borne of woman.
Forgiue my generall and *exceptlesse* rashnesse
Shakspeare. Timon of Athens, fol. 94.

The only ground for this was, that one of the rebels, *excepted* in the indemnity that was proclaimed some time before, being taken, and, it being evident that his brain was turned, it was debated in council, whether he should be proceeded against or not.
Burnet. Own Times, Anno 1667.

In the beginning of this chapter we find St. Paul brought to his trial before Felix the Roman governor, wherein (if we only *except* the unfitness of the judge) all other things concurred, which could make such an action considerable, viz. the greatness of the cause, the quality of the persons, and the skill which was shewed in the management of it. *Stillingfleet. Sermons*, vol. ii. p. 1.

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They also settled a pay for such of the subjects of the three kingdoms as would come and serve under our princes; but few came *except* from Ireland; of these some regiments were formed.
Burnet. Own Times, vol. i. p. 90.

The first part of it was an *exception* to the authority of the court, as being not only founded on no law, but contrary to the express words of the act of parliament that put down the high commission.
Id. Ib. Anno 1686.

The only piece of pleasantry in *Paradise Lost*, is where the Evil Spirits are described as rallying the Angels upon the success of their new invented artillery. This passage I look upon to be the most *exceptionable* in the whole poem, as being nothing else but a string of puns, and these too very indifferent ones.
Spectator, No. 279.

Perhaps the man did it by an innocent carelessness, not sufficiently alarmed by an experience of the baseness, and falseness, and the *exceptionsness* of men, to set a greater caution or guard upon his behaviour. *South. Sermons*, vol. x. p. 282.

It [admonition] becomes unsavory and odious, and both in show and effect resembles a froward, malicious *exceptionsness*.
Barrow. Sermon 1. vol. i.

Exceptive propositions will make such complex syllogisms; as, None but physicians came to the consultation; the nurse is no physician; therefore the nurse came not to the consultation.
Watts. Logick, part iii. ch. ii.

Though you tel me not who objected against your writing occasional meditations, because you have named me, who encourage you to write more of them, I dare venture to lay my credit with you, that you yourself do think your celebrater as competent a judge, in such cases, as your *exceptions-maker*.
Boyle. Works, vol. vi. p. 525. *Letters from several Persons to Mr. Boyle.*

The *exceptor* makes a reflection upon the impropriety of those expressions. *Burnet. Theory of the Earth.*

Strength in his heart, dominion in his nod,
And, thunderbolts *excepted*, quite a God!
So sings he, charm'd with his own mind and form,
The song magnificent, the theme a worm.
Cowper. Truth.

Is it incredible, or can it seem
A dream to any, *except* those that dream,
That Man should love his Maker, and that fire,
Warming his heart, should at his lips transpire.
Id. Conversation.

And if it chance, as sometimes chance it will,
That, though school-bred, the boy be virtuous still;
Such rare *exceptions*, shining in the dark,
Prove, rather than impeach, the just remark.
Id. Tirocinium.

EXCERN, Lat. *excernere*, (*ex*, and *cern-ere*, κρίν-ειν, to separate, to disjoin.)

To separate, to sift; to strain out.

The body of a living creature assimilates that which is good, for it *excerneth* what is unprofitable; a piece of sponge even when it is raised above the surface of the water, sucks in water, expells ayre; and the like.
Bacon. On Learning, by G. Wats, book iv. ch. iii.

The covetous man, of the first kind, is like a greedy ostrich, which devours any metal, but it is with an intent to feed upon it, and in effect it makes a shift to digest and *excern* it.
Cowley. Essay 7. *Of Avarice.*

Certain it is, that the humors *excerned* by sweat and urine are near akin, if not the same. *Ray. On the Creation*, part ii.

EXCERP, Lat. *excerp-ere*, *tum*, to pluck out, (*ex*, and *carpere*, to pluck.) Adam, in v. *excerpta*, uses the noun *excerpts*.

To pick out, to cull, to choose, to select, to extract.

In your reading *excerp*, and note in your books such things as you like. *Hale. Remains*, p. 288.

And if so, then amber may properly enough be called by the same name, as it is in the Persian author, whence the papers I sent were *excerpted*.
Boyle. Works, vol. vi. p. 558. *Letters to Mr. Boyle.*

Times have consumed his works, saving some few *excerptions*.
Raleigh.

I have not been surreptitious of whole pages together out of the doctor's printed volumes, and appropriated them to myself without any mark, or asterism, as he has done. I am no such *excerptor*.
Barnard. Life of Heylin, p. 12.

EXCHA'NGE, *v.* **Excha'nge**, *n.* **Excha'nger.** *Ex*, and *change*, q. v. Fr. *changer*; It. *cangiare*, formed, says Menage, from *cambiare*; and *cambiare*, from the Lat. *cambire*, itself from the Gr. κάμπτ-ειν, *flectere*, to bend or turn.

To give and receive one thing for another.

Chaucer uses *Exchange* (as *change* is now used) as equivalent to, variety.

To marchaunde with monye, and maken here *eschaunge*.
Piers Ploughman. Vision, p. 101.

These women all of rightwiseness
Of choise and free election
Most love *eschaunge* and doubleness.
Chaucer. Certaine Balades, fol. 341.

For thilke time (I vederstonde)
The lumbarde made non *eschange*
The bishopriches for to change.
Gower. Conf. Am. Prologue, fol. 2.

Ne shee the laws of Nature onely brake,
But eke of justice, and of policie;
And wrong of right, and bad of good did make,
And death for life *exchanged* foolishlie.
Spenser. Faerie Queene. Of Mutabilie, can. 6.

Then would he be a broker, and draw in
Both wares and money, by *exchange* to win.
Id. Mother Hubberd's Tale.

About the third daie of August, the first *exchange* was made of the new monie of pence and farthings.
Holinshed. Edward I. Anno 1279.

Thou oughtest therefore to haue put my money to the *exchangers*, and then at my comming should I haue receiued mine owne with vantage. *Bible, Anno* 1583. *Matthew*, ch. xxv. v. 27.

For what is a man profited, if he shall gain the whole world and lose his own soul? Or what shall a man give in *exchange* for his soul? *Matthew*, ch. xvi. v. 26.

Whereupon, having commanded the guard to fire upon them, I charged the enemy with as many of my party as were willing to follow me, *exchanging* several shot with them.
Ludlow. Memoirs, vol. i. p. 122.

The Lord Arundel endeavouring to make good his promise of procuring my *exchange* for his two sons, earnestly solicited the king to it.
Id. Ib. vol. i. p. 94.

To these favours was added the charge of master of the horse; which by the industry of his [Monk's] wife, who, having been an *exchange-woman*, knew how to drive a bargain, was by the sale of places improved to the utmost advantage.
Id. Ib. vol. iii. p. 27.

EXCHEAT, i. e. *escheat*, q. v.

Good record appeareth, that the bishop there had yearelie three or foure tunne at the least giuen him *nomine decimæ*, beside whatsoeuer ouer-summe of the liquor did accrue to him by leases and other *excheats* whereof also I haue seene mention.
Holinshed. Description of Britaine, ch. xviii.

The earls and dukes appointed their speciall officers; as sheriff, admiral, &c. *excheator*, feodary, &c.
Carew. Survey of Cornwall.

EXCHE'QUER, *n.* **Exche'quer**, *v.* See Check. To *exchequer*, is to issue process against any one in the Court of Exchequer. The noun is generally applied

To any treasury, literally or metaphorically.

To Berwik cam þe kynge *eschekere*,
Sir Hugh of Cressyngham he was chancelere,
Walter of Admundesham he was tresorere.
R. Brunne, p. 260.

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——— (Thou hast) drawn a line
Of masculine expression, which had good
Old Orpheus seen, or all the ancient brood
Our superstitious fools admire and hold
Their lead more precious then thy burnish'd gold,
Thou hadst been their *exchequer*, and no more
They each in other's dung had search'd for ore.
Carew. Elegy on the Death of Dr. Donne.

It is wonderful to consider, how a command, or call to be liberal, either upon a civil or religious account, all of a sudden, impoverishes the rich, breaks the merchant, shuts up every private man's *exchequer*, and makes those men in a minute have nothing at all to give, who, at the very same instant, want nothing to spend.
South. Sermons, vol. ii. p. 437.

They [the French] had, in imitation of *exchequer-bills* here in England, given out mint-bills to a great value; some said two hundred millions of livres.
Burnet. Own Times. Queen Anne, Anno 1707.

And the house hath appointed a committee to receive any such informations, who are to sit in the *exchequer-chamber* upon Tuesday next in the afternoon, and so from time to time.
Ludlow. Memoirs, vol. iii. p. 285.

School-helps I want, to climb on high,
Where all the ancient treasures lie,
And there unseen commit a theft
On wealth in Greek *exchequers* left.
Green. The Spleen. Epistle to Mr. Cuthbert Jackson.

EXCI'SE, *v.* EXCI'SE, *n.* EXCI'SEABLE, EXC'ISEMAN. Dutch *accise*. *Excise* and *Assize*, says Skinner, are perhaps from *accensus* and *excensus*, or from *assessus*, (see ASSIZE,) because such a tax is imposed by the judgment and votes (*Assisæ seu consessus*) of an Assize, or sitting of men deputed for that purpose; or, he adds, as the D. *tailour*, q. d. *quid excisum*, *sc.* from the property of those subjected to it. The latter etymon receives confirmation from the application of the Sp. *sisa*, viz. to the tax; and also to the lessening of any thing by subtracting some small part, or by *cutting* measures less. See the Quotations from J. Taylor, and Clarendon.

In the levying and imposing tribute, by the voice of most men, those things usually are excepted which are spent in our personal necessitys. Whatsoever is for negotiation may pay, but not what is to be eaten and drunk. This tribute, nevertheless is paid in Spain, for it is that which they call *Alcavala*; and in Portugal, where it is called *Sisa*. I suppose it is the same with the *Excise* in England, and the Low Countries.
Taylor. Rule of Conscience, book iii. ch. ii. rule 9.

The two houses at Westminster, who called themselves, and they are often called in this discourse, the Parliament, had at this time by an ordinance, that is by an order of both houses, laid an imposition, which they called an *excise*, upon wine, beer, ale, and many other commodities, to be paid in the manner very punctually and methodically set down by them, for the carrying on the war. This was the first time, that ever the name of payment of *excise* was heard of, or practised in England; laid on by those who pretended to be the most jealous of any exaction upon the people.
Clarendon. History of the Civil War, vol. ii. book vi.

Why turnpikes rise, and now no cit nor clown
Can gratis see the country, or the town:
Shortly no lad shall chuck or lady vole,
But some *exciting* courtier will have toll.
Pope. Satires of Donne, sat. 4.

Hardly any private business was done all that time, except an order given to the *excise-office* for satisfying an old debt pretended by Colonel John Birch, one of their members, a nimble gentleman, and one who used to neglect no opportunity of providing for himself.
Ludlow. Memoirs, vol. ii. p. 59.

By custom safe, the Poet's numbers flow,
Free as the light and air some years ago.
No Statesmen e'er will find it worth his pains
To tax our labours, and *excise* our brains.
Churchill. Epistle to Robert Lloyd.

Th' *excise* is fatten'd with the rich result
Of all this riot, and ten thousand casks,
For ever-dribling out their base contents,
Touched by the Midas finger of the State,
Bleed gold for Ministers to sport away.
Cowper. The Task, book iv.

The tricking tradesman, and the merchant bold,
Whom fear of poverty compels to fly
Through seas, *excisemen*, rocks, oaths, perjury,
Start at each other's crimes with pious fright,
Yet think themselves for ever in the right.
Hamilton. Horace. Epistle 18. book i.

The most material are the general licences which the law requires to be taken out by all dealers in *excisable* goods.
Burke. On a Regicide Peace, vol. viii. p. 406.

EXCISION, Lat. *excidere*, to cut out, (*ex*, and *cædere*, to cut.)
A cutting out or off; extirpation, destruction.

O poore and myserable citie, what sondry tourmêtes, *excisions*, subuertions, depopulations, and other euyll aduentures hath hapned vnto the, sens thou were byrefte of that noble courte of Sapience.
Sir Thomas Elyot. Governour, book iii. ch. xxii.

This is the case here described, and cannot be drawn to any thing else but its parallel, that is, a malicious renouncing charity, or holy life, as these men did the faith, to both which they had made their solemn vows in baptism; but this can no way be drawn to the condemnation and final *excision* of such persons, who after baptism fall into any great sin, of which they are willing to repent.
Taylor. Polemical Discourses, sec. 4. ch. ix. fol. 809. *Of Repentance.*

In the next place, as to that extermination and *excision* of the Canaanites, which carries so horrible an appearance of severity, we may find it qualifiable, if we consider, that for the nature of the trespasses which procured it, they were insufferably heinous and abominable.
Barrow. Sermon 37. vol. iii.

The history of the various and strange vicissitudes they underwent, from their first erection into a people down to their final *excision* is punctually registered and transmitted to us.
Atterbury. Sermons, vol. i. p. 255.

EXCI'TE, EXCI'TABLE, EXCI'TATE, EXCITA'TION, EXCI'TATIVE, EXCI'TEMENT, EXCI'TING. Fr. *exciter*; It. *eccitare*; Sp. *excitar*; Lat. *excitare*, (*ex*, and *citare*, *idem quod* movere, Festus: perhaps from the Gr. κίειν, to go, to move.) To move, to stir, to raise, to rouse, to animate, to inspirit.

——— And *excited* ofere
Prow my word and al my wit. hure yvel workes to shewe.
Piers Ploughman. Vision, p. 88.

And whanne he wolde go to Achaie britheren *excitiden* and wroten to the disciplis that thei schulden resseyue hym.
Wiclif. The Dedis of Apostlis, ch. xviii.

And whan he, thurgh his madnesse and folie
Hath lost his owen good thurgh jupartie
Than he *exciteth* other folk therto
To lese hir good as he himself hath do.
Chaucer. The Chanonnes Yemannes Tale, v. 16212.

Oft the lothe thing is doen, by *excitacion* of other mannes opinion.
Id. The Testament of Loue, fol. 288.

And foundeth howe he might *excite*
The iudges through his eloquence,
Fro dethe to torne the sentence
And set her hertes to pitee.
Gower. Conf. Am. book vii. fol. 151.

What shal he doe to such fathers, that *excite* & moone their children vnto lechery, pleasure, and vngratious actes eyther with wordes or els with deeds.
Vives. Instruction of Christian Women.

The people of that secte [Pythagorici] or of that vsage were accustomed euery morynge whan they shoulde ryse frome their beddes to here the sounde of an harpe, wherby their spyrites myght be more quicke and ready to receiue their studies, thinkyng nothyng more profytable than it vnto the free & noble *excitynge* of their mindes.
Fisher. On the Seven Penitential Psalmes, sig. G 3.

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But of all wisedome be thou precedent,
O soueraigne Queene, whose praise I would endite,
Endite I would as dutie doth *excite*.
Spenser. Faerie Queene, book iii. can. 2.

I say conveniently placed, that is, in regard of the object, that it be not too ponderous, or any way affixed, in regard of the agent, that it be not foul or sullid, but wiped, rubbed and *excitated*.
Sir Thomas Brown. Vulgar Errors, book ii. ch. iv.

But their iterated clamations to *excitate* their dying or dead friends, or revoke them into life again was a vanity of affection.
Id. Urn Burial, ch. iv.

As the Spartans used it, it served still for an *excitation* to valour, and honourable actions: but then they were so carefull of the manner of it, as they fined Terpander, and nailed his harp to the post, for being too inventive, in adding a string more than usual.
Feltham. Resolve 88.

When I view the fairness and equality of his temper and carriage, I can in truth descry in his own name, no original *excitement* of such distaste, which commonly ariseth, not so much from high fortune, as from high looks. *Reliquiæ Wottonianæ*, p. 553.

Its humble method nothing has of fierce,
But hates the rattling of a lofty verse;
There native beauty pleases and *excites*,
And never with harsh sounds the ear affrights.
Dryden. The Art of Poetry, can 2.

His heart was most soft and sensible, his actions were most quick and *exciteable* by their due objects.
Barrow. Sermon 32. vol. i.

The balance of power is kept up amongst them in general, as well as in most of the separate constitutions, by a due mixture of liberty, the grand preservative of public spirit, and best *excitement* to each private virtue. *Law. Theory of Religion*, p. 221.

The subject yields many practical remarks; and the warmest, and strongest *excitations* to piety.
Dr. Taylor, in Law's Theory of Religion, p. 434. *Appendix.*

Admonitory of duty, and *excitative* of devotion.
Barrow. Exposition on the Creed.

Hope is the grand *exciter* of industry.
Decay of Piety.

No lovely Helens now with fatal charms
Excite th' avenging Chiefs of Greece to arms;
No fair Penelopes enchant the eye,
For whom contending Kings were proud to die.
Falconer. The Shipwreck, can. 1.

It should be allowed, as is indeed true, that the alternate *excitation* of hope and fear is attended with considerable delight in consequence of the exercise it affords to the animal spirits and the imagination. *Knox. Winter Evenings*, even. 45.

Just before the battle of Trebia, the General, encouraging his followers, by all the usual *excitements* to do their duty, concludes with a promise of the most magnificent spoils, as the reward for their valour. *Warburton. The Divine Legation*, book ix. ch. ii.

EXCLA'IM, *v.* **EXCLA'IM**, *n.* **EXCLA'IMER, EXCLAMA'TION, EXCLA'MATORY.** Fr. *exclamer*; Sp. *exclamar*; It. *schiamare*; Lat. *exclamare*, to call out, (*ex*, and *clamare*, to call.) To call out, to cry out, to raise an outcry; to shout aloud.

They ran streight to harneys, and clustring togeather about the place where the murder was done, made an *exclamacion*, that except Polidamus and the other doers of that deede were deliuered to their handes, they woulde ouerthrowe the wall, and make sacrifice to their dead captain with the blood of the offenders.
Brende. Quintus Curtius, book vii. fol. 176.

Outcrying, is when with voyce we make an *exclamation*. O Lord, O God, O worlde, O life, O maners of men!
Wilson. The Arte of Rhetorique, fol. 208.

I will *exclaim* to the world on thee, and beg justice of the Duke himself; villain! I will.
Ford. Love's Sacrifice, act iii. sc. 1.

Hect. You are amaz'd, my liege, at her *exclaim*.
Shakspeare. Troilus and Cressida, fol. 103.

He set this gentleman to doe me shame,
Intending by *exclaimes* to raise the court.
The Costly Whore, (1633.) B. 2.

Yet marking them by whom so many fell
Huge *exclamations* burst abruptly out.
Stirling. Doomes-day. The tenth Houre.

In his charges to the clergy, he [Bp. Burnet] *exclaimed* against the pluralities, as a sacrilegious robbery of the revenues of the church.
Burnet. Own Times. The Life of the Author, vol. i. sig. d 2.

I must have leave to tell this *exclaimer*, in my turn, that if that were his real aim, his manner of proceeding is very strange, wonderful, and unaccountable.
Atterbury. Sermons, vol. ii. pref. sig. d 4.

It is said, that Monsieur Torcy, when he signed this instrument, broke into this *exclamation*; Would Colbert have signed such a treaty for France? On which a minister present was pleased to say, Colbert himself would have been proud to have saved France in these circumstances on such terms. *Tatler*, No. 20.

Let us therefore pass for a third way, by which God delivers over a sinner to error and circumvention. Which point I shall conclude with those *exclamatory* words of Saint Paul, so full of wonder and astonishment, in *Rom.* xi. 33. How unsearchable are his judgments, and his ways past finding out!
South. Sermons, vol. iv. p. 369

I could see Vice in robes array'd,
Could see the games of Folly play'd
Successfully in Fortune's school,
Without *exclaiming* rogue or fool.
Churchill. The Ghost, book iv.

—— ———— These holy groves
Permit no *exclamation* 'gainst Heav'n's will
To violate their echoes: Patience here,
Her meek hands folded on her modest breast
In mute submission lifts th' adoring eye,
Ev'n to the storm that wrecks her.
Mason. Caractacus.

EXCLU'DE, EXCLU'SION, EXCLU'SIONIST, EXCLU'SIVE, EXCLU'SIVELY. Fr. *exclure*; Sp. *excluir*; It. *excludere*; Lat. *excludere*, to shut out, (*ex*, and *claudere*, to be, or cause to be, so near as to touch; to keep close or confined, to shut in.) To shut out, to block or bar out, to debar; to thrust out, eject, expel, or emit; to prevent or hinder admission.

Who shal me gide? who shal me now conuey
Sith I fro Diomede, and noble Troilus
Am clene *excluded*, as abiect odious?
Chaucer. The Testament of Cresside.

Wherfore our faithe stayed vpon God and vpon his promises to be herd and forgeuen for Christis sake, whom the father willed to be offred vp a sacrifice for our sinnes, *excludeth* al maner a doute, and al that may let or fight against this merciable forgeuenes.
Joye. Exposicion of Daniel, ch. xii.

I thynke that euery wise man after he hath read this boke, will not saie that I am the principal auctour of this worke, nor yet to iudge me so ignorant to *exclude* me cleane from it, for so high sentences are not founde at this present time, nor to so high a style thei of time past neuer atteined.
Golden Boke. The Prologue, sig. B 6.

This man is so cunning in his inclusiues & *exclusiues*, that he dyscerneth nothing betwene copulatives and disiunctiues.
Sir Thomas More. Works, fol. 943. *The Debellacion of Salem and Bysance.*

O, put it in the publick voice
To make a free, and worthy choice:
Excluding such as would invade
The commonwealth.
Ben Jonson. Catiline, act ii.

Some there be who not unaptly say, That we ought no lesse but rather more, to void out of young men that presumption and foolish opinion which they have of their own selves, then to rid and *exclude* the wind and aire out of leather baggs or bladders wherewith they are puft and blown up, if we meane to infuse and put any good thing in them. *Holland. Plutarch*, fol. 44.

The stairs were then let down, whether to dare
The fiend by easie ascent or aggravate
His sad *exclusion* from the dores of bliss.
Milton. Paradise Lost, book iii. l. 525.

There may, I confess, from this narrow time of gestation ensue a minority or smalness in the *exclusion*.

Sir Thomas Brown. Vulgar Errors, book iii. ch. vi.

Whatever pure thou in thy body enjoy'st
(And pure thou wert created) we enjoy
In eminence, and obstacle find none
Of membrance, joynt, or limb, *exclusive* barrs.

Milton. Paradise Lost, book viii. l. 625

To this I reply, that when water is taken *exclusively* to the spirit it is very true, that it is not water that cleanses the soul, and the cleansing of the body cannot save us; but whoever urges the necessity of baptism, urges it but as a necessary sacrament or instrument to convey or consign the spirit.

Taylor. Polemical Discourses. Liberty of Prophesying, sec. 18. fol. 1061.

I ought to thank you in particular for the affection which you have testified to me, in the affair of the succession, which *excludes* at the same time all the Catholic heirs, who have always caused so many disorders in England.

The Life of Burnet. Letter from Sophia, Electress, p. 35.

I was forced to trust to my sword for the keeping down of the enemy, being alone in the chamber, and all relief *excluded* from me, except such as came in by one of my windows that looked into court of the castle. *Ludlow. Memoirs*, vol. i. p. 77.

In the mean time, to improve the present opportunity, they prevail with the King to pass an Act for the *exclusion* of the Bishops out of the House of Lords. *Id. Ib.* vol. i. p. 14.

His strength as yet in David's friendship lies,
And what can David's self without supplies?
Who with *exclusive* Bills must now dispense,
Debar the heir, or starve in his defence.

Dryden. Absalom and Achitophel.

A bill was brought in for the total *exclusion* of the duke from the crown of England and Ireland.

Hume. History of England, ch. lxvii. *Anno* 1679.

The *exclusionists* had a fair prospect of success, and their plan being clearly the best, they were justified in pursuing it

Fox. History of the early part of James II. ch. i.

Various persons may concur in the same measure on various grounds. They may be various, without being contrary to, or *exclusive* to each other.

Burke. Works, vol. viii. p. 201. *On a Regicide Peace.*

War, or the chace, are *exclusively* their province, and when engaged in these, the men endure much greater fatigues and hardships than those allotted to their partners.

Cogan. On the Passions, vol. i. p. 232. *Causes, &c. Difference of Sex.*

The Commons were not so wholly employed about the *exclusion-bill* as to overlook all other securities to liberty.

Hume. History of England, ch. lxvii. *Anno* 1679.

EXCO'CT, EXCO'CTION. Lat. *excoquere*, to boil out, (*ex*, and *coquere*, to boil.)

To boil out, to force out by boiling, to boil thoroughly.

Salt and sugar, which are *excocted* by heat, are dissolved by cold and moisture.

Bacon. Natural History, Cent. ix. sec. 843.

For in the *excoctions* and depurations of metals it is a familiar error, that to advance *excoction*, they augment the heate of the fornace or the quantity of the injection.

Id. On Learning, by G. Wats, book v. ch. ii.

EXCO'GITATE, EXCOGITA'TION. Fr. *excogiter*; Lat. *excogitare*, (*ex*, and *cogitare*,) *a* cogendo *dictum*. The mind, says Varro, collects (*cogit*) many things together, from which it may select. See to COGITATE.

"Fr. *excogiter*; seriously to think, earnestly to consider, intentively to study of; also, to invent by serious thinking, devise after an exact consideration, find out with earnest study." Cotgrave.

In his incomparable warres and busynes almost incredible, he [Cæsar] dydde *excogitate* most excellēt pollycies and deuyses, to vāquish or subdewe his ennemyes.

Sir Thomas Elyot. The Governour, book i. ch. xxiii.

Wherfore to consyderation pertayneth *excogitation* and auysement, to prouydence, prouysion and execution. *Id. Ib.*

And why should men *excogitate* strange arts,
To show their tyranny, as those who strive
To feed on mischiefe.

Stirling. Chorus Fourth, in the Alexandrian Tragedy.

Whether design was the production of chance or *excogitation*, we determine not, certain it is that practice and experience was its nurse and perficient.

Evelyn. Miscellaneous Writings, Sculpture, ch. v. p. 313.

[These] seem to have been *excogitated* only to shun the necessity of admitting a vacuum.

Boyle. Works, vol. i. p. 135. *A Defence of the Doctrine touching the Spring and Weight of Air.*

It was this passion which gave birth to writing, and brought literary composition to an art; whereby the public was made a sharer in those important truths which particulars had with so much toil *excogitated* for its use and entertainment.

Warburton. Works, vol. i. p. 171. *Dedication* (1738) *to the Free-thinkers.*

EXCOMMENGE, to excommunicate. Fr. *excommange*; an excommunication.

They inhanced the slaughter of the fraternitie so heinouslie, and concealed their owne prankes so couertlie, as the Pope *excommenged* the towne, the towne accursed the friars.

Holinshed. Description of Ireland, ch. iii.

EXCOMMUNICATE.

EXCOMMU'NICATE, *v.*, EXCOMMU'NICATE, *n.*, EXCOMMU'NICATE, *adj.*, EXCOMMUNICA'TION, EXCOMMU'NICATOR, EXCOMMU'NICABLE, EXCOMMU'NION. Fr. *excommunier*; It. *scomunicare*; Mid.Lat. *excommunicare*, (*ex*, and *communicare*, to share with, or impart to others.) See Du Cange, in *v.*

To expel, exclude, prohibit or interdict, from *communion*; i. e. from sharing or participating; from *communion* or fellowship with the faithful.

He that was ones *excommunycated*, muste haue his discharge of the spirituall court, and not of the kynge.

Bale. English Votaries, part ii. Q ii.

For if thou take of the *excommunicate* thynges, so shall you make the hoste of Israel *excommunycate* and shall trouble it.

Bible, Anno 1551. *Joshua*, ch. vi.

Who knoweth not howe that if his hotte thunderboltes of *excommunication* could any thing harme vs, we had therewith ben beaten to powder long since.

Bale. The Pageant of Popes, book vii. fol. 197.

Yea although they one impious idolaters, wicked heretickes, persons *excommunicable*, yea, and cast out for notorious improbitie.

Hall. Works, vol. ii. part ii. fol. 52. *An Advertisement to the Reader.*

It is clear, that the goatish kings which reigned in Spain were not hereditary, but elective, yea, censurable, *excommunicable*, and deposable by them for their male-administrations.

Prynne. Treachery and Disloyalty, &c. part v. fol. 57.

Thus for a while continued the realm without divine sacraments or exercises excepted only confession, extreme unction, and baptism, the king being also *excommunicated*, and burials allowed only in highways and ditches without ecclesiastic ceremony.

Selden. Illustrations of Drayton's Poly-olbion, song 17.

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EXCOMMUNICATE. — EXCOMMUNICATION.

Athanasius, Bishop at that time of Alexandria, bearing himselfe too high above his profession, and one who went about to enquire into matters that to him belonged not (as the daily brut and rumor went of him) the congregation (or the Synode, as they tearme it) of the same place, *excommunicated* and remooved from the sacramentall dignitie, which he held and celebrated.

Holland. Ammianus, fol. 42. *Constantius.*

Now that this sedition of Cylon was utterly appeased in Athens, for that the *excommunicates* were banished the countrey, and the city fell again into their old troubles and dissensions about the government of the commonweal.

Sir Thomas North. Plutarch, fol. 71. *Solon*

But how little there is of proper jurisdiction in *excommunication* we can demonstrate but by too good an argument. For suppose Julian robbing of a church, striking the bishop, disgracing the religion, doing any thing for which he is *ipso facto excommunicate*; tell him of the penalty he incurs, cite him before the bishop, denounce it in the church; what have you done to him that shall compel him to do his duty? *Taylor. Rule of Conscience*, book iii. ch. iv.

PAN. What canst thou say, but will perplex thee more?
If thou stand *excommunicate*, and curst.

Shakspeare. King John, fol. 10.

But afterwards in the way homeward, they began to thinke more and more of it, and to grow melancholie; thinking it a great indignitie, that like polluted and prophaned persons, they should be driven from the games, on festival holidaies, discarded (as a man would say) and *excommunicate* out of the companie both of God and man.

Holland. Livius, fol. 69.

He caused all the infringers of it to be horribly *excommunicated* by all the bishops of England, in his owne presence, and of all his barons; and himselfe was one of the *excommunicators.*

Prynne. Treachery and Disloyalty, &c. part i. fol. 19.

After this perform'd with what patience and attendance is possible, and no relenting on his part, having done the utmost of their care, in the name of God and of the church they dissolve their fellowship with him, and holding forth the dreadful sponge of *excommunion*, pronounce him wiped out the list of God's inheritance, and in the custody of Satan till he repent.

Milton. The Reason of Church Government.

If a toy comes into the Pope's head, or, upon some pique or jealousie, he falls into the censures of the Church, and *excommunicates* a Prince: what a case is this poor Prince in, as to all those subjects that think themselves bound to obey the Pope?

Stillingfleet. Sermons, vol ii. p. 105.

The whole force of *excommunication* consists only in this, that the resolution of the society in that respect being declared, the union that was between the body and some member comes thereby to be dissolved; and that relation ceasing, the participation of some certain things, which the society *communicated* to its members, and unto which no man has any civil right, comes also to cease.

Locke. Works, vol. ii. fol. 237. *A Letter concerning Toleration.*

The Ecclesiastical Courts possessed the power of pronouncing *excommunication*; and that sentence, besides the spiritual consequences supposed to follow from it, was attended with immediate effects of the most important nature. The person *excommunicated* was shunned by every one as profane and impious; and his whole estate, during his life-time, and all his movables, for ever were forfeited to the crown. *Hume. History of England*, ch. xlvii. *Anno* 1617.

The old Canons of the Church are very strict in requiring a general attendance on this holy rite. They declare all persons who come to church and join in the prayers, and yet turn their backs on the Eucharist, *excommunicate.*

Knox. Works, vol. vii. p. 489. *Considerations on the Lord's Supper.*

To the brief notice which has been already given, under the head ANATHEMA, of the three modes of EXCOMMUNICATION among the Jews, the following particulars may be added. The lowest degree, נדוי, *Nidui*, separation, is understood by the Commentators to be alluded to among the Beatitudes in the Sermon on the Mount, *μακάριοι ἐστε ὅταν μισήσωσιν ὑμᾶς οἱ ἄνθρωποι καὶ ὅταν* ΑΦΟΡΙΣΩΣΙΝ *ὑμᾶς*, (Luke, vi. 22;) and again, in the threat employed by the Jews as recorded in John, ix. 22, and xii. 42, that whoever acknowledged Christ should be *ἀποσυνάγωγος*. Though this punishment was not recognised by the Written Law, Tradition delivered that it had been in use while the Temple of Solomon was yet standing. It signified a separation from all human Society (save that the offender might attend the Temple) for the distance of four cubits, during the space of thirty days, a period which might be shortened by repentance. To the impenitent this period might be doubled, trebled, or even extended to the end of life. While it lasted, his male children were not permitted to be circumcised; if he died under the sentence, a stone was thrown upon his bier, to show that he deserved stoning, and he was buried without the customary ceremonies of mourning. The causes for which it might be inflicted, and many more particulars concerning it, will be found in Buxtorf, *Lex Talmud, ad v.*

The second degree, חרם, *Cherem*, when applied in the Old Testament to *things*, means a devotion of them to God as holy, (*ἀναθήματα*:) when to *persons*, a devotion of them to God by death, (*ἀναθέματα*:) instances of both may be found in *Leviticus*, xxvii. 28, 29. In the Apostolic times, the word was applied to Excommunication pronounced publicly, and accompanied with curses out of the Law of Moses, the ringing of bells, blowing of trumpets, and the extinction of lighted candles; thus symbolically showing that the light of Heaven was extinct in the offender. Such a punishment is understood to have been inflicted on Hymenæus and on Alexander, both of whom St. Paul "delivered to Satan," (1 *Cor.* v. 5; 1 *Tim.* i. 20.)

This phrase, "delivering to Satan," has been variously interpreted. Bishop Beveridge (*Not. in Can. Apost.* 10) and Estius, (*in* 1 *Cor.* v. 5,) following Balsaman and Zonaras, (*in Basil.* can 7,) with many other modern interpreters, refer it generally to the spiritual effects of Excommunication upon the Soul, thereby deprived of the benefits peculiar to Christ's Communion. Grotius, Lightfoot, and Hammond, together with most of the ancient interpreters, believe that in the Apostolic days there was, besides these, a corporal power and possession by Satan of those so permitted to him.*

The third and highest degree, שם אתא, *Schammatha*, The Lord cometh, or, as others render it, There is Death, is represented in the New Testament by the Syriac מרן אתא, *Maranatha*, of the same meaning. In this, God was prayed to cut off the offender immediately; to which St. Paul is thought to allude, *Gal.* v. 12, and St. John, 1 John, v. 16; and this, says Godwyn, (*Moses and Aaron*, v. 2,) was termed Excommunication in the mystery of the Name of Jehovah. He remarks also, that a parallel may be established between these three degrees of Rabbinical Excommunication, and the three degrees of exclusion for uncleanness established by the Levitical Law: 1. from the Camp of God, affecting those defiled by the dead; 2. from the Camp of God and Camp of Levi, those defiled by an issue; 3. from the Camp of God, the Camp of Levi, and the Camp of Israel, those defiled by leprosy.

There is a long dissertation by Grotius on these Jewish Excommunications, in his Note on Luke, vi. 22, in which his statements agree with those given above. Selden, however, who has written at great length, and with much perplexity of learning on this point, (*De Synedriis Veterum Ebræorum*, i. 7—13,) argues that the three names were used indiscriminately, although in fact there were different degrees of punishment, of which

* For a farther explanation of this phrase see HISTORY, ch. xxxiv. p. 747.

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the *Cherem* was most severe. However this may be, it is plain that the greater Excommunication of the Jews was not outdone in terrific denunciation even by those which have in later days been adopted by the Church of Rome. Buxtorf (*Lex Talmud, ad* v. חרם, 827 ed. Basil. 1639) has given the following most fearful extract, translated from a Hebrew MS. *Ex sententiâ Domini Dominorum, sit in Anathemate Ploni filius Ploni, in utrâque Domo Judicii, Superorum scil. et Inferorum, in Anathemate item Sanctorum excelsorum, in Anathemate Seraphim et Ophanim, in Anathemate denique totius Ecclesiæ maximorum et minimorum. Sint super ipsum plagæ magnæ et fideles, morbi magni et horribiles; Domus ejus sit habitaculum Draconum; caliginosum fiat sidus ejus in nubibus; sit in indignationem, iram et excandescentiam; cadaver ejus objiciatur feris et serpentibus; lætentur super ipso hostes et adversarii; argentum et aurum ipsius dentur aliis; et omnes filii ejus ad ostium inimicorum ejus sint expositi: super die ejus obstupescant posteri. Sit maledictus ex ore Addiriron et Achtariel, ex ore Sandalphon et Hadraniel, ex ore Ansiriel et Patchiel, ex ore Seraphiel et Sagansael, ex ore Michael et Gabriel, ex ore Raphael et Mescharetiel. Sit anathemizatus ex ore Zafzavif et ex ore Hafhavif, qui est Deus ille magnus, et ex ore septuaginta nominum Regis ter maximi, ex ore denique Tzortak, Cancellarii magni. Absorbeatur sicut Korah et cœtus ejus; cum terrore et tremore egrediatur anima ejus; increpatio Domini occidat eum; stranguletur ut Achitophel in consilio suo; sicut lepra Gechasi sit lepra ipsius; neque ulla sit resurrectio ruinæ ejus; in sepulturâ Israelis non sit sepultura ejus; alienis detur uxor ipsius, et super eam prostanto se alii in morte ejus. In hoc Anathemate sit Ploni filius Ploni, et hæc sit hæreditas ipsius. Super me autem et super totum Israelem expandat Deus pacem et benedictionem. Amen. Adduntur etiam versus* 18, 19, 20, *capitis* xxix. *Deut.*

The fancies of the Rabbis relative to the origin of Excommunication are endless. Some hold, that Adam Excommunicated Cain and his whole race; others, that it began with Miriam, for having spoken ill of Moses; others, again, find it in the Song of Deborah and Barak, interpreting Meroz, "Curse ye, Meroz," as a person who had refused to assist Barak. But it is more probable that the first positive mention of it occurs in Ezra, x. 7, 8, or in the Anathema of Nehemiah (xiii. 5) against those who had married strange women.

The fearful effects of Excommunication among the modern Jews may be found amply exemplified in the case of Acosta, about the middle of the XVIIth century. *Ipsi fratres mei, quibus ego præceptor fueram, me transibant, nec in plateâ salutabant, propter metum illorum. Pueri istorum, a Rabbinis et parentibus edocti, turmatim per plateas conveniebant, et elatis vocibus mihi maledicebant, et omnigenis contumeliis irritabant, hæreticum et defectorem inclamantes. Aliquando etiam ante fores meas congregabantur, lapides jaciebant et nihil intentatum relinquebant ut me turbarent; ne tranquillus etiam in domo propriâ agere possem, multi eorum transeuntem me in plateâ spuebant, quod etiam et pueri illorum faciebant, ab illis edocti; tantum non lapidabar quia facultas deerat—duravit pugna ista per annos septem intrà quod tempus incredibilia passus sum.* (*Exemplar Vitæ Humanæ*, 347.) This unhappy man, who after having renounced Christianity was expelled by the Jews whose Faith he had adopted, in the end committed suicide.

In the Pagan world we perceive like exclusions from Religious and Social communion. Few interdictions can be more fearful than that which Sophocles puts into the mouth of Œdipus, against any one who knowingly concealed the murder of Laius, τὸν ἄνδρ' ἀπαυδῶ τοῦτον, κ. τ. λ. (*Œd. Tyr.* 231.) Roman History does not furnish a similar example; for that which has often been cited from Plutarch (*Crassus*) does not appear to the purpose; but Cæsar has described forcibly the effects of Excommunication among the Gauls, while speaking of the Druids. *Si quis privatus aut publicus eorum decreto non stetit, sacrificiis interdicunt. Hæc pœna est apud eos gravissima. Quibus ita est interdictum, in numero impiorum et sceleratorum habentur. Ab iis omnes decedunt, aditum eorum sermonemque defugiunt, ne quid ex contagione incommodi accipiant. Neque iis petentibus jus redditur, neque honos ullus communicatur. De Bell. Gall.* vi. 13.

In the Discipline of the Primitive Church, according to the Apostolic injunction, recourse was not had to Excommunication until "after the first and second admonition," (προθέσμια.) If the offender proved refractory after the time granted for repentance, which sometimes was limited to ten days, he was visited with the greater or lesser Excommunication. The lesser (ἀφορισμὸν) excluded from participation in the Eucharist and Prayers of the Faithful, but did not expel from the Church; for the person under its sentence might stay to hear the Psalmody, reading of the Scripture, Sermons and Prayers of the Catechumens and Penitents, and then depart as soon as the first Service, called the *Service of Catechumens*, was ended, (Theod. *Ep.* 77, *ad Eulal.* iii. 797.) This punishment was commonly inflicted upon lesser crimes, or if upon greater, upon such sinners only as showed a willingness to repent,—upon those who had lapsed rather through infirmity than maliciousness. A Canon of Gregory Thaumaturgus (v.) points out as objects for it those who detained the goods of their brethren, which had been lost during invasions of the Barbarians, under pretence of having found them. Another of the Council of Eliberis, (xxi.) inflicts it on such as had been absent from Church during three successive Lord's days. And again another, (xiv.,) on such Ladies as had been too indulgent to their lovers before marriage. These might be received again without public penance, provided they had afterwards entered into the nuptial bond. A Canon of Basil (iv.) mentions a less severe degree of the lesser Excommunication, to which Trigamists were exposed; and the punishment was somewhat disproportionate to the offence, when we remember that a Trigamist, in the ancient acceptation of the word, was not one who married three wives at once, but who married one wife at a time three times over. Such were to be under penance during five years; for half of this time they were to be Hearers only, for the remainder Co-standers, *i. e.* they might stay to hear the Prayers of the Faithful, but not partake of the Eucharist with them.

The greater Excommunication (παντελὴς ἀφορισμὸς, ἀνάθεμα) was a total expulsion from the Church, and separation from Communion in all Holy Offices with it. During the Vth century, in the reign of the younger Theodosius, when Synesius, Bishop of Ptolemais, Excommunicated Andronicus, the atrocious and tyrannical President of Libya, he expressed himself in the following terms, from which we may learn the consequences of the sentence: Ἐπὶ τούτοις, ἡ Πτολεμαΐδος ἐκκλησία τάδε πρὸς τὰς ἀπαντάχου γῆς ἑαυτῆς

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ἀδελφὰς διατάττεται· Ἀνδρονίκῳ καὶ τοῖς αὐτοῦ, Θοάντι καὶ τοῖς αὐτοῦ μηδὲν ἀνωγνύσθω τίμενος τοῦ θεοῦ· ἅπας αὐτοῖς ἱερὸς ἀποκεκλείσθω, καὶ σπικὸς καὶ περίβολος. οὐκ ἔστι τῷ διαβόλῳ μέρος ἐν παραδείσῳ. ὃς κἂν λάθῃ διαδὺς, ἐξελ αύνεται. παραινῶ μὲν οὖν καὶ ἰδιώτῃ παντὶ καὶ ἀρχόντι μήτε ὁμοτρόφιον αὐτῶ, μήτε ὁμοτράπεζον γίνεσθαι· ἱερεῦσι δὲ διαφερόντως, οἳ μήτε ζῶντας αὐτοὺς προσεροῦσι, μήτε τελευτήσαντας συμπροπέμψουσιν. εἰ δὲ τις ὡς μικροπολῖτιν ἀποσκυβαλίσει τὴν εκκλησίαν, καὶ δέξεται τοὺς ἀποκηρύκτους αὐτῆς ὡς οὐκ ἀνάγκη τῇ πέντι πείθεσθαι, ἔστω σχίσας τὴν ἐκκλησίαν, ἣν μίαν ὁ Χριστὸς εἶναι βούλεται. ὁ δὲ τοιοῦτος, ἔι δὲ λευίτης ἐστὶν, ἔι τε πρεσβύτερος, ἔι τε ἐπίσκοπος, παρ' ἡμῖν ἐν Ἀνδρονίκου μοίρᾳ τεταξεται, καὶ οὔτε ἐμβαλοῦμεν αὐτῷ δεξιὰν, οὔτε ἀπὸ τῆς αὐτῆς ποτε σιτησόμεθα· πολλοῦ δὴ δεήσομεν κοινωνῆσαι τῆς ἀπορρήτου τελετῆς τοῖς ἀθιλήσασιν ἔχειν μερίδα μετὰ Ἀνδρονίκου καὶ Θοάντος. *Epist.* 58.

Severe as this sentence undoubtedly is, it is plain that the passage in it which Gibbon (xx.) has referred to, as depriving the offenders "of the hope of Paradise," has been either misapprehended or misinterpreted by him. It is one of the rhetorical flourishes with which the style of Synesius and his contemporaries abounds; and it means no more, than that as the Devil has no part in Paradise, so the Excommunicated have no part in that which (comparing less things to greater) is similar to Paradise, namely Church Communion.

The several Churches mutually informed each other of their own separate Excommunications, in order that they might be mutually confirmed; so that he who was Excommunicated by one Church was so by all, and any Church which received him was held deserving of similar punishment. He who was guilty of any intercourse with an Excommunicated person, himself incurred a like sentence; which deprived him of Christian Burial, and insertion in the Diptychs or Catalogues of the Faithful. No gifts or oblations were received from the Excommunicated. No intermarriages might take place with them. Their books might not be read, but were to be burned.

The Primitive Church was very cautious in exercising its power of Excommunication. No man could be condemned to it in his absence, or without being allowed liberty to answer for himself. Legal conviction was always required, *i. e.* by his own confession, by credible evidence, or by open notoriety. Minors were subjected to corporal discipline rather than to this censure, (Bingham, *Orig. Eccl.* xvi. 2, &c.; Cave, *Primitive Christianity*, iii. 5.)

But on the erection of the Papal dominion, the support which Excommunication offered to Ecclesiastical Supremacy was too great to be neglected. By frequent use the right became abused; so that in the end, under the Pontificate of Gregory VII., the Romish See assumed to itself the power of sentencing Sovereign Princes to Excommunication, and through the virtue of such a decree, of deposing them from their thrones, absolving their subjects from their allegiance, and disposing of their Kingdoms at will. In our own History sentences of this kind since the Reformation will be found, among others in the Bull of Paul III. against Henry VIII., 1535, and in those of Paul V., 1570, Gregory XIII. 1580, and Sextus V., 1588, against Elizabeth. By a Canon of Urban II. (47, C. 23, vi.) it is expressly stated, "We do not consider as homicides those who burning with zeal for the Catholic Church, against Excommunicated persons, happen to have killed any of them." This is still part of the Canon Law of the Church of Rome; and in the Bull for the completion of the Canonization of Pius V., in 1712, this honour is assigned to him among other things for his "unhesitating zeal in striking with his dread Anathema the impious Heretic Elizabeth, the pretended Queen of England, the slave of shameful vices, as a Heretic, and the favourer of Heretics, absolving her subjects from their allegiance, and depriving herself, by Pontifical authority, of her pretended right to the throne of England."

The *Pontificale Romanum* recognises three degrees of Excommunication, *major*, *minor*, and *Anathema*. The *minor* is contracted solely by communion with an Excommunicated person, *oratione, locutione, bibendo, comedendo*, and absolution may be given by any Priest on confession. The *major* requires a written sentence from a Bishop, after three admonitions. To free himself from this, the Penitent must first swear to obey the commands of the Church, and to make all necessary atonement for his special offence; he must then be *reconciled* by kneeling, bare-headed and stripped to his shirt, before the Bishop sitting at the Church gates. Here he again repeats his oath, and the Bishop reciting the Psalm *Deus misereatur*, strikes him with a rod during each verse. Then after certain prayers he absolves him, and leads him into the Church. In the *Anathema*, the Bishop must be attended by twelve Priests, each of whom, as well as himself, bears a lighted candle. He then sits before the High Altar, or any other public place which he prefers, and delivers his sentence, which adjudges the offender to be *anathemizatum et damnatum cum Diabolo et Angelis ejus et omnibus reprobis in æternum ignem*. The candles are then dashed down. The ceremonials of absolution from this sentence are not very different from the last, although the form of Prayer is varied.

In the *Manuale secundum usum sacrum, &c. Par.* 1530, containing directions for solemn offices to be performed in the Province of Canterbury, the following *Articuli Majoris Excommunicatio* are given to be read twice in the year by all Bishops, and sometimes by Priests in their respective Parishes. After the Minister has explained the difference between major and minor Excommunication, and the miserable condition of those who encounter either, he is to enumerate the offences which deserve this punishment, and then to add, "By authority of our Lord God Almighty, and our Lady Saint Mary, and of all heaven, of Angels and Archangels, Patriarchs and Prophets, Apostles and Evangelists, Martyrs, Confessors and Virgins, and also by the power of all Holy Church that our Lord Jesus Christ gave unto St. Peter, we denounce all them openly accursed, that we have reckoned unto you, and all that maintain them in their sins, or give them to help or counsel, so that they be departed from God and all Holy Church; and that they have no part of the Passion of our Lord Jesu Christ, ne of no Sacrament that is in Holy Church, ne part of the prayer among Christian folk; but that they been accursed of God and of Holy Church, from the sole of the foot unto the crown of the head, sleeping and waking, sitting and standing, and in all their words and works; and but if they have grace of God to amend them here by their lives, for to dwell in the paines of Hell for ever without end. *Fiat, Fiat. Amen.*" Then if the Priest pleased might follow the form of Bell (q. v.) and *Candle*. The same service was performed thrice yearly in the Province of York, (*Manuale*, Lond. 1509.)

The ordinary effects of Excommunication are summed up in the two following Monkish lines,

Si pro delicto Anathema quis efficiatur,
Os, orare, vale, communio, mensa negatur,

or as it is more diffusely explained in the Canons of *Concilium Vernense*, A. D. 755, *cap.* 9, *in Ecclesiam non debet intrare, nec cum ullo Christiano cibum vel potum sumere, nec ejus munera quisquam accipere debet, vel oscula porrigere, nec in oratione se jungere nec salutare.* The exceptions are comprised in the line below,

Utile, lex, humile, res ignorata, necesse,

which is well explained *ad v.* in the *Bibl. Sacrée* of Richard and Giraud.

Two important privileges were annexed to Royalty, (we know not whether in more than the Gallican Church,) *Item Ecclesiastica persona non debet Excommunicare Baronem vel Baillivum Regis, vel servientem, vel Clericum domûs suæ, Rege non requisito vel Senescello suo,* (cited by Du Cange, (*Supp. ad v.*) *ex Scacar. Rotomag, An.* 1205, *in Reg. S. Justi Cam. Comput. fol.* 25, v. *col.* 2.) Again, if an Excommunicated person was admitted to participate in the Royal Table, he was immediately restored to Church Communion, (*id. ex Conc. Toletan*, xii. 3, &c.)

The Romish Church not unfrequently thundered its Excommunications against noisome Beasts and Reptiles, *factâ tamen prius ipsis monitione.* The following ludicrous specimen of such a decree is given by Du Cange as a *Sententia Officialis Trecensis*, so late as the year 1516.

In nomine Domini. Amen. Visâ supplicatione seu requestâ pro parte habitantium loci de Villanoxâ Trecensis Diœcesis nobis Officiali Trecensi in judicio factâ, adversus Bruchos seu Erucas (canker-worms) *vel alia non dissimilia animalia, Gallicè* Hurebecs *nuncupata, fructus vinearum ejusdem loci a certis annis, et adhuc hoc præsenti anno, ut fide dignorum testimonio et quasi publico rumore asseritur, cum maximo incolarum loci et vicinorum locorum incommodo depopulantia, ut prædicta animalia per nos moneantur et remediis Ecclesiasticis mediantibus compellantur a territorio dicti loci abire, etc. visisq; etc. Nos auctoritate quâ fungimur in hac parte prædictos Bruchos et Erucas et animalia prædicta, quocumque nomine censeantur, monemus in his scriptis sub pœnis maledictionis et anathemisationis, ut infra sex dies a monitione in vim sententiæ hujus, a vineis et territoriis dicti loci de Villanoxâ discedant, nullum ulterius ibidem, nec alibi in Diœcesi Trecensi nocumentum præstitura. Quod si infra prædictos dies, jam dicta animalia huic nostræ admonitioni non paruerint cum effectu, ipsis sex diebus elapsis, virtute et auctoritate præfatis, illa in his scriptis anathematisamus et eisdem maledicimus.*

It appears, however, from the work of the Benedictine Vairus, *De Fascino*, that this practice of Excommunicating animals was disapproved not many years after the issue of the above document. The Treatise of Vairus bears the date 1589, and in *lib.* ii. *c.* 11, *ad fin.* the following passage occurs. *Abusus vero ille vituperandus videtur qui in nonnullis partibus inolevit; ubi si quando Locustas et alia perniciosa animalia a campis expellere volunt, aliquem Procuratorem in Judicem eligunt, coram quo duo Procuratores constituuntur; ex Populi parte unus, ex Brutorum animalium alter. Populi Procurator contra Locustas vel similia animantia justitiam petit, ad ea exigenda; cui ex adverso respondet alter non esse abigenda: tandem, servatis servandis, nisi infra certum tempus abeant, contra Locustas Excommunicationis Sententia fertur. Qui quidem modus superstitione refertus est;* and the reasons given for avoiding it are replete with sound Philosophy: *tum quia lis contra animalia ratione carentia agitari non potest, et cum ex terræ putredine genita sint, culpâ carent, tum etiam in Blasphemiæ peccatum inciditur dum Ecclesiæ Excommunicationi illuditur. Perinde etenim est Bruta Excommunicationi velle subjicere ac si quis canem aut lapidem Baptizaret.*

Broughton (*Dict. of all Religions, ad v.*) states, without citing his authority, that the Jews had similar Excommunications for Beasts; he adds also, from the *Voyage* of the Baron de la Hontan *to North America*, that a Bishop of Quebec once Excommunicated all the Turtles of his Diocese on account of some disorder committed by them; and that a Spanish Bishop having Excommunicated all the Rats of his Diocese, and appointed a particular island for their retreat, they all flocked thither immediately.

The Greek Church has not been less backward than that of Rome, in the usage of this formidable weapon of Excommunication. Sir Paul Rycaut, who wrote his Observations on the state of that Communion in 1678, has given, in the original Greek, the form of an Excommunication issued against an unknown Thief, whom the authorities were seeking to discover. It runs as follows.

"If they restore not to him that which is his own, and possess him peaceably of it, but suffer him to remain injured and damnifyed; let him be separated from the Lord God Creatour, and be accursed, and unpardoned, and undissolvable after death in this World, and in the other which is to come. Let Wood, Stones, and Iron be dissolved, but not they: May they inherit the Leprosie of *Gehazi*, and the Confusion of *Judas;* may the Earth be divided, and devour them like *Dathan* and *Abiram;* may they sigh and tremble on earth like *Cain*, and the wrath of God be upon their heads and Countenances; may they see nothing of that for which they labour, and beg their Bread all the days of their lives; may their Works, Possessions, Labours, and Services be accursed; always without effect or success, and blown away like dust; may they have the Curses of the holy and righteous Patriarchs *Abram*, *Isaac*, and *Jacob;* of the 318 Saints who were the Divine Fathers of the Synod of *Nice*, and of all other holy Synods; and being without the Church of Christ, let no man administer unto them the things of the Church, or bless them, or offer Sacrifice for them, or give them the *Ἀντίδωρον*, or the blessed Bread, or eat, or drink, or work with them, or converse with them; and after death, let no man bury them, in penalty of being under the same state of Excommunication, for so let them remain until they have performed what is here written." (274.)

No doubt was entertained by any class that these several maledictions would certainly fall on the devoted head; and especially it was believed, that the body of a person who should die under Excommunication was incapable of dissolution until the sentence was remitted; for that it was possessed in the grave by an Evil Spirit, which animated and preserved it from corruption, that it fed and performed all animal functions by night, and that many such corpses, after forty days' interment, had been found ruddy in complexion, and yielding to the lancet blood as plentiful, fresh, and quick, as that which issues from

the veins of the young and sanguine. Hence, doubtless, arose the numerous Eastern legends of Goules and Vampires. The following story was related to Rycaut himself, "with many asseverations of its truth."

"I knew a certain person, who for some misdemeanours committed in the *Morea*, fled over to the Isle of *Milo*, where though he avoided the hand of Justice, yet could not avoid the Sentence of Excommunication, from which he could no more fly, than from the conviction of his own Conscience, or the guilt which ever attended him; for the fatal hour of his death being come, and the Sentence of the Church not revoked, the Body was carelessly and without Solemnity interred in some retired and unfrequented place. In the mean time the Relations of the deceased were much afflicted, and anxious for the sad estate of their dead Friend, whilst the *Paisants* and *Islanders* were every night affrighted and disturbed with strange and unusual apparitions, which they immediately concluded arose from the Grave of the accursed Excommunicant, which, according to their custom, they immediately opened, and therein found the Body uncorrupted, ruddy, and the Veins replete with Blood: The Coffin was furnished with Grapes, Apples, and Nuts, and such fruit as the Season afforded: Whereupon, Consultation being made, the *Kaloires* resolved to make use of the common Remedy in those cases, which was to cut and dismember the Body into several parts, and to boil it in Wine, as the approved means to dislodge the evil Spirit, and dispose the body to a dissolution: But the friends of the deceased, being willing and desirous that the Corps should rest in peace, and some ease given to the departed Soul, obtained a Reprieve from the Clergy, and hopes, that for a sum of Money, (they being persons of a competent Estate,) a Release might be purchased from this Excommunication under the hand of the Patriarch: In this manner the Corps were for a while freed from dissection, and Letters thereupon sent to *Constantinople*, with this direction, That in case the Patriarch should condescend to take off the Excommunication, that the day, hour, and minute that he signed the Remission should be inserted in the Date. And now the Corps were taken into the Church, (the Country-people not being willing they should remain in the Field,) and Prayers and Masses daily said for its dissolution, and pardon of the Offender: When one day after many Prayers, Supplications, and Offerings, (as this *Sofronio* attested to me with many protestations,) and whilst he himself was performing Divine Service, on a sudden was heard a rumbling noise in the Coffin of the dead party, to the fear and astonishment of all persons then present; which when they had opened, they found the Body consumed and dissolved as far into its first Principles of Earth, as if it had been seven years interred. The hour and minute of this dissolution was immediately noted and precisely observed, which being compared with the Date of the Patriarch's release, when it was signed at *Constantinople*, it was found exactly to agree with that moment in which the Body returned to its Ashes. This story I should not have judged worth relating, but that I heard it from the mouth of a grave person, who says, That his own eyes were Witnesses thereof; and though notwithstanding I esteem it a matter not assured enough to be believed by me, yet let it serve to evidence the esteem they entertain of the validity and force of Excommunication. I had once the curiosity to be present at the opening of a Grave of one lately dead, who, as the people of the Village reported, walked in the night, and affrighted them with strange Phantasmes; but it was not my fortune to see the Corps in that nature, nor to find the Provisions with which the spirit nourishes it, but only such a Spectacle as is usual after six or seven days' Burial in the Grave; howsoever *Turks* as well as *Christians* discourse of these matters with much confidence." (279.)

See these accounts supported by Goarus *ad Euchol. Græc.*; Leo Allatius, *Ep. ad Paul Zacchiam*; and Christoph. Angelus, *de hodierno Græc. Statu*, c. 25.

Rycaut contradicts a vulgar error which he says prevailed in England, and which is supported by La Croix, (*State of Greek Church*,) that the Patriarch of Jerusalem yearly Excommunicated the Pope and Roman Church. In treating of the Armenian Church he adds, that "Excommunication is made use of as frequently by them as by the Greeks, by the abuse of which the Priests procure the most considerable part of their gains."

Most of the Reformed Churches retained the right of Excommunication; but of the mildness of Ecclesiastical discipline which the Reformation almost immediately generated, a remarkable specimen is afforded by a form of Excommunication framed in the reign of Elizabeth, A. D. 1571, under the Primacy of Archbishop Parker. It may be found in a *Liber Canonum*, and is printed in the *Concilia Magnæ Britanniæ*, iv. 268. It concludes thus, in strong contrast to the damnatory clauses employed by the Church of Rome, *tamen, ut Christiana Charitas nos monet, quoniam ipse pro se orare non vult, nec periculum suum intelligit, oremus Deum omnes ejus nomine, ut aliquando agnoscat miseriam et fœditatem vitæ suæ, et agat penitentiam, et convertatur ad Deum. Deus noster est misericors et potest lapsos etiam a morte revocare.*

In the same work (iv. 663) is printed *An Exhortation to be read in Churches when the Person decreed to be Excommunicated is present.* It was drawn up in 1714, when Archbishop Tennison was Primate, and is replete with gentleness and piety.

By our old Law an Excommunicated person was disabled from doing any act required to be done by one that is *probus et legalis homo*. He could not serve on Juries, nor be Witness in any Court, nor bring an action real or personal to recover lands or money due to him. By Stat. 5 and 6 Edward VI. c. 4, striking, or drawing a weapon to strike in a Church or Churchyard incurred *ipso facto* Excommunication; *ipso facto* Excommunication, or *Latæ Sententiæ*, meaning some act so clear or manifold that no Sentence is requisite, in contradistinction from *Sententiæ ferendæ*, *i. e.* when Sentence must be passed before the offender be considered Excommunicated. The offences which in the reign of Edward III., 1373, were punished by *ipso facto* Excommunication, are enumerated in some *Articuli* issued when Wittlesey was Archbishop of Canterbury; most of them are such as might be injurious to the persons or properties of the Clergy. The document may be found in *Conc. Magn. Britt.* iii. 95. By 3 James I. c. 5, every Popish recusant convict stands to all intents and purposes disabled, as a person lawfully Excommunicated. The Ecclesiastical Law denies Christian Burial to those Excommunicated *majori Excommunicatione*, and an injunction to the Ministers to that effect will be found in the LXVIII. Canon, and in the Rubric of the Burial Service. The Law acknowledged two Excommunications·

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EXCOMMUNICATION. — EXCREMENT.

the *lesser* excluded the offender from the Communion of the Church only; the *greater* from that Communion, and also from the company of the Faithful, &c. The LXVth Canon enjoins Ministers solemnly to denounce those who stand lawfully Excommunicate every six months, as well in the Parish Church as in the Cathedral Church of the Diocese in which they remain," "openly in time of Divine Service, upon some Sunday," "that others may be thereby both admonished to refrain their company and society, and excited the rather to procure out a writ *De Excommunicato capiendo*, thereby to bring and reduce them into due order and obedience." The XXXIIId *Article of Religion* also states, that "That person which by open denunciation of the Church is rightly cut off from the Unity of the Church, and Excommunicated, ought to be taken of the whole multitude of the Faithful as an Heathen and Publican, until he be openly reconciled by penance, and received into the Church by a Judge that hath authority thereto."

By Statute 52 George III. c. 127, Excommunications, and the proceedings following thereupon, are discontinued, except in certain cases specified in the Act; which may receive definitive Sentences as spiritual censures for offences of Ecclesiastical cognizance; and instead of Sentence of Excommunication which used to be pronounced by the Ecclesiastical Courts, in cases of Contumacy, the offenders are to be declared contumacious, and to be referred to the Court of Chancery, by which a writ *De contumace capiendo* is issued instead of the old writ *De Excommunicato capiendo*. Formerly this writ *De Excommunicato capiendo* was issued by the Court of Chancery, upon it being *signified* by the Bishop's Certificate that forty days have elapsed since Sentence of Excommunication has been published in the Church, without submission of the offender. The Sheriff then received the writ, called also a *Significavit*, and lodged the culprit in the County Gaol till the Bishop certified his reconciliation. A similar method of proceeding to that now adopted was recommended by a Report of a Committee of both Houses of Parliament, as far back as March 7, 1710, and again on April 30, 1714. No person Excommunicated for such offences as are still liable to the punishment, can now be imprisoned for a longer term than six months, (Burns, *Eccl. Law*, by Tyrwhit, *ad v.*)

A like mildness of discipline prevails in the Kirk of Scotland, in which, by ch. xxx. of the *Confession of Faith*, Excommunication is recognised. When the lesser Excommunication, or exclusion from the Sacraments, has failed, the Minister pronounces a form by which the impenitent offender is declared "Excommunicated, shut out from the Communion of the Faithful, debarred from their privileges, and delivered unto Satan for the destruction of his flesh, that his spirit may be saved in the day of the Lord Jesus." The people are then warned to avoid all unnecessary intercourse with him. Anciently in Scotland an Excommunicated person was incapable of holding feodal rights, but at present the sentence is a mere *brutum fulmen*, unaccompanied by any civil penalty or disqualification.

EXCORIATION, Fr. *excorier*; Sp. *excoriar*; It. *escoriare*, *eximere* corium, to pull off the hide or skin. Minshew.

To flay; to pluck or strip off the skin.

For it healeth weeping eies that have run with water a long time, and the *excoriations* or frettings of the eye-lids.
Holland. Plinie, vol. ii. fol. 158.

The heat of the Island Squaussa, Gregory used to call infernal; for, says he, it *excoriates* the skin, melts hard Indian wax in a cabinet, and sears your shoes like a red hot iron.
Boyle. Works, vol. v. p. 694. *The General History of Air.*

Sometimes I was covered with emollients by which it was expected that all the scars would be filled, and my cheeks plumped up to their former smoothness; and sometimes I was punished with artificial *excoriations*, in hopes of gaining new graces with a new skin.
Johnson. The Rambler, No. 133.

EXCORTICATE, from Lat. *ex*, and *cortex*, the bark.

To strip off the bark.

8. Moss is to be rubb'd and scrap'd off with some fit instrument of wood, which may not *excorticate* the tree, or with a piece of haircloth after a sobbing rain.
Evelyn. Discourse on Forest Trees, ch. xxvi.

E'XCREMENT, **EXCREME'NTAL**, **EXCREMENTI'TIOUS**, **E'XCREMENTIVE**, **E'XCREMENTIZE**, **E'XCREMENTOUS**, **EXCRE'TE**, **EXCRE'TION**, **EXCRE'TORY**, *n.* **EXCRE'TORY**, *adj.* Fr. *excrement*; It. *excremento*; Sp. *excremento*; Lat. *excrementum*, from *excern-ere*, *excretum*, to separate, (*ex*, and *cern-ere*;) Gr. κρίν-ειν, to separate, to disjoin; because (says Minshew) it is *separated* from the nutriment by concoction, and cast out through certain passages which nature has provided. It is also applied to other things *separated* or distinct from the substance of the main body, as

The nails, corns, the hair.

Breade hauing moch branne, fylleth the bealy with *excrementes* and nouryshetb lytell or nothynge, but shortly descendeth from the stomake. *Sir Thomas Elyot. The Castel of Helth*, book ii

And after him the fatall Welland went,
That if old sawes proue true (which God forbid)
Shall drowne all Holland with his *excrement*,
And shall see Stamford, though now homely hid,
Then shine in learning more than ever did
Cambridge or Oxford, England's goodly beames.
Spenser. Faerie Queene, book iv. can. 11.

But whether those little dusty particles, upon the lower side of the leaves, be seeds and seminal parts; or rather, as it is commonly conceived, *excremental* separations; we have not been able to determine by any germination or univocal production from them.
Sir Thomas Brown. Vulgar Errors, book ii. ch. vii.

It may, indeed, be thought a modesty in nature, to cover those *excrementive* parts, which, left uncover'd, perhaps might offer offence.
Feltham. Resolve 52.

The third original of insects is from the living body of another animal, whose *excrementitious* parts do naturally breed insects, as lice, fleas, wormes.
Hale. Origin of Mankind, sec. 3. ch. iv.

But you will say that hair is but an *excrementitious* thing, and makes not to this purpose. *Howell. Letter* 31. book i. sec. 1.

So when the oxe corrupteth into bees, or the horse into hornets, they come not forth in the image of their originals. So the corrupt and *excrementous* humours in man are animated into lice.
Sir Thomas Brown. Vulgar Errors, book ii. ch. i.

He thinks he is made of better clay than the common lump; it is others happinesse to serve him; he magnifies every act that falls from him, as that proud Nebuchadnezzar, Is not this great Babal that I haue built? Yea, his own very *excretions* are sweet and fragrant, whiles the perfumes of others are rank and ill-scented.
Hall. Works, vol. ii. p. 402. *The Fall of Pride.*

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Nor do they [Toads] contain those urinary parts which are found in other animals, to avoid that serous *excretion*: for though not only birds, but oviparous quadrupeds and serpents have kidneys and ureters, and some fishes also bladders, yet for the moist and dry *excretion* they have one vent and common place of exclusion.
Sir Thomas Brown. Vulgar Errors, book iii. ch. xiii.

Upon this [head] grows the hair, which though it be esteemed an *excrement*, is of great use (as I shewed before) to cherish and keep warm the brain, and so to quench the force of any stroke that might otherwise endanger the skull.
Ray. On the Creation, part ii.

Another opinion there is touching respiration, which makes the genuine use of it to be ventilation not of the heart, but of the blood, in its passage through the lungs; in which passage it is disburthened of those *excrementitious* steams proceeding, for most part, from the superfluous serosities of the blood (we may add) and of the chyle too.
Boyle. Works, vol. i. p. 103. *New Experiments, Physico-Mechanical, touching the Spring of Air.*

But surely there is a great and constant heat required there for the separation of the urine from the blood; the constant separation and *excretion* whereof is necessary for the preservation of life.
Ray. On the Creation, part ii. p. 339.

Also another thing considerable is that the *excretory* ducts of the mucilaginous glands have some length in their passage from the glands to their mouths.
Derham. Physico-Theology, book iv. ch. viii. note (||.)

These glandules are respectively furnished with an artery, a vein, a nerve, and usually also an *excretory* vessel suitable to its size and uses.
Boyle. Works, vol. vi. p. 733. *The second Part of the Christian Virtuoso.*

More *excremental* maggots breed
In poets' topsy-turvy head,
Born like a momentary fly,
To flutter, buzz about, and die.
Lloyd. To William Hogarth, Esq.

The gland, the pap, the nature and quality of the *excreted* substance, the manner of obtaining it from its lodgement in the body, the application of it when obtained, form, collectively, an evidence of intention which is not easy to understand.
Paley. Theology, ch. xiii. *Peculiar Organizations.*

The young snail comes out of its egg with its shell upon its back; and the gradual enlargement which the shell receives, is derived from the slime *excreted* by the animal's skin. Now the aptness of this *excretion* to the purpose, its property of hardening into a shell, and the action, whatever it be, of the animal, whereby it avails itself of its gift, and of the constitution of its glands, (to say nothing of the work being commenced before the animal is born,) are things which can, with no probability, be referred to any other cause than to express design; and that, not on the part of the animal alone, in which design, though it might build the house, could not have supplied the material. *Id. Ib.* ch. xix. *Of Insects.*

He, who has made any *excretion*, being greatly pressed, either without water near him, or in water, may be purified by bathing in his clothes out of town, and by touching a cow.
Sir William Jones. Works, vol. viii. p. 117. *On Penance, &c.*

EXCRE'SCENCE, EXCRE'SCENCY. Fr. *excrescence*; It. *escrescenza*; Sp. *excrecencia*; Lat. *excrescentia*, from *excrescere*, to grow out, (*ex*, and *crescere*, to grow.) Crescere *est* creasc-ere, *id est, accipere augmentum in* carne; παρὰ τὸ κρεὰς. Scaliger, *De Causis*, c. 123.

A growing out; that which grows out; generally applied to that which grows out uselessly or superfluously.

And shall we lose a limb for an *excrescence*, or an ointment; an essential of religion for that which is but necessary, and extrinsick; charity for an opinion? *Glanvil. Sermon* 2. p. 122.

As touching those *excrescences* in manner of mushrooms, which be named Fungi, they are by nature more dull and slow.
Holland. Pliny, vol. ii. fol. 132.

The same is observably effected in the Julus Catkins, or pendulous *excrescencies* of several trees, of walnuts, alders, and hazels, which, hanging all the winter and maintaining their net-work close, by the expansion thereof are they early foretellers of the spring.
Sir Thomas Brown. Cyrus' Garden, ch. iii.

Mountains have been look'd upon by some as warts and superfluous *excrescences*, of no use or benefit, nay, rather as signs and proofs, that the present earth is nothing else but a heap of rubbish and ruins.
Ray. On the Creation, part ii.

Had we been born with a large wen upon our faces, or a Bavarian poke under our chins, or a great bunch upon our backs like camels or any the like superfluous *excrescency*. *Id. Ib.*

Expunge the whole, or lop th' *excrescent* parts
Of all our vices have created arts;
Then see how little the remaining sum,
Which serv'd the past, and must the time to come.
Pope. Essay on Man. Epistle 1. v. 49.

But these were the imperfections of his nature, or rather the *excrescences* of his ruling virtues, an uncommon frankness of mind, and sensibility of heart. *Hurd. The Life of Warburton.*

EXCRU'CIATE, EXCRUCI'ATION. Fr. *excrucier*; Lat. *excruciare*, (*ex*, and *cruciare*, to affix to a *cross*, q. v.)

To inflict severe or excessive pains, as if transfixed upon a *cross*; to torture, to torment, to afflict with agony.

Whilst they feel hell, being damned in their hate;
Their thoughts, like devils, them *excruciate*.
Drayton. To the Lady J. S. of Worldly Crosses.

He [Socrates] wittingly did marry her, [Xantippe] to exercise his patience, that by the practise of enduring her shrewish heats he might be able to brook all companies, the brawls, the scorns, the sophisms, and the petulancies of rude and unskilfull men, the frettings, the thwartings, and the *excruciations* of life, and so go out a more perfect and exact philosopher. *Feltham. Resolve* 57.

Ministers and medical practitioners are often witnesses to scenes as wretched as this; where, to poverty, cold, nakedness, and death, are added the languors of lingering and loathsome diseases, and the torments of *excruciating* pain. *Knox. Essays*, No. 148.

Thus it [fear] has been known to relieve *excruciating* fits of the gout. *Cogan. On the Passions*, vol. i. p. 305. *Fear.*

EXCU'LPATE, EXCULPA'TION, EXCULPA'TORY. Fr. *descoulper*; Sp. *disculpar*; It. *scolpare*; Lat. *ex*, and *culpare*, which Vossius derives from the Heb. *chalaph*, to pass over or beyond, to transgress; *culpa*, properly, being a transgression of the laws, and the bounds of virtue. See CULPABLE.

To free or excuse from blame, censure or condemnation.

In Scotland the law allows of an *exculpation*, by which the prisoner is suffered before his trial to prove the thing to be impossible.
Burnet. Own Times. Charles II. Anno 1684.

To this first and unique canto the author prefixed a something in which he *exculpated* himself from being the author of the heroic epistle. *Mason. An Epistle to Dr. Shebbeare*, note.

So that if I chose to make a defence of myself, on the little principles of a culprit, pleading in his *exculpation*, I might not only secure my acquittal, but make merit with the opposers of the bill.
Burke. Speech at Bristol previous to the Election, vol. iii. p. 376.

He [Pope] wrote an *exculpatory* letter to the Duke [of Chandos] which was answered with great magnanimity, as by a man who accepted his excuse without believing his professions.
Johnson. Life of Pope.

EXCU'RSION, EXCU'RSIVE, EXCU'RSIVELY, EXCU'RSIVENESS. Fr. *excursion*; Sp. *excursion*; Lat. *excursio*, from *excurrere*, to run out, (*ex*, and *currere*.) Harvey uses the verb to *excur*.

A running out, rambling or roving, or wandering about; a digression, a departure, &c. from bounds or method.

A pious, zealous, most religious sonne,
Who on the enemy *excursion* made,
And spite of danger strongly did invade,
Their vittailes convoy.
Browne. Britannia's Pastorals, book ii. song 1.

For when the Romane legions were abroad, they would leave the field, and take to their cities: when they perceived the legions were removed and gone, they would make *excursions* and waste the country. *Holland. Livius*, fol. 77.

And if to that we add the increment caused by the sweep of the moon, or the *excursion* of her orb beyond the Magnus Orbis, we shall have a space yet broader 280 thousand miles.
Derham. Astro-Theology, book i. ch. iii.

The committee of both kingdoms ordered my regiment to lie at Odium, to prevent the *excursions* of the garrison at Basing-house.
Ludlow. Memoirs, vol. i. p. 125.

My sole delight, as through the falling glooms
Pensive I stray, or with the rising dawn
On Fancy's eagle-wing *excursive* soar.
Thomson. Summer.

Of rest was Noah's dove bereft,
When with impatient wing she left
That safe retreat, the ark,
Giving her vain *excursions* o'er,
The disappointed bird once more
Explor'd the sacred bark.
Cotton. The Fire-side.

What though far off, from some dark cell espied,
His glimmering mazes cheer th' *excursive* sight,
Yet turn, ye wanderers, turn your steps aside,
Nor trust the guidance of that faithless light.
Collins. On the Superstitions of the Highlands.

The flesh of animals which feed *excursively*, is allowed to have a higher flavour than that of those who are cooped up.
Boswell. Life of Johnson, p. 5.

EXCU'SE, *v.*
EXCU'SE, *n.*
EXCU'SABLE,
EXCU'SABLY,
EXCU'SABLENESS,
EXCU'SATORY,
EXCUSA'TION,
EXCU'SER,
EXCU'SELESS,
EXCU'SEMENT,
EXCU'SING, *n.*

Fr. *excuser*; It. *scusare, excusare*; Sp. *escusar*; Lat. *excusare*; causâ, *seu crimine, liberare, exuere*, to free from or acquit of blame or accusation. Martinius. To free or clear, or exempt from blame or accusation; to exculpate, to acquit, to release or discharge from penalty, bond or obligation; to discharge, to disengage, to remit.

For þy ich praye yow Peers paraunter yf ye mete þ
Treuthe telle þ to hym. þat ich be *excused*.
Piers Ploughman. Vision, p. 126.

Ich drede me and he defe. hit worth for dedlich synne
Acounted before Crist. bote conscience *excuse* hym.
Id. Ib. p. 159.

And alle biguneu togider to *excuse* hem, the fyrst seyde: I haue a toun, and I haue nede to go out and see it, Y preie thee haue me *excused*. *Wiclif. Luk*, ch. xiv.

And they all at once beganne to *excuse*. The first sayd vnto him, I haue bought a farme, and I must nedes go and see it, I pray thee haue me *excused*. *Bible, Anno* 1551.

Than cometh also of ire attry anger, whan a man is sharpely amonested in his shrift to leave his sinne, than wol he be angry, and answere hokerly and angerly, to defend or *excuses* his sinne by unsteadfastness in the flesshe.
Chaucer. The Persones Tale, vol. i. p. 332.

——————— Ye be not *excusable*,
A faithfull harte euer is acceptable.
Id. The first Booke of Boecius, fol. 211.

For certis ther availeth non ensoine, ne non *excusacion*.
Id. The Persones Tale, vol. ii. p. 288.

He maketh his *excusacion*
And feigneth cause of pure drede.
Gower. Conf. Am. book iv. fol. 65.

But there ayene the counsaile saide
That thei be nought *excused* so,
For he is one and thei be two:
And two have more witte than one,
So thilke *excusement* was none.
Id. Ib. book i. fol. 14.

Then they having no lawe, are a lawe vnto themselves, whych shewe the dede of the lawe wrytten in their heartes: whyle theyr conscyence beareth wytnesse vnto them and also their thoughtes, accusynge one another or *excusynge*.
Bible, Anno 1551. *Romans*, ch. ii.

For them am I bounde to beleue, and am damned wythout *excuse* yf I beleue them not. *A Boke made by John Fryth.*

If thou doubt any thing of Scripture, or bee ignorant in it, aske of him that is cõmendable of liuing, and for his age *excusable*, nor hath any euill name, and that may say, I haue disposed thee to one man to yeeld a chast virgin vnto Christ.
Vives. Instruction of Christian Women, sig Dd 3.

He had nat ben ther past a moneth but that the King of Englande sent to hym, that incontynent without delay, all *excusacions* layd aparte, he shuld passe the sea, and come into Englande to speke with him. *Lord Berners. Froissart. Cronycle*, vol. i. ch. 274.

And leste thou shouldest thinke, it were onely a marginal errour, brought in by some oversight of the printer, as he vseth sometimes to *excuse*, and to shifte the mater, he hath thus laide it wide open in his owne texte. *Jewell. Defence*, fol. 101.

At which his vaine *excuse* they all gan smile,
As scorning his vnmanly cowardise:
And Florimell him foully gan reuile,
That for her sake refus'd to enterprize
The battell, offred in so knightly wise.
Spenser. Faerie Queene, book iv. can. 4.

ANT. Nay, nay, Octauia, not onely that,
That were *excusable*, that and thousands more
Of semblable import, but he hath wag'd
New warres 'gainst Pompey.
Shakspeare. Antony and Cleopatra, fol. 353.

Prefaces, and passages, and *excusations*, and other speeches of reference to the person, are great wastes of time; and though they seem to proceed of modesty, they are bravery.
Bacon. Essay 25. *Of Dispatch.*

But if a man seriously waigh the matter, these things rather redound to the imputation of physitians, than their *excusation*: who would not for these prejudices cast away hope; but encrease their pains and diligence. *Id. On Learning, by G. Wats*, book iv. ch. ii.

You are likely to come so *excuseless* to your torments, so unpitied and so scorned, so without all honour in your sufferings.
Hammond. Works. Sermon 8. vol. iv.

If they say that he did sin in doing this; they must at the same time acknowledge, that a man's persuasion that a thing is a duty, will not *excuse* him from guilt in practising it; if really and indeed it be against God's law.
Sharp. Works, vol. ii. p. 214. *A Discourse of Conscience.*

These sort of speeches, issuing from just and honest indignation, are sometimes *excusable*, sometimes commendable; especially when they come from persons eminent in authority, of notable integrity, endued with special measures of divine grace, of wisedom, of goodness.
Barrow. Sermon 16. vol. i.

Notwithstanding all that may be said concerning the innocence or *excuseableness* of some men's mistakes about these matters; [idolatry and schism] yet nevertheless, it infinitely concerns every person to have a care how he engaged either in the one or the other.
Sharp. Sermons, vol. ii. p. 225.

He made *excusatory* answers.
A. Wood. Ann. Univ. Ox. in 1557.

And that which aggravates these men's prophaneness, and leaves them *excuseless* in it, is, that there are few of these fools, (for so the wise man calls them) that make a mock of sin; that have said in their hearts, that there is no God or that the Scripture is not his word; their disrespect to the Scripture springing from their vanity, not their incredulity.
Boyle. Works, vol. ii. p. 303. *Considerations touching the Style of Holy Scriptures.*

The Gentiles, by the light of nature, had the means of obtaining so much knowledge of God, that is, of what was expedient for them to know, and not too difficult to attain, as to render them *excuseless*, if they did not pay him a high veneration and gratitude.
Id. Ib. vol. vi. p. 765. *The second Part of the Christian Virtuoso.*

In vain would his *excusers* endeavour to palliate his enormities, by imputing them to madness. *Swift.*

And there are few actions so ill (unless they are of a very deep and black tincture indeed) but will admit of some extenuation, at least from those common topics of human frailty, such as are ignorance or inadvertency, passion or surprize, company or solicitation; with

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many other such things, which may go a great way towards an *excusing* of the agent, though they cannot absolutely justify the action.
South. Sermons, vol. ii. p. 57.

This brought on the sending an *excusator* in the name of the king and kingdom, to show that the king was not bound to appear upon the citation; nor yet to send a proctor to appear in his name.
Burnet. History of the Reformation, book ii.

While we obey only from fear of him, we are unwilling and backward, imagine difficulties, contrive *excuses*; and think it a point gained if we can persuade ourselves, that this or that needs not to be done. *Secker. Sermon* 15. vol. i.

Homicide in self-defence, or *se defendendo*, upon a sudden affray, is also *excusable*, rather than justifiable, by the English law.
Blackstone. Commentaries, book iv. ch. xiv.

If even then we refuse it [restitution] unless the cause be that we *excusably* mistake the nature of the case, we preserve no ground for hope. *Secker. Sermon* 12. vol. i.

EXCU'SS, EXCU'SSION. Lat. *excutere, excussum*, to shake off; (*ex*, and *quatere*, to shake.)

To shake off; and thus, according to the Legal usage in Ayliffe, to dispossess, to seize.

Excussion, in Bacon, is shaking, sifting, searching, inquiring, and thus equivalent to *Discussion*.

And if the church of this island, in the days of her forced servitude to the Roman See, maintained this liberty and derived it to posterity, how much more free shall it be for us to renue and injoy it after the just *excussion* of that servile yoke.
Hall. Works, vol. i. fol. 69]. *The Honour of the Married Clergie*, book i. sec. 3.

Aphorismes, except they should be altogether ridiculous, cannot be made but out of the pyth and heart of sciences: for illustration and *excussion* are cut off; variety of example is cut off.
Bacon. On Learning, by G. Wats, book vi. ch. ii.

The person of a man ought not, by the civil law, to be taken for a debt, unless his goods and estate have been first *excussed*.
Ayliffe. Parergon.

They could not totally *excuss* the notions of a Deity out of their minds. *Stillingfleet. Orig. Sac.* i. 1.

E'XECRATE, EXECRA'TION, EXECRA'TORY, E'XECRABLE, E'XECRABLY. Fr. *execrer*; Sp. *execrar*; It. *esecrare*; Lat. *execrari*, (*ex*, and *sacrare*, q. *sacrum facere*, to make or cause to be holy or *sacred*.) See CONSECRATE.

To pray or utter vows for the withholding or withdrawing *sacred* or holy, or divine protection; to pray for or imprecate divine wrath; to curse, to abominate, to have or hold accursed; in utter detestation or abomination.

If they did (say I) hell were too good both for them, and for hym that so earnestly defendeth theyr *execrable* mysche fes.
Bale. Apology, fol. 110.

If the tyranny of the pope and of all his ministres be to them sharpe and cruell, thei must cõsider, that the Jewes also of that time suffered heavy and bitter bondage, and yet thei are commaunded in the vulgare speche of the countrey to *execrate* the idolatrie of the Chaldeãs.
Calvine. Foure Godlie Sermons, sig. D 1.

So wretched is this *execrable* war,
This civil sword—wherein though all wè see
Be foul, and all things miserable are,
Yet most distressfull is the victory.
Daniel. History of the Civil Wars, book vii.

Giue sentence on this *execrable* wretch
That hath been breeder of these dire events.
Shakspeare. Titus Andronicus, fol. 52.

And are not stage-playes, play-poets, actors, play-hunters, and those places where they are tolerated, as *execrably* vitious, as sinful, as odious now to God as ever?
Prynne. Histrio-Mastix, part i. act vi. sc. 19.

——————— At last
Her drowned voyce got up above her woes:
And with such black and bitter *execrations*,
(As might affright the Gods, and force the Sunne
Runne backward to the east, nay make the old
Deformed Chaos rise againe, t' overwhelme
Them, us, and all the world) she fills the ayre.
Ben Jonson. Sejanus, act v.

He that conceals or smooths a villain in the *execrable* practices of a publick mischief, he is truly a reviler and a slanderer; for he reviles his conscience, and slanders his religion.
South. Sermons, vol. viii. p. 168.

Such a person deserved to bear the guilt of a fact so *execrably* base, was worthy to be employed therein, and ready enough to undergo it. *Barrow. Sermon* 26. vol ii.

All those who were the instruments and abettors of his affliction how do we loath and abhor them? how do we detest their names, and *execrate* their memories. *Id. Sermon* 23. vol. i.

I mean the Epicureans, who though in other respects they were persons of many excellent and sublime speculations, yet because of their gross error in this kind, they have been in ages looked upon with a kind of *execration* and abhorrency not only amongst the vulgar, but likewise amongst the learneder sort of philosophers.
Wilkins. Natural Religion, book ii. ch. ix.

This notice of the ceremony is very agreeable to the *execratory* which is now used by them; wherein they profoundly curse the Christians. *L. Addison. State of the Jews*, p. 179.

As blindly we our solemn leaders follow,
And good, and bad, and *execrable* swallow.
Armstrong. Taste.

The object of a battle was no longer empty glory, but sordid lucre, or something still more *execrably* flagitious.
Knox. Works, vol. v. p. 447. *Antipolemus.*

They gaze upon the links, that hold them fast
With eyes of anguish, *execrate* their lot,
Then shake them in despair and dance again.
Cowper. The Task, book ii.

Near each a white-rob'd Druid, whose stern voice
Thunder'd deep *execrations* on the foe.
Mason. Caractacus.

E'XECUTE, EXE'CUTER, or EXE'CUTOR, EXE'CUTERSHIP, or EXECUTO'RSHIP, EXE'CUTION, EXECU'TIONER, EXE'CUTIVE, EXE'CUTIVELY, EXE'CUTORY, EXE'CUTRESS, EXE'CUTRIX. Fr. *executer*; It. *eseguire*; Sp. *executar*; Lat. *exequi, executus*, to follow out, (*ex*, and *sequi*, to follow.)

To follow out, *sc.* to the end; to the fulfilment or completion; to the act, effect or full performance; and thus, to act or effect, to use, to perform, fulfil or complete: to perform, *sc.* the sentence or adjudication of the law; and thus, to kill or put to death; to slay.

Now redyliche quaþ Repentaunce. and by the rode ich leyve
Shal never *executor* wel by sette þe sulver þat þow hym levest.
Piers Ploughman. Vision, p. 100.

And so hit fareþ by muche folke. þat to freres hem shryveþ.
As assissours and *executours*. *Id. Ib.* p. 406.

A maner sergeant was this prive man,
The which he faithful often founden had
In thinges gret, and eke swiche folk wel can
Don *execution* on thinges bad.
Chaucer. The Clerkes Tale, v. 8398.

The Destinee, ministree general,
That *executeth* in the world over al
That purveiance, that God hath seen beforne.
Id. The Knightes Tale, v. 1666.

But the other partie was so strange,
That for the lawe of no statute
There maie no right be *execute*.
Gower. Conf. Am. book ii. fol. 37.

And thus was the kingdom peaceably and ordrely ministred (iustice, equite, and iugement trewly *executed* for that lytle tyme) that the churche of God might be the easilier reformed.
Joye. The Exposicion of Daniel, ch. xii

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This every lewed vicar and parson
Can say, how ire engendreth homicide;
Ire is in soth *executor* of pride.
Chaucer. The Sompnoures Tale, v. 7567.

But O fortune, *executrice* of wierdes.
Id. The third Booke of Troilus, fol. 170.

The dome in *execution*
Was put anone withoute faile.
Gower. Conf. Am. book viii. fol. 183.

He saw that he being a king, had vsed the detestable office of an *executioner* in reuenginge wth wicked slaughter the libertie of woordes, whyche might haue been imputed vnto wine.
Brende. Quintus Curtius, book viii. fol. 212.

Besides that if they knew yt there were no purgatory, then should many the more feare God and do wel themselues and no ttrust to their *executours* for fear of damnatioo.
Frith. Workes, fol. 24. *An Answere to Sir Thomas More.*

With courage on he goes; doth *execute*
With counsel; and returns with victory.
Daniel. On the Death of the Earl of Devonshire.

And when I have the bloudy Hector found
Empale him with your weapons round about;
In fellest manner *execute* your armes.
Shakspeare. Troilus and Cressida, fol. 104.

Then how, when nature calls thee to be gone,
What acceptable audit canst thou leave?
Thy unus'd beauty must be tomb'd with thee,
Which, us'd, lives thy *executor* to be.
Id. Sonnet 4.

——— Their *executors*, the knauish crowes,
Flye o're them all impatient for their houre.
Id. Henry V. fol. 86.

As for fishing for testaments and *executorships*, (as Tacitus saith of Seneca, *Testamenta, &c. orbos tanquam Indagine capi,*) it is yet worse.
Bacon. Essay 34. *Of Riches.*

They got into their hand
The writ of *execution*, that
Her heading did perport:
The which was *executed* soone,
And in a solemne sort.
Warner. Albion's England, book x. ch. lvi.

Bas. ——— Rip my bosom up;
I'll stand in *execution* with a constancy:
This is insufferable.
Ford. The Broken Heart, act iii. sc. 2.

So rev'rend now and strong in age appeare,
As if maintain'd by more than human breath;
So grave, as if the councellers they were,
Not *executioners* of tyrant Death.
Davenant. Gondibert, book ii. can. 3.

As the more refined and efficacious matter, which we by way of analogy call spirits, are the *executive* instruments of the *actus imperati* of our will, so these true and essential spirits are ordinarily the immediate instruments of the imperate acts of divine providence.
Hale. Origin of Mankind, ch. i. fol. 37.

A will indeed! A crabbed woman's will,
Wherein the devil is an overseer,
And proud Dame Eleanor sole *executrex*.
Tragedy of King John, (1611.)

And the Church of Rome, which takes upon her to be sole *executrix*, or at least, overseer of it, tells them, that the legacy will do them no good; and keeps it from them, by telling them it is not necessary.
Taylor. Polemical Discourses, fol. 469. *Dissuasive from Popery*, part ii.

[The King] had proceeded to their *execution*, had not the Parliament, by a message sent to Judge Heath, and delivered to him on the bench, threatened a retaliation, by *executing* two for one, in case they went on, which put a stop to that design.
Ludlow. Memoirs, vol. i. p. 33.

Would it not redound to the discredit of an earthly prince, to permit, that the attendants on his person, the officers of his court, the *executers* of his edicts should have the least injury offered them, should fare scantly or coarsely, should appear in a sordid garb?
Barrow. Sermon 12. vol. i.

The high court of justice appointed a committee to inspect the parts about Whitehall for a convenient place for the *execution* of the King; who having made their report, it was agreed, that a scaffold should be erected to that purpose near the Banqueting-house, and order given to cover it with black.
Ludlow. Memoirs, vol. i. p. 244.

The next day [30 Jan. 1648,] about eight in the morning, the King attended by a guard, was brought from St. James's, through the Park, to Whitehall; where, having drunk a glass or two of red wine, and staid about two hours in a private room, he was conducted to the scaffold out of a window of the Banqueting-house; and having made a speech, and taken off his George, he kneeled down at the block, and the *executioner* performed his office.
Id. Ib. vol. i. p. 244.

Others laboured to have the supreme authority to consist of an assembly chosen by the people, and a council of state chosen by that assembly to be vested with the *executive* power, and accountable to that which should next succeed; at which time the power of the said council should determine. *Id. Ib.* vol. ii. p. 206.

Nor should we forget, that also upon this account we do owe great love and thanks to God the Holy Ghost, who, did originally conspire in the wonderful project of our redemption, did *executively* by miraculous operation conduct our Saviour into his fleshly tabernacle, and did by unmeasurable communications of divine virtue assist his humanity through all the course of his life.
Barrow. Sermon 32. vol. i.

——— Vain man,
Whose restless thoughts still form the plan
Of guilt, which, wither'd to the root,
Thy lifeless nerves can't *execute*.
Churchill. The Duellist, book i.

Is any one so foolish to succeed,
On envy's altar he is doom'd to bleed?
Hogarth, a guilty pleasure in his eyes,
The place of *executioner* supplies.
Id. Epistle to William Hogarth.

Where the legislative and *executive* authority are in distinct hands, the former will take care not to entrust the latter with so large a power, as may tend to the subversion of its own independence, and therewith of the liberty of the subject.
Blackstone. Commentaries, book i. ch ii.

(A contract) may be *executory*, as if they agree to change [sc. horses] next week; here the right only vests, and their reciprocal property in each other's horse is not in possession, but in action. *Id. Ib.* book ii. ch. xxx.

By this operation, two systems of administration were to be formed; one which should be in the real secret and confidence; the other merely ostensible to perform the official and *executory* duties of government.
Burke. Thoughts on the Present Discontents, vol. ii. p. 233.

A female at fourteen is at years of legal discretion, and may choose a guardian; at seventeen may be *executrix*; and at twenty-one may dispose of herself and her lands.
Blackstone. Commentaries, book i. ch. xvii.

Execution, in *Law*, a Judicial Writ grounded on the Judgment of the Court from which it issues, and supposed to be granted by the Court at the request of the party at whose suit it is issued, to give him satisfaction on the Judgment which he hath obtained; and therefore an Execution cannot be sued out in one Court upon a Judgment obtained in another. This Execution, or putting the Law in force, is performed in different manners, according to the nature of the Action upon which it is founded, and of the Judgment which is recovered. If the Plaintiff recover in an Action real or mixed, whereby the possession of land is awarded to him, the Writ of Execution shall be an *Habere facias seisinam* or Writ of Seisin of a freehold, or an *Habere facias possessionem* or Writ of Possession of a chattel interest. Upon a presentation to a Benefice recovered in a *Quare impedit* or Assise of darrein presentment, the Execution is by a Writ *De clerico admittendo* directed to the Bishop or Archbishop, and requiring him to admit and institute the Clerk of the Plaintiff. In other Actions, where the Judgment is that something special be done or rendered by the Defendant, then, in order to compel him to do so, a special Writ of Execution issues to the Sheriff, according to the nature of the case; as,

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upon an Assise of nuisance or *Quod permittat prosternere*, where one part of the Judgment is that the nuisance be removed, a Writ goes to the Sheriff to abate it at the charge of the party. Upon a Replevin, the Writ of Execution is the Writ of *De retorno habendo*, to have a return of the cattle distrained, and if the distress be eloigned (sent far off) the Defendant shall have a *Capias in withernam;* but on the Plaintiff's tendering the damages, and submitting to a fine, the process *In withernam* shall be stayed. In Detinue after Judgment, the Plaintiff shall have a *Distringas*, to compel the Defendant to deliver the goods by repeated distresses of his chattels; or else a *Scire facias*, against any third person in whose hands they may be, to show cause why they should not be delivered. Executions in Actions where money only is recovered, as a debt or damages, are of five sorts: 1. against the body of the Defendant; 2. against his goods and chattels; 3. against his goods and the profits of his lands; 4. against his goods and the possession of his lands; and 5. against all three, his body, lands, and goods. The first of these species of Execution is by Writ of *Capias ad satisfaciendum*, to take and imprison the Debtor's body till satisfaction be made for the debt, costs, and damages: this Writ is an Execution of the highest nature, inasmuch as it deprives a man of his liberty till he makes the satisfaction awarded; and therefore, when once taken in Execution upon this Writ, no other process can be sued out against his lands or goods. The next species of Execution is against the goods and chattels of the Defendant, and is called a Writ of *Fieri facias*, whereby the Sheriff is commanded that he cause to be made of the goods and chattels of the Defendant the sum or debt recovered; a third species of Execution is by Writ of *Levari facias*, which affects a man's goods, and the profits of his lands. Little use is now made of this Writ, the remedy by *Elegit*, which takes possession of the lands themselves, being much more effectual. This Writ of *Elegit* is the fourth species of Execution, as given by Statute W. 2, 13 Edward I. c. 18; by it the Defendant's goods and chattels are not sold but appraised, and all of them, except oxen and beasts of the plough, are delivered to the Plaintiff at such appraisement in part satisfaction of his debt. If the goods are insufficient, then one-half of his freehold lands are also to be delivered to the Plaintiff, to hold till out of the rents the debt be levied, or till the Defendant's interest therein is at an end. Thus it appears that body and goods may be taken in Execution, or lands and goods, but not body and land too, upon Judgment between subject and subject. Upon some prosecutions given by Statute, as in case of recognizances or debts acknowledged upon Statute Merchant or Statute Staple, (pursuant to Statute 13 Edward I., *De Mercatoribus*, 27 Edward III. c. 9,) upon forfeiture of these the body, lands, and goods, may all be taken at once in Execution to compel the payment of the debt. The process hereon is the fifth species of Execution, and called an Extent or *Extendi facias*. All these Writs must be sued out within a year and a day after Judgment, otherwise the Court concludes *primâ facie* that the Judgment is satisfied; but, however, it will grant a Writ of *Scire facias*, pursuant to Statute 2, 13 Edward I. c. 45, for the Defendant to show cause why the Judgment should not be revived and Execution had against him; or the Plaintiff may bring an Action upon the dormant Judgment.

Coke, *Book of Entries*, &c. 1611; Brownlow, *Writs Judicial*, &c. 1653; Gilbert, *Law and Practice*, &c. by Runnington, 1731; Gilbert, *Law of Execution*.

Execution of Criminals must in all cases, as well capital as otherwise, be performed by the Sheriff or his deputy, whose Warrant for so doing was anciently by precept, under hand and seal of the Judge. The usage now is for the Judge to sign the calendar, or list of all the prisoners' names, with the separate Judgments in the margin, which is left with the Sheriff, who on receipt of this is to do Execution within a convenient time, which in the country is left at large. In London, after reporting to the King in person the case of the prisoners, and receiving his Royal pleasure that the Law must take its course, the Recorder issues his warrant to the Sheriffs, directing them to do Execution at the day and place assigned. By the Statute 25 George II. c. 37, persons convicted of murder are to be Executed the day next but one after sentence, unless that happen to be Sunday. Execution may be avoided by a reprieve or pardon; the former is only temporary, the latter permanent.

It is held by Coke (3 *Inst.* 52) and Hall (2 *H. P.* c. 272, 412) that the King cannot change the punishment of the Law, though where beheading is part of the punishment he may remit the rest. The body of a Traitor is forfeited to the King. A Judge may decree that of a murderer to be hung in chains or anatomized, as he will; to rescue such a body is Felony, punishable with seven years' transportation; to rescue such criminal going to Execution is Felony without benefit of Clergy, and in such cases (but no other) the time and place of Execution is part of the Judgment. In Scotland, in order to give opportunity for exercise of the clemency of the Crown, wherein the punishment affects life, a limb Execution is not to be done South of the Forth in less than thirty days; North of the Forth forty days after Judgment.

Executor, in *Law*, one who represents the person of a Testator in respect of his personal Estate, and whose duty it is to dispose of his effects according to the tenour of his Will and Testament. With some few exceptions all persons are capable of sustaining this character. Infants, by the 38 George III. c. 87, sec. 6, are disqualified from acting; other disabilities arise either from the party being excommunicated, or being a Popish recusant convict, or being the subject of a hostile country and resident within it, or resident here without the King's licence, or from a defect of understanding. Two or more *joint Executors* are accounted in Law but as one person. The appointment of an Executor is essential to the making of a Will; it may be done either by express words, or such as strongly imply the same; but if the Testator make an incomplete Will without naming any Executors, or if he name incapable persons, or if the Executors so named refuse to act in any of these cases, Administration must be granted with the Will annexed to some other persons. An Executor may refuse to act; nor can he be compelled to take on himself the Executorship unless he hath intermeddled with the Estate. An Executor derives all his title from the Will, his interest is completely vested at the instant of the Testator's death; and therefore before Probate, that is before the Will is authenticated in the Spiritual Court, and a copy of it delivered to him, certified under the seal of the Ordinary, he may lawfully perform almost every act which is incident to the office. He may make an inventory, and possess himself of the Testator's effects; he may

enter peaceably into the house of an Heir, and take specialties and other securities for the debts due to the deceased, or remove his goods; he may pay or take releases of debts owing from the Estate; he may receive or release debts owing to it; he may give away, sell, or otherwise dispose of at his discretion, the chattels of the Testator; he may assent to or pay Legacies; he may commence Actions in right of the Testator, as for trespass committed or goods taken, or on a contract made in the Testator's life time,—although he cannot declare before Probate, since in order to assert such claims in a Court of Justice he must produce the certified copy of the Will; he may also file a Bill in Equity, Probate being available if obtained at any time before hearing; he may also arrest a debtor to the Estate; he may maintain Actions on his own possessions, as trespass, detinue, or replevin for goods or cattle of the Testator taken after his death. The first duty of an Executor, after attending to the funeral, is the discharge of the debts of the deceased. In payment of debts he must observe the rules of priority, otherwise, on deficiency of assets, if he pay those of a lower degree first, he must answer those of a higher out of his own estate: and first, he must pay all funeral charges, (these must be suitable to the Estate left, if extravagant the Executor is chargeable with devastation,) and the expenses of proving the Will. Secondly, debts due to the King on record or specialty. Thirdly, such debts as are by particular Statutes preferred to others, as the forfeitures for not burying in Woollen, (30 Charles II. c. 3,) for letters to the post office, 9 Anne, c. 10, &c. Fourthly, debts of record, as Judgments docquetted according to the Statute 4 and 5 William and Mary, c. 20, statutes and recognizances. Fifthly, debts due on special contracts, as for rent or upon bonds, covenants, and the like under seal. Lastly, debts on simple contract, upon notes unsealed and verbal promises; among these simple contracts, servants' wages are preferred to other debts of equal degree: an Executor is allowed to pay himself first, by retaining in his hands so much as his debt amounts to when the debts are discharged; the Legacies claim the next regard, which are to be paid by the Executor so far as the assets will extend, but he may not give himself the preference herein, as in case of debts. When the debts and Legacies are discharged, the residue must be handed over to the Residuary Legatee, if one is appointed by Will; if there is none, it devolves on the Executor, unless there is sufficient on the Will (by Legacy or otherwise) to show that the Testator did not intend him to have the residue, and in that case the next of kin is entitled to it.

Arena, *de Commissariis. Ven.* 1584; Doderidge, (anonymous, but attributed to him by Judge Buller,) *Office and Duty of Executors*, 1641, frequently reprinted; Wentworth, *Office and Duty of Executors*, 1641, *by* Wilson, 1774; Brown, W., *Entering Clerks Vade Mecum containing Precedents*, 1674, and with additions, 1700; Godolphin, *The Orphan's Legacy*, 1674; Manley, *Appendix to the Office and Duty of an Executor*, 1676; Richardson, *Law of Testaments and Wills*, 1744, reprinted with improvements 1769; Tomlin's *Familiar Explanation of the Law of Wills*, 1786; Bird, *Laws respecting Wills*, 1795, enlarged 1806; Toller, *On the Law of Executors*, 1800; Selwyn, *Abridgement of Nisi Prius*; Trotter, *Law of Executors*, 1806.

EXEDRA or EXHEDRA, Gr. ἐξέδρα, in ancient *Architecture*, a part of an open portico fitted up with seats. Ernesti, in his *Clavis Ciceroniana. ad v.*, refers for further particulars to Gothofred, *ad Cod. Theod.* 1, where, however, he warns the reader that he will find much which is not to be believed. See also Vitruvius, v. 11. Budæus speaks of the *Exedræ*, (but we do not clearly apprehend his meaning,) as resembling Chapter Houses (*capitula*) in Monastic buildings.

In the early Christian Churches there was commonly at the upper end of the Chancel a semicircular building, called from its figure and position *Apsis*, *Conchula Bematis* or *Exedra*, (Bingham, *Orig. Eccl.* viii. 6, 9,) and it is this to which we think St. Augustin alludes, when he says *in gradibus* Exedræ, *in quâ de superiore loquebar loco, feci stare ambos fratres cum eorum legeretur libellus*, (*de Civ. Dei*, xxii. 8;) although Bingham (viii. 5, 4) would refer this passage to the *Ambo* or Reading desk, which he says, upon the strength of it, was sometimes called *Exedra*; now it is not improbable that the *Exedra* was frequently approached by steps, and therefore was in itself a *superior locus*.

Besides this, such buildings as were distinct from the main body, and yet within the bounds of the Church, were called by the general name of *Exedræ*, ἐπὶ τὰ ἐκτὸς τῆ νεῳ μετήει, ἐξέδρας καὶ οἴκους τοὺς παρ' ἑκάτερα μεγίστους ἐπισκευάζων, says Eusebius, (x. 4,) of Paulinus at the Church of Tyre. These buildings, from his subsequent explanation, appear chiefly to have belonged to the Baptistery; again, in the life of Constantine, (iii. 50,) he describes the Church of Antioch, built by that Emperor, as surrounded with *Exedræ*, (Bingham, viii. 7, 1.)

Durand (*Rationale*, i. 1, 19) defines it thus, Exedra *est absida quædam separata modicum a Templo vel Palatio, sic dicta* xiii. q. 11, *præcipiendum quia* extraheretur *muro*. Walafridus Strabo writes much to the same purpose, *De reb. Eccl.* 6.

EXEGE'TICAL, EXEGE'TICALLY. } Gr. ἐξηγητικὸς, from ἐξηγεῖσθαι, (ἐξ, and ἡγεῖσθαι, *ducere, existimare*,) to lead or guide, to act as guide or director; to adjudge, expound or explain, &c. what is right and lawful.

Adjudicatory, directory, explanatory.

If these words which are called the words of consecration be *exegetical* and enunciative of the change that is made by prayers, and other mystical words; it cannot be possibly inferred from these words that there is any other change made then what refers to the whole mystery and action.

Taylor. Polemical Discourses, fol. 200. *Of the Real Presence of Christ in the Holy Sacrament.*

But if one be *exegetical* and explicative of the other, and by water and the spirit is meant onely the purification of the spirit, then where is the necessity of baptism of men?

Id. The Great Exemplar, part i. sec. 2. p. 102.

They that would have καὶ, *and*, not *exegetical* here, but used only to join under the title of faithful in Christ Jesus, the converts in Asia, I shall desire besides *Col.* i. 2 to read also 1 *Cor.* ii. 1, and thereby judge in what sense they are to understand, and to be faithful in Christ Jesus here.

Locke. Works, vol. iii. fol. 346. *Ephesians*, sec. 1. ch. i. v. 15. (note i. 6.)

This is not added *exegetically*, or by way of exposition.

Bishop Bull. Works, vol. i. p. 200.

EXEMPLAR, see EXAMPLE.

EXE'MPT, *v.*, EXE'MPT, *adj.*, EXE'MPTION, EXE'MPTING, *n.*, EXE'MPTITIOUS. } Fr. *exempter*; It. *esentare*; Sp. *exentar*; Lat. *eximere, exemptum*, to take out; (*ex*, and *emere*, which anciently signified *tollere*, to take up.)

To except or take out, from or away; and thus, (met.) to free from, release, acquit or discharge, &c. a general rule or law.

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EXEMPT.

Who in an oration so cõforted & encouraged al the people for the time, yt he bothe *exempted* al fear out of their harts, and made them to conceiue good hope & expectation of himself.

Arthur Golding. Justine, fol. 50.

——— And till our ears
Reach that cœlestial musique, which thine now
So cheerefully receive, we must allow
No comfort to our griefes; from which to be
Exempted, is in death to follow thee.

Habington. Castara, part ii. *Elegy* 6.

Exempted be from me the arrogance
To choose from forth the royall blood of France.

Shakspeare. All's Well that Ends Well, fol. 236.

Why should we now their shady curtains draw,
Who by a wise retirement hence are freed,
And gon to lands *exempt* from Nature's law,
Where love no more can mourn, nor valour bleed?

Davenant. Gondibert, book i. can. 4.

Tribulation and anguish upon every soul that doth evill: every soule; here is no *exemption* by greatnesse, no buying off with bribes, no blearing of the eyes with pretences, no shrouding ourselves in the night of secrecy.

Hall. Works, vol. i. fol. 475. *The Deceit of Appearance.*

How material it is to the *exempting* and freeing of a man from all griefe and sorrow to meditate before-hand, and to be able to looke open-eyed full against fortune, and not to make those apprehensions and imaginations in himself soft and effeminate.

Holland. Plutarch, fol. 132.

If motion were loose or *exemptitious* from matter, I could be convinced that it had extension of its own. *More.*

So that (her person and her state
Exempted from the common fate)
In all our civil fury she
Stood like a sacred temple free.

Waller. Epitaph on the Lady Sedley.

To be *exempt* from the passions with which others are tormented, is the only pleasing solitude.

Spectator, No. 4.

As no man is *exempt* from some defects, or can live free from some misdemeanours; so by this practice [slander] every man may be rendred very odious and infamous.

Barrow. Sermon 16. vol. i.

For he [the king's commissioner] gave the royal assent to an act, that gave the undertakers, either of the East India or West India trade, all possible privileges, with *exemption* of twenty-one years from all impositions.

Burnet. Own Times. William III. Anno 1695.

For truth it is, since Adam's fall,
His sons must labour, one and all.
No man's *exempted* by his purse,
Kings are included in the curse.

Cotton. Fable 5.

I have not measur'd such a tract of land,
Have not, untir'd, beheld the setting sun,
Nor through the shade of midnight urg'd my steps
To animate the Grecians, that myself
Might be *exempt* from warlike toil, or death.

Glover. Leonidas, book i.

They, whom God favours most are by no means *exempt* from sufferings: but he not only will always make religious persons full amends hereafter, but ordinarily grant them deliverance and consolation here. *Secker. Sermon* 13. vol. iii.

Can authors then *exemption* draw
From Nature's, or the common law?
They err alike with all mankind,
Yet not the same indulgence find.

Lloyd. The Poet. An Epistle to Churchill.

EXEMPT or EXON, a title borrowed from the French *Garde du Corps*, of which Pere Daniel confesses that he does not know the meaning, unless it be that this Officer is *exempted* from certain ordinary duties.

With ourselves this title was introduced at the Restoration, and used in the Horse Guards. There were four Exempts in the two troops, who were Esquires by their Commissions. It is now confined to that Officer who sleeps in the Palace as Commander of the Yeomen of the Guard; and hence Pegge, in a manner which we cannot understand, seems to deduce the name. *Curialia*, iii. 53.

EXENTERATE, EXENTE'RATION. } Fr. *exenterer*; Lat. *exenterare*; Gr. ἐξεντερίζ-ειν, *eviscerare*, to debowel or disembowel, (ἐξ, and ἔντερα, *viscera*, the bowels.)

To disembowel, to draw out the *entrails* or bowels.

Piso commends a ram's lungs applied hot to the forepart of the head, or a young lamb divided in the back, *exenterated*, &c.

Burton. Anatomy of Melancholy, p. 390.

Bellonius hath been more satisfactorily experimental, not only affirming they [cameleons] feed on flies, caterpillars, beetles, and other insects; but upon *exenteration* he found these animals in their bellies.

Brown. Vulgar Errors, book iii. ch. xxi.

In the midst of which was a faire table, and thereon those wretches were set in what posture he pleased, so to trie his arme, arte, and blade in this beastly caruing of humane bodies: sometimes also setting them for markes to his peece or arrowes; sometimes *exenterating* women, to open and curiously to search the closest cabinets of nature. *Purchas. His Pilgrimage*, book v. ch. xv. sec. 3.

E'XEQUIES, E'XEQUIAL. } More correctly written EXSEQUIES, &c. Fr. *exeques*; It. *esequie*; Sp. *exequias*; Lat. *exsequiæ*. Exsequi *est* sequi *pompam funebrem ad sepulturam*; to follow the funeral pomp to burial. And thus applied to

The funeral procession; the funeral rites or solemnities.

For whoome, Phrahartes made a royal herce, and dyd *exequies* after the manner of Prynces *Arthur Golding. Justine*, fol. 148.

TALB. But yet before we go, let's not forget
The noble Duke of Bedford, late decean'd,
But see his *exequies* fulfill'd in Roan.

Shakspeare. Henry VI. First Part, fol. 108.

But soon the doubtful oracle is clear'd
As the sad *exequies* in sight appear'd.

Lewis. Of the Thebaid of Statius.

Thetis herself to all our peers proclaims
Heroic prizes and *exequial* games;
The gods assented; and around thee lay
Rich spoils and gifts, that blazed against the day.

Pope. Odyssey, book xxiv.

Games and lustrations must avert thy doom,
And rites *exequial* grace his honour'd tomb.

Cambridge. The Scribleriad, book iv.

EXE'RCE, EXE'RCENT, E'XERCISE, *v.* E'XERCISE, *n.* E'XERCISABLE, E'XERCISER, EXERCITA'TION. } Fr. *exercer*; It. *esercere*; Sp. *exercitar*; Lat. *exercere*, (ex, and *arcere*, Gr. ἀρκ-εῖν,) which (Lennep) properly denotes *vel aliis septo et munimento esse vel mihi*; to be an enclosure or fence, or a fortress to others or to myself. And thus the Lat. *exercitus, qui sub disciplinâ certâ* arcetur, *i. e. continetur*; because it is *kept* in or *confined* under a fixed discipline.

To keep in practice; in use, in regular and habitual employment; to inure to; to train up in; to practise.

Exercise, as voluntary employment, is opposed to involuntary labour; actual work.

PHILOS. Certes all thing that *exercetth* or corigeth, it profiteth.

Chaucer. The fourth Booke of Boecius, fol. 236.

But of parfite men is sad mete [*solidus cibus*] of hem that for custom han wittis *exercised* to discrecioun of good and of yuel

Wiclif. Ebrewis, ch. v.

But stronge meate belongeth to theim that are perfecte, whyche thorowe custome haue theyr wytnes *exercised*, to iudge both good and euyll also. *Bible, Anno* 1551.

For bodili *exercitacioun* is profitable to litel thing, but pitee is profitable to alle thingis that hath a biheeste of lyf that now is and that is to come. *Wiclif.* 1 *Tymothy*, ch. iv.

EXERCE.

For bodely *exercyse* profyteth lyttel: but godlynes is good vnto al thinges, as a thig which hath promises to ye life yt is now, and of the life to come. *Bible, Anno* 1551.

And suffreth us, as for our *exercise*,
With sharpe scourges of adversitie
Ful often to be bete in sondry wise.
Chaucer. The Clerkes Tale, v. 9032.

Wherof, if I shall more seye
Upon the nature of this vice,
Of custome and of *exercise*,
The man's grace, howe it fordooth,
A tale, whiche was whilom sooth,
Of fooles, that so dronken were,
I shall reherce vnto thyne ere.
Gower. Conf. Am. book vi. fol. 130.

O! stay thy hand; for yonder is no game
For thy fierce arrowes, them to *exercise*.
Spenser. Faerie Queene, book ii. can. 3.

——— Things thus order'd
Touching the Gods, 'tis lawful to descend
To human cares, and *exercise* that power
Heaven has conferred upon me.
Massinger. The Virgin-Martyr.

So did she all, that might his constant hart
Withdraw from thought of warlike enterprise,
And drowne in dissolute delights apart,
Where noyse of armes, or view of martiall guise,
Might not reuiue desire of knightly *exercise*.
Spenser. Faerie Queene, book ii. can. 6.

——— This hand of yours requires
A sequester from liberty: fasting, and prayer,
Much castigation, *exercise* deuout,
For heere's a yong and sweating Diuell heere
That commonly rebels.
Shakspeare. Othello, fol. 327.

Her [scepticism] this man, otherwise eminent, in this paradoxical *exercitations* against the Aristotelians, hath dared to expose, not vailed as before, and wandring like a queen in the dark, but bold-fac'd, and painted, to the multitude and market-place.
Glanvil. An Exclusion of Scepticks, Essay 2. p. 38.

Bowling is good against the weakness of the reines; shooteing against the obstruction of the longes; walking and upright deport of the body, against the crudities of the stomack, and for other diseases other *exercitations*.
Bacon. Works, book ix. ch. ii. *On Learning, by G. Wats.*

God never granteth any power or authority, but he appointeth also who shall be the lawful *exercisers* and executors of the same.
Fulke against Allen, p. 488. (1586.)

Picture no more maintain'd the doubtful strife,
With Nature's scenes, nor gave the canvass life;
Nor Sculpture *exercis'd* her skill beneath
Her forming hand, to make the marble breathe.
Fenton. Epistle to Mr. Southerne.

Having abundantly proved in our last *exercise*, that the frame of the present world could neither be made nor preserved without the power of God; we shall now consider the structure and motions of our own system, if any characters of divine wisdom and goodness may be discoverable by us. *Bentley. Sermon* 8. p. 295.

The question being put, Whether the House of Commons should take advice of the House of Lords in the *exercise* of the legislative power? it was carried in the negative, and thereupon resolved, "that the House of Peers was useless and dangerous, and ought to be abolished;" and an act was soon passed to that effect.
Ludlow. Memoirs, vol. i. p. 246.

In the excellent *exercitations, De Ove*, of the great promoter of anatomical knowledge, Dr. Harvey.
Boyle. Works, vol. ii. p. 27. *The Usefulness of Natural Philosophy*, part i. essay 3.

But we learn from Scripture further, that his Providence extends, even in the minutest instances, to each of us in particular; and that not the smallest thing comes to pass, but by his appointment, or wise permission; that his continual superintendency may be ever *exercised* towards us for our good.
Secker. Works, vol. vi. p. 327. *Lecture* 32.

In the healthful *exercise* of the field, I hunted with a battalion, instead of a pack; and at that time I was ready, at any hour of the day or night, to fly from quarters to London, from London to quarters, on the slightest call of private or regimental business.
Gibbon. Memoirs of his own Life.

It is natural to see such powers with a jealous eye; and when stretched in the *exercise* they alarm and disgust those over whom they are *exercisable*.
Hargrave. Juridical Arguments, p. 10. (1797.)

His health, thank heaven, is still pretty well; nor is he in the least unfit, as was reported, for any kind of royal *exercitation*.
Goldsmith. The Citizen of the World.

EXERGUE, Fr.; *exergum*, Lat.; ἐξ, ἔργον, Gr.; in *Numismatics*, has two meanings: 1. the rim or border round the area or field of a medal, generally occupied by an inscription, as the name of the reigning monarch in the English Coinage generally; 2. the space below the figures, as that which contains the date in the modern English *Sovereign*.

EXE'RT, } More properly EXSERT. Lat. *exse-*
EXE'RTION. } *rere*, to push or thrust forth, *sc.* from the surface; (*ex*, and *serere*, to knit or join.)

To push or thrust out or forth; to put forth, *sc.* with effort, with energy; to labour or endeavour strenuously.

And for a man's informing another's mind with a thought which he had not conceived, it is not a production of any substance, but only an occasioning him to *exert* an operation of his mind which he did not before. *Glanvil. Preexistence of Souls*, ch. iii.

The several *exertions* of the several organs relating to their several functions, the things that impede or advance the vital or sensible operations of a man, &c
Hale. Origin of Mankind, ch. i. fol. 21.

Though it [the soul] accommodates itself to the eye for seeing, to the ear for hearing; and accommodate not itself to the finger in those *exertings* of those senses of seeing or hearing, yet it equally accommodates itself to those remote and small organs as perfectly in relation to feeling, and to those motions that are suitable to them.
Id. Ib. ch. i. fol. 31.

Resistless, through the war, Camilla rode,
In danger unappall'd, and pleas'd with blood:
One side was bare for her *exerted* breast;
One shoulder with her painted quiver prest.
Dryden. Æneid, book xi.

Sometimes thou shalt with fervent vows implore
A moderate wind; the orchat loves to wave
With winter winds, before the gems *exert*
Their feeble heads. *Philips. Cider*, book ii.

Justice is that which is practised by God himself, and to be practised in its perfection by none but him. Omniscience and omnipotence are requisite for the full *exertion* of it.
Guardian, No. 99.

——— Provok'd, at last, he strove
To show the little minstrel of the grove
His utmost powers, determined once to try
How art *exerting*, might with nature vie.
Philips. The fifth Pastoral.

Discourse on subjects of little or no importance is as necessary, at times, for the relaxation of our minds, as exercise without business for the refreshment of our bodies. It is a proper *exertion* of that cheerfulness, which God hath plainly designed us to shew, on small occasions, as well as great.
Secker. Works, vol. i. p. 145. *Sermon* 10.

EXESION, Lat. *exedere, exesus*, to *eat* out; (*ex*, and *edere*, to eat.)

Who though he [Theophrastus] denieth the *exesion* or forcing through the belly [of vipers] conceiveth nevertheless that upon a full and plentifull impletion there may perhaps succeed a disruption of the matrix, as it happeneth sometimes in the long and slender fish Acus.
Sir Thomas Brown. Vulgar Errors, book iii. ch. xvi.

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EXESTUATION. EXESTUATION, Lat. *exæstuare*, to boil out or over, (*ex*, and *æstuare*, to boil.)

EXETER. Accordingly physicians and chymists are wont to give it in fevers, to allay the inward *exæstuations* of the blood and humours.
Boyle. Works, vol. i. p. 364. *A Physico-Chymical Essay.*

Names. EXETER, a City and the County Town of Devonshire. It is of great antiquity, and is believed to have been settled by the Britons before the Roman invasion. Its British names were *Caer-Penhuelgoit*, the prosperous chief City in the Wood; *Caer-Isc*, the City on the (river) Isc, (Exe;) and *Caer-Rydh*, the Red City, from the colour of the neighbouring soil. By Ptolemy it is called *Isca*; by Antoninus, *Isca Dannoniorum*: and it is the most westerly station which this last writer notices. The Saxons called it *Exan-Cestre*, whence its modern name has been easily corrupted.

History. During the Heptarchy Exeter suffered much from the Danes. It was more than once a scene of conflict in the wars of the Roses. Through the courage of its citizens it successfully defended itself against an attack by Perkin Warbeck, in memorial of which Henry VII. presented the Corporation with his own sword; and again under Edward VI. it stood out for no less than five and thirty days against the Western Insurgents. Of this rebellion, and the siege of Exeter, a very particular account is given by Vowel Hoker, an eye-witness, and it may be found in Holinshed, (fol. 1014,) as well as in his own narrative.

Description. The City stands on rising ground, on the East bank of the Exe, which flows in a semicircular course round its South-West side. The ancient walls remain, and include a space nearly half a mile square, intersected by four principal streets almost at right angles to each other, and meeting at a point called *Carfax*, (*Quatre voix*,) where once stood a conduit. One gate only, the South-West, is yet standing; the buildings without the walls enlarge the whole space covered with houses to one mile and three quarters by one mile. In the North-West angle, in the highest quarter, stand the outer walls of the Castle of Rougemont, which was nearly destroyed by Fairfax, (one of whose Forts remains in a field on the North,) who blockaded it for two months during the Great Rebellion. Within its area a modern Sessions House has been built; and therein also stands a Chapel erected and endowed with lands (the Prebends of Hays and Catton) by Lady Elizabeth de Fortibus, Countess of Devon, in 1260. The streets and houses wear an appearance of great antiquity, although they are interspersed with many handsome modern buildings, a Guildhall, a Circus, (on the site of Bedford House, in which Henrietta Maria, Queen of Charles I., was delivered of Henrietta, afterwards Duchess of Orleans,) and Theatre, a Gaol below the Castle Hill, a general Lunatic Asylum, on an extensive scale, a Hospital, Barracks, and a stone Bridge at the West entrance. The walks around the Town are very beautiful; and a terrace on the South, called the *Friars*, rises 100 feet perpendicular above the river, and commands a most extensive prospect.

Trade. The trade of the City is considerable, and would have been more so but for a quarrel between the citizens and Hugh Courtenay, Earl of Devon, in 1316. The dispute is said to have been occasioned by some pots of fish exposed for sale in the market, all of which were wanted at the same time by the Earl and the Bishop of Exeter. The Mayor, to whom decision of the matter was referred, gave one pot to each claimant, and reserved the remainder for the general market. This and other affronts so offended the Earl, that he purposely injured the navigation of the river, "stopping, filling, and quirting the same with great trees, timber and stone, in such sort that no vessel or vessels could passe or repasse," as Vowel Hoker relates. By these impediments the tide, which hitherto had flowed beyond the City, was stopped three miles and a half short of it, at Topsham on the Earl's estate; to which, in consequence, the great mart of trade was transferred, much to his advantage. In 1675 a Canal was cut from this place to Exeter, and by subsequent improvements vessels of 150 tons burthen can now discharge their cargoes at a quay near the City walls. The chief exports are woollens to a very large amount; and a particular cloth, called Long ells, is manufactured for the East India Company, to the extent of nearly £500,000. annually.

Athelstan established a mint in Exeter, at which money, bearing an E under the Royal image, was coined so late as the reign of Anne. The Town was incorporated by John, and made a County of itself by Henry VIII.; it gives the title of Marquess to the Cecil family, and returns two Members to Parliament. Distant from London 168 miles; from the English Channel 10. Population in 1821, 23,479.

Exeter was once so abundant in Ecclesiastical buildings, as to be known by the name of Monks' Town. It still contains 15 Churches within the walls, and four without, exclusive of the Cathedral. The Cathedral of St. Peter, once of St. Peter and St. Paul, was founded in the XIth century by Leofric the first Bishop, who died, after holding the See 23 years, in 1073. The site on which he built had been formerly occupied by Monasteries, erected by Ethelred in 868 and Athelstan in 932. Leofric, who was Chancellor to Edward the Confessor, transferred the Bishopric from Crediton. What portion of the present Church was built by him, and whether he altered an existing edifice, or framed one entirely new, appears to be undetermined. Warlewast, the third Bishop, in 1107, who had been Chaplain to the Conqueror, enlarged it liberally, laid the foundation of the Choir, and probably built the Towers which form the Transepts. Succeeding Prelates continued the work, and among them one distinguished for his benefactions was Bishop Quivil in 1281.

The Cathedral consists of a Nave, with two side aisles; two short Transepts; a Chapter House; a Choir, with side aisles; and ten Chapels, or Oratories; with a room, called the Consistory Court. The nave measures 76 feet in width within the walls, and 175 in length from the Western door to the organ screen. The roof is supported by 14 massive clustered columns; from which spring 16 pointed arches; and above them are two tiers of small open arches. On the North side, over one of the arches, is a projecting kind of stone pew, called the Minstrels' Gallery, which is ornamented with some figures in alto-rilievo, holding different musical instruments. The Choir is of the same width as the Nave, and measures 128 feet in length. St. Mary's Chapel is 51 feet in length, and between that and the altar screen is a space of 25 feet. The whole Cathedral measures 408 feet from East to West, including the walls; the height of the roof, or vaulting, is 69 feet; and of the Norman towers, to the top of the battlements, 130 feet.

The windows of the Cathedral are very large, and

many of them contain fine specimens of painted glass; more particularly the two largest to the East and West. The former contains 19 whole-length figures of the Patriarchs, with some Saints, and other personages. Besides several painted figures, there are also various armorial bearings of the Plantagenet and Courtenay families, and different Bishops of the See. The great West window, measuring 37 feet high by 27 feet broad, was fitted up in 1766. The screen, or rood-loft, which separates the nave from the choir, is supported in front by four Purbeck-stone pillars, from which spring the groins of three flat arches: above these is a row of thirteen small arches, or niches, filled with some curious specimens of ancient paintings. These represent different events in Sacred History. The screen supports a large and very grand Organ, esteemed among the finest instruments of the kind in England. It was built in 1665 by John Loosemore.

The Great Bell, given by Bishop Courtenay, weighs 12,500 pounds; and is still suspended at the very top of the North tower.

The following Chapels have been erected at different periods within this Cathedral, and have generally become the burial-places of the Bishops who founded them. St. Mary's, at the East end, is appropriated to a library. St. Mary Magdalen's is to the North of it, and St. Gabriel's on the South. St. Andrew's is used as a vestry by the Canons and Prebendaries; and St. James's, by the Priest Vicars. In each of the two last Chapels were two Altars. The Chapel of St. John is under the South tower; that of St. Paul's, under the North tower. Bishop Grandison's Chapel is between his screen and the wall of the West front. At the South-East corner of the choir is Oldham's; and at the opposite angle of the choir is Spekte's Chapel. Several of these apartments are adorned with a great variety of sculptured ornaments.

The West front presents a magnificent and profusely ornamented façade, built by Bishop Grandison in 1327. The Bishop's Palace is a venerable fabric on the South-East of the Cathedral, erected by Bishop Courtenay, who held the See in the reign of Edward IV. The Ecclesiastical Establishment consists of a Bishop, Dean, eight Canons Residentiary, four Archdeacons, fifteen Prebendaries, and four Priest Vicars. The Diocese includes Devonshire, Cornwall, and the Scilly Islands, and contains 604 Parishes, whereof 239 are Impropriations.

Exeter is the birth-place of Sir Thomas Bodley, founder of the Library which bears his name at Oxford; and of Lord Chancellor King. About six miles South from the Town stands *Powderham Castle*, the seat of the Courtenays. It was built either just before or just after the Conquest, as a defence of the entrance of the Exe. So late as 1752 it retained much of its castellated form, but it has since been miserably altered.

Powderham Castle.

Vowel, *alias* Hoker, *Description of this City*, (*Exeter*,) 1584, reprinted in Holinshed's *Chronicle*, and again with other pieces of its author, under the title of *The Antiquated Description and Account of the City of Exeter, in Three Parts*; Izacke, *Remarkable Antiquities of the City of Exeter*, 1637, continued by his son to 1723—1741; Risdon, *Chorographical Description and Survey of the County of Devon, with the City and County of Exeter*, 1714; Donn, *Map of Devon and Exeter*, 1765; *Historical Account of Exeter Cathedral*, published by the Society of Antiquaries,—the Historical matter in this work is jointly by Dean Lyttelton and Sir Harry Englefield, the plates from drawings by Carter; Jenkins, *The History and Description of Exeter*, 1810.

EXFOLIATE, Fr. *exfoliation*, *exfoliatif*; Lat. *ex*, and *folium*, a leaf; Low Lat. *exfoliare*, folia *decerpere*. The word is confined to Surgical works.

To scale off in thin, superficial portions.

Our work went on successfully, the bone *exfoliating* from the edges. *Wiseman. Surgery.*

He intended to shoot through his cloak at Sharp as he was mounting up; but the bullet struck in the Bishop of Orkney's arm, and shattered it so, though he lived some years after that, they were forced to open it every year for an *exfoliation*.
Burnet. Own Times. Charles II., Anno 1699.

Dress the bone with the milder *exfoliatives*, till the burnt bone is cast off. *Wiseman. Surgery.*

EXHA'LE, EXHA'LABLE, EXHA'LANT, EXHALA'TION. Fr. *exhaler*; It. *esalare*; Sp. *exhalar*; Lat. *exhalare*, to breathe out, (*ex*, and *halare*, to breathe.) To breathe out, to throw forth, to draw forth a fume, reek or vapour, to evaporate; generally, to throw or draw forth.

And move in that obedient orbe againe,
Where you did giue a faire and naturall light,
And be no more an *exhal'd* meteor,
A prodigie of feare, and a portent
Of broached mischeefe, to the unborn times.
Shakspeare. Henry IV. First Part, fol. 69.

——————— Thrice great [great] Achilles spake
And thrice (in heat of all the charge) the Trojans started backe.
Twelve men, of greatest strength in Troy, left with their lives *exhal'd*,
Their chariots and their darts to death, with his three summons cald.
Chapman. Homer. Iliad, book xviii.

Thus was the first day ev'n and morn:
Nor past uncelebrated, nor unsung
By the celestial quires, when orient light
Exhaling first from darkness they beheld:
Birth-day of heav'n and earth.
Milton. Paradise Lost, book vii. l. 255.

Nor will polished amber, although it send forth a gross and corporal *exhalement*, be found a long time defective upon the exactest scales.
Sir Thomas Brown. Vulgar Errors, book ii. ch. v.

The *exhalations* whizzing in the ayre
Give so much light that I may read by them.
Shakspeare. Julius Cæsar, fol. 114.

The sun, that light imparts to all, receives
From all his alimental recompence
In humid *exhalations*, and at even
Sups with the ocean.
Milton. Paradise Lost, book v. l. 425.

Is there not as much reason that the vapours which are *exhaled* out of the earth should be carried down to the sea, as that those raised out of the sea be brought up upon the dry land.
Ray. On the Creation, part i.

They do not appear to emit any at all, if they be examined after the same manner with other *exhalable* bodies.
Boyle. Works, vol. iii. p. 286. *Of the Atmospheres of Constant Bodies.*

If it be demanded, what becomes of the overplus of *exhalations* that descend not in rain? I answer; they are partly tumbled down and spent by the winds, and partly descend in dews, which amount to a greater quantity than is commonly imagined.
Derham. Physico-Theology, book i. ch. v. (note.)

For it taints and pollutes every prayer; it turns an oblation into an affront, and the odours of a sacrifice into the *exhalations* of a carcass.
South. Sermons, vol. ii. p. 473.

Her pillow swells not deep with down;
For her no balms their sweets *exhale*:
Her limbs are on the pale turf thrown,
Press'd by her lovely cheek as pale.
Langhorn. Owen of Carron.

Such as the circulation of the blood through every part of it; its lymphatics, *exhalements*, absorbents, its excretions, and integuments.
Paley. Natural Theology, ch. x.

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Heav'ns, what a flood of empyreal day
My aching eyes involves! a temple soars,
Rising like *exhalations*, on a mount,
And, wide, its adamantine valves expands.
Thompson. On Mr. Pope's Works.

EXHALE, to *hale* or *haul*, draw or drag out; in the language of ancient Pistol.

The grave doth gape and doting death is neere,
Therefore *exhale*. *Shakspeare. Henry V.* fol. 73.

CAL. I am conscious of it, sir. Nay, I beseech you, gentlemen, doe not *exhale* me thus; remember, 'tis but for sweet meats.
Ben Jonson. Poetaster, act iii. sc. 3.

EXHA'UST, *v.* EXHA'UST, *adj.* EXHA'USTIBLE, EXHA'USTION, EXHA'USTLESS. Lat. *exhaurire, exhaustum*, to draw out; (*ex*, and *haurire*, to draw; Gr. ἀρύ-ειν.) To draw out or forth, to empty, to drain; to draw or drain off, &c. the sap of life or strength, the spirits; and thus, to wear out, to fatigue.

The greatest loues do nouryshe most fast, for as moch as the fyre hathe not *exhausted* the moisture of them.
Sir Thomas Elyot. The Castel of Helth, book ii.

Heaven's indignation seizing on all things,
The greatest waters languish in their way;
The little brooks *exhausted* in their springs,
For poverty cannot their tribute pay.
Stirling. Doomes-day. The third Houre.

——— Spare not the babe
Whose dimpled smiles from fooles *exhaust* their mercy.
Shakspeare. Timon of Athens, fol. 91.

ROM. Look, look, you slaves! your thankless cruelty,
And savage manners of unkind Dijon,
Exhaust these floods, and not his father's death.
Massinger. The Fatal Dowry, act ii. sc. 1.

——— For the wealth
Of the Canaries was *exhaust*, the health
Of his good majestye to celebrate.
Habington. Castara, part ii. *To Sir J. P. Knight.*

Though great *exhaustions* cannot be cured with sudden remedies, no more in a kingdom than in a natural body, yet your lordship hath well allay'd those blustering clamours wherewith at your beginnings your house was in a manner dayly besieged.
Reliquiæ Wottonianæ, fol. 334.

A man thrusting in his arme (into Boyle's vacuum) upon *exhaustion* of ye aire, had his flesh immediately swelled so as the bloud was neare bursting the veines: he drawing it oute we found it speckled.
Evelyn. Memoirs, i. 347.

This bishoprick [is] already very meanly endowed in regard of the continual charge, and *exhaustments* of the place.
Cabbala. Dr. Williams, to the Duke.

There is no man that thinks warmly and for a long time upon a thing, but mightily *exhausts* his spirits, and leaves himself after such intension very flat and languid.
Sharp. Sermons, vol. iii. p. 44.

When we on fruitful nature's care reflect
And her *exhaustless* energy respect.
Blackmore. The Creation.

He [Meninski] complains in his preface, that his patrimony was *exhausted* by the great expence of employing and supporting a number of writers and printers, and of raising a new press for the Oriental characters.
Sir William Jones. Preface to a Grammar of the Persian Language.

Besides, though employed with profusion, and even with prodigality, yet its sum total was definite and easily *exhaustible*, particularly when every research was made to discover, and every method used to obtain it.
Eustace. Classical Tour through Italy, ch. xii.

Neither is the damage to publick credit of very great consequence, when compared with that which results to publick morals and to the safety of the constitution, from the *exhaustless* mine of corruption opened by the precedent, and to be wrought by the principle, of the late payment of the debts of the civil list.
Burke. Works, vol. ii. p. 317. *Thoughts on the Cause of the Present Discontents.*

EXHERIDATION, Lat. *ex*, and *hæres*, an heir. Fr. *exhereder*; to *disherit* or *disinherit*; to deprive of the rights of *inheritance*. See DISINHERIT.

I shall first demand whether sons may not lawfully and reasonably fear punishment from their parents, in case they shall deserve it, even the greatest punishment, *exheredation*, and casting out of the family, upon their continuing disobedient and refractory to their father's commands.
Hammond. Works, vol. ii. *Account of Mr. Cawdrey's Triplex Diatribe.*

EXHI'BIT, *v.* EXHI'BIT, *n.* EXHIBI'TION, EXHI'BITIVE, EXHI'BITIVELY. Fr. *exhiber*; It. *esibire*; Sp. *exhibir*; Lat. *exhibere*, to hold forth, (*ex*, and *habere*, to have or hold.) To hold forth; to bring or put forth; to offer, to propose, to show, to present.

But in this sacrament, we be made participaunt, of his Godhode, by his humanite *exhibite* vnto vs for fode,
Stephen, Bishop of Winchester. Of the Presence of Christ's Bodie in the Sacrament, fol. 54.

Saint Hierome speketh here very pithely, vsyng the worde (represent) which signifieth a true, real *exhibiciõ*.
Id. B. fol. 48.

So, all in both will make a God of thee,
To whom they will *exhibit* sacrifice
Of richest love and praise.
Recommendatory Poems. John Davis to Mr. Browne.

B. CANT. He seemes indifferent:
Or rather swaying more vpon our part,
Then cherishing th' *exhibiters* against vs.
Shakspeare. Henry V. fol. 70.

Now because all the life and glory of the spirituall stands in Christ the Messias, the prophet looks through the type of the materiall, at him which shall beautifie, yea glorifie, the spirituall, of whose *exhibition* the prophet speakes, *Adhuc modicum*, yet a little while, and I will shake the heavens.
Hall. Works, vol. i. fol. 484. *A Sermon at the Earl of Exeter's in St John's.*

Most humbly therefore bending to your state,
I craue fit disposition for my wife,
Due reference of place, and *exhibition*,
With such accommodation and besort
As leuels with her breeding.
Shakspeare. Othello, fol. 314.

Go to, behave yourself distinctly, and with good morality; or, I protest, I'll take away your *exhibition*.
Ben Jonson. Silent Woman, act iii. sc. 2.

Thou art a younger brother, and hast nothing but thy *exhibition*: which I protest shall be bare indeed, if thou forsake not these unprofitable by-courses, and that timely too.
Id. Poetaster, act i. sc. 2.

They acquaint us with the ancient *exhibition* of a gracious promise, remind us of the faithfull performance thereof hitherto, and assure us of its certain accomplishment for the future.
Barrow. Sermon 12. vol. i.

Yet severe impositions and heavy taxes were laid on them; a fifth part for repairs, a tenth at least for an *exhibitioner*.
Burnet. History of the Reformation, vol. i. book iii. *Anno* 1536.

But as the rock was a symbol of the one true Christ, so is the sacramental bread a symbol *exhibitive* of the one true body of Christ, viz. the natural or personal body, given and received in the Eucharist.
Waterland. Works, vol. v. p. 234. *The Eucharist Explained.*

For as the word Christ, which is the predicate in one proposition, ["that rock was Christ"] is to be literally understood, and the trope lies in the verb was, put for signify, or *exhibitively* signifies; so the word body, which is the predicate in the other proposition, ["this is my body,"] is to be literally interpreted of the natural or personal body of Christ, and the trope lies in the verb is, put for represents, or *exhibitively* signifies. *Id. Ib.* p. 233.

Instead of the shadows and figures of the Mosaic law, which veiled, and, in a great measure, concealed, what they *exhibited*; it presents us with the undisguised truth and very substance: sets before our eyes that great atonement to the justice of heaven, which other victims were appointed to presignify, and opens the whole treasure of divine bounty. *Secker. Sermon* 21. vol. i. p. 335.

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In an *exhibitory* bill, or schedule, of expences for their removal this year, as it seems, mention is made of carrying the clock from the college-hall to Garsington-house.

Warton. Life of T. Pope, p. 379.

EXHIBITION in the above Extracts from Shakspeare, Ben Jonson, and Burnet, is used with reference to its Ecclesiastical sense; in which it was understood as an allowance of meat and drink, by appropriators, to the Vicar. Hence certain benefactions for maintaining Scholars at the Universities are still called Exhibitions.

EXHI'LARATE, EXHILARA'TION. } Fr. *exhilarer*; Lat. *exhilarare*, to cheer, to gladden, (*ex*, and *hilaris*;) Gr. ἱλαρ-ὸς, from ἱλᾶσθαι, to be propitious, favourable to the wishes, and thus, to gladden.)

To cheer, to gladden, to enliven.

Though men are deprived of stage-playes, of all other unlawfull pleasures whatsoever; yet they have choice enough of sundry lawfull recreations, and earthly solaces with which to *exhilerate* their mindes and sences. *Prynne. Histrio-Mastix*, part ii. act iv. sc. 2.

And therefore *exhilaration* hath some affinity with joy, though it be much lighter motion. *Bacon. Natural History, Cent.* viii.

——— Then at hand
The lemon uncorrupt with voyage long,
To vinous spirits added (heavenly drink)
They with pneumatic engine ceaseless draw,
Intent on laughter; a continual tide
Flows from th' *exhilarating* fount.

J. Philips. Cider, book ii.

At least methinks that faith greatly should *exhilarate* us, which applieth those verities (so worthy of all acceptation) wherein God doth open his arms) wide to embrace us, proposing most kind invitations and favourable overtures of mercy upon the fairest terms possible. *Barrow. Sermon* 11. vol. iii.

Here (in the revolution in Poland) moralists and divines might indeed relax in their temperance to *exhilarate* their humanity.

Burke. Works, vol. vi. p. 246. *Appeal from the New to the Old Whigs.*

The truth is, that this remedy, like strong drink to a nervous body, enlivens for awhile by an unnatural *exhilaration*, warms by a false fire, which burns without fuel, and, by consuming the stamina, increases the debility it was intended to remove.

Knox. Works. Sermon 11. vol. ii.

Every species of torpor is subdued; an *exhilaration* succeeds, indicating itself by emotions, which not only manifest the influence of the passion to spectators, but solicit their participation.

Cogan. On the Passions, vol. i. p. 66. *Joy.*

EXHO'RT, *v.* EXHO'RT, *n.* EXHORTA'TION, EXHO'RTER, EXHO'RTATIVE, EXHO'RTATORY. } Fr. *exhorter*; It. *exortare*; Sp. *exortar*; Lat. *exhortari*, to encourage, (*ex*, and *hortari*.) The ancient Romans, Vossius says, wrote it *horior*; and *horior*, he conceives to be from ὀρνύ-ειν, *incitare*, to invite, to encourage.

To encourage, to hearten, to animate, to excite, admonish, advise, persuade.

Til I come take tent to redyng, to *exhortacioun*, and techyng.

Wiclif. 1 Timothy, ch. iv.

Tyll I come, geue attendaunce to reding, to *exhortacioun*, and to doctrine. *Bible, Anno* 1551.

Now worthie women in this balade shorte
Made for your worship and instruction
Of charitie I monish and *exhorte*.

Chaucer. The Complaint of Creseide, fol. 179.

His chere, his port, was eft so benigne
That through his stering and *exhortacioun*
With him they went.

Lidgate. The Story of Thebes, part i. fol. 371.

The contents of ye letter were, that he was come foorth wt hys legions, and would be shortlye wyth him, *exhorting* him to perseuer in hys accustomed valiantnes.

Arthur Golding. Cæsar. Commentaries, book v. fol. 138.

Our *exhortacyon* was not to bryngo you to erroure, nor yet to vnclennes, neyther was it with gyle; but as we wer alowed of God, that the Gospell should be committed vnto vs.

Bible, Anno 1551. *Thessalonians*, ch. ii.

The which writing many bee agrieued withall: when euery one taketh the matter, as said by himselfe, and will not heare mee, as an *exhorter* and counseller: but loatheth me as an accuser and rebuker of his doing.

Vives. Instruction of Christian Women, pref. A 6.

Fabius seeing the enemies no way to recule and give ground, commaunded M. Flavius and M. Valerius, two colonels, with whom he had set forward and advanced into the forefront, to go to the horsemen, and to *exhort* them, if ever they remembred and called to mind, that the commonwealth had beene helped by the valour of the gentlemen on horseback, they should that day endeavour to make invincible and eternall, all glorie of that degree and order of Cavallerie.

Holland. Livius, fol. 360

Come, good Lorenzo, fare ye well awhile,
I'le end my *exhortation* after dinner.

Shakspeare. Merchant of Venice, fol. 163.

And he wrote vnto those Scots letters *exhortatorie*, requiring them most instantlie to an vnitie of Catholike orders as might be agreeable with the church of Christ, spred and dispersed through the world. *Holinshed. England, Anno* 610. vol. i. p. 600.

By the [heart] here, which we are *exhorted* to keep, we are to understand the inward thoughts, and notions, and affections of our souls or spirits; all which, in the inspired writings are constantly said to be seated in the heart.

Sharp. Sermons, vol. i. p. 341.

Urge those who stand; and those who faint, excite;
Drown Hector's vaunts in loud *exhorts* of fight;
Conquest, not safety, fill the thoughts of all;
Seek not your fleet, but sally from the wall.

Pope. Homer. Iliad, book xii.

Every man, that will make himself eminent in any virtue, will be a light to the world, his life will be a constant sermon, and he will often prove as effectual a benefactor to those about him by his example, as others are by their counsels and *exhortations*.

Sharp. Sermons, vol. i. p. 74.

These words, although (as the very syntax doth immediately discover) they bear a relation to, and have a fit coherence with, those that precede, may yet (especially considering St. Paul's style, and manner of expression in the preceptive and *exhortative* part of his epistles) without any violence, or prejudice on either hand, be severed from the context, and considered distinctly by themselves.

Barrow. Sermon 8. vol. i.

I close all the discourse with that, at which in pitching on this subject I chiefly did aim, an application *exhortatory* to ourselves, urging the practice of this virtue by considerations peculiar to us as scholars, and derived from the nature of our calling.

Id. Sermon 19. vol. iii.

——— To confirm that pray'r
I have employ'd my exile; not in quest
Of splendid refuge in the courts of kings,
But through each city with unwearied steps
Have pass'd *exhorting*, stimulating Greece
To bold defence.

Glover. The Athenaid, book ii.

Indeed the subject matter of them [the Psalms] is very different: but those of joy are much more numerous than any other sort; and all of them afford ground of praise at least; the doctrinal, the *exhortatory*, the historical, as well as the rest.

Secker. Works, vol. iii. p. 412. *Sermon* 26.

EXHUMATION, Lat. *ex*, and *humus*, the ground. See INHUME.

Disinterment.

Mr. Flaquet says, in his collection of tracts relative to the *exhumation* in the great church at Dunkirk, that the town became more healthy after the bodies of those, who had been buried in it, had been taken up. *Seward. Anecdotes*, vol. v. p. 288.

EXICCATE, see EXSICCATE.

EXICONIZED, Gr. ἐξ-εικον-ίζειν, to image forth, to delineate, to depicture.

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Our faith, if you take in the whole, is no other but what is *exiconized* in the Apostle's creed, included in the Scriptures.
Hammond. Works, vol. ii. p. 701. *The answer of his father, William Mountague.*

E'XIGENT, E'XIGENCE, E'XIGENCY, E'XIGIBLE. Fr. *exigent, exigence;* It. *esigente, esigenza;* Lat. *exigens*, pres. part. of *exig-ere*, to drive out, (*ex*, and *ag-ere*, to drive or force.) See EXACT.

Driving or forcing, enforcing, extorting; of pressing, urgent, immediate, extreme necessity. And the noun is used as equivalent to

Extremity; and also to, end, termination.

Exigible; to be exacted, to be required.

But the Grekes hearing of the Kinges flight consulted together to breake the bridge whyche he as lord of the sea had made at Abydus, to the intent that his passage being cut of, he might either with his army be vtterly destroyed or else be brought to suche an *exigent*, that as clerely ouercome, he should be compelled to desyre peace at theyr handes. *Arthur Golding. Justine*, fol. 18.

No man will hire a general to cut wood, or shake hay with a sceptre, or spend his soul, and all his faculties upon the purchase of a cockle-shell; but he will fit instruments to the dignity and *exigence* of the design.
Taylor. Holy Dying, ch. ii. sec. 4.

Devout persons are directed to several saints, for their several *exigencies*, to the end that both every saint may have his share in the worship, and every client in the relief.
Brevint. Saul and Samuel, ch. iv. p. 73.

These eyes, like lampes, whose wasting oyl is spent,
Waxe dimme, as drawing to their *exigent*.
Shakspeare. Henry VI. First Part, fol. 104.

Icilius and Numitorius tooke up the bloudlesse corps, and held it aloft to the people; blaming and cursing the wickedness of Appius; pittying the unhappy and unfortunate beautie of the damsell: and bewailing the hard *exigent* and extremitie of the father.
Holland. Livius, fol. 120.

Thus should a benefaction be done with a good grace, and shine in the strongest point of light; it should not only answer all the hopes and *exigences* of the receiver; but even outrun his wishes.
Spectator, No. 292.

Dr. Gough, a Popish priest, in the Queen's name, had conjured the King to make his speedy escape, and in his own beseeched him not to insist too nicely upon terms in the present *exigency* of his affairs.
Ludlow. Memoirs, vol. i. p. 100.

What charms, that can reverse extent,
And null decree and *exigent!*
Butler. Hudibras, part iii. can. 1.

As the nature of the proposition decides what proofs are *exigible*, and what not, so the kind of proof determines the class into which the proposition is to be ranged.
Bolingbroke. Works, vol. iv. p. 474. *Letter to Mr. De Pouilly.*

——————— Though squeez'd
By public *exigence*, till annual food
Fails for the craving hunger of the State,
Thee I account still happy, and the chief
Among the nations, seeing thou art free,
My native nook of earth!
Cowper. The Task, book v.

Its payments [may be] subjected to the inspection of the superior minister of finance; who is to judge of it on the result of the total collective *exigencies* of the state.
Burke. Works, vol. iii. p. 292. *On Economical Reform.*

EXIGENT, in *Law*, a Writ which lies where the Defendant in a personal Action cannot be found, nor any thing of his within the County whereby to be attached or distrained. It is directed to the Sheriff, ordering him to proclaim and call the Party on five County Court days successively, and charge him to appear under pain of Outlawry; the same Writ also lies in an Indictment of Felony, where the Party indicted cannot be found. It is called an Exigent, because it *exacts* or requires the Party to appear, or, by forthcoming, to answer the Law; if he does not appear at the last day's proclamation, he is said to be *quinquies* or *quinto* exactus, and then is Outlawed.

EXIGUITY, Lat. *exiguus*, perhaps from *exig-ere*, to drive or force out: being applied to such things as can be easily driven or forced out.

Minute, little, small.

We shall proceed to represent, that the newly mentioned *exiguity* and shape of the extant particles being supposed, it will then be considerable, &c.
Boyle. Works, vol. i. p. 683. *Exposition. History of Colours.*

But to prosecute a little what I was saying of the conduciveness of bringing a body into small parts, in some cases the comminution may be much promoted by employing physical, after mechanical, ways; and that, when the parts are brought to such a pitch of *exiguity*, they may be elevated much better than before.
Id. Works, vol. iv. p 296. *Of the Mechanical Origin and Production of Volatility.*

——————— Protected mice,
The race *exiguous*, uninur'd to wet,
Their mansions quit, and other countries seek.
Philips. Fall of Chloe's Jordan.

E'XILE, v. E'XILE, n. EXI'LEMENT. Fr. *exiler;* It. *esiliare;* Lat. *exulare*, either says Vossius from *exsilire*, or rather, *exsol*, quasi *ex solo*, from the *soil* or land.

To send out of the land, out of the country; to banish.

Whan þe erle was *exiled*, his sonnes tille Ireland ouer,
William þe Normant arȝued vp at Douer,
In luf & in pes to speke with Sir Edward.
R. Gloucester, p. 59.

& how alle his kynde *exile* was on þan laid.
Id. p. 131.

Joon sig [saw] and wroot in the ile of Patmos whanne he was *exiled* of Domycian the moost wicked prince.
Wichf. Prolog. Apocalips, fol. 143.

But yet n'ere Cristen Bretons so *exiled*,
That ther n'ere som which in hir privitee
Honoured Christ, and hethen folk begiled.
Chaucer. The Man of Lawes Tale, v. 4967.

And of Saturne also I fynde,
Howe afterwarde into an ile
This Jupiter hym dyd *exile*.
Gower. Conf. Am. book v. fol. 88.

For thinking to haue made himselfe strong by the affinitie of Philip, he was at length by him depriued of the whole kyngdome, and ended his life miserably in *exyle*.
Brende. Quintus Curtius, book i. fol. 3.

I fonder than Cephisus, foolish child,
Who hauing viewed in a fountain shere
His face, was with the loue thereof beguil'd;
I fonder loue a shade, the body farre *exil'd*.
Spenser. Faerie Queene, book iii. can. 2.

Yet she, most faithfull lady, all this while
Forsaken, wofull, solitary maid,
Farr from all people's praise, as an *exile*,
In wildernesse and wasteful deserts straid,
To seeke her knight. *Id. Ib.* book i. can. 3.

Fitz Osborn (as some report was executed under him, or at the most) was discarded into a foreign service, for a pretty shadow of *exilement*. *Reliquiæ Wottonianæ*, fol. 103.

Being now no longer able to dissemble her resentment, [she] grew in wrath with Ibrahim, and gave a second and more cruel *exilement* to the unfortunate nurse and her darling child whom she banished out of the seraglio, and could never after abide the Aga that introduced them.
Evelyn. Miscellaneous Writings, p. 571. *History of Padre Ottomano.*

But since the vanquish'd laws in war are dumb,
To thee behold an *exiled* band we come;
For thee, with joy our banishment we take,
For thee our household hearths and gods forsake.
Rowe. Lucan, book i.

Thus the man-child advanc'd, and learn'd so fast,
That in short time his equals he surpass'd:
His brutal manners from his breast *exil'd*,
His mien he fashion'd, and his tongue he fil'd.
Dryden. Cymon and Iphigenia.

But they, on earth, or the devouring main,
Whom righteous Jove with detestation views,
With envious horrour hear the heavenly strain,
Exil'd from Praise, from Virtue, and the Muse.
West. The first Pythian Ode. Decad. 4

Brutus, in the book which he writ on Virtue, related that he had seen Marcellus in *exile* at Mitylene, living in all the happiness which human nature is capable of, and cultivating with as much assiduity as ever, all kinds of laudable knowledge.
Bolingbroke. Reflections upon Exile.

E'XILE, EXI'LITY. Fr. *exile;* Lat. *exilis;* perhaps by syncope, says Vossius, from ἐξίπηλ-ος, which denotes *exile, evanidum, obscurum:* for those things are called *exile,* (*exilia,*) which are so minute, and thin, as scarcely to be perceptible.

Minute, thin, slender, small.

And it were also good to enquire, what other meanes there may be, to draw forth the *exile* heat which is in the air; for that may be a secret of great power to produce cold weather.
Bacon. Natural History, Cent. i. sec. 75.

Then let him speak, and any that shall stand without, shall hear his voice plainly; but yet made extreme sharp and *exile,* like the voice of puppets. *Id. Ib. Cent.* ii. sec. 155.

Yet there are certain flies that are called Ephemera, that live but a day. The cause is the *exilitie* of the spirit; or, perhaps, the absence of the sun. *Id. Ib. Cent.* viii. sec. 697.

But then the voice, or other sound, is reduced, by such passage, to a great weakness, or *exility.*
Id. Ib. Cent. ii. sec. 154.

Empedocles blameth *exility* or smallness, the low posture, and the over-streight conformation of the matrix.
Holland. Plutarch, fol. 691.

By reason of the *exility* and smallness of the parts, there can be perceived no difference. *Id. Ib.* fol. 836.

EXILITION, more correctly written EXSILITION. Lat. *ex-silire,* to leap out, (*ex,* and *salire,* to leap.)

Leaping, or springing out.

From salt-petre proceedeth the force and the report: for sulphure and smal-coal mixed will not take fire with noise or *exilition.*
Sir Thomas Brown. Vulgar Errors, book ii. ch. v.

EXIMIOUS, Lat. *eximius, quasi* exemptus *et extra cæteros positus;* as if taken out and placed beyond others; particularly applied to animals selected for sacrifice. Vossius. And see EGREGIOUS.

Select, choice; and thus, excellent.

Take a taste out of the beginning of his dedicatory epistle: "Egregious Doctors and masters of the *eximious* and arcane Science of Physick, of your urbanity exasperate not yourselves against me for making this little volume of physick," &c.
Fuller. Worthies. London.

Who sees not that, in this first and principal mystery of our religion, the Holy Spirit is exhibited to us as a person, that about him as such, this excellent part of our duty, this *eximious* worship, is conversant.
Barrow. Sermons.

EXINANITION, Lat. *exinanire,* to empty out, (*ex,* and *inan-is;* Gr. κενὸν, to empty.) Cockeram has the verb to *exinanite,* which he explains

To make empty, to spoil, weaken or make of no force.

There is some pain in spiritualizing of flesh, racking it, fetching it from the lees, rarifying and attenuating the πνεῦμα παχυνόμενον ἀπὸ μοχθηρᾶς διαίτης, the spirit incrassate by vicious diet, as Philoponus calls the habituate sinner, of returning the gross habit of sin to a sparenesse and slenderness of stature, an *exinanition* of that carnal appetite which hath brought in all the grosser joyes which hitherto we have fed on. *Hammond. Works,* vol. iv. fol. 478. *Sermon* 2.

It was χρηστότης καὶ φιλανθρωπία, the benignity and philanthropy of God, which induced him to engage his son upon such a debasement and *exinanition* of himself, that we thereby might be raised to a capacity of salvation. *Barrow. Sermon* 23. vol. iii.

EXINTRICATE, Lat. *ex,* and *intricare, atus,* to entangle.

To disentangle

A man surprised, is even in reason more than half beaten; being taken at a disadvantage, from which he hath no way to *ex-intricate* himself, but by the dextrousness of his ingenuity.
Feltham. Resolve 60.

EXI'ST, *v.* EXI'STENCE, EXI'STENCY, EXI'STENT. Lat. *exist-ere* or *existere,* to stand out, (*ex,* and *sistere,* to stand.)

To stand out, *sc.* from the surface; and thus, to cause a (new or fresh) sensation. See to BE, and ESSENCE.

Chaucer uses *Existence,* emphatically, as we should use *Reality.*

To be; to live; to have essence or being.

She maketh through her aduersitie
Men full clerely for to se
Him that is frend in *existence*
From him that is by apperence.
Chaucer. The Romant of the Rose, fol. 142.

——————— I do beseech you,
That by your vertuous means, I may agaiue
Exist, and be a member of his loue,
Whom I, with all the office of my heart,
Intirely honour. *Shakspeare. Othello,* fol. 328.

By the operation of the orbes,
From whom we do *exist,* and cease to be,
Heere I disclaime all my paternal care,
Propinquity and property of blood,
And as a stranger to my heart and me,
Hold thee from this for euer.
Id. King Lear, fol. 284.

Yea, there was a great and famous sect among them that denied a life to come, and the *existence* of immaterial beings, for the Sadducees say, there is no resurrection, neither angels, nor spirit. *Acts,* viii. 23.
Glanvil. Sermon 6. fol. 267.

Nor is it onely of rarity, but may be doubted whether it be of *existency,* or really any such stone in the head of a toad at all.
Sir Thomas Brown. Vulgar Errors, book iii. ch. xiii.

Neither is there so firm and close an union betwixt the soul and body, as there is betwixt Christ and the believing soul, for as much as that may be severed by death, but this never; away yet with all gross carnality of conceit, this union is true and really *existent,* but yet spiritual.
Hall. Works, vol. iii. fol. 591. *Holy Raptures, &c.*

Whatever *exists,* has a cause, a reason, a ground of its *existence;* (a foundation, on which its *existence* relies; a ground of reason why it doth *exist,* rather than not *exist;*) either in the necessity of its own nature, and then it must have been of itself eternal: or in the will of some other being; and then that other being must at least in the order of nature and causality have *existed* before it
Clarke. On the Attributes.

The reason then of their indefiniteness is with me, not "because in their real *existent* natures they are necessarily infinite," but quite the reverse, viz. because they have no real *existent* nature at all.
Law. Enquiry, ch. i. *Of Space.*

We know the reasons, in part at least, for which beings, much lower than us, *exist:* why may there not then be very sufficient reasons for our being no higher than we are?
Secker. Sermons, vol. ii. p. 415

EXISTIMATION, Lat. *existimatio,* from *existimare,* (*ex,* and *æstimare,* to fix a price or value.)

Opinion, valuation.

How this is to be accounted for, I know not; but men's *existimation* follows us according to the company we keep.
Spectator, No. 456.

EXIT, Lat. *ex-ire, exitum,* to go out.

Way or passage out; departure.

They haue their *exits* and their entrances,
And one man in his time playes many parts,
His acts being seuen ages.
Shakspeare. As You Like it, fol. 194.

——— Yet that we might
Find fair concordance, 'twixt his race and flight,
Having presented rich and stately scenes,
He scorn'd an *exit* by the common means.
Feltham. Lesoriæ, 23. *On Sir Rowland Cotton.*

There is one part provided for the formation of the body before its *exit* into the world, and another part provided for its nourishment after it is come into the world, till the bird is able to shift for and help itself. *Derham. Physico-Theology*, book vii. ch. iv.

Is such a life so tediously the same,
So void of all utility or aim,
That poor Jonquil, with almost ev'ry breath,
Sighs for his *exit*, vulgarly call'd death.
Cowper. Hope.

EX'ITIAL, } Lat. *exitialis*, from *ex-ire*, *itum*, to
EXI'TIOUS. } go out; and hence, *exitium*, death, and *exitialis*, deadly.

Deadly, mortal, destructive.

Such as repair to Paris (where it is excellent) and other like places, perfectly recovering of their health; which is a demonstration sufficient to confirm what we have asserted concerning the pernicious nesse of that about this city, produced only from this *exitial* and intolerable accident.
Evelyn. Fumifugium. Miscellaneous Writings, p. 129.

And to this end is come that beginning of setting up of images in churches, then judged harmlesse, in experience proved not only harmfull, but *exitious*, and pestilent, and to the destruction, and subversion of all good religion.
Homilies. Sermon against the Perill of Idolatry, part iii.

EXOACANTHA, in *Botany*, a genus of the class *Pentandria*, order *Digynia*, natural order *Umbelliferæ*. Generic character: general involucre spiny; partial involucre only half round; all the flowers hermaphrodite, equal; seed one, ovate, striated.

One species, *E. heterophylla*, native of Syria. Persoon.

EXOCARPUS, in *Botany*, a genus of the class *Monoecia*, order *Pentandria*, natural order *Terebintaceæ*. Generic character: male flower, calyx five-leaved; corolla none, stamens inserted into the calyx: female flower, style simple, short; stigma peltate; drupe one-seeded; receptacle fleshy.

One species, *E. cupressiformis*, native of the Cape of Van Diemen, a lofty tree. Persoon.

EXOCŒTUS, from the Greek ἔξω, *extra*, and κοίτη, *cubile*, so named from an opinion given by Pliny, that it left the water to sleep ashore. Lin.; *Flying Fish*, Pen.; in *Zoology*, a genus of animals belonging to the family *Esocides*, order *Malacopterygii Abdominales*, class *Pisces*.

Generic character. Head almost entirely covered with minute scales, and flattened both vertically and laterally; each jaw armed with small pointed teeth, and molar teeth in the throat; pectoral fins very broad, and long enough to reach the tail, which is forked; single dorsal fin opposite the anal.

The fish belonging to this genus have the power of supporting themselves upon their pectoral fins, in a flight out of water, more completely than the Gurnards and others. Pursued by the *Coryphæni*, and other voracious fishes, the defenceless *Flying Fish* is compelled to quit its native element, whence it has no sooner emerged than fresh dangers await it from the ravenous Gulls and Frigate Birds, which are attracted to their prey by the shining hue of their victim glittering beneath the surface of the sea; so that it may be truly said, in avoiding Scylla the poor little wretch falls into Charybdis. The Flying Fish is not able to support itself long out of water, as the air soon dries its fins, and it is again compelled to seek its native element, where its insatiate enemy is ready to seize it, as soon as it descends. Lacépède has given a very lively description of the distresses of the Flying Fish, *un des plus misérables des habitans des eaux*, and concludes his account with *Et comme si tout ce qui peut avoir rapport à cet animal, en apparence si privilégié, et dans la réalité si disgracié, devoit retracer le malheur de sa condition, lorsque les astronomes ont placé son image dans le ciel, ils ont mis à côté celle de la dorade, l'un de ses plus dangereux ennemis.*

Four species are described, of which the

E. Volitans, Lin.; *l'Hirondelle de Mer*, Belon; *Oceanic Flying Fish*, Shaw, is the most common: it is found in the seas of warm and temperate climates, and occasionally is driven up the British Channel.

The other species are *E. exiliens*, *E. mesogaster*, and *E. Commersonii*.

See Lacépède, *Histoire des Poissons*; Cuvier, *Règne Animal*.

EXODE, Lat. *exodium*, which, Vossius says, universally denotes the end; from ἔξοδον, *ex 'us*, way or passage out.

The way or passage out, egress, departure; the end, termination or conclusion; the catastrophe: also, a dramatic entertainment introduced at the *end* of the regular play, (see *Hist. and Biog. Division*, HORACE.) Mr. Twining calls it, the *concluding* act; Aristotle, that part which has no Choral Ode after it.

Then the youth leaving to comedians, the acting of parts in enterludes, began after the old manner to let flie, one at another, merrie scoffes and jestes, interlaced within their rime and meeter, which therefrom were afterwards called *exodia*, and were inserted commonly in the Atellane Comedies.
Holland. Livius, book vii. ch. ii. p 251.

In many places of Scripture they be shewed figuratively by the nombre of iii as it appereth in *exodi*, the people of Israell walked in wildernesse many tymes, but amōges al other specially is ther named ye space of three daies.
Fisher. On the Seven Penitential Psalmes, sig. I 5.

But it is not so easy to account for the patience, with which they bore, after the death of Joseph, a cruel servitude of fourscore years, to which the tyranny of the Egyptians had reduced them, when their number increased in every generation so vastly, that they could bring, at that time of the *exode*, six hundred thousand fighting men into the field. *Bolingbroke. Minutes of Essays*, vol. vii. sec. 453.

Common sense is sufficient to convince us, that the whole is confined to the two generations, between the *exodus* from Egypt and the entrance into Canaan.
Warburton. The Divine Legation, book iv. sec. 6.

The *exode* or catastrophe is prepared by the coming of Arviragus, the king's son, who, having escaped with life in the late battle, had employed the intermediate time in privately collecting his father's scattered forces, to put them again into a condition of facing the enemy. *Mason. Caractacus. Argument.*

EXOLUTION, see EXSOLUTION.

EXOMOLOGESIS, Gr. ἐξομολόγησις, from ἐξομολογ-εῖν, to confess, (ἐξ, ὁμὸς, alike, and λόγος, speech.)

A common confession.

And upon this account all publick criminals were tied to a publick *exomologesis* or repentance in the church, who by confession of their sins, acknowledged their error, and entered into the state of repentance; and by their being separate from the participation and communion of the mysteries, were declared unworthy of the communion with Christ, and a participation of his promises, till by repentance, and the fruits worthy of it, they were adjudged capable of God's pardon.
Taylor. Polemical Discourses, fol. 833. *On Repentance*, ch. x.

EXO'NERATE, } Lat. *exonerare*, to free from load
EXONERA'TION. } or burthen, (*ex*, and *onus*, a load.)

To free from load or burthen; to disburthen; to free or relieve from charge; to relieve; to discharge.

But when those borderers wanted further place, whereunto they might *exonerate* their swelling multitudes, that were bounded in by the great ocean, then did they return upon the nations, occupying the

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countries, through which they had formerly passed, oppressing first their neighbours, afterwards the people more remote.

Raleigh. History of the World, book i. ch. viii. sec. 4.

For the body which we now have is adapted unto eating, drinking, nutrition, coition, and other ways of repletion and *exoneration*. Things no way agreeable to the life for which we are intended.

Grew. Cosmo-Sacra, book iii. ch. iv.

They [glands] give the blood time to stop and separate through the pores of the capillary vessels into the secretory ones, which afterwards all *exonerate* themselves unto one common ductus.

Ray. On the Creation, part ii. p. 334

The debt thus *exonerated* of so great a weight of its odium, and otherwise reduced from its alarming bulk, the agents thought they might venture to print a list of the creditors.

Burke. On the Nabob of Arcot's Debts, vol. iv. p. 309.

E'XORABLE, EXORA'TION. } Fr. *exorable*; It. *esorabile*; Sp. *exorable*; Lat. *exorabilis*, from *exorare*, (*ex*, and *orare*, from *os*, *oris*, the mouth.) See ADORE.

That can or may be prevailed upon by prayer; that can or may be persuaded.

Concerning the punishment of the senatours of Capua, Fulvius and Claudius could not agree. Claudius was more tractable and *exorable*, and might soone have bene intreated for a pardon.

Holland. Livius, fol. 594.

——————— I am blind
To what you do: deaf to your cries: and marble
To all impulsive *exorations*.

Beaumont and Fletcher. Love's Cure, act v. sc. 1.

It [Religion] prompts us to bear the infirmities of our bretheren, to be gentle in censure, to be insensible of petty affronts, to pardon injuries, to be patient, *exorable* and reconciliable to those that give us greatest cause of offence. *Barrow. Sermon* 1. vol. i.

EXO'RBITATE, EXO'RBITANCE, EXO'RBITANCY, EXO'RBITANT, EXO'RBITANTLY. } Fr. *exorbitant*; It. *esorbitante*; Sp. *exorbitante*; Lat. *exorbitans*, excentrick; (*ex*, and *orbis*, an orbit, sphere or circle.) To go or move out of an *orbit* or circle; to move out of, deviate from, the regular course or path; to exceed bounds, to go out of or beyond compass; to deviate from rule or order. And thus *exorbitant* is

Irregular, enormous, immoderate, excessive.

Whereas the other having the body still at command and ready to *exorbitate* together with the will, and to sin with it for company, are more seen and discovered, not for that they be more foolish, and have lesse use of reason, but because they have greater meanes to show their folly. *Holland. Plutarch*, fol. 569.

He was by nature over dull and slow; but this infirmitie he tempered with a very good and wise course that he tooke, suffering himselfe to be corrected and reformed, whensoever hee did *exorbitate* and swerve from the way of honestie.

Id. Ammianus, fol. 269. *Julianus*

A cleare resolution, that the law, with the earles and barons assembled in parliament, are above the king, and ought to bridle him when he *exorbitates* from the law.

Prynne. Treachery and Disloyalty of Papists, p. 5.

And now, sir, since I cannot (how secretly faulty soever) guesse at my own publick *exorbitances*, I beseech you, where you hear my name traduced, learn of mine accusers (whose Lynceau eyes would seem to see farther into me then my own) what singular offence I have committed.

Hall. Works, vol. iii. fol. 418. *Letter sent from the Tower to Mr. H. S.*

For it is easie for any reader to observe, that all the severalities of the degrees prohibited run still upon the male; under which if the like *exorbitances* of the other sex were not meant to be comprehended, females should be lawless, and the law imperfect.

Id. Ib. vol. iii. fol. 853. *Cases of Conscience*, decade 4. case 4.

Whose crime [the earle of Strafford's] coming under the cognizance of no human law, a new one was made, not to be a precedent, but his destruction; to such *exorbitancy* were things arrived.

Evelyn. Memoirs, p. 10. *Anno* 1641.

——————— Your too much indulgence
To the *exorbitant* waste of young Caldoro,
Your nephew and your ward, hath rendered you
But a bad report among wise men in Naples.

Massinger. The Guardian, act i. sc. 1.

An absolute power in men is, for the most part, sinful and injurious; because of the imperfection of their will, which is not able to bound the *exorbitancies* of that power; and if it does not prove actually the cause of sin, yet it is always a temptation to it.

South. Sermons, vol. i. p. 317.

'Tis the naked man's apparel which we shut up in our presses, or which we *exorbitantly* ruffle and flaunt in: 'tis the needy person's gold and silver which we closely hide in our chests, or spend idly, or put out to useless use. *Barrow. Sermon* 31. vol. i.

He is able not only to set bounds to the raging sea and effectually say to it, hitherto shalt thou come, and no farther, and here shall the proud waves be stayed, but, (what is far more,) so to curb and moderate those stupendously rapid motions of the mundane globes and intercurrent fluids, that neither the unwieldiness of their bulk, nor celerity of their motions, have made them *exorbitate* or fly out, and this for many ages.

Boyle. Works, vol. v. p. 135. *Of the high Veneration Man's Intellect owes to God, &c.*

If the planets had moved in those lines above named; sometimes they would have approached to the sun as near as the orb of Mercury, and sometimes have *exorbitated* beyond the distance of Saturn.

Bentley. Sermon 8. p. 305.

The distresses of government aided the friends of liberty, who managed their advantage so well as, in process of time, to support their claims, redress their grievances, establish their rights, and, in a word, to reduce the crown, from the *exorbitances* it affected, within the ancient and legal boundaries of the constitution.

Hurd. Works, vol. viii p. 44. *A Sermon before the House of Lords, January* 30, 1786.

We complain of what we call the *exorbitant* multiplication of some troublesome insects; not reflecting, that large portions of nature might be left void without it.

Paley. Natural Theology, ch. xxvi.

EXORCISE.

E'XORCISE, E'XORCISER, E'XORCISING, E'XORCISM, E'XORCIST. } Fr. *exorcizer*; Sp. *exorcizar*; It. *esorcizzare*; Lat. *exorcisare*; Gr. ἐξορκίζ-ειν, ἐξ, and ὁρκίζ-ειν, *adjurare, sacramento adigere*, from ὅρκος, *juramentum quasi* septum, *sc. veritatis*. Lennep.

To bind by oath; to charge upon oath; and thus, by the use of certain words, and performance of certain ceremonies, to subject the Devil and other Evil Spirits to command, and exact obedience.

Minshew calls an *Exorcist*, a *conjurer*; and it is so used by Shakspeare; and *Exorcism*; *conjuration*.

But also summe of the Iewis, *exorcistis*, gheden aboute and assaieden to clepe the name of the Lord Ihesu Crist on hem that hadden yuele spiritis, and seiden, I coniioure ghou bi Ihesu Crist whom Poul prechith. *Wiclif. The Deds of the Apostlis*, ch. xix.

Then certaine of the vagabounde Jewes, *exorcistes*, toke vpon them to call ouer them whiche had euell spirites, the name of the Lord Jesus, sayig: we adiure you by Jesu whome Paull preacheth.

Bible, Anno 1551.

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EXORCISE. — EXORCISM

Lo what availen incantacions
Of *exorcisms*, and coniurasions.
Lidgate. The Story of Thebes. The third Part, fol. 390.

For hither than brought he al vain and crafty sciences, of countyng, riming, shauing, *exorcising*, enchaunting and coniuring.
Bale. Englishe Votaries, part i. p. 43.

Sauyage ones (I remembre) as I was at Malden in Essexe, about xx. yeares ago, I found an olde bishoppes ordynary, or boke of their *exorcismes*, for church halowinges, belle blessinges, and oyled orders geuynge. *Id. Apology*, fol 23.

He impudently *exorcizeth* devils in the church, whose pleasures he applaudes in stage playes.
Prynne. Histrio-Mastix, part i. act vi. sc. 12.

GUID. No *exorcisor* harme thee.
ARVI. Nor no witch-craft charme thee.
Shakspeare. Cymbeline, fol. 389.

Their ministery and monuments exposed to utter scorne: their masses; their oblations; their adorations; their invocations; their anoylings; their *exorcizings*; their shrift; their absolutions; their images, rood-lofts, and whatsoever else of this kind.
Hall. Works, vol. i. fol. 568. *An Apologie against Brownists.*

And even at this day there remaineth a most notable precedent and example to all posteritie, in that prescript form of *exorcisme*, whereby the two Deiij. both father and sonne, betooke themselves to all the hellish furies and fiends infernall.
Holland. Plinie, vol. ii. fol. 295.

BULLING. Master Hume, we are therefore provided; will her ladyship behold and heare our *exorcismes*.
Shakspeare. Henry VI. Second Part, fol. 125.

Whosoever readeth the praier or *exorcisme* that is used, and which the warden or principall of the colledge of the Quindecemvirs is wont to read and pronounce to the *exorcist*; he would no doubt confesse that such charmes and execrations be of great importance: and namely, seeing they have been all approved and found effectuall by the experience and events observed for the space of eight hundred and thirtie yeares. *Holland. Plinie*, vol. ii. fol. 295.

KIN. Is there no *exorcist*
Beguiles the truer office of mine eyes?
Is't real that I see.
Shakspeare. All's Well that Ends Well, fol 253.

Mr Spectator, pray let me have a paper on these terrible groundless sufferings, and do all you can to *exorcise* crowds who are in some degree possessed as I am. *Spectator*, No. 402.

Surprises none, but those who 'ave priests
To turn him out, and *exorcists*
Supply'd with spiritual provision,
And magazines of ammunition.
Butler. Hudibras, part ii. can. 2.

They compared this performance of our Lord with those, and perhaps with things which they had seen done in their own times by professed *exorcisers*; and the comparison brought them to this conclusion, that "it was never so seen in Israel."
Horsley Sermon 10. vol. i. p. 238.

To evince these great truths, seems to have been the end both of possessions and of the *exorcisms*.
Warburton. Works, vol. viii. p. 336. *The Doctrine of Grace*, book ii. ch. v.

In which I dare say they did not long continue, after the *exorcist* had thus consigned them over to Satan, now let loose to do Mr. Wesley honour. *Id. Ib.*

The trade of EXORCISM has probably existed at all times in which Superstition has been sufficiently prevalent to make the practice of such an imposture a source of power or of profit; and nations the most polished, as well as the most barbarous, have admitted the claims of persons who pretended to control and expel Evil Spirits. In Greece men of no less distinction than both Epicurus (Diog. Laert. x. 4) and Æschines, were sons of women who lived by this art, and each was bitterly reproached, the one by the Stoics, the other by his great rival orator, (Demosth. *de Cor.*) for having assisted his parent in her dishonourable practices. Innumerable forms of Exorcism, from the bloody human sacrifice down to the harmless fumes of brimstone, (Theoc. xxxiv. 94; Ov. *de Art. Am.* ii. 330,) must be familiar to every classical reader; and those who wish to refresh old recollections, or to increase their acquaintance with these follies of the wise in the ancient mistresses of the world, may amply gratify their curiosity in the elaborate work of Lomeirus, *De veterum Gentilium Lustrationibus.* EXORCISM.

We read in the *Acts of the Apostles* (xix. 13) of the failure and disgrace of "certain of the vagabond Jews, Exorcists," τινες ἀπὸ τῶν περιερχομένων Ἰουδαίων ἐξορκιστῶν, who, like the Apostles, "took upon them to call over them that had Evil Spirits the name of the Lord Jesus." Their discomfiture was signal, and while it completely disproved their own false pretensions, it as satisfactorily established the reality of the claims of the Apostles to the supernatural power bestowed upon them by their Divine Master. It is more than probable, however, that this practice among the Jews did not originate from an imitation of the miraculous cures which they had seen performed on the miserable Dæmoniacs by our Lord and his followers. Traces of another and more ancient source may be observed in a story related by Josephus. "God," says that Historian, "enabled Solomon to learn that skill which expels Dæmons, (τὴν κατὰ τῶν Δαιμόνων τέχνην,) which is a science useful and sanative to men. He composed such incantations (ἐπῳδάς) also, by which distempers are alleviated, and he left behind him the manner of using Exorcisms, (τρόπους ἐξορκώσεων,) by which they drive away Dæmons, so that they never return. And this method of cure is of great force unto this day; for *I have seen* (ἔγω ἱστόρησα) a certain man of my own country, whose name was Eleazar, releasing people that were Dæmoniacal, in the presence of Vespasian and his sons, and his Captains, and the whole multitude of his soldiers. The manner of the cure was this. He put a ring that had a root of one of those sorts mentioned by Solomon (τὸν δακτύλιον ἔχοντα ὑπὸ τῇ σφραγῖδι ῥίζαν ἐξ ὧν ὑπέδειξε Σολομών) to the nostrils of the Dæmoniac, after which he drew out the Dæmon through his nostrils; and when the man fell down immediately, he adjured him to return unto him no more, making still mention of Solomon, and reciting the incantation which he composed. And when Eleazar would persuade and demonstrate to the spectators that he had such a power, he set, a little way off, a cup, or basin full of water, and commanded the Dæmon as he went out of the man to overturn it, and thereby to let the spectators know that he had left the man." *Ant.* viii. 2.

Some pretended fragments of these conjuring books of Solomon are noticed in the *Codex Pseudepigraphus Vet. Test.* of Fabricius, i. 1050; and Josephus himself, in another place, has described one of the Antidæmoniacal roots. "In that valley which encompasses the city (*Macherus*) on the North side, there is a certain place called *Baaras*, which produces a root of the same name with itself. Its colour is like to that of flame, and, towards the evenings, it sends out a certain ray like lightning. It is not easily taken by such as would do it, but recedes from their hands, nor will yield itself to be taken quietly, πρὶν ἄν τις οὖρον γυναικεῖον ἢ τὸ ἔμμηνον αἷμα χέῃ κατ' αὐτό· nay, even then it is certain death to those that touch it, unless any one take and hang the root itself down from his hand, and so carry it away. It may also be taken another way without danger, which is this: they dig a trench quite round about it, till the hidden part of the root be very small,

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they then tie a dog to it, and when the dog tries hard to follow him that tied him, the root is easily plucked up, but the dog dies immediately, as if it were instead of the man that would take the plant away; nor after this need any one be afraid of taking it into their hands. Yet, after all this pains in getting, it is only valuable on account of one virtue which it hath, that if it be only brought to the sick persons it quickly drives away those called Dæmons, which are no other than the Spirits of the wicked that enter into men that are alive, and kill them unless they can obtain some help against them." *De Bell Jud.* vii. 6.

The perils attendant upon gathering the mandrake will be recalled to mind by all who read this passage; and few perhaps will dissent from Sir Thomas Brown's remark, that it is "a conceit not only injurious unto truth, and confutable by daily experience, but somewhat derogatory to the providence of God; that is, not only to impose so destructive a quality on any plant, but to conceive a vegetable, whose parts are useful unto many, should in the only taking up prove mortal to any." *Vulg. Err.* ii. 6.

Upon the Exorcism practised by Tobit, it is by no means easy to pronounce judgment. Grotius, in a note on that History, states that the Hebrews attributed all diseases arising from natural causes to the influence of Dæmons; and this opinion, it is well known, has been pushed much farther than Grotius intended, by Hugh Farmer and others of his school. These notions are derived in great measure from Bekker's most ingenious, though forgotten volumes, *Le Monde Enchanté*, to which the reader may be referred for almost all that can be written on the *necessity* of Exorcism.

Bekker relates an instance of Exorcism practised by the *modern* Jews, to avert the evil influence of the Demon Lilis, whom the Rabbis esteem to be the wife of Satan. During the hundred and thirty years, says Rabbi Elias, in his *Thisbi*, which elapsed before Adam was married to Eve, he was visited by certain she Devils, of whom the four principal were Lilis, Naome, Ogére, and Machalas; these, from their commerce with him, produced a fruitful progeny of Spirits. Lilis still continues to visit the chambers of women recently delivered, and endeavours to kill their babes, if boys on the eighth day, if girls on the twenty-first, after their birth. In order to chase her away, the attendants describe circles on the walls of the chamber, with charcoal, and within each they write, "Adam, Eve, Lilis, avaunt!" On the door also of the chamber they write the names of the three Angels who preside over Medicine, Senoi, Sansenoi, and Sanmangelof,—a secret which it appears was taught them, somewhat unwittingly, by Lilis herself. (*Le Monde Enchanté*, l. 12, sec. 14; 13. sec. 8.)

A particular Ecclesiastical Order of Exorcists does not appear to have existed in the Christian Church till the close of the IIId century; and Mosheim (Cent. iii. 11, c. 4) attributes its introduction to the prevalent fancies of the Gnostics. In the Xth Canon of the Council of Antioch, held A. D. 341, Exorcists are expressly mentioned in conjunction with Subdeacons and Readers, and their Ordination is described by the IVth Council of Carthage, 7. It consisted, without any imposition of hands, in the delivery, by the Bishop, of a book containing forms of Exorcism, and directions that they should exercise the office upon *Energumens*, whether Baptized or only Catechumens. The *Fire* of Exorcism, as St. Augustine terms it, always preceded Baptism; *post* ignem *Exorcismi venitur ad Baptismum*, (in *Ps.* lxv.) Catechumens were Exorcised for twenty days previous to the administration of this Sacrament. It should be expressly remarked, however, that in the case of such Catechumens as were not at the same time Energumens, these Exorcisms were not directed against any supposed Dæmoniacal possession. They were, as Cyril describes them, no more than λόγοι εὐχῆς, (*Cat.* 16, 9,) Prayers collected and composed out of the words of Holy Writ, to beseech God to break the dominion and power of Satan in new Converts, and to deliver them from his slavery by expelling the Spirit of wickedness and error. Bingham, *Orig. Ecc.* x. 2, 9.

Thus in the Greek Church, as Rycaut informs us, (*Present State*, &c. 166,) before Baptism, the Priest blows three time upon the child to dispossess the Devil of his seat; and this may be understood as symbolical of the power of sin over the unbaptized, not as an assertion of their real or absolute possession.

The Exorcists form one of the minor Orders of the Romish Church. At their Ordination the Bishop addresses them as to their duties. *Exorcistam etenim oportet abjicere Dæmonas . . . Accipite itaque potestatem imponendi manum super Energumenos, et per impositionem manuum vestrarum, gratiâ Spiritus Sancti, et verbis Exorcismi, pellentur Spiritus immundi a corporibus obsessis.*

One of the completest manuals for a Romish Exorcist which ever was compiled, is a volume of nearly 1200 pages, entitled *Thesaurus Exorcismorum et Conjurationum terribilium, potentissimorum, efficacissimorumque, cum Practicâ probatissimâ, quibus Spiritus maligni, Dæmones, maleficiaque omnia de corporibus humanis tanquam Flagellis Fustibusque fugantur, expelluntur. Doctrinis refertissimus atque uberrimus; ad maximam Exorcistarum commoditatem in lucem editus et recusus, Coloniæ*, 1608. It contains the five following Tracts: F. Valerii Polydori Patavini, Ordinis Minor, &c. *Practica Exorcistarum*, two parts; F. Hieronymi Mengi Vitellianensis, *Flagellum Dæmonum;* ejusdem *Fustis Dæmonum;* F. Zachariæ Vicecomitis, *Complementum Artis Exorcistiæ;* Petri Antonii Stampæ, *Fuga Satanæ.*

From the first of these Treatises, it appears that the Energumens were subjected to a very severe corporal as well as spiritual discipline. They were first exercised in *Præexorcizationes*, which consist of Confessions, Postulations, Protestations, Concitations, and Interrogations. The Exorcisms themselves are nine in number: 1. *ex Sanctis nominibus Dei*, which are thus enumerated, *Schemhamphoras, Eloha, Ab, Bar, Ruachaccocies, Jehovah, Tetragrammaton, Heheje, Haja hove vejhege, El Sabaoth, Agla, Adonai, Cados, Sciadai, Alpha and Omega, Agios and Yschiros, O Theos* and *Athanatos;* 2. *ex omnium Sanctorum ordine;* 3. *ex præcipuis animadversione dignis Sanctorum Angelorum;* 4. *ex actibus vitæ gloriosæ Virg. Mariæ;* 5. *ex gestis Domini Nostri Jesu Christi;* 6. *ex institutis venerabilium Sacramentorum;* 7. *ex præcipuis S. Ecclesiæ Dogmatibus;* 8. *ex mysteriis Sanctissimæ Trinitatis et Unitatis Dei;* 9. *ex Lib. Apocalypsis* (*Apocalypseos*) *Beati Joannis Apostoli.* All these are accompanied with appropriate Psalms, Lessons, Litanies, Prayers, and Adjurations. Then follow eight *Postexorcizationes.* The three first are to be used according as the Dæmon is more or less obstinately bent on retaining possession. If he is very sturdy, a picture of him is to be drawn,

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effigie horribili ac turpi, with his name inscribed under it, and to be thrown into the flames, after having been signed with the cross, sprinkled with holy water, and fumigated in the following truly diabolical composition,

℞ *Asæ fetidæ,* } *An. Drac. iij.*
Sulphuris, }
Salis communis parum.

Foliorum Olivæ, } *ad libitum.*
——— *Lauri,* }

Besides this there is another yet worse, *Profumigatio horribilis*, as the author styles it,

℞ *Galbani,*
Sulphuris,
Asæ fetidæ,
Aristolochiæ,
Ypericonis,
Rutæ, } *Ana Drac.*

The fourth and fifth are forms of Thanksgiving and Benediction after liberation. The sixth refers to *Incubi* and *Succubi*. The seventh is for a haunted house, in which the service varies during every day of the week. The eighth is to drive away Dæmoniacal storms and tempests—for which purpose are to be thrown into a huge fire large quantities *Sabinæ, Hypericonis, Palmæ Christi, Arthemisiæ, Verbenæ, Aristolochiæ rotundæ, Rutæ, Aster Attici, Sulphuris et Asæ fetidæ*. The second part of the Treatise (*Dispersio Dæmonum*) contains many recipes for charms and amulets against possession. The following is an useful ointment:

℞ *Rutarum,*
Salviæ, } *Ana ad libitum.*
Aneti,

Cineris Olivarum, } *parum.*
Aquæ Benedictæ, }

And this a specific tepid Bath,

℞ *Rutæ,*
Sabinæ,
Hypericonis,
Palmæ Christi,
Arthemisiæ,
Verbenæ,
Aristolochiæ rotundæ, } *Ana Manip. j.*

Besides these, there are directions for the diet and medicine of the Possessed, as Bread provided *contra Diaboli nequitiam et maleficiorum turbinem*. Mutton *pro obsessi nutrimento atque Maleficii et Dæmonis detrimento*. Wine *pro maleficiatis nutriendis et maleficiis Diabolicisque quibuscunque infestationibus destruendis*. Holy Water for the same purpose, whenever Wine is forbidden. A Draught *ad omne maleficium indifferenter solvendum et Diabolum conterendum*.

℞ *Seminum herbæ paris dr. dimidium,*
Decoctionis boraginis quantum sufficit, } *Misce et fiat potio mane capienda iteratis vicibus secundum ordinem.*

Four separate *lavemens* and a night draught for the delirious; two Emetics *pro materialibus instrumentis maleficialibus emittendis*.

℞ *Juris, Lib. i.*
Oximelis simpl. Unc. iij.
Aceti parum.
℞ *Succi Raphani, Unc. iij.*
Olei communis, Unc. j.

The blessing to be pronounced over these last medicines runs, *per Deum Omnipotentem creatorem virtutis tuæ, qui Pisci grandi tribus diebus et tribus noctibus Jonam Prophetam in ventre continenti, dum ipse clamaret ad Dominum, mandavit ut eundem evomeret, etc.* And finally, there is a conserve, *virtuosius corroborativa ventriculi a maleficialium instrumentorum materialium vomitione fessi*.

℞ *Foliorum boraginis,*
——— *rorismarini,*
Betonicæ,
Absinthii,
Sacchari ros. antiq. } *Ana Drac. j.*

In the *Flagellum Dæmonum* are contained numerous cautions to the Exorcist himself, not to be deceived by the arts of the Dæmon, particularly when he is employed with possessed women. If the Devil refuses to tell his name, the Dæmoniac *velit, nolit* is to be fumigated *diu super dictum sulphur et ignem donec de omnibus quæ tibi placuerint dixerit veritatem*. If it be necessary to break off the Exorcism before the Evil Spirits be wholly expelled, they are to be adjured to quit the head, heart, and stomach of the Energumen, and to abscond themselves in the lower parts of his body, *puta in ungues mortuos pedum*.

In the *Fustis Dæmonum* the Exorcist is directed, whenever the Evil Spirit persists in staying, *illum illudere opprobriis, injuriis, et recordatione suæ fœlicitatis quæ omnia illi sunt gravissima . . sæpe illi objiciendo cœlestem beatitudinem et miseriam eorum sempiternam*. The following is a specimen of one of these vituperative addresses:

Audi igitur insensate, false, reprobe, et iniquissime Spiritus. Inimicus (inimice) fidei. Adversarus (adversarie) generis humani. Mortis adductor. Vitæ raptor. Justitiæ declinator. Malorum radix. Fomes vitiorum. Seductor hominum. Proditor gentium. Incitator invidiæ. Origo avaritiæ. Causa discordiæ. Excitator malorum. Dæmonum magister. Miserrima Creatura. Tentator Hominum. Deceptor malorum Angelorum. Fallax animarum. Dux Hæreticorum. Pater Mendacii. Fatue bestialis. Tui creatoris inimice. Insipiens ebriose. Iniquus (inique) et iniquorum caput. Prædo infernalis. Serpens iniquissime. Lupe rapacissime. Sus macra, famelica, et immundissima. Bestia eruginosa. Bestia scabiosa. Bestia truculentissima. Bestia crudelis. Bestia cruenta. Bestia omnium Bestiarum Bestialissima. Ejecte de Paradiso. De gratiâ Dei. De Cœli fastigio. De loco inerrabili. De Societate et consortio Angelorum. Immundissime Spiritus Initium omnium malorum. Transgressor bonæ viæ. Veritatis et Justitiæ persecutor. Auctor fornicationum Seminator zizaniarum. Dissipator pacis. Latro dis cordiæ. Pessime dux tenebrarum. Mortis inventor Janua et vorago Inferni. Crudelis devorator animarum omniumque malorum causa. Malignissime Dæmon. Spurcissime Spiritus. Nefandissime susurrator. Ne quissima Creatura. Vilissime apostata. Scelestissime latro. Impiissima bestia infernalis. Superbissime et ingratissime Spiritus. Iniquissime refuge. Tyranne. Omni bono vacue. Plene omni dolo et fallaciâ. Hominum exterminator. Derisio totius Angelicæ Naturæ. Maledicte Satana a Deo. Excommunicate a totâ cœlesti curiâ. Blasphème Dei et omnium Sanctorum.

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Damnate a Deo atque damnande. Spiritus fuliginose. Spiritus Tartarce. Fili perditionis. Fili maledictionis æternæ. Rebellis Dei et totius cælestis curiæ. Serpens crudelissime. Draco iniquissime. Creatura damnata, reprobata et maledicta a Deo in æternum ob superbiam et nequitiam tuam.

After this railing Latinity, the Exorcist is to take redoubled precaution, *caveat ab eorum familiari colloquio ne ab illis decipiatur;* then if they refuse to tell their names, (the knowledge of which is always great gain,) *imponat illis nomina irrisiva quæ Dæmonibus gravissima sunt, et si adhuc exire recusaverint, faciat illis suffumigationes horribiles et fœtentes.*

The seventh Exorcism of Father Mengs is *mirabilis efficaciæ pro his qui in matrimonis a Dæmonibus vel maleficis diabolicâ arte impediuntur seu maleficiantur.* Among other things, they are to be largely anointed with Holy oil; *præcipue illa pars ungatur in quâ maleficium est illatum;* and if all adjurations fail, they are to be strenuously exhorted to patience.

In the last Exorcism, Dumbness is attacked, and a very effectual remedy against this infirmity is a draught of Holy water, inspissated by three drops of Holy wax, swallowed on an empty stomach. This indeed, if any thing, we think, would make a Dumb man break silence.

Father Vicecomes, in his *Complementum Artis Exorcistiæ*, explains the several signs of Possession or bewitchment; also, in how many separate ways the Evil Spirit notifies his departure, sometimes by putting out the light, now and then by issuing like a flame, or a very cold blast, through the mouth, nose, or ears, *aliquando Dæmon per intestina circumit in similitudinem Pilæ donec exit per secessum.* He then writes many prescriptions for emetics, perfumes, and fumigations, *ad torquendos Dæmonas*, one of which last is more powerful than any furnished by Father Polydorus,

℞ *Caro vel limatura ungulæ Asini unc. j.*
Stercoris Canis unc. ij.
Stercoris Diaboli unc. j.
Sulphuris,
Ypericonis, } *An. unc. iij.*
Rutæ,

Another for an *evacuatio per secessum* is, perhaps, the longest for that purpose in any Pharmacopœia,

℞ *Ellebori nigri præparati,*
Foliorum Sennæ, } *An. drac. j.*
Seminum citri,
Cinnamomi, } *An. drac. med.*

Fiat infusio in sero caprino et factâ expressione, adde,

Syr. ros. solutivi, unc. iij.
Elect. linitivi, drac. vj.

Misce et fiat potio,

℞ *Syr. de pomis compositi, unc. j. s.*
De cicoria Nicolai, unc. med.
Decoctio fumiterræ,
Lupulorum,
Cetrach, } *Unc. v.*
Radicum caparorum,

Misce pro syrupo numero v. vel vij.

℞ *Rhaubarbari elect. drac. j. s.*

Infundatur cum suis correctivis per noctem in aquâ boraginis, S. A. et factâ diligenti expressione et colaturâ.

Adde Syr. de pomis compositi, unc. iiij.
Conf. Annæ, drac. iij.
Misce, fiat potio.

Vicecomes concludes with a Catalogue of the names of some of the Devils of commonest occurrence, which, to our surprise, is of very narrow dimensions: Astaroth, Baal, Cozbi, Dagon, Aseroth, Baalim, Chamos, Beelphegor, Astarte, Bethage, Phogor, Moloch, Asmodæus, Bele, Nergel, Melchon, Asima, Bel, Nesroch, Tartach, Acharon, Belial, Neabaz, Merodach, Adonides, Beæmot, Jerobaal, Socothenoth, Beelzebub, Leviathan, Lucifer, Satan, Mahomet.

The *Fuga Satanæ* of Stampa is very brief, and does not contain any matter which deserves to be added to the much fuller instructions already noticed above. Several of the forms used by F. Mengs are translated and satyrized, in the coarse ridicule which characterised those times, in a little Tract entitled *A Whip for the Devil, or the Roman Conjurer*, 1683. A century and a half before this, Erasmus had directed his more polished and delicate wit to the same object; and his pleasant Dialogue, *Exorcismus seu Spectrum*, is an agreeable and assuredly an unexaggerated picture of these follies.

It would extend this notice to much too great a length, if we were to attempt to lay before our readers any of the details of practical Exorcism which are to be found in the History of the Romish Church; but we may direct the attention of those who seek further information on this point to the *Histoire admirable de la possession et conversion d'une Penitente, seduite par un Magicien, la faisant Sorciere et Princesse des Sorciers, au païs de Provence, conduite a la Scte. Baume, pour y estre exorcizée, l'an MDCX. au mois de Novembre, soubs l'authorité de R. P. F. Sebastien Michaelis, Prieur de Convente Royale de la Scte. Magdalene, a S. Maximin et dudict lieu de la Scte. Baume.* Paris, 1613. The Possessed in this case, Magdelaine de Palha, was Exorcised during four months; she was under the power of five Princes of the Devils, Beelzebub, Leviathan, Baalberith, Asmodeus and Astaroth, *avec plusieurs autres inférieurs.* Beelzebub abode in her forehead, Leviathan in the middle of her head, Astaroth in the hinder part of it; *la partie de la teste ou ils estoient faisoit, contre nature, un perpetuel mouvement et battement; estans sortis la partie ne bougeoit point.*

A second sister of the same Convent, Loyse, was also possessed by three Devils of the highest degree, Verin, Gresil, and Soneillon; and of these, Verin, through the proceedings of the Exorcists, appears to have turned King's evidence, as it were; for, in spite of the remonstrances and rage of Beelzebub, *qui commença à rugir et à jetter des cris comme feroit un taureau échauffé*, he gave important information and instruction to his enemies, and, like Abbaddona in the *Messiah* of Klopstock, appeared grievously to repent that he was a Devil.

The daily Acts and Examinations, from the 27th of November to the following 23rd of April, are specially recorded by the Exorcist himself, and all the conversations of the Devils are noted down verbatim. The Farce, as usual, ended in a Tragedy, and Louis Gaufridi, a Priest of Marseilles, who was accused of witchcraft on the occasion, was burned alive at Aix.

Michaelis is eminently distinguished in his line. We find him three years afterwards engaged in Exorcising three Nuns in the convent of St. Brigette, at Lisle. Whether the two unhappy women, Marie de Sains and

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her accomplice, Simone Dourlet, who were supposed to have been the causes of this Possession, were put to death or not, does not appear. The proceedings may be found in a *Histoire véritable et mémorable de ce qui c'est passé sous l'Exorcisme de trois filles possedées au païs de Flandre*, Paris, 1623; and they are in some respects an appendix to those against Louis Gaufridi; whose imputed enormities are again related in a second volume of this Work.

This transaction appears to have been the work of Superstition alone; but one of far deeper dye, and of almost unparalleled atrocity, occurred at Loudun in 1634, when Grandier, *Curé* and Canon of that town, was mercilessly brought to the stake, partly by the jealousy of some Monks, partly to gratify the personal vengeance of Richelieu, who had been persuaded that this Ecclesiastic had lampooned him, an offence which he never forgave. Some Ursuline Nuns were tutored to feign themselves possessed, and Grandier was the person accused of having tenanted them with Devils. Tranquille, one of the Exorcists, published *Véritable relation des justes procédures observées au fait de la possession des Ursulines de Loudun, et au procès de Grandier*, Paris, 1634; and by a singular fatality, this reverend personage himself died within four years of the iniquitous execution of his victim, in a state of reputed possession, probably distracted by the self-accusations of remorse. The following is his epitaph: *C'y gît l'humble Père Tranquille de St. Remy, Prédicateur Capucin. Les Demons ne pouvans supporter son courage en son emploi d'Exorciste, l'ont fait mourir par leurs vexations, à ce portés par les Magiciens, le dernier de Mai*, 1638. The Possessions did not terminate with the death of Grandier. The Abbess of the Ursulines was afterwards to be liberated from many Devils, and her delivery was accompanied with numberless very marvellous circumstances. These are related in two contemporary narratives, *La Gloire de S. Joseph victorieux des principaux Demons de la possession des Ursulines de Loudun, ou se void particulièrement ce que arrive le jour des Roys de cette année* 1636, *en la sortie d'Isaacoron de corps de la Mere Prieure*, Paris, 1636; and *Relation de la sortie du Demon Balam de corps de la Mere Prieure des Ursulines de Loudun*, Orleans, 1635. This last pamphlet was translated into English in the following year, with *Observations* explanatory of the imposture, by which no less distinguished a person than Gaston, Duke of Orleans, had been so effectually duped, as to be induced to draw up a formal declaration of his belief in the truth of the possession and of the power of the Exorcists. This mystery of iniquity has been completely unravelled in a little volume published at Amsterdam in 1693, *Histoire des Diables de Loudun*; and Bayle (*ad v.* Grandier) as usual, has condensed in a very small compass almost all the leading particulars of a story which must ever hold a prominent place in the annals of human guilt and folly.

The last acknowledgment of Exorcism in the Anglican Church, during the progress of the Reformation, occurs in the first Liturgy of Edward VI. (Ann. 2,) in which is given the following form at Baptism: "Then let the Priest looking upon the Children say, 'I command thee, unclean Spirit, in the name of the Father, of the Son, and of the Holy Ghost, that thou come out and depart from these Infants whom our Lord Jesus Christ has vouchsafed to call to his holy Baptism, to be made members of his Body and of his holy Congregation. Therefore, thou cursed Spirit, remember thy sentence, remember thy judgment, remember the day to be at hand wherein thou shalt burn in fire everlasting prepared for thee and thy Angels. And presume not hereafter to exercise any tyranny towards these Infants whom Christ hath bought with his precious blood, and by this his holy Baptism calleth to be of his flock.'"

On the remonstrance of Bucer, in his censure of the Liturgy, that that Exorcism was not originally used to any but Dæmoniacs, and that it was uncharitable to imagine that all were Dæmoniacs who came to Baptism, (*Script. Anglican*, 480,) it was thought prudent by our Reformers to omit it altogether, in their review of the Liturgy in the 5th and 6th of Edward VI.

The LXXIId Canon thus expresses itself on Exorcism, "No Minister shall, without the license of the Bishop of the Diocese, first obtained and had under his hand and seal,—attempt upon any pretence whatsoever, either of obsession or possession, by fasting and prayer, to cast out any Devil or Devils: under pain of the imputation of imposture or cosenage, and deposition from the Ministry."

EXO'RDIUM, } Fr. *exorde*; It. *esordio*; Sp. *exordio*; Lat. *exordium*, from *exordiri*, to begin from, (*ex*, and *ordiri*, to begin.)
Exo'rdial.

A beginning, a preface.

And at last, out of some premeditate flourish, there comes forth by him who is the bolder of the twaine and more confident of speech, some pleasant and delightsome *exordium* or beginning of speech.
Holland. Ammianus, fol 387. *Valentinianus and Valens.*

This whole *exordium* [of *Paradise Lost*] rises very happily into noble language and sentiment, as I think the transition to the fable is exquisitely beautiful and natural. *Spectator*, No. 303.

I have sometimes, however, been very much distasted at this way of writing, by reason of the long prefaces and *exordiums* into which it often betrays a writer.
Addison. Of Ancient Medals, Dial. 3.

The *exordium* of the *Scribleriad* proposes only to lead an hero, whose curiosity has already carried him into so many perilous adventures, through new attempts equally difficult and hazardous.
Cambridge. The Scribleriad.

Prolixity of paragraph, and length of sentence are peculiar to Milton. This is seen, not only in some of his *exordial* invocations in the *Paradise Lost*, and in many of the religious addresses of a like cast in the prose works, but in his long verse.
Warton. Milton. Pref. 17.

EXORNATION, Lat. *exornatio*, from *exornare*, to deck or dress out, (*ex*, and *ornare*, to deck or dress.) See ADORN.

Decoration, adorning, or ornament.

Exornation is a gorgious beautifying of the tongue with borrowed wordes, and change of sentence or speech with much varietie.
Wilson. The Arte of Rhetorique, fol. 172.

Oh, it flowes from her like nectar, and shee doth give it, that sweete, quicke grace, and *exornation* in the composure, that (by this good ayre, as I am an honest man, would I might never stirre, sir, but,) she does observe as pure a phrase, and use as choice figures in her ordinary conferences, as any be i' the Arcadia.
Ben Jonson. Every Man Out of his Humour, act ii. sc. 3.

He [Disarchus] did imitate Hyperides, or as some think Demosthenes in regard of that pathetical spirit in moving affections, and the emphatical force which appeareth in his stile. Certainly in his figures and *exornations* he followeth him very evidently.
Holland. Plutarch, fol. 769.

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EXO'SSATION, **EXO'SSEOUS.** } Lat. *exos*, boneless, (*ex*, and *os*, bone.)
Boneless, without bone.

Experiment solitary touching *exossation* of fruits.
Bacon. Natural History, Cent. ix. sec. 854.

The like also in snails, a soft and *exosseous* animal, whereof in the naked and greater sort, as though she would requite the defect of a shell on their back, nature, neer the head hath placed a flat white stone, or rather testaceous concretion.
Sir Thomas Brown. Vulgar Errors, book iii. ch. xiii.

EXO'TERICK, *n.* **EXO'TERICK,** *adj.* **EXO'TERICAL, EXO'TERICALLY, EXO'TICK,** *n.* **EXO'TICK,** *adj.* **EXO'TICAL.** } Fr. *exotique*; It. *exotico*; Sp. *exotico*; Lat. *exoticus*; Gr. ἐξωτερικὸς, external, ἐξωτικὸς, foreign; from ἔξω, out, forth. *Exoterical*, is applied to External professions of doctrine; public doctrines; and, thus, is, external, open, public. *Exotick* External, and thus, foreign, or, according to our old English, outlandish.

Aristotle was wont to divide his lectures and readings into acroamatical and *exoterical*, some of them contained onely choice matter, and they were read privately to a select auditory: others contained but ordinary stuff, and were promiscuously, and in public exposed to the hearing of all that would.
Hale. Remains, part i. p. 159.

Who think new air new vices may create,
And stamp sin lawful in another state;
Who make *exotick* customs native arts,
And loose Italian vices English parts.
Cartwright. On the Death of Lord Bayning.

So dainty were the Romans in their language then, that they would not suffer any *exotic* or strange word to be enfranchis'd among them, or enter into any of their diplomata, and publick instruments of command or justice. *Howell. Letter* 19. book iv.

I will the rather shew and proove, that we may both preserve and recover our health well enough without these *exoticall* and forein drugs; and that each region is furnished sufficiently with home-physick of their owne. *Holland. Plinie*, vol. ii. fol. 137.

No more is there between us and perfumes or other forraine and *exoticall* sauces, and yet you would have us to abstain from them, rejecting and blaming on all sides, that which in any pleasure is neither profitable or needfull. *Id. Plutarch*, fol. 476.

Those vast *exotick* animals, which the multitude flocks to see, and which men give money to be allowed to gaze on, have had many of them less of my admiration than the little caterpillar, (as learned naturalists esteem it) to which we are beholden for silk.
Boyle. Works, vol. ii. p. 22. *Of the Usefulness of Natural Philosophy.*

Exotick terms, I hope you will find, that I have not at all affected, but rather studiously declined the use of them, which custom has not rendered familiar, unless it be to avoid the frequent and unwelcome repetition of the same word (so troublesome to the ear, and so much forbidden by orators) or for some peculiar significancy of some such word, whose energy cannot be well expressed in our language, at least without a tedious circumlocution.
Id. Ib. vol. i. p. 30. *Considerations touching Experiments.*

The philosophy of the Pythagoreans, like that of the other sects, was divided into the *exoteric* and esoteric; the open, taught to all; and the secret, taught to a select number.
Warburton. The Divine Legation, vol. ii. p. 365. book ii. notes, p. 127. B. B.

He divided his disciples (says Origen) into two classes, the one he called esoteric, the other *exoteric*. For to those he intrusted the more perfect and sublime doctrines; to these he delivered the more vulgar and popular. *Id. Ib.* book iii. sec. 3.

It is then evident from these passages that, in his *exoterics*, he gave the world both a beginning and an end.
Id. Ib. book iii. notes, p. 21. [F.]

It would be hard, on the supposition that this knowledge was ever entirely lost among men, to account for the belief of one Supreme Being, which prevailed in the esoterical, or secret doctrines of philosophers, while their *exoterical*, or publick doctrines, were favourable to polytheism.
Bolingbroke. Works, vol. vi. p. 248. *On Manetheism, Essay* 3.

To this, it hath been said, that some of these were of the political and civil kind: and so say I; but, nevertheless, of the *exoteric*, called political, from their subject, and *exoterical* from their manner of handling it.
Warburton. The Divine Legation, book iii. sec. 3.

But if the nature of the subject will not teach these objectors that it must needs be handled *exoterically*, Jamblichus's authority must decide between us. *Id. Ib.*

The first observation I shall make on this long passage is, that the same subject, namely, the nature of superior beings, was handled in a two-fold manner, *exoterically*; and then the discourse was of the national gods: esoterically; and then it was of the first cause of all things. 2. That the *exoteric* teaching admitted fable and falsehood, *fabulosa vel licita*, the esoteric only what the teacher believed to be true, *nihil fabulosum penitus*. *Id. Ib.* book iii. sec. 2.

Our choice *exotics* to the breeze exhale
Within the enclosure of a zig-zag rail.
Cowthorn. On Taste.

Is hope *exotic*? grows it not at home?
Yes, but an object bright as orient morn
May press the eye too closely to be borne.
Cowper. Hope.

EXPA'ND, EXPA'NSE, EXPA'NSED, EXPA'NSIBLE, EXPANSIBI'LITY, EXPA'NSION, EXPA'NSIVE, EXPA'NSURE. } It. *espandere*; Lat. *expandere*, to open out, (*ex*, and *pandere*, which Vossius thinks is from φαίνειν, whence ἀναλόγως may be φάνεος, *apertus*, open.) To throw or lay, to stretch or spread, open; to dilate, to extend, to widen, to broaden.

He catches at the stream with greedy lips;
From his toucht mouth the wanton torrent slips;
You laugh now, and *expand* your careful brow;
'Tis finely said, but what's all this to you?
Cowley. Essay 4. *Of Avarice.*

Then with *expanded* wings he steers his flight
Aloft, incumbent on the dusky air
That felt unusual weight, till on dry land
He lights, if it were land that ever burn'd
With solid, as the lake with liquid, fire.
Milton. Paradise Lost, book i. l. 225

Again th' Almighty spake: let there be lights
High in th' *expanse* of heaven to divide
The day from night. *Id. Ib.* book vii. l. 340.

The like doth Beda report of Belerophon's horse which, framed of iron, was placed between two loadstones, with wings *expanded*, pendulous in the ayre.
Sir Thomas Brown. Vulgar Errors, book ii. ch. iii.

So that bodies are not *expansible* in proportion to their weight, or to the quantity of matter to be *expanded*.
Grew. Cosmo Sacra, book i. ch. iii.

For the extent of his fathome, or distance betwixt the extremity of the fingers of either hand upon *expansions*, is equal unto the space between the sole of the foot and the crown.
Sir Thomas Brown. Vulgar Errors, book iv. ch. v.

But by increase of swift *expansive* light,
The lost horizon was apparent grown,
And many tow'rs salute at once their sight,
The distant glories of a royal town.
Davenant. Gondibert, book ii. ch. i.

Now love in night, and night in love exhorts
Courtship and dances: all your parts employ,
And suit night's rich *expansure* with your joy.
Marlow and Chapman. Hero and Leander.

Still nearer heaven his virtues shone more bright,
Like rising flames *expanding* in their height;
The martyr's glory crown'd the soldier's fight.
Dryden. Epitaph 10. *On Sir Palmes Fairborne.*

From the bleak beach, and broad *expanse* of sea,
To lofty Salem, Thought, direct thy way

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Mount thy light chariot, move along the plains,
And end thy flight where Hezekiah reigns.
Parnell. The Gift of Poetry. Hezekiah.

All have springiness in them, and (notwithstanding) be, by reason of their shape, readily *expansible* on the score of their native structure, as also by heat, girations, and other motions, and compressible by an external force into a very little room.
Boyle. Works, vol v. p. 614. *The General History of Air.*

Distance or space, in its simple, abstract conception, to avoid confusion, I call *expansion*, to distinguish it from extension, which by some is used to express this distance only as it is in the solid parts of matter, and so includes, or at least intimates, the idea of body: whereas the idea of pure distance includes no such thing.
Locke. Of Human Understanding, book ii. ch. xv. sec. 1.

——— Then no more
Th' *expansive* atmosphere is cramp'd with cold;
But, full of life and vivifying soul,
Lifts the light clouds sublime, and spreads them thin,
Fleecy, and white, o'er all-surrounding heaven.
Thomson. The Seasons. Spring.

His bashful bounds disclosing Merit breaks;
And, big with fruits of glory, Virtue blows
Expansive o'er the land.
Id. Liberty, part v. l. 591.

(Oft from the boxes we perceived her spy us,)
Whether she [Taste] lik'd us and our warm endeavours,
Whether she found that we deserv'd her favours,
I know not, but 'tis certain she commanded
Our humble theatre should be *expanded*.
Cunningham. A Prologue spoken at York.

Praise him, Sun, at each extreme,
Orient streak and western beam;
Moon and stars of mystic dance,
Silv'ring in the blue *expanse*.
Smart. Psalm 148.

Venus all-bounteous queen, whose genial pow'r
Diffuses beauty, in unbounded store,
Through seas and fertile plains, and all that lies
Beneath the starr'd *expansion* of the skies.
Beattie. Lucretius, book i.

A distant view of Ægina and of Megara, of the Piræus and of Corinth, then in ruins, melted the soul of an ancient Roman, for a while suspended his private sorrows, and absorbed his sense of personal affliction, in a more *expansive* and generous compassion for the fate of cities and states.
Eustace. Tour through Italy, ch. x.

EXPA'TIATE, EXPATIA'TION, EXPA'TIATOR. More properly EXSPATIATE. Lat. *ex-spatiari*, *ex*, and *spatiari*, from *spatium*, which Vossius derives from the Gr. σπάτιον, and this ἀπὸ τῆς στάσεως; denoting the place or *station* for spectators, of athletic contests, *quia* stantes *spectarent;* because they behold those contests *standing*. *Stadium* was thence generalized in its application to *any place:* and as from the place or room which any thing occupies, we judge of its size or magnitude, hence it was extended by usage to express, magnitude, size, room.

To roam, to occupy, to spread through, room or *space;* to rove or ramble; to make excursions, to enlarge or extend, or give extent or enlargement to; to take a wider or more extensive range.

There may we see thy soule *expaciate*,
And with true fervor sweetly meditate
Vpon our Sauiour's sufferings.
Beaumont. An Elegy to Sir John Beaumont.

——— They [the Bees] among fresh dews and flowers
Fly to and fro, or on the smoothed plank,
The suburbs of the straw-built citadel,
New rub'd with baum *expatiate* and confer
Their State affairs.
Milton. Paradise Lost, book i. p. 774.

Therefore Nature commandeth all, and these three are her substitute administrators, the course of Nature, the *expatiation* of Nature and Art, or the cooperation of Man with Nature in particular.
Bacon. On Learning, by G. Wats, book ii. ch. ii.

The pipe of seven reeds, doth evidently demonstrate the consent and harmony, or discordant concord of Nature, which is caused by the motion of the seaven wand'ring starres: for there are no other errors, or manifest *expatiations* in Heaven, save those of the seaven planets.
Id. Ib. book ii. ch. xiii.

It would be too long to *expatiate* upon the sense all mankind have of Fame, and the inexpressible pleasure which there is in the approbation of worthy men, to all who are capable of worthy actions.
Spectator, No. 218.

Religion contracts the circle of our pleasures, but leaves it wide enough for her votaries to *expatiate* therein. *Id.* No. 494.

If I was large in my discourse concerning the nature and end of the Grecian mysteries, it was to show the sense the ancient lawgivers had of the use of Religion to Society, and if I had *expatiated* on the origin and use of the Egyptian hieroglyphics, it was to vindicate the logical propriety of the Prophetic language and sentiment.
Warburton. Works, vol. iv. p. 9. *Dedication* (1765) *to Lord Mansfield.*

The person intended by Montfaucon as an *expatiator* on the word "Endovellicus," I presume is Thomas Reinesius.
Pegge. Anonym. p. 201.

EXPATRIATE, Lat. *ex*, and *patria*, our country, or paternal land. Cotgrave has *Expatriation* and *Expatrie*, which last he explains; "from home, banished, absent from, or out of his own country."

The word does not appear to have been familiarly used in English till the period of the French Revolution. Fr. *expatrier*.

The allied powers possess also an exceedingly numerous, well-informed, sensible, ingenious, high principled, and spirited body of cavaliers in the *expatriated* landed interest of France.
Burke. Remarks on the Policy of the Allies.

EXPE'CT, EXPE'CT, EXPE'CTABLE, EXPE'CTANCE, EXPE'CTANCY, EXPE'CTANT, *n.* EXPE'CTANT, *adj.* EXPE'CTATIVE, EXPE'CTER, EXPE'CTINGLY. More properly EXSPECT. It. *aspettare;* Lat. *expectare*, to look out, (*ex*, and *spectare*, to look,) Gr. σκέπ-τειν. Exspectantes *sæpe eximus* spectandi *causâ*.

To look out; to stand, stay or await, upon the look out for; to await the coming; to look for or await an event; to see the probability or likelihood of an event: sometimes, with a subaudition of hope or fear.

When contrarye to theyr *expectacion*, our enemyes saw vs who they beleued to haue ben fled, return vpon them with force of armes, they were not able to abide so much as the onset, but at the fyrst meting taking themselues to their holes, fled to the next woodes.
Arthur Golding. Cæsar. Commentaries, book vi. fol. 151.

He so stirred the multitude to the fauor of frugality, that some of them which were vtterlye drowned in riot, were, contrary to all hope and *expectation*, broughte again to good thrift.
Id. Justine, fol. 94.

And if piety be wanting in the priests, equity in the judges, or the magistrate be found rated at a price, what justice or religion is to be *expected?* which are the only two attributes make kings akinne to Gods. *Ben Jonson. Works*, part v. fol. 108. *Discoveries.*

"And is she dead," (quoth Doracles)
"That liued to my wrong?
I gladly doe accept these newes
Expected-lot of long."
Warner. Albion's England, book ii. ch. ix.

Nor is its substantial conversion *expectible* in any composition or aliment wherein it is taken.
Sir Thomas Brown. Vulgar Errors, book ii. ch. v.

ÆNE. There is *expectance* here from both the sides,
What further you will doe?
Shakspeare. Troilus and Cressida, fol. 98.

EXPECT.

Oth. O, what a noble minde is heere o're-throwne!
The courtiers, soldiers, schollers; eye, tongue, sword;
Th' *expectancie* and rose of the faire State,
The glasse of fashion and the mould of forme,
Th' obseru'd of all obseruers, quite, quite downe.
Id. Hamlet, fol. 266.

But Perseus by that deed, as he confirmed the hearts of the Romanes, so he quailed not a little the courages of the Macedonians, who depended upon the hope and *expectancie* of their aid.
Holland. Livius, fol. 1187.

He [Sir Julius Cæsar] continued more than twenty years Master of the Rolls; and, though heaved at by some *expectants*, sate still in his place, well poyzed therein with his gravity and integrity.
Fuller. Worthies. Middlesex.

He hath a mighty burden to sustain,
Whose fortune doth succeed a gracious prince;
Or where men's *expectations* entertain
Hopes of more good, and more beneficence.
Daniel. A Panegyric to the King's Majesty.

For by his royal goodness and by your favorable mediation, I am already abundantly satisfied in some *expectatives*, (as marks of his grace, and of your patronage) which have not only exceeded my merits, but even quieted mine appetites.
Reliquiæ Wottonianæ, fol. 486.

Hect. Æneas, call my brother Troylus to me:
And signifie this louing enterview
To the *expecters* of our Troian part.
Shakspeare. Troilus and Cressida, fol. 98.

Dam. Who 's that, boy?
Boy. Another juggler, with a long name. O that your *expectors* would be gone hence, now, at the first act; or *expect* no more hereafter than they understand.
Ben Jonson. The Magnetick Lady.

Meanwhile, unknowing of the captive chief,
Pompey prepares to march to his relief,
He means the scattering forces to unite,
And with increase of strength *expect* the fight.
Rowe. Lucan, book ii.

The utmost ends of the earth do with good conscience (in that measure which is *expectable* from the natural infirmity and pravity of man in various degrees, some more, some less strictly,) serve God, and obey his laws. *Barrow. Sermon* 18. vol. ii.

But long *expectance* of a bliss delay'd,
Breeds anxious doubt, and tempts the sacred maid.
Parnell. The Gift of Poetry.

How often doth a man do that in the fury and *expectancies* of lust, for which, when his ardours are over, he is ready to bite his nails for very vexation. *Sharp. Sermons*, vol. i. p. 34.

It is counted a valuable thing, and may be estimated at a certain rate, for a man to be one amongst four or five equal competitors for a place, to be the fourth or fifth *expectant* of an inheritance.
Wilkins. Natural Religion, book i. ch ii.

Though Virtue is unquestionably worthy to be chosen for its own sake, even without any *expectation* of reward; yet it does not follow that it is therefore intirely self-sufficient, and able to support a man under all kind of sufferings, and even death itself, for its sake, without any prospect of future recompence.
Clarke. On the Attributes, p. 223.

Prepar'd for fight, *expectingly* he lies.
Dryden. Juvenal. Satire 6.

I mean that when any organ of sense is for some time affected in some one manner, if it be suddenly affected otherwise, there ensues a convulsive motion; such a convulsion as is caused when any thing happens against the *expectance* of the mind.
Burke. On the Sublime and Beautiful.

Thus for example, in joy the pleasing part of the impression owes its origin to the possession, or undoubted *expectancy*, of some desirable good.
Cogan. On the Passions, vol. i. p. 190. *Cause of Passion.*

'Tis therefore many, whose sequester'd lot
Forbids their interference, looking on,
Anticipate perforce some dire event;
And, seeing the old castle of the State,
That promis'd once more firmness, so assail'd,
That all its tempest-beaten turrets shake,
Stand motionless *expectants* of its fall.
Cowper. The Task, book v.

In its general operation, the indulgence of hope is mixed with certain portions of doubt and solicitude, but when doubt is removed, and the *expectation* becomes sanguine, hope rises into joy, and it has been known to produce transports and ecstacies, equally with the full accomplishment of ardent desires.
Cogan. On the Passions, vol. i. p. 91. *Hope.*

EXPECT — EXPEDIATE.

EXPE'CTORATE, EXPECTORA'TION, EXPE'CTORATIVE. } Lat. *expectorare*, to throw out from the breast, (*ex*, and *pectus*, the breast.) Used chiefly in Medical works.

To throw or heave out, eject or emit from the breast.

They affirm, that as well the one as the other, doth *expectorat* the fleame gathered in the chest. *Holland. Plinie*, vol. ii. fol 200.

Copious bleeding is the most effectual remedy in the beginning of this disease, [inflammation of the lungs;] but, when the *expectoration* goes on successfully, not so proper, because it sometimes suppresseth it, and, in that case, sudorifieks thicken the matter that is *expectorated*. *Arbuthnot. Of Diet*, ch. iii.

Syrups and other *expectoratives*, in coughs, must necessarily occasion a greater cough. *Harvey. On Consumptions.*

If we take but a cursory view of past times, we shall see that many who are now justly considered as models of virtue and of political wisdom, were in their day aspersed with all the venom which the virulence of party could *expectorate* upon them.
Knox. Essays, No. 6.

EXPE'DIATE, EXPE'DIENCE, EXPE'DIENCY, EXPE'DIENT, *n.* EXPE'DIENT, *adj.* EXPE'DIENTLY, E'XPEDITE, *v.* } Fr. *expedier*; It. *expedire*; Sp. *expedir*; Fr. *expedient*; It. *expediente*; Sp. *expediente*; Lat. *exped-ire*. Expedire *dicitur, qui* pedem *retentum liberat*; he is said, *expedire*, who sets at liberty a *foot* held fast.

E'XPEDITE, *adj.* E'XPEDITELY, EXPEDI'TION, E'XPEDITIOUS, E'XPEDITIOUSLY, E'XPEDITIVE. } To free, disentangle or disenthrall, from that which holds fast or retains; to free from hinderance, entanglement or *impediment*; to set free for motion, for flight; and thus, to set forward, give a quick or ready way; give speed or despatch to; to quicken, to hasten, to accelerate.

Expedient, the noun, is a quick, prompt, ready way or means; sometimes, a by-way or path, taken to avoid the direct way; and thus, a shift or device, an evasion.

Expedient, the adjective, quick, ready, easy, apt, convenient, suitable, fit or proper.

An *Expedition*: a march or journey, or voyage, requiring promptness or despatch: and thus, Shakspeare uses *Expedience*. He also uses *Expedient* as *Expeditious* is now commonly used.

Neuerthelesse I tell you the truthe, it is *expedient* for you that I go awaye, for yf I goo not away, that Comforter wyll not come vnto you. *Bible, Anno* 1551. *John*, ch. xvi.

She committed the same woorke to Maister Fraunciscc Malet, doctour in the facultie of diuinitee, with all celeritee and *expedicion* to be finished and made complete.
Udall, vol. i. fol. 400. *To Queen Catherine.*

Whē winter time was expired, cōtrary to his custome, he goeth into Italy with as m ich *expeditio* as might be.
Arthur Golding. Cæsar. Commentaries, book vii. fol. 270.

He landed his armye in the hauen of Tarent, leadynge with him his two younger sonnes, Helen and Alexander, to beare him company in his farre *expedition*. *Id. Justine*, fol. 85.

——————— Then let me heare
Of you, my gentle cousin Westmerland,
What yesternight our councell did decree,
In forwarding this deare *expedience*.
Shakspeare. Henry IV. First Part, fol. 46.

Matters of good order in holy affaires may be ruled by the wise institution of men according to reason and *expediency*.
Hall. Cont. vol. ii. fol. 2. *The Angell and Zacharie.*

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Now for the rebels, which stand out in Ireland,
Expedient manage must be made, my liege,
Ere further leysure, yield them further meanes
For their advantage, and your highnesse losse.
Shakspeare. Richard II. fo.. 28.

And the Roman religion is commodious in nothing more, than in finding out *expedients* either for removing quite away, or for shifting from one to another, all personal punishments.
Brevint. Saul and Samuel, ch. xxi.

She [the mother of Cleomenes] wrote unto him, that he should not spare to do any thing that should be *expedient* for the honour of Sparta, without fear of displeasing Ptolemy, or for regard of an old woman and a young boy.
Sir Thomas North. Plutarch, fol. 675.

——— Well, push him out of dores,
And let my officers of such a nature
Make an extent upon his house and lands.
Do this *expediently*, and turn him going
Shakspeare. As You Like it, fol. 194.

All this is plainly *expedited* with the same ease, and less perplexity and multiplicity, by the immediate command of the divine will and power in the first production of things.
Hale. Origin of Mankind, sec. 4. ch. iv. fol. 323.

In these dayes, remarkable above the rest, was the profitable and *expedite* service of Julius, colonell of the footmen on the further side of Taurus.
Holland. Ammianus, fol. 431. *Valens and Gratian.*

Great plentie of them is in the country of the Sydraci, the utmost limit of Alexander the Great his *expeditions* and voiages.
Id. Plinie, vol. i. fol. 361.

I apprehend it as a safest course,
And may be easily accomplished;
Let us be all most *expeditious*.
Massinger. The Old Law, act i. sc. 1.

For which he *expeditiously* provided
That part of land into his power to get,
Which if made good might keep his foes divided,
Their combination cunningly to let.
Drayton. The Barons' Wars, book i.

But I mean not to purchase the praise of *expeditive* in that kind; but as one that have a feeling of my duty, and of the case of others. My endeavour shall be to hear patiently, and to cast my order into such a mold as may soonest bring the subject to the end of his journey
Bacon. Speech, on Taking his Place in Chancery.

Great alterations in some kind of merchandise may serve for the present instant, to *expediate* their business.
Sir E. Sandys. State of Religion.

But it is a very easy matter in most cases to determine concerning the *expedience* of actions; that is to say, whether it be best and fittest for a man to do them, or no.
Sharp. Sermons, vol. i. p. 184.

From a wise consideration of humane affairs, and obvious events here, we may collect the reasonableness, the equity, the *expediency*, the moral or prudential necessity of a future judgment, according to which men shall receive due recompences, answerable to their demeanour in this life. *Barrow. Sermon* 32. vol. ii.

Like tricks of State, to stop a raging flood,
Or mollify a mad-brain'd senate's mood:
Of all *expedients* never one was good.
Dryden. The Hind and the Panther.

Prerogative being wound up to this height in England, and the affairs of the Church tending to a conjunction with the See of Rome, before any farther progress should be made therein here, it was thought *expedient* that the pulse of Scotland should be felt, and they perswaded or compelled to the like conformity.
Ludlow. Memoirs, vol. i. p. 6.

The Earl of Ormond being willing to see his relations and his estate in those parts, as also to *expedite* that service, accepted their invitation, and marched thither with about 3 or 4000 horse and foot for his guard. *Id. Ib.* vol. i. p. 139.

One observation, relating to the motion of the bones in their articulations, I shall here add, That is, the care that is taken, and the provision that is made, for the easie and *expedite* motion of them.
Ray. On the Creation, part ii. p. 327.

Speech is a very short and *expedite* way of conveying their thoughts one to another.
Locke. Of Human Understanding, book ii. ch. xix.

Who would not more readily learn to write fairly and *expeditely* by imitating one good copy, than by hearkening to a thousand oral prescriptions. *Barrow. Sermon* 2. vol. iii.

He sends them forth amongst wolves: a hard *expedition*, you will say, to go among wolves; but yet much harder to convert them into sheep. *South. Sermon*, vol. i. p. 90.

No man will or can be easily convinced, that the latter short *expeditious* way of appealing to the Bishop of Rome in all controverted cases, was ever so much as thought of when the Bible was written.
Sharp. Sermons, vol. vii. p. 63.

The tincture of the glass of antimony is very tedious to make, being to be thrown with spirit of vinegar, I once made a menstruum to draw it more *expeditiously*.
Boyle. Works, vol. ii. p. 11. *The Usefulness of Natural Theology.*

And some, perhaps, who, busy as they are,
Yet make their progeny their dearest care,
(Whose hearts will ache, once told what ills may reach
Their offspring, left upon so wild a beach)
Will need no stress of argument t'enforce
Th' *expedience* of a less advent'rous course.
Cowper. Tirocinium.

Divine wisdom discovers no *expediency* in vice; nor admits of the carnival of a single day, for the indulgence of falsehood, profligacy, fraud, and cruelty.
Cogan. On the Passions, vol. iii. p. 117. *On Moral Obligation.*

What sure *expedient* then shall Juno find,
To calm her fears, and ease her boding mind?
Philips. The Fable of Thule.

Your Imperial Majesty's just influence, which is still greater than your extensive power, will animate and *expedite* the efforts of other sovereigns. *Burke. Letter to the Empress of Russia.*

——— In unequal conflict joins
Th' unwieldy spear that loads the borderer,
With the broad targe and *expeditious* sword.
Smollett. The Regicide, act iv. sc. 2.

The surgeon boasted that he could not only shave, which on the continent is a surgical operation, but that he could dress hair neatly and *expeditiously*; nor had he any objection to cleaning of shoes, or acting as a menial servant, till some opportunity should offer of improving his condition.
Cogan. On the Passions, vol. ii. p. 499. note A.

EXPE'DITATE, } *Expeditare*, (*ex*, and *pede*, the
EXPEDITA'TION. } foot,) a word, says Minshew, usual in the forest, signifying to cut out the balls of the dogg's foot, for the preservation of the King's game. Euerie one that keepeth any great dogs not *expeditated* forfeiteth to the King three shillings, four-pence. Crompton, *Jurisd.* fol. 152. Manwood says, that the three claws of the fore-foot on the right side shall be cut off by the skin; and Rastell, citing *Charta de Foresta*, cap. 6, describes the *lawing* of dogs in the same manner.

The king granted to him free chase and free warren in all those his lands, both within and without the forest; also freedom from the *expeditation* of dogs. *Ashmole. Berks*, vol. p. 425.

The clause in the *Charta de Foresta*, by which the cruel practice of EXPEDITATION is enjoined, runs as follows: *Inquisitio vel visus de Expeditatione Canum existentium in Foresta de cætero fiat quando fieri debet regardum, scilicet de tertio anno in tertium annum, et tunc fiat per visum et testimonium legalium hominum et non aliter. Et ille cujus Canis inventus fuerit tunc non Expeditatus det pro misericordia tres solidos, et de cætero nullus bos capiatur pro Expeditatione. Talis autem fiat Expeditatio, per assissam communiter usitatam, quod tres ortelli abscindentur, sine pellotâ, de pede anteriori. Nec Expeditentur Canes de cætero nisi in locis ubi consueverunt Expeditari tempore primo Coronationis Henrici Regis avi nostri.* Hence it appears, that heretofore the penalty for neglect of this enactment had been no less than the fine of an ox.

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Mr. Leathes, in a Paper in the *Archæologia*, (xv. 271,) explains some of the expressions used in the above extract. *Canis*, he says, is to be taken for *mastivus*, by the words *par assissam communiter usitatam*, which refers to the *assise* of the Forest *temp.* Henry II., *art.* 6, which speaks only *de Expeditatione mastivorum;* and so also does a similar document 6 Edward I., cap. 9. *Ortelli* is borrowed from the Fr. *orteilles*, claws; *Pellota* from Fr. *pelote*, Lat. *pila*, the ball of the foot. So that it was not the ball of the foot (as has been supposed by some) which was to be cut out, but the three claws of the fore feet to the skin; and this only in mastiffs.

EXPE'L, EXPE'LLER, EXPU'LSE, EXPU'LSER, EXPU'LSING, *n.* EXPU'LSION, EXPU'LSIVE.

Fr. *expulser;* Lat. *expellere*, to force or drive out, (*ex*, and *pellere;* Gr. πέλ-ειν, to move or cause to move, to drive.)

To drive or force out, to eject; to hold or keep out, off or away, to exclude.

The vertue *expulsif*, or animal,
Fro thilke vertue cleped natural,
Ne may the venime voiden, ne *expell*
Chaucer. The Knightes Tale, v. 2753.

Which hath *expelled* pacience
Fro the clergie in speciall,
And that is shewed ouerall,
In euery thyng whan thei be greued.
Gower. Conf. Am. Prologus, fol. 3.

The which thing when he forseing had fled vnto Cæsar, they persewed hym to the utternost borders of theyr teritory, and vtterlye *expulsed* him both frō his kingdome and countrey.
Arthur Golding. Cæsar. Commentaries, book v. fol. 142.

For the man standeth as it were in the middest betweene his mother and his wife; and so either of them hateth other, as an *expulser* of herselfe. *Vives. Instruction of Christian Women*, sig. A a 6.

Neuertheles, gentel reader, thou shalt not looke for a particular declaration of the shifting, remouing and *expulsing* of euery seuerall kind of people, nor of the alteration of the state of euerye seueral cōtry in that region.
Arthur Golding. Cæsar. Commentaries. Preface.

——— That had of yore
Their scepters stretcht from east to westerne shore,
And all the world in their subiection held;
Till that infernall fiend with foule vprore
Forewasted all their land, and them *expeld*.
Spenser. Faerie Queene, book i. can. 1.

From Cuneglasus he cometh to the foresaid Maglocunus, whome he nameth the Dragon of the Isles, and the *expeller* of manie tyrants.
Holinshed. England, book v. ch. xvii. vol. i. p. 585.

Those wrongs the king had from the earl receiv'd,
Expuls'd the kingdom only by his pow'r,
Ev'n to the height of his pow'rful hand up-heav'd
For full revenge in this unhappy hour.
Drayton. The Miseries of Queen Margaret.

ALANS. For euer should they be *expuls'd* from France,
And not have title of an earledome here.
Shakspeare. Henry VI. First Part, fol. 108.

The assembly shall lay a considerable pecuniary mulct upon any one who shall be proved to have entered so far into a quarrel as to give uncivil language to his brother professor: and that the perseverance in enmity shall be punished by the governors with *expulsion*.
Cowley. Essays. The Cottage.

We had much ado to kindle a fire this evening, our huts were but very mean and ordinary, and our fire small, so that we could not dry our cloths, scarce warm ourselves, and no sort of food for the belly; all which made it very hard with us. I confess these hardships quite *expell'd* the thoughts of an enemy.
Dampier. Voyages, Anno 1681.

But we apprehending such extraordinary *expulsions* as had been lately used, to be extremely hazardous to the publick safety, made it our endeavour to keep those from a readmission who might necessitate another occasion of using the like remedy.
Ludlow. Memoirs, vol. i. p. 253.

For the *expulsive* faculty being oppressed by too great a repletion, stirs up so much of perspiration as without the staticks no one would believe.
Boyle. Works, vol. ii. p. 112. *The Usefulness of Natural Philosophy.*

Had not sedition's civil broils
Expell'd thee from thy native Crete,
And driven thee with more glorious toils
Th' Olympic crown in Pisa's plain to meet.
West. Olympic Odes, ode 12.

One great object is pursued throughout the Scriptures, from the *expulsion* of our first parents out of Eden, to the last of the prophets of Israel, namely, the coming of a great person under various titles; the deliverer from death and destruction; the promised seed that was to come of the woman, not of man, and therefore of a virgin.
Sharpe. Defence of Christianity, part ii. ch. i. *Of the Prophets.*

EXPE'ND, EXPE'NDITURE, EXPE'NSE, EXPE'NSEFULL, EXPE'NSELESS, EXPE'NSIVE, EXPE'NSIVELY, EXPE'NSIVENESS.

It. *spendere;* Lat. *expend-ere*, to weigh out, (*ex*, and *pendere*, to weigh.)

To weigh; and thus, to balance, examine, consider; and as money in ancient times was not counted but *weighed*, the Lat. *expendere*, English *expend*, is To pay away money, lay it out, distribute or dispose of it; to pay, discharge or defray costs and charges.

A kynge behoueth eke to flee
The vice of prodigalitee,
That he measure in his *expence*
So kepe, that of indigence
He maie be safe.
Gower. Conf. Am. book vii. fol. 153.

And as concernynge their lynes, more God desyreth not of the Christian minister, then to *expende* hys whole studye, laboure, and tyme to the lightening of other.
Bale. Image, part i. sig. S 6.

For in all matters that man takes in hand, this consideration ought first to be had, that we first diligently *expend* the cause before we go through with it, that we may be assured whither it be lawfull or otherwise. *Wilson. The Arte of Rhetorique*, fol. 101.

This oration liked Tissaphernes very well, wherevpon he allowed them not so liberal *expences*.
Arthur Golding. Justine, fol. 28.

His hand is open and bounteous, yet not so as that he should rather respect his glory than his estate; wherein his wisdome can distinguish betwixt parasites and friends, betwixt changing of favours and *expending* them.
Hall. Works, vol. i. fol. 160. *Of the Truly Noble.*

IAGO. Thus do I ever make my foole, my purse:
For I mine owne gain'd knowledge should prophane
If I would time *expend* with such a snipe
But for my sport, and profit.
Shakspeare. Othello, fol. 315.

A man had need, if he be plentifull in some kind of *expence*, to be as saving again, in some other.
Bacon. Essay 28. *Of Expence.*

Here is harmless and cheap plenty; there guilty and *expenceful* luxury. *Cowley. Essay* 5. *Of Agriculture.*

Hereupon the states made up the sum presently, which came in convenient time, for it served to defray the *expenceful* progress he made to Scotland the summer following.
Howell. Letter 11. book i. sec. 1.

Which he who can wisely and timely do, is not only a great physician to himself and to his friends, but also may at some time or other, save an army by this frugal and *expenseless* means only.
Milton. Of Education, vol. i. fol. 138.

So as when we meet with the greatest industry, and *expensive* carving, full of fret and lamentable imagery, sparing neither of pains nor cost, a judicious spectator is distracted and quite confounded.
Evelyn. Miscellaneous Writings, p. 365. *An Account of Architects and Architecture.*

Lastly, such as were beneath the place, as men of too narrow estates to discharge that office, especially as it were formerly in the magnificent *expensiveness* thereof, though such persons might be esquires of right ancient extraction.
Fuller. Worthies, general, of England, vol. i. p. 44.

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3. This duty implies a due esteem and valuation of benefits; that the nature and quality, the measure and quantity, the circumstances and consequences of them be well *expended*; else the gratitude is like to be none, or very defective.

Barrow. Sermon 8. vol. i.

I made a seasonable discovery of money, plate, and jewels, to the value of about £1200 walled up by the enemy Part of this sum I *expended* upon the garrison, and gave an account thereof to the parliament. *Ludlow. Memoirs*, vol. i. p. 61.

Already I am worn with cares and age,
And just abandoning th' ungrateful stage;
Unprofitably kept at Heaven's *expense*,
I live a rent-charge on his providence.

Dryden. Epistle 10.

When the Emperor began to engage in this design, the Pope, being jealous of his greatness, and desirous to intangle him in a long and *expensive* war, published the secret ends of the league.

Burnet. Reformation, vol. ii. book i. *Anno* 1547.

Where now is seen, saith Camden, the fair habitation of Sir William Sidley; a learned knight painfully and *expensefully* studious of the common good of his country.

Weever. Funeral Monuments, p. 316.

The law of England is the greatest grievance of the nation, very *expensive* and dilatory: there is no end of suits, especially when they are brought into chancery.

Burnet. Own Times, vol. iv. p. 425. *The Conclusion.*

Schimei, whose youth did early promise bring
Of zeal to God, and hatred to his King;
Did wisely from *expensive* sins refrain,
And never broke the sabbath—but for gain.

Dryden. Absalom and Achitophel.

He knows that our *expenditure* purchased commerce and conquest: theirs acquired nothing but defeat and bankruptcy.

Burke. Observations on a late State of the Nation.

But Wealth with nobler Virtue join'd
The means and fair occasions must procure;
In Glory's chase must aid the mind,
Expense, and toil, and danger to endure.

West. Olympic Odes, ode 2.

Whoever doubted the truth, or the insignificance of these propositions? what do they prove? that war is *expensive*, and peace desirable.

Burke. Observations on a late State of the Nation.

My lords, the length and *expensiveness* of the proceedings in our Courts are not the only considerations, which make it expedient that the power should be placed in ourselves personally.

Horsley. Speeches, p. 383.

EXPE'RIENCE, *v.*
EXPE'RIENCE, *n.*
EXPE'RIENCER,
EXPE'RIENT,
EXPE'RIMENT, *v.*
EXPE'RIMENT, *n.*
EXPERIME'NTAL,
EXPERIME'NTALLY,
EXPERIME'NTALIST,
EXPERIME'NTARIAN, *n.*
EXPERIME'NTARIAN, *adj.*
EXPERIME'NTATOR,
EXPERIME'NTER.

Fr. *experimenter*, *experience*, *n.*; It. *esperienza*, *esperimento*; Sp. *esperiencia*, *esperimento*; Lat. *experiri*, (*ex*, and *periri*; Gr. πειρ-ᾶν, to try.)

To try, prove, essay; to make trial; to search or inquire, to learn or ascertain by trial, by repeated trials; by practice. And thus, *Experience* is Knowledge or wisdom acquired or gained by repeated trial, by frequent and repeated proof; by practice.

Experience, though non auctoritee
Were in this world, is right ynough for me
To speke of wo that is in mariage.

Chaucer. The Wif of Bathes Prologue, v. 5593.

To euery craft of mannes helpe
He had a redy witte to helpe
Through naturall *experience*.

Gower. Conf. Am. book v. fol. 89.

I haue good *experience* that though my bodye cannot be in two places at ones (bothe in the Tower and where I wolde haue it besyde) yet, blessed be God, in this one place I am not without company.

A Boke made by John Fryth, sig. I 1.

(They sayde) that as they neuer were his enemies, (but as they were prouoked by occasion of the warres,) euen so, if he woulde make an *experiment* of them rather by a benefite, then an iniurie, theye would labour not to bee ouercome in good will, nor in doyng yt thyng that pertayned to theire duetie.

Brende. Quintus Curtius, book vii. fol. 202.

Se what oure auncient Englysh wryters had saide in this mater, which more *experimetly* knew it, and let the foren liares go, whyche beinge farre of cared the lesse to lye.

Bale. Englishe Votaries, part i. p. 26. sig. D 2.

Of one thyng I am sure, and I saie it not because I haue seen it, but *experimẽted* in myself, that though the husband do al that his wife wil, yet will she do nothyng that hir husbande wolde haue done.

Golden Boke, sig. I 5.

——— He through the armed files
Darts his *experienc't* eye, and soon traverse
The whole battalion views, their order due,
Their visages and stature as of Gods.

Milton. Paradise Lost, book i. l. 568.

Of all the which (for want there of mankind)
She caused him to make *experience*
Vpon wild beasts, which she in woods did find,
With wrongfull powre oppressing others of their kind.

Spenser. Faerie Queene, book i. can. 1.

When the consuls in this so great a broile and storme of outrage came in, to prevent further mischiefe, they knew soone by *experience* how slenderly guarded against danger, the majestie of rulers is, where force is wanting. *Holland. Livius*, fol. 82.

Especiallie such as doo dwell in the marches, by reason of their continuall wars they are very valient, bold, and of great *experiences*.

Holinshed. Conquest of Ireland, book ii. ch. xl.

For long *experienc'd* wo well witnesse beares,
That teares cannot quench sighes, nor sighes drie teares.

Stirling. Aurora, song 2.

And, a curious *experiencer* did affirm, that the likeness of any object (but particularly he often observ'd it of an iron grate,) if it be strongly inlightned, will appear to another, in the eye of him that looks strongly and steadily upon till he be dazel'd by it; even after he shall have turn'd his eyes from it.

Digby. Of Bodies, ch. viii. p. 73.

Aon. But pray you, tell me,
Why is the Prince, now ripe and full *experient*,
Not made a dore [door] in the State?
Nis. Because he is honest.

Beaumont and Fletcher. Cupid's Revenge, act iii. sc. 1.

For want of a clear, and sensible, and *experimented* observation of them, our positions and conclusions touching their causes, effects, order, and methods of their procedure are but fictious and imaginations, accommodated to our inventions, rather then to the things themselves. *Hale. Origin of Mankind*, ch. i. fol. 8.

And thus the prowesse of the old captains, the good services of the veterans and well *experimented* soldiers by the insolent, distemperat, and lewd life of these new-comes, was discredited.

Holinshed. Conquest of Ireland, book ii. ch. xxxviii.

Vpon his card and compass firmes his eye,
The masters of his long *experiment*,
And to them does the steady helpe apply,
Bidding his winged vessell fairely forward fly.

Spenser. Faerie Queene, book ii. can. 7.

——— Call me a foole,
Trust not my reading, nor my obseruations,
Which with *experimental* seale doth warrant
The tenure of my booke.

Shakspeare. Much Adoe about Nothing, fol. 115.

2. Some things were discovered *experimentally*, though perchance not intentionally, or by design in the first discovery.

Hale. Origin of Mankind, sec. 2. ch. iv. fol. 153.

But besides this, the modern *experimenters* think, that the philosophers of elder times, though their wits were excellent, yet the way they took was not like to bring much advantage to knowledge, or any of the uses of human life; being for the most part that of notion and dispute, which still runs round in a labyrinth of talk, but advanceth nothing. *Glanvil. Essay* 3. p. 47.

He who is bigot enough to believe these things, must bid adieu to the natural rule, of reasoning from analogy; must run counter to the maxim of common sense. That men ought to form their judgments of things unexperienced from what they have *experienced*.

Guardian, No. 27.

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EXPERIENCE.

And so for the evidence of *experience*, I am by that to a great degree assured of the succession of night and day, winter and summer; and have no such reason to doubt, whether the house wherein now I am, shall the next minute fall upon me, or the earth open and swallow it up, as to be in continual fear of such accidents.
Wilkins. Natural Religion, book i. ch. i.

Certain it is, from the united testimony of many of the most *experienced* followers of Christ, that these abstinences and sour rudiments of self-denial have a signal influence, both to the pronouncing of mercies, and to the removal of impending judgment.
South. Sermons, vol ix. p. 127.

This I accidentally *experimented* by exposing a couple of goats to the asperity thereof; which in four hours' space, or thereabouts, were deprivd of life.
Dampier. Voyages, vol. ii. part iii. p. 50. *Winds peculiar to some Coasts, &c.*

This difference of intention, and remission of the mind in thinking, with a great variety of degrees between earnest study, and very near minding nothing at all; every one, I think, has *experimented* in himself. *Locke. Of Human Understanding*, book ii. ch. xix.

But they, finding the majority of the House of Lords could not be brought to favour their designs, resolved to make an *experiment* that none of our princes had ventured on in former times: a resolution was taken up very suddenly of making twelve peers all at once.
Burnet. Our Times. Queen Anne, Anno 1711.

The Honourable Robert Boyle, Esq. was a person no less zealously sollicitous for the propagation of true religion, and the practice of piety and virtue; than diligent and successful in improving *experimental* philosophy, and enlarging our knowledge of nature.
Clarke. On the Attributes, p. 133.

That which the text here offers for the subject of this discourse, is flattery; a thing condemned by the mouth of one who could very well judge, as being a king, and therefore *experimentally* acquainted with the ways of flatterers, a sort of cattle that usually herd in the courts of princes, and the houses of great persons.
South. Sermons, vol. vii. p. 135.

Another thing that disposes an *experimentarian* philosopher to embrace religion, is, that his genius and course of studies accustoms him to value and delight in abstracted truths; by which term, I here mean such truths as do not at all, or do but very little, gratify men's ambition, sensuality, or other inferior passions and appetites.
Boyle. Works, vol. v. p. 22. *The Christian Virtuoso.*

Another thing then, that qualifies an *experimentarian* for the reception of a revealed religion, and so of Christianity, is, that an accustomance of endeavouring to give clear explications of the phænomena of nature, and discover the weakness of those solutions, that superficial wits are wont to make and acquiesce in, does insensibly work in him a great and ingenuous modesty of mind.
Id. Ib. vol. v. p. 537.

The examination of some of them was protracted for many days, the nature of the *experiments* themselves, and also the design of the *experimentators* requiring such chasms.
Boyle. Works, vol. iv. p. 507. *The Preface to the Latin Edition of Experiments, Physico-Mechanical.*

Those that undertook the religion of our Saviour upon his preaching, had no *experience* of it: They were to be the first *experimenters* themselves. *Sharp. Sermons*, vol. i. p. 159.

The youthful sailors thus with early care
Their arms *experience*, and for sea prepare:
On some smooth lake their lighter oars essay,
And learn the dangers of the wat'ry way.
Harte. The sixth Thebaid of Statius.

These records of wars, intrigues, factions, and revolutions, are so many collections of *experiments*, by which the politician or moral philosopher fixes the principles of his science; in the same manner as the physician or natural philosopher becomes acquainted with the nature of plants, minerals, and other external objects, by the *experiments* which he forms concerning them.
Hume. Essays, vol. ii. p. 84. *Of Liberty and Necessity*, sec. 8.

In such cases a decision can be made by the judgment alone. Ti is must examine the pretensions of every *experimentalist.*
Cogan. Ethical Questions, p. 323. *Of the Metaphysicks of Mr. Hume.*

The assembly recommends to its youth a study of the bold *experimenters* in morality.
Burke. Letter to the National Assembly.

EXPERRECTION, *expergisci, experrectus*, to rouse, to rise or raise up.

EXPERRECTION

The Phrygians also imagining that God sleepeth all winter, and lieth awake in the summer; thereupon celebrate in one season, the feast of lying in bed and sleeping; in the other, of *experrection* or waking, and that with much drinking and belly cheer.
Holland. Plutarch, fol. 1069

EXPETIBLE.

EXPE'RT, *v.* } Fr. *expert*; It. *esperto*; Lat. *ex-*
EXPE'RT, *adj.* } *pertus*, from *experiri*. See EXPE-
EXPE'RTNESS. } RIENCE. *Expert* is used as a verb by Spenser.

An *expert* man is one who has the readiness, adroitness, presence of mind of *experience*, of much practice. And thus,

Ready, adroit, dexterous, skilful.

Expertly, though in common conversational usage, has not occurred in writing.

And though he were not depe *expert* in lore,
He wiste it was the eighte and twenty day
Of April, that is messager to May.
Chaucer. The Man of Lawes Prologue, v. 4424.

And whan that I have told thee forth my tale
Of tribulation in mariage,
Of which I am *expert* in all min age,
(This is to sayn, myself hath ben the whippe)
Than maiest thou chesen wheder thou wolt sippe
Of thilk tonne, that I shal abrochе.
Id. The Wif of Bathes Prologue, v. 5756.

Yea, the wise and *expert* man will aske of themselves, how hangeth this to the purpose? To what ende do ye speake it?
Wilson. The Arte of Rhetorique, fol. 89.

Vnwise and wretched men to weet what's good or ill:
We deeme of death as doome of ill desert:
But knew we fooles what it vs brings vntill
Die would we daily, once it to *expert*.
Spenser. Shepherd's Calendar. November.

At length, by both allow'd, it to this issue grew,
To make a likely choice of some most *expert* crew,
Whose number coming near unto the other's dow'r,
The English should not urge they were o'er-borne by pow'r.
Drayton. Poly-olbion, song 4.

What pilot so *expert* but needs must wreck,
Embarqu'd with such a stears-mate at the helm.
Milton. Samson Agonistes, l. 1055.

INT. What say you to his *expertness* in warre?
PAR. Faith, sir, h'as led the drumme before the English Tragedians. *Shakspeare. All's Well that Ends Well*, fol. 248.

The greatest part of the way was thick woods, where the Spaniards might easily lay in ambush for them, at which they are very *expert*.
Dampier. Voyage, Anno 1684.

Now the Bituriges forget their fears,
And Suessons nimble with unwieldy spears;
Exult the Leuci, and the Remi now,
Expert in javelins, and the bending bow.
Rowe. Lucan, book i.

That monster which is daily found
Expert and bold thy country's peace to wound;
Yet dreads to handle arms, nor manly counsel knows.
Akenside. Ode 18. book i.

There were no marks of *expertness* in the trick played by the woman of Endor, upon the perturbed mind of Saul.
Cogan. Theological Disquisitions, p. 223.

EXPETIBLE, Lat. *expetibilis*, from *expetere*, to seek after.

That may or should be sought for; coveted.

And in a manner the same speeches or very like thereto, he hath delivered in the third book of such things as be *expetible*, and to be chosen for themselves. *Holland. Plutarch*, fol. 874.

And thus have they done in treating of good things and evil, *expetible* and to be avoided, proper and strange. *Id. Ib.* fol. 895.

EXPIATE.

E'XPIATE, EXPIA'TION, EXPIA'TORY, EXPIATO'RIOUS, E'XPIABLE. Fr. *expier*; Sp. *expiar*; It. *espiare*; Lat. *expiare*, *ex*, and *piare*, from *pius*. Of which Vossius says, *Unde sit nondum reperi*. Impiare, *i. e.* impiè *agere*, and *expiare*, are contraries. Minshew says, To pacify God by sacrifice and prayer; to purge and cleanse by sacrifice.

To atone for *impious* by *pious* deeds; to atone for, to annul, guilt or the consequences of guilt, by *pious* deeds; to atone or make reparation for; to avert by atonement or acts of *piety*.

Your Ambrose appoynteth to your prestes the judical *expiacioũs*, for companiẽng wyth theyr wyues. *Bale. Apology*, p. 74.

How many heathen lawgivers have subscribed to Moses? Arabians, Grecians, Romans, yea very Gothes, the dregs of barbarisme, have thought this wrong not *expiable*, but by bloud.
Hall. Works, vol. i. fol. 298. *Epistles, Decad.* 3.

For the Gregorian purgatory supposed only an *expiation* of small and light faults, as immoderate laughter, impertinent talking, which nevertheless he himself sayes are *expiable* by fear of death.
Taylor. Polemical Works, fol. 510. *The second Part of the Dissuasive from Popery.*

For malefactors, whilst that their misdeeds
Repentance *expiats*, made happy so,
Do (as from beds) to heaven from scaffolds go.
Stirling. Doomes-Day. The tenth Houre.

This glorious prerogative hath betonie, that looke about what house soever it is set or sowed, the same is thought to be in the protection of the Gods, and safe ynough for committing any offence, which may deserve their vengeance, and need any *expiation* or propitiatorie sacrifice. *Holland. Plinie*, vol. ii. fol. 224.

When intelligence came of the cruel execution and bloodie massacre committed in Argos, wherein the Argives caused to be put to death 1500 of their own citizens, they caused in a solemn procession, and general assembly of the whole city, an *expiatory* sacrifice to be carried about, that it might please the Gods to avert and turn away such cruel thoughts from the hearts of the Athenians.
Id. Plutarch, fol. 303.

They cannot tell in what measures God will exact the repentance, what sorrow is sufficient, what fruits acceptable, what is *expiatory*, and what rejected; according to the saying of Solomon, who can say, I have made my heart clean, I am pure from my sin?
Taylor. On Repentance. Polemical Discourses, fol. 607.

Which are not to be expounded as if ordination did confer the first grace, which in the schools is understood only to be *expiatorious*; but the increment of grace and sanctification.
Taylor. Sermons, part iv. sec. 8. fol. 43.

It was a commoe and received doctrine among the Jews, that, for some sins, a man was pardoned presently upon his repentance; that other sins were not pardoned, 'till the solemn day of *expiation*, which came once a year: That other sins, which were yet greater, were not to be *expiated* but by some grievous temporal affliction.
Sharp. Sermons, vol. iii. p. 201.

The sacrifice *expiatory* for our offences was to be a lamb without blemish, and without spot, whence he was to be fully sanctified; and to become τὸ ἅγιον, that holy thing (absolutely) as he was termed by the celestial messenger. *Barrow. Sermon* 24. vol. ii

——————— Wherefore, ye powers!
Am I to misery deliver'd up!
What kindred crime, alas! am I decreed
To *expiate*, that misfortunes fall so thick
On my poor head.
Smollett. The Regicide, act iv. sc. 6.

But in the place of the numerous ceremonies of heathenism, burthensome in themselves and apt to turn the attention from the business of devotion, rather than promote it, Christ established but two, both of them strongly significant, of cleansing from pollution by water; and the eucharist, of *expiation* by a sacrificed victim.
Knox. Works, vol. vii. p. 462. *Considerations on the Lord's Supper*, sec. 22.

The depth of contrition was manifested by the value of the sacrifice; until at length human sacrifices, and the oblation of their beloved offspring, on the altars of their gods, being the most valuable offerings that could possibly be made, were considered as the most *expiatory*.
Cogan. On the Passions, vol. iv. p. 183. *On the Jewish Dispensation.*

EXPIATE. EXPIRE.

EXPILATE, Fr. *expile*; Lat. *expilare*, *ex*, and *pilare*, from the Gr. πιλοῦν, *densare*, to thicken, to stow thick or close.

To take out of a thick or close quantity or number; to pluck out, to plunder, to rob.

Pilate would *expilate* the treasures of it for *aquæ ductus*, which denied, cost the Jewes much bloud.
Hall. Works, vol. i. fol. 484. *A Sermon at the Earle of Exeter's in St. John's.*

Some suggest, that he was loth to go back to Bath, having formerly consented to the *expilation* of that bishoprick: whilst others make his consent to signify nothing, seeing impowered sacriledge is not so mannerly as to ask any, By your leave.
Fuller. Worthies. Sussex.

Where profit hath prompted, no age hath wanted such miners [for sepulchrall treasure.] For which the most barbarous *expilators* found the most civil rhetorick.
Sir Thomas Brown. Urn Burial, ch. iii.

EXPI'RE, EXPIRA'TION, EXPI'RING, EXPI'RY. More properly EXSPIRE. Fr. *expirer*; It. *espirare*; Sp. *expirar*; Lat. *expirare*, to breathe out, (*ex*, and *spirare*, to breathe,) which Tooke thinks is from the A. S. *spir-ian*. See ASPIRE, and CONSPIRE.

To breathe out; to utter or emit the last breath, and consequently, to die: "to pass away as a breath or vapour; to determine, end, finish."

After that manie dayes were *expyred*, when sorow had loosened his tong, he [Herodes] spake of nothing but Pacorus, he thought he sawe Pacorus, he thought he heard Pacorus, he woulde talke as though he had ben with him.
Arthur Golding. Justine, fol. 174.

——————— I die for food,
And like a shadow waxe, whiles with entire
Affection I doe languish and *expire*.
Spenser. Faerie Queene, book iii. can. 2.

O! why do wretched men so much desire
To draw their dayes vnto the vtmost date,
And doe not rather wish them soone *expire*,
Knowing the misery of their estate.
Id. Ib. book iv. can. 3.

Those that did offend in such crimes and afterwardes repented, were appointed a time of publique repentance, according to the qualitie of the fault committed, and vntill that time was *expired*, they were not admitted vnto the Lorde's table, except onely at the point of death. *Whitgift. Defence*, fol. 147.

Rom. I feare too early, for my mind misgiues,
Some consequence yet hanging in the starres,
Shall bitterly begin his fearefull date
With this night's reuels, and *expire* the termes
Of a despised life.
Shakspeare. Romeo and Juliet, fol. 57.

That so a little we may ease our ouercharged hands;
Draw some breath, not *expire* it all.
Chapman. Homer. Iliad, book xi.

Saul is fain to be struck down in the place; a kind of ἀποπληξία or swooning fit, an *expiration* of the animal man, necessary to so great a change. *Hammond. Works*, vol. iv. *Sermon* 2.

This is the proper action of the lungs, to draw wind from without; wherewith when it is filled there is made another attraction by a second appetition; and the breast deriveth the said wind into it; which being likewise repleat therewith, not able to draw any more, it transmitteth back against the superfluity thereof into the lungs, whereby it is sent forth by way of *expiration*: and thus the parts of the body reciprocally suffer one of another by way of interchange.
Holland. Plutarch, fol. 687.

Also close aire, is warmer than open aire; which (it may be) is for that the true cause of cold, is an *expiration* from the globe of the earth which in open places is stronger; and again, aire itselfe, if it

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be not altered by that *expiration*, is not without some secret degree of heat. *Bacon. Natural History, Cent.* ix. sec. 866.

The first means of producing cold, is that which Nature presenteth us withall; namely, the *expiring* of cold out of the inward parts of the earth in winter, when the sun hath no power to overcome it; the earth being (as hath been noted by some) *primum frigidum*.
Ib. Ib. Cent. i. sec. 69.

Or endless apathy succeeds to death,
And sense is lost with our *expiring* breath;
Or if the soul some future life shall know,
To better worlds immortal shall she go.
Rowe. Lucan, book iii.

Yet London, Empress of the northern clime,
By an high fate thou greatly didst *expire*;
Great as the World's, which, at the death of time,
Must fall, and rise a nobler frame by fire.
Dryden. Annus Mirabilis.

The nearest to them is the aspirate he, which is no other than a gentle *expiration*. *Sharp. Dissertations*, p. 41.

The Consuls at the *expiration* of their office took an oath that they had faithfully and zealously discharged their trust.
Melmoth. Cicero to Q. Metellus Cotar, book i. lett. 3.

EXPISCATION, Lat. *expiscari*, to fish out, (*ex*, and *piscis*, a fish)

A fishing out.

All thy worth yet thyselfe must patronise
By quaffing more of the Castalean head;
In *expiscation* of whose mystaries,
Our nets must still be clogg'd with heavie lead
To make them sinke and catch.
Chapman. On Ben Jonson's Sejanus.

EXPLA'IN, EXPLA'INABLE, EXPLANA'TION, EXPLA'NATORY, EXPLA'INER. Fr. *explaner*; Sp. *explanar*; Lat. *explanare*, to smoothen, (*ex*, and *planus*, smooth, Gr. πλὰξ, *tabula plana*.)

To smoothen or make smooth, or *plain*; to declare or make clear, evident or manifest; to express clearly; to illustrate; to interpret or expound.

The Constantinopolitan, or horse-chesnut, is turgid with buds, and ready to *explain* its leaf.
Evelyn. Letter to the Secretary of the Royal Society.

But yet, what are the instruments of sensitive perception, and particular convers [conveyers] of outward motions to the seat of sense, is difficult to find; and how the pure mind can receive information from things that are not like itself, nor the objects they represent, is, I think, not to be *explained*.
Glanvil. Essay 1. p. 6.

And thus it is symbolically *explainable*, and implieth purification and cleanness, when in the burnt offerings the priest is commanded to wash the inwards and legs thereof in water.
Sir Thomas Brown. Vulgar Errors, book v. ch. xxi.

If he once willed adultery should be sinful, and to be punisht with death, all his omnipotence will not allow him to will the allowance that his holiest people might as it were by his own antinomie, or counter-statute, live unreproved in the same fact as he himself esteemed it, according to our common *explainers*.
Milton. Doctrine, &c. of Divorce.

I demanded of him who was to *explain* them? the Papists, I told him, would *explain* some of them one way, and the Reform'd another; the Remonstrants and Anti-Remonstrants gave them different senses; and probably the Trinitarians and Unitarians will profess, that they understand not each other's *explications*.
Locke. Works, vol. ii. fol. 639. *A second Vindication of the Reasonableness of Christianity, &c.*

And therefore, unless he can show his authority to be the sole *explainer* of fundamentals, he will in vain make such a pudder about his fundamentals. Another *explainer*, of as good authority as he, will set up others against them. *Id. Ib.*

The ill effects that were like to follow on those different *explanations* (of the Trinity) made the bishops move the king to set out injunctions requiring them to see to the repressing of error and heresy with all possible zeal, more particularly in the fundamental articles of the Christian faith: and to watch against and hinder the use of new terms or new *explanations* in those matters.
Burnet. Own Times. William III. Anno 1698.

Yet to such as are grounded in the true belief, these *explanatory* creeds, the Nicene and this of Athanasius, might perhaps be spared; for what is supernatural, will always be a mystery in spite of exposition. *Dryden. Preface to Religio Laici.*

With easy verse most bards are smitten,
Because they think it's easy written;
Whereas the easier it appears,
The greater marks of care it wears;
Of which to give an *explanation*
Take this. *Lloyd. Epistle to Mr. Colman.*

This appears from what follows, which, by necessary construction, is *explanative* of what went before.
Warburton. Of Julian's attempt to Rebuild the Temple, book ii. ch. v.

On the one hand, to give a long catalogue of pictures and statues, without *explanatory* observations, appeared absurd; and on the other, to execute such a work in a becoming manner requires leisure, technical information, and the pen of a professed artist, perhaps of a Reynolds. *Eustace. Tour in Italy*, vol. i. pref. ix.

EXPLANARIA, in *Zoology*, a genus of *Stony Corals*, belonging to the family *Madreporidæ*, established by Lamarck in his *History of Animals with Vertebræ*.

Generic character. Coral stony, enclosed in a free membrane; leaf-like only in face, covered with stars; stars scattered, sessile, more or less separate from each other.

This Coral during the whole of its life offers a leaf-like expansion, which is mostly free on its lower face, fixed below by a short base; the edges are generally entire, or but slightly lobed, and often waved or twisted; the upper face is star-bearing, and the lower surface is either smooth or only slightly striated; the *striæ* radiate from the place of attachment, and extend just to the edge.

This genus has been confounded with the *Agariciæ* and the *Astreæ*, but it may be easily distinguished from them by the form of the Coral, and the place of the stars.

But a small number of species have been described. They are found only in the Seas of the Tropics; and from their extreme brittleness it is difficult to transport them to Europe.

The type of the genus is

E. Mesenterina, Lamarck, the *Madrepora cineracea* of Solander and Ellis, who have beautifully figured it in their work on *Zoophytes*, p. 157, pl. xliii.

EXPLAT, *ex*, and *plat*; Fr. *plesser*, to plash, to bow, to fold or plait, (young branches) one within another. Cotgrave.

To unfold, to explain.

——————— While thou dost deale
Desired justice to the publique weale,
Like Solon's selfe, *explat'st* the knottie laws
With endlesse labours; whilst thy learning drawes
No lesse of praise, then readers in all kinds
Of worthiest knowledge, that can take men's minds.
Ben Jonson. Underwood. Epigram on Sir Edward Coke.

E'XPLETE, E'XPLETION, E'XPLETIVE, E'XPLETORY. Lat. *explere*, *etum*, to fill out, *ex*, and *plere*, to fill, from the obsolete Gr. πλ-εῖν, whence πλήθ-ειν,

Filled out, fulfilled or accomplished.

Expletive: applied to certain words or syllables, which seem to be used rather to *fill out* the line than add to the sense.

They conduce nothing at all to the perfection of men's natures, nor the *expletion* of their desires.
Killingbeck. Sermons, p. 374.

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While *expletives* their feeble aid do join,
And ten low words oft creep in one dull line.
Pope. Essay on Criticism, v. 347

To excuse these faults the swearer will be forced to confess, that his oaths are no more than waste and insignificant words; deprecating being taken for serious, or to be understood that he meaneth any thing by them; but only that he useth them as *expletive* phrases to plump his speech, and fill up sentences.
Barrow. Sermon 15. vol i.

It is true, the word successor favoured these seizures; except that he thought an *expletory* word, put in out of form, but still to be limited to an estate of inheritance.
Burnet. Reformation, vol. i. book iii. *Anno* 1538.

Behold a group of figures awe create,
Set off with all th' impertinence of state;
By face and feather consecrate to fame,
Expletive kings, and queens without a name.
Churchill. The Rosciad.

The strong figurative language so characteristic of the apostle's style, should inspire caution. In the impetuosity of his thoughts, he despises *expletives*, or paraphrastic diction.
Cogan. On the Passions, vol. v. p. 512.

EXPLICATE, EXPLICABLE, EXPLICATION, EXPLICATIVE, EXPLICATORY, EXPLICIT, EXPLICITLY, EXPLICITNESS. Fr. *expliquer*; It. *explicare*; Sp. *explicar*; Lat. *explicare*, to unfold, to untwine or untwist, (*ex*, and *plicare*; Gr. πλέκ-ειν, to knit, to intertwine.) To unfold, to untwine or untwist, to evolve; to explain; to make straight or plain, clear or manifest.

And Tertullian therfore, beyng red thus, as appoareth to be most probable, that (that is to say in Tertullian) should be onely referred to the *explicatio* of the first (this.)
Winchester. Of the Presence of Christe's Body in the Sacrament, sig. B 3.

Though we can never get a complete idea of the divine regiment, yet we may attain such a notion thereof as may render it evidently credible, and in some kind *explicable*.
Hale. Origin of Mankind, ch. i. fol. 34.

Then I beseeched her to *explicate* without delay, wherein true happinesse consisteth. To which she answered, I will willingly doe so for thy sake.
Boetius. Philosophicall Comfort, book iii. p. 51.

We must suppose her (the Church) to be a building, and that she relies upon the foundation, which is therefore supposed to be laid before, because she is built upon it, or (to make it more *explicate*) because a cloud may arise from the allegory of building and foundation, it is plainly thus.
Taylor. Polemical Discourses, fol. 946. *Liberty of Prophesying*, sec. 1.

Thus was his person made tangible, and his name utterable, and his mercy brought home to our necessities, and the mystery made *explicate*, at the circumcision of this holy babe.
Taylor. The Great Exemplar, part i sec. 5. fol. 62.

In the *explication* of this question it is much insisted upon, that it be enquired whether, when we say we believe Christ's body to be really in the Sacrament, we mean, that body, that flesh, that was born of the Virgin Mary, that was crucified, dead, and buried?
Id. Polemical Works, fol. 185. *Of the Real Presence.*

How contrary it is to Christianity, and the nature of *explicative* love; I appeal to those minds where grace hath sown more charity.
Feltham. Resolve 24.

And so here is forbidden, not only the outward act, but the inward inclinations to murder, that is, an anger with deliberation, and purpose of revenge, this being *explicative* and additionall to the precept forbidding murder.
Taylor. The Great Exemplar, part ii. sec. 10. p. 334.

Again, if we look upon the supposition of Epicurus, and his *explicator*, Lucretius, and his advancer, Gassendus, how many things must be taken for granted, that are not only perfectly inevident to our sense, but altogether improbable.
Hale. Origin of Mankind, ch. i. fol. 10.

It [the doctrine of a life to come] must arise then either from some universal *explicite* revelation, or a universal instinct, or voice of nature.
Glanvil. Sermon 6. p 286.

And that the earth shall be burnt, is as *explicitly* affirmed, as any thing can be spoken. *Glanvil. Praexistence of Souls*, p. 189.

The judgment (of speculative doctrine) is of itself more difficult, more remote from matter and humane observation, and with less curiosity and *explicitness* declared in Scripture, as being of less consequence and concernment in order to God's and man's great end.
Taylor. Polemical Discourses, fol. 1023. *Liberty of Prophesying*.

All life from that of a worm to that of a man is *explained*; and as I may so speak, the wondrous works of the creation, by the observations of this author [Derham] lie before us as objects that create love and admiration, which, without such *explications*, strike us only with confusion and amazement. *Guardian*, No. 175.

Hereupon also are grounded those evangelical commands, *explicatory* of this law as it now standeth in force; that as we have opportunity we should do good unto all men, especially unto them who are of the houseshold of faith; that we should abound in love one toward another, and towards all men, &c.
Barrow. Sermon 25. vol. i.

Lastly; if whatever arises not from, and is not *explicable* by, the natural powers of body be a miracle; then every animal motion whatsoever is a miracle.
Clarke. Third Reply to Mr. Leibnitz, p. 91.

Then her infallibility, as well
Where copies are corrupt or lame, can tell;
Restore lost canon with as little pains,
As truly *explicate* what still remains.
Dryden. Religio Laici.

He himself allows that the air has a spring, whereby it is able, when it has been violently compressed, to recover its due extension; the manner whereof, if he will intelligibly *explicate* his adversaries, will have no great difficulty to make out the spring of the air.
Boyle. Works, vol. i. p 134. *A Defence of the Doctrine touching the Spring and Weight of Air.*

If it be said, "the understanding hath an implicit knowledge of these principles, but not an *explicit*, before this first hearing," (as they must, who will say, "that they are in the understanding before they are known,") it will be hard to conceive what is meant by a principle imprinted on the understanding *implicitly*; unless it be this, that the mind is capable of understanding and assenting firmly to such propositions
Locke. Of Human Understanding, book i. ch. ii.

The baptismal creed, I say, must of necessity contain *explicitly* in it at least all the fundamentals of faith.
Clarke. On the Trinity. Introduction, p. vii.

Otherwise, surely, the knowledge of this article could but very obscurely be gathered from the bare writings of Moses and the prophets, and consequently was by no means received with that *explicitness* in the ancient Jewish church, that it is now in the Christian.
South. Sermons, vol. iv. p. 300.

Besides, it is not *explicable* upon any grounds, that can be avowed, why the Nabob, who could afford to give these bills as a present to Mr. Hastings, could not have equally given them in discharge of the debt, which he owed to the company.
Burke. Report of a Committee on the Affairs of India.

The wrong *explications* of this poem have arisen, not from the misconception of the subject only, but from an inattention to the method of it. *Hurd. Works*, vol. i. *Introduction.*

But, if the type had been designed to carry a single sense, and kings had been that sense, as *explicatory* of hills, it had been very preposterous to give the interpretation of the type, and then to interpret the interpretation, unless the expression had been so guarded as to convey this purpose in the most distinct manner.
Id. Ib. vol. v. *Sermon* 11.

Except a man be born again of the Spirit, we read in express language, "he cannot see the kingdom of God," no words can be more *explicit*. They mean regeneration by grace, or what else do they mean.
Knox. Works, vol. vii. p. 214. *Christian Philosophy*, sec. 53.

After what your friend had published in the world, and what you had said yourself, I thought it incumbent upon me to tell you *explicitly*, and to repeat it, that I was not to be frightened.
Warburton. Works, vol. vii. p. 460. *Letters between Dr. Louth and Mr. Warburton.*

EXPLICIT, a word of barbarous Latinity, frequently used at the close of MSS., in opposition to *Incipit*. Martial (xiv. 1) uses *Explicitum*: Du Cange (*ad v.*) cites

EXPLICIT. EXPLODE.

the following passages relative to *Explicit;* the first is from Papias: *Explicit, cujus prima et secunda persona non habetur in uni, quia neutrum est nec ad homines pertinet, sed ad libros refertur.* The next, from Johannes de Januâ: *Explicit ab explico—as derivatur. Explicit et explicuit verbum defectivum, i, terminatur et finitur vel finiuntur aut terminantur, nec invenitur de eo plus.* The last, from Hieronymus *ad Marcellam: Scire debemus, apud Hebræos, in fine librorum, unum e tribus solere subnecti, ut aut Amen scribant aut Sela aut Salem, quod exprimit pacem, unde et Salomon pacificus dicitur: ut solemus nos completis opusculis, ad distinctionem rei alterius sequentis medium interponere Explicit aut Feliciter, aut aliquid ejusmodi.*

EXPLO'DE, EXPLO'DER, EXPLO'SION, EXPLO'SIVE. Fr. *exploder, explauder;* Lat. *explodere,* to clap out or off, (*ex,* and *plaudere,* to clap or beat.) See APPLAUD.

To clap off, to drive off by clapping of hands; and, generally, to expel or eject, to reject; to drive out of use or practice.

——————— Him old and young
Exploded and had seiz'd with violent hands,
Had not a cloud descending snatch'd him thence
Unseen amid the throng.
Milton. Paradise Lost, book xi. l. 669.

——————— In vulgar nuptials
Priority is *exploded,* though there be
A difference in the parties; and shall I,
His vassal, from obscurity raised by him
To this so eminent light, presume t' appoint him
To do, or not to do, this, or that.
Massinger. The Emperor of the East, act iii. sc. 2.

Oracles, omens, portents, were generally *exploded;* the old fables of Elysian fields, and Pluto's kingdom, were grown ridiculous, and given over to poets and painters as the same author [Cicero] informs us. *Law. Theory of Religion,* p. 123.

As for the story of the Manucodiata, or bird of Paradise, which in the former age was generally received and accepted as true, even by the learned, it is now discovered to be a fable, and rejected and *exploded* by all men: those birds being well known to have legs and feet as well as others. *Ray. On the Creation,* part i.

We must not take patience here for a willingness of disposition to suffer, only where a man has no power to resist; according to the republican divinity of some scandalous *exploders* of the doctrine of passive obedience. *South. Sermons,* vol. vi. p. 257.

When to the startled eye the sudden glance
Appears far south, eruptive through the cloud;
And following slower, in *explosion* vast,
The thunder raises his tremendous voice.
Thomson. Summer.

Whose stately cities in the dark abrupt
Swallow'd at once, or vile in rubbish laid,
A nest for serpents; from the red abyss
New hills, *explosive,* thrown.
Id. Liberty, part i. v 312.

Among th' obscene, the violent, the false,
Of justice and religion, truth and peace,
He [Enoch] spake *exploded,* and from menace'd death
To God withdrew. *Glover. The Athenaid,* book xxx.

Thereat the multitude that stood around,
Sent up at once a universal roar
Of boisterous joy: the sudden-bursting sound,
Like the *explosion* of a warlike store
Of nitrous grain, th' afflicted welkin tore.
West. Education.

Churches, play-houses, coffee-houses, all alike are destined to be mingled, and equalized, and blended into one common rubbish; and well-sifted and lixiviated, to crystallize into true democratick, *explosive,* insurrectionary nitre.
Burke. Works, vol. viii. p. 60. *A Letter to a Noble Lord.*

EXPLO'IT, v. EXPLO'IT, n. EXPLO'ITING. Fr. *n. exploict,* done, performed, says Skinner, *q. d. explicatum,* (see EXPLICATE,) or, according to Minshew, *expletum,* (see EXPLETE.) Menage, from *explicare;* thus, *explicitum, explictum, explectum, expletum, exploit.*

"Fr. *exploicter;* to perform, despatch; act, execute, achieve." Cotgrave.

I dwell with hem that proude be,
And full of wiles and subtelrie;
That worship of this worlde coueiten,
And great nede connen *exploiten,*
And gon and gadren great pitaunces.
Chaucer. The Romant of the Rose.

Wherfore I say, all the enuy, all the iangling, that wilnie people vpon my seruauntes maken elte, is rather cause of *exploit,* than of any hindring *Id. The Testament of Loue,* fol. 290.

Admytte it to be thy foote, that is to say, thy seruaunte or factour, whose seruyce thou canste not lacke for the *exploiture* of suche affayres, as thou hast to doo in thys worlde.
Udall. Marke, ch. ix.

Suruiue, and tell the westerne world
What we *exployted* haue:
How that to Rome, amidst her roofe,
The mayden sacke we gane.
Warner. Albion's England, book iii. ch. xvi.

One act there is reported of his, when he was neither generall, nor in any office at all, which he *exploited* in Thessaly, not inferiour to any one of his other worthy deeds.
Holland. Plutarch, fol. 329.

She therefore besought the Faerie Queene to assygne her some one of her knights to take on him that *exploit.*
Spenser. Faerie Queene. Letter to Sir W. Raleigh.

The love and pleasure of hunting, carrieth men into mountains, woods, and forests; through frost and snow, after their game: shal not we then use the like sufferance in the needfull *exploits* of warre, which pastimes, sports, and delights, are wont to draw and fetch out of us? *Holland. Livius,* fol. 183.

He shewed himself (above all others) most forward in the enterprize, as having contributed (for the *exploiting* of this service) two thousand dragmes weight in silver, and two hundred targuets.
Id. Plutarch, fol. 754.

To high *exploits* the praises that belong
Live, but as nourish'd by the poet's song.
Lansdowne. To the Memory of Mr. Edmund Waller

——————— The spirit-stirring form
Of Cæsar raptur'd with the charm of rule
And boundless fame; impatient for *exploits,*
His eager eyes upcast, he soars in thought
Above all height.
Dyer. The Ruins of Rome.

EXPLO'RE, v. EXPLO'RATE, EXPLORA'TION, EXPLORA'TOR, EXPLO'RATORY, EXPLO'REMENT, EXPLO'RER. Fr. *explorer;* It. *esplorare;* Sp. *explorar;* Lat. *explorare,* i. e. ploratu *tentare animum,* to try to affect the mind by weeping; as they usually do who are endeavouring to obtain pardon for an offence: or are earnest to accomplish any thing or purpose. Vossius. Hence, generally, he adds, to seek or search, that you may learn.

To seek, search or inquire into; to try or prove by searching; to pry or examine into.

They will nevertheless exclude their hornes, and therewith *explorate* their way as before.
Sir Thomas Brown. Vulgar Errors, book iii. ch. xx.

And since my refuter will find out a match for her out of the chayre of *exploration,* why should we not dance at the wedding.
Hall. Works, vol. i. fol. 728. *The Honour of the Married Clergie.*

For the apostolical imposition of hands that there was an *exploration* of doctrine, and a profession of faith, the history doth manifestly witness. *Acts,* xix.
Id. Ib. vol. iii. fol. 865. *Imposition of Hands.*

You are to know, that this your imployment is, for the present, meerly *exploratory* and provisional, to give us a clear and distinct

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EXPLORE — EXPORT.

accompt of the present affairs, both how they stand at your arrival there, (being every day changeable,) and how they incline in the future.
Reliquiæ Wottonianæ, p. 496.

Percy, their *explorator*, was let out like a raven, and sent as a spy, to descry, by the best inducements he could find, whether the state took hold of their proceedings or not.
Proceedings against Garnet, (1606.) sig. B b b 3.

Then doth she see by spectacles no more,
She hears not by report of double spies;
Herself in instants doth all things *explore*;
For each thing's present, and before her lies.
Davies. The Immortality of the Soul.

Not caring to observe the wind,
Or the new sea *explore*,
Snatcht from myselfe, how far behinde
Already I behold the shore.
F. Beaumont. Of Loving at First Sight.

It is surely very rare, as we are induced to believe from some enquiry of our own: from the trial of many who have been deceived; and the frustrated search of Porta, who, upon the *exploreement* of many, could scarce finde one.
Sir Thomas Brown. Vulgar Errors, book iii. ch. xiii.

The use lately proposed of our hydrostatical way of *exploration* suggests to me another, which may be deduced from it as a kind of corollary.
Boyle. Works, vol. v. p. 463. *Medicina Hydrostatica*, ch. v.

What cause so'er the wond'rous motion guide,
And press the ebb, or raise the flowing tide,
Be that your task, ye sages, to *explore*,
Who search the secret springs of nature's power.
Rowe. Lucan, book i.

On the report of the cowardly *explorers* of the land, they relapse again into their old delirium, "Wherefore hath the Lord brought us into this land, to fall by the sword, that our wives and children should be a prey?"
Warburton. The Divine Legation, book iv. sec. 6.

Hark, his hands the lyre *explore!*
Bright-ey'd Fancy, hovering o'er,
Scatters from her pictur'd urn
Thoughts that breathe, and words that burn.
But ah! 'tis heard no more.
Gray. The Progress of Poesy.

EXPOLIATION, see EXSPOLIATION.

EXPO'RT, EXPORTA'TION, EXPO'RTER. Fr. *exporter*; Lat. *exportare*, to carry out, (*ex*, and *portare*, to carry.) To bear or carry out.

Exports; articles of commerce *carried out* of one country or place, and *imported*, or carried into, another.

Likewise glorious followers who make themselves as trumpets, of the commendation of those they follow, are full of inconvenience; for they taint businesse through want of secrecy; and they *export* honour from a man, and make him a return in envie.
Bacon. Essaie 10. *Of Followers*

Whom, when their home-bred honesty is lost,
We disembogue on some fair Indian coast:
Thieves, panders, paillards, sins of every sort,
Those are the manufacturers we *export*.
Dryden. The Hind and the Panther.

Being informed, that the English fleet was in great want of all sorts of naval stores, they [the Dutch] published a plicart to prohibit the *exportation* of them under severe penalties.
Ludlow. Memoirs, vol. i. p. 4.

But this advance will be but little, and will always keep within the bounds which the risque and trouble of melting down our coin shall set to it in the estimation of the *exporter*.
Locke. Works, vol. ii. fol. 87. *Considerations concerning Rising the Value of Money.*

The two principles being established, however, that wealth consisted in gold and silver, and that those metals could be brought into a country which had no mines only by the balance of trade, or by *exporting* to a greater value than it imported; it necessarily became the great object of political œconomy to diminish as much as possible the importation of foreign goods for home consumption, and to increase as much as possible the *exportation* of the produce of domestic industry.
Smith. Wealth of Nations, book iv. ch. i.

EXPO'SE, EXPO'SING, n. EXPOSI'TION, EXPO'SITOR, EXPO'SITORY, EXPO'SURE, EXPO'UND, EXPO'UNDER. Fr. *exposer*; It. *esponere*, Sp. *exponer*; Lat. *exponere*, (*ex*, and *ponere*; of uncertain origin,) to put, place or set out. — EXPOSE.

To put or lay out; put or lay open, *sc.* to view, for examination; to make clear or plain, to explain; to make known, to show openly, discover, disclose, make manifest.

Expound, is, by general usage, to lay open, *sc.* the meaning; and thus, to explain, to interpret.

Thanne he lefte the puple, and cam unto an hous, and hise disciplis camen to him and seiden, *exposme* to us the parable of taris of the felde.
Wiclif. Matthew, ch. xiii.

Amonges other Daniel was on,
That was the wisest child of everich on,
For he the dremes of the king *expounned*,
Wher as in Caldee clerk ne was ther non,
That wiste to what sin his dremes sounned.
Chaucer. The Monkes Tale, v. 14162.

But sothly yet, some *expositours*
Grounding hem, vpon old aucthours
Saine that Cadmus the famous old man, &c.
Lidgate. The Story of Thebes. The first Part, fol. 372.

And than he speaketh of that and this,
And maketh his *exposicion*
After his disposicion,
Of that he wold.
Gower. Conf. Am. book iv. fol. 78.

The occasion of his epistle is thys: Dardanus did write vnto S. Austē for the *exposiciō* of those wordes that Christ spake vnto the theife saying: This daye shalt thou be with me in Paradyse.
A Boke made by John Fryth, p. 52.

And also the tongue, which is rayson's *exposytour*, is deprived of his office as it appereth in them whyche are drunke, and them whyche haue greuous peynes in theyr head, procedynge replecion.
Sir Thomas Elyot. The Castel of Helth, book iii.

A definition is a perfect sentence, whereby the verie nature of the thing itselfe, is set fourth and *expounded*.
Wilson. The Arte of Logike, fol. 37.

But for all yt ye *expounders* do differ in the declaration of the metaphor.
Calvine. A Shorte Declaration upon the Eighty-seventh Psalm.

As he that hath espyde a vermeill rose,
To which sharpe thornes and briers the way forestall,
Dare not for dread his hardy hand *expose*,
But wishing it farre off his idle wish doth lose.
Spenser. Faerie Queene, book iii. can. 1

But whilst mild Eli and good Samuel were
Busied with age, and th' altars sacred care,
To their wild sons they their high charge commit,
Who *expose* to scorn and hate both them and it.
Cowley. The Davideis, book iv.

Christ tooke breade, and blissed it, and brake it, in figure, or, as Christ himself vttreth it, in remembrance of his blissed, and vnspotted bodie. But M. Hardinge's *exposicion* vpon the same is so peruerse, and so wilful, as if it were free for him, to glose and fansie what him listeth.
Jewell. Replie to M. Hardinge, fol. 453.

Which his faire tongue (conceit's *expositor*)
Deliuers in such apt and gracious words,
That aged eares play treuant at his tales,
And younger hearings are quite ravished.
Shakspeare. Love's Labour Lost, fol. 126.

By vertue of this act, the great *expositours* of the law, denie that any man is sarrosainct or inviolable: but (say they) it is enacted only, That whosoever hurt any of them shall be accursed.
Holland. Livius, fol. 125

And when we haue our naked frailties hid,
That suffer in *exposure*; let vs meet,
And question this most bloody piece of worke,
To know it further.
Shakspeare. Macbeth, fol. 129.

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EXPOSE.

——————— And sets Thersites
A slaue, whose gall coines slanders like a mint,
To match vs in comparisons with durt,
To weaken and discredit our *exposure*,
How ranke so euer rounded in with danger.
Shakspeare. Troilus and Cressida, fol. 83.

This was that woman, this that deadly wound,
That Proteus prophecide should him dismay;
The which his mother vainely did *expound*
To be heart-wounding loue, which should assay
To bring her sonne into his last decay.
Spenser. Faerie Queene, book iii. can. 4.

If question happen to be moued touchinge the meaninge of a lawe, first of al we must see, what order hath been vsed in the like cases in times past. For the custome and practise of the people, is the best *expounder* of the lawe.
Jewel. A Replie to M. Hardinge, fol. 120.

When all is said, it is a vain thing for any man to expect a tolerable easy passage through this world, unless he have the hopes of God's favour to support him under the multitude of evil accidents, which the state of human life will necessarily expose him to.
Sharp. Sermons, vol. i. p. 236.

The Duke of Monmouth, who understood what a rabble was, and what troops were, looked on this as a mad *exposing* of themselves, and of their friends.
Burnet. Own Times. Charles II. Anno 1683.

Nobody can think that any text of St. Paul's epistles has two contrary meanings, and yet so it must have to two different men, who taking two commentators of different sects for their respective guides into the sense of any one of the epistles, shall build upon their respective *expositions*.
Locke. Works, vol. iii. fol. 106. *Preface to a Paraphrase on St. Paul's Epistles.*

For those, who find they need help, and would borrow light from *expositors*, either consult only those who have the good luck to be thought sound and orthodox, avoiding those of different sentiments from themselves in the great and approved points of their systems, as dangerous and not fit to be meddled with; or else with indifferency look into the notes of all commentators promiscuously.
Id. Ib.

But he [King James] spoke in the style of a conqueror who thought he was master, and therefore would limit himself by no promises, but such as were conceived in general words, which might be afterwards *expounded* at pleasure.
Burnet. Own Times. William and Mary, Anno 1693.

Then Mother Church did mightily prevail:
She parcel'd out the Bible by retail:
But still *expounded* what she sold or gave;
To keep it in her power to damn or save.
Dryden. Religio Laici.

The Jewish doctors and Pharisees, though they be hypocrites, and covetous, and vain-glorious men, yet since they succeed Moses and the Prophets, in being teachers and *expounders* of the law of God; ye ought to hearken and attend to their teaching.
Dr. Clarke. Paraphrase, Matthew, ch. xxiii. v. 2.

And because we refuse to sacrifice to those, to whom we had formerly done, we are made to suffer extreme tortures; and being *exposed* to death, we rejoice, trusting that God will raise us up through his Christ, and render us incorruptible, impassible, and immortal.
Sharpe. Defence of Christianity (from Justin Martyr,) p. 127.

Shall we then allow these two circumstances to compensate each other, to wit, monastic vows and *exposing* of children, and to be unfavourable, in equal degrees, to the propagation of mankind? I doubt the advantage is here on the side of antiquity.
Hume. Essay 11. vol. i.

Amongst other *expositions* of which words, (in Zechariah, ch. iv. ver. 11 and 12,) Junius and Turnovius interpret them, to mean the various gifts and effusions of the Holy Spirit, which are, by Christ derived upon the church.
Thompson. Sickness. Note.

With these predictions of the Messiah, (predictions which by all *expositors*, Jews as well as Christians, by Rabbis of later times as well as by the more candid and more knowing Jews of earlier ages, are understood of the Messiah,) with these predictions Balaam intermixes many brief but eloquent assertions of the first principles of natural religion: the omnipotence of the Deity, his universal providence, and the immutability of his counsels.
Bishop Horsley. (Nine Sermons,) a Dissertation, p. 94.

This book may serve as a glossary or *expository* index to the poetical writers.
Johnson. Preface to his Abridged Dictionary.

They will regard with much more satisfaction, as he will contemplate with infinitely more advantage, whatever in his pedigree has been dulcified by an *exposure* to the influence of heaven in a long flow of generations, from the hard, acidulous, metallic tincture of the spring.
Burke. Works, vol. viii. p. 44. *Letter to a Noble Lord.*

But then, so unusual an *exposure* of the globe of the eye requires for its lubricity and defence, a more than ordinary protection of the eye-lid, as well as a more than ordinary supply of moisture.
Paley. Natural Theology, ch. xvi.

And, if neglect had lavish'd on the ground
Fragment of bread, she would collect the same;
For well she know, and quaintly could *expound*,
What sin it were to waste the smallest crumb she found.
Shenstone. The Schoolmistress, in Imitation of Spenser.

The Pundits are the *expounders* of the Hindu Law; in which capacity two constantly attended the Supreme Court of Judicature, at Fort William.
Sir William Jones; Works, vol. ii. p. 49; *to Charles Chapman, Esq. (Note.)*

EXPOSTULATE.

EXPO'STULATE, EXPOSTULA'TION, EXPO'STULATORY. } Fr. *expostuler*; It. *espostulare*; Lat. *expostulare, ex*, and *postulare*, which Vossius thinks is from the obsolete supine *poscitum*, (contracted into *postum*,) of the verb *poscere*, i. e. *aliquid pro* potestate *ac jure petere*: to seek or demand authoritatively, or as a right.

To demand or require, as a right; to remonstrate, as against an invasion of right; to dispute on matter of right: to seek, search, inquire or examine.

The reprobate (as obstinately ill)
Expostulating blasphemy doe use,
And with their crimes would burden others still,
Not to be clear'd, but that they may accuse.
Stirling. Doomes-day, The tenth Houre.

I haue great cause to *expostulate* with you for this your vnchristian, vnbrotherly, and most vniust handling of me.
Whitgift. Defence, fol. 704.

Gonz. What I have done, sir, by the law of arms
I can and will make good.
Ast. I have no commission
To *expostulate* the act.
Massinger. The Maid of Honour, act iii. sc. 1.

The same *expostulation* that Jeptha makes with Gilead, God also at the same time makes with Israel; ye haue forsaken me, and serued other Gods, wherefore should I deliuer you any more? goe and cry vnto the Gods whom ye haue serued.
Hall. Contemplations, vol. i. fol. 962. *Jeptha.*

For if there had, the heathens, to whom he revealed it not, could not have been thus without excuse; but might have rationally *expostulated* the case with their great Judge, and demurr'd to the equity of the sentence, had they been condemned by him.
South. Sermons, vol. ii. p. 267.

The men too, as to different camps they go,
Join their sad voices to the public woe;
Impatient to the gods they raise their cry,
And thus *expostulate* with those on high.
Rowe. Lucan, book ii.

Thus also he *expostulates* the case with us as pathetically, with as much affection and earnestness, as a tender father did with his rebellious son, Ezek. xxxiii. 11. *Beveridge. Sermon* 86

The Queen sent the next day for the Duke of Marlborough, after some *expostulations*, she told him Harley should immediately leave his post, which he did within two days.
Burnet. Own Times. Queen Anne, Anno 1708.

It was a long *expostulatory* letter full of freedom and as great wisdom. *Strype. Memorials*, vol. ii. book i. ch. xxii.

Are we not still children with all our beard and gravity about us, if we play till we quarrel? Our conduct, in this respect, is almost too absurd to admit of serious *expostulation*.
Knox. Essays, No. 119.

EXPRE'SS, *v.*
EXPRE'SS, *n.*
EXPRE'SS, *adj.*
EXPRE'SSIBLE,
EXPRE'SSION,
EXPRE'SSING,
EXPRE'SSIVE,
EXPRE'SSIVELY,
EXPRE'SSIVENESS,
EXPRE'SSLY,
EXPRE'SSMENT,
EXPRE'SSNESS,
EXPRE'SSURE.

Fr. *exprimer*; It. *esprimere*; Sp. *expressar*; Lat. *exprimere*, *expressum*, to *press* or squeeze out, *ex*, and *premere*, to *press* or squeeze; and which, Vossius says, may, perhaps, be from the Gr. *βαρύμα*, a weight, because *premere*, is, *inniti alicui rei cum pondere*.

To *press* or squeeze out, force out by pressure; to *press* or force out, *sc.* the form or manner, the image; and thus, to present or represent, to portray, to delineate or describe the image or likeness, to resemble.

To *press* or force out; to utter or give utterance to; and thus, to present or represent, delineate or describe the ideas or thoughts; to declare them, show or exhibit them clearly; in clear and firm marks or characters, terms or words; in decisive language. And, generally,

To represent, to delineate, to describe, to signify or designate, to denote.

An *express*; a messenger or message despatched, for some *express*, *i. e.* some clear, direct or especial purpose.

Lady, thy bountie, thy magnificence,
Thy vertue and thy gret humilitee,
Ther may no tong *expresse* in no science.
Chaucer. The Prioresses Tale, v. 14406.

Lo here *expresse* of wimmen may ye find,
That women was the losse of all mankind.
Id. The Wif of Bathes Prologue, v. 6301.

But wel I wot, *expresse* withouten lie,
God bad us for to wex and multiplie;
That gentil text can I wel understond.
Id. Ib. v. 5609.

Redeth the Bible, and find it *expresly*
Of wine yeving to hem that have justice.
Id. The Pardoneres Tale, v. 12520.

But for finall conclusion,
I thynke a supplicacion,
With plaine wordes and *expresse*,
Writte vnto Venus the Goddesse.
Gower. Conf. Am. book viii. fol. 184.

It is not we that can fynde out the Almightye: for in power, equite, & ryghteousnesse, he is hyer tha can be *expressed*.
Bible, Anno 1551. *Job.*

But here muste we consider, wherfore God putteth this name-face-*expressedly*.
Calvine. Foure Godlie Sermons, serm. 4.

Cæsar had *expresselye* commaunded him that he should not loyne battell with his enemies before suche time as he saw his armye neare vnto their camp, to th' intēt that assault might have ben made vpon them on al sides at ones
Arthur Golding. Cæsar. Commentaries, book i. fol. 17.

A mighty man and tyrannous of conditions, named Eboryn, as shall appeare by his condicions ensuynge, when the tyme convenyent of the *expressement* of them shall come.
Fabyan. Works, vol. i. ch. xxxvii.

For in those ii. ch. is no such matter to be seene, neyther yet is ther any *expresse* doctryne of vowes in all the whole wurk containing ix. bokes. *Bale. Apology*, fol. 117.

'Twixt his two mighty armes him vp he snatcht,
And crusht his carcase so against his brest,
That the disdainfull soule he thence dispatcht,
And th' idle breath all vtterly *expreat*.
Spenser. Faerie Queene, book ii. can. 11.

——— Thou shalt command
The Lydian Tmolus, and Campanian mounts,
To nod their grape-crown'd heads into thy bowls,
Expressing their rich juice.
Ford. The Sun's Darling, act iv. sc. 1.

Some marke his words, as tokens fram'd t' *expresse*
The sharpe conclusion of a sad successe.
Sir John Beaumont. Bosworth Field.

SEB. I perceiue in you so excellent a touch of modestie, that you will not extort from me, what I am willing to keep in: therefore it chargeth me in manners, the rather to *express* myself.
Shakspeare. Twelfth Night, fol. 260.

Whereby [hieroglyphical pictures] they [the Ægyptians] discoursed in silence, and were intuitively understood from the theory of their *expresses*.
Sir Thomas Brown. Vulgar Errors, book v. ch. xx.

It is sufficiently justifiable out of old coins, inscriptions, and *express* assertion, that the ancient character among the Greeks was almost the same with that which is now the Latins.
Drayton. Illustrations of Poly-olbion, song 11.

All the gazers on the skies
Read not in faire heaven's storie,
Expresser truth, or truer glorie,
Than they might in her bright eyes.
Ben Jonson. Epigram 40.

The defect in our tongue for the *expressing* of this, is a little repair'd by the use of the word *sent*, and so read it thus, God having raised up his son Jesus, gave him commission to bless us.
Hammond. Works, vol. iv. *Sermon* 9.

This [hieroglyphical pictures] many conceive to have been the primitive way of writing, and of greater antiquity then letters; and thus indeed might Adam well have spoken, who understanding the nature of things, had the advantage of natural *expressions*.
Sir Thomas Brown. Vulgar Errors, book v. ch. xx.

Eternal God, (for whom whoever dare
Seek new *expressions*, do the circle square,
And thrust into strait corners of poor wit
Thee who art cornerless and infinite)
I would but bless thy name, not name thee now.
Donne. Upon the Translation of the Psalms.

You have restrain'd yourselfe within the list of too cold an adieu, be more *expressive* to them.
Shakspeare. All's Well that Ends Well, fol. 235.

Nature also is most *expressively* set forth with a biformed body, in reference to the differences betweene superior and inferior bodies.
Bacon. On Learning, by G. Wats, book ii. ch. xiii.

John Prideaux, an excellent linguist; but so that he would make words wait on his matter, chiefly aiming at *expressiveness* therein.
Fuller. Worthies. Devonshire.

But if the Bishop of Rome were the heade of the Churche indeede, and so allowed, and taken in the worlde, why was he neuer *expressely* and plainely named so?
Jewel. A Replie to M. Hardinge, fol. 302.

They were heathens, such as the Prophet speaks, had not the knowledge of God's law, (viz.) in the fulness and *expressiveness* of it; and yet they repented. *Glanvil. Sermon* 9. p. 361.

And now considering the *expressiveness* of all these places, I cannot see but that any duty of religion may be more easily evaded than this.
Id. Ib. 2. p. 100.

And therefore for want of such an *expressiveness* in the meaning of this day's creation as is in the others, the mystery thereof may well be look'd upon as sealed and locked up from vulgar sight, and thereby the most concerning things in the whole Cabbala.
More. Appendix to the Defence of the Philosophical Cabbala, ch. v. fol. 125.

By the colour of his beard, the shape of his legge, the manner of his gate, the *expressure* of his eye, forehead, and complection, he shall finde himselfe most feelingly personated.
Shakspeare. Twelfth Night, fol. 261.

There is a mysterie (with whom relation
Durst neuer meddle) in the soule of state;
Which hath an operation more diuine,
Than breath or pen can giue *expressure* to.
Id. Troylus and Cressida, fol. 93.

When St John Baptist came preaching repentance unto Israel, the people asked him, saying, What shall we do? meaning in what manner they should *express* their repentance: His answer was this, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do so likewise.
Sharp. Sermons, vol. i. p. 103.

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We have shewn of time in particular, that it is so far from being consequent on God's existence, that it is absolutely incompatible with it, and cannot be applied to it without an *express* contradiction; the idea either of actual or possible change or succession necessarily accompanying all time, as our author himself allows; and God's sole existence as necessarily excluding both.

Law. Enquiry, ch. ii. p. 93.

All that knew him, when they read them, did without any sort of doubting conclude that he [King Charles II.] never composed them: for he never read the Scriptures, nor laid things together, further than to turn them to a jest, or for some lively *expression*.

Burnet. Own Times. Charles II. Anno 1685.

Besides, the edges of these clouds are gilded with various and afrighting colours, the very edg of all seems to be of a pale fire colour, next that of a dull yellow, and nearer the body of the cloud a copper colour, and the body of the cloud which is very thick appears extraordinary black: and altogether it looks very terrible and amazing even beyond *expression*.

Dampier. Voyage, vol. ii. part iii. p. 71. *Of Storms.*

"Is this," the serious said, "is this the man
Whose golden sayings, and immortal wit,
On large phylacteries *expressive* writ,
Were to the forehead of the rabbins ty'd,
Our youth's instruction, and our age's pride."

Prior. Solomon, book ii. *Pleasure.*

But Lockhart and Cunningham, the two lawyers on whose opinion they depended chiefly, said, that a commission to represent the king's person fell not under the notion of an office, and since it was not *expressly* named in the Acts of Parliament, they thought it did not fall within the general words of "all places and offices of trust."

Burnet. Own Times. Charles II. Anno 1682.

Now through the deep'ning wood's projected gloom,
To Dido's Cave with devious step we come,
Where the dim twilight of the arch above
Seems to *express* the queen's disastrous love.

Boyse. The Triumphs of Nature.

So far was Mr. Fox's bill from providing funds for it, as this ministry have wickedly done for this, and for ten times worse transactions, out of the publick estate, that an *express* clause immediately proceeded, positively forbidding any British subject from receiving assignments upon any part of the territorial revenue, on any pretence whatsoever. *Burke. On the Nabob of Arcot's Debts.*

This is a diphthong composed of our first and third vowels, and *expressible*, therefore, by them, as in the word Vaidya derived from Véda, and meaning a man of the medical cast: in Bengall it is pronounced as the Greek diphthong in Poimén, a shepherd, was probably sounded in ancient Greece.

Sir William Jones. Works, vol. iii. p. 276. *On the Orthography of Asiatic Words.*

Tell how each beauty of her mind and face
Was brightened by some sweet, peculiar grace:
How eloquent in every look
Through her *expressive* eyes her soul distinctly spoke.

Littelton. To Miss Lucy Fortescue. A Monody, A. D. 1747.

As to any other method more agreeable to them than a congress, an alternative *expressly* proposed to them, they did not condescend to signify their pleasure. *Burke. On a Regicide Peace.*

EXPRO'BRATE, EXPROBRA'TION. Lat. *exprobrare*, (*ex*, and *probrum*, which signifies, generally, Any thing not consentaneous to virtue.)

To hold out, to show forth, as vicious, shameful or scandalous; to reproach or upbraid with.

He [Demetrius] was sente agayne vnto Hyrcanie his oldo place of penaunce, and was rewarded with a payre of dyce of golde in *exprobation* of hys chyldishe lightnesse.

Arthur Golding. Justine, fol. 148.

The stork in heaven knoweth her appointed times, the turtle, crane, and swallow observe the time of their coming, but my people know not the judgment of the Lord. Wherein to *exprobate* their stupidity, he induceth the providence of storks. Now if the bird had been unknown, the illustration had been obscure, and the *exprobation* not so proper.

Sir Thomas Brown. Vulgar Errors, book iii. ch. xxvii.

And long before this, it was so known a business that one city should have but one bishop, that Cornelius *exprobates* to Novatus his ignorance.

Taylor. Polemical Discourses, fol. 143. *Episcopacy Asserted.*

If the Church of Rome do vse any such kind of silly *exprobration*, it is no such vgly thing to the eare, that wee should think the honour and credit of our religeon to receiue thereby any great wound.

Hooker. Ecclesiastical Polity, book v fol. 144.

This chapter [Ezek xvi. 30.] is the exactest history of the spiritual estate of the Jews, i. e. The elect of God, and the powerfulest *exprobation* of their sins, that all the writings under heaven can present to our eyes. *Hammond. Works*, vol. iv. *Sermon* 1.

Yea, it will be a denial with scorn, with taunting *exprobrations*; and to be miserable without commiseration, is the height of misery.

South. Sermons, vol. i. p. 123.

What remonstrances concerning the gentleness, kindness, and equity of his dealings, what *exprobrations* of their stubbornness and stupidity God did anciently make to Israel under that particular dispensation, (which yet in tendency and in representation may be deemed general) the same he might now use toward all mankind, under this universal oeconomy.

Barrow. Works, vol. iii. *Sermon* 39.

Prophet Micha: addressing himself to his corrupt and idolatrous countrymen, amongst his other *exprobrations*, ridicules, and, at the same time, instructs them, in this manner, Wherewith shall I come before the Lord, &c.

Warburton. The Divine Legation, book ix. notes.

EXPRO'PRIATE, EXPROPRIA'TION. Lat. *ex*, and *proprius*, perhaps from *prope*, (with *r* inserted,) near.

"Fr. *expropriè; expropriated;* put from the *propriety* of, deprived of all *propriety* in." Cotgrave.

The soul of man then is capable of a state of much peace and equanimity, in the exterior bands and agitations; but this capacity is rather an effect of the *expropriation* of our reason, then a vertue resulting from her single capacity.

Mountague. Devoute Essayes, Treat. 19. sec. 2.

When you have resigned, or rather consigned, your *expropriated* will (if I may so call it) to God, and thereby (as it were) entrusted him to will for you; all his disposals of, and dispensations towards you are in effect the acts of your own will, with the advantage of their being directed and specified by him: an advantage that does at once assure you both of their rectitude and success.

Boyle. Works, vol. i. p. 255. *Seraphic Love.*

EXPUGN, from Lat. *expugnare*, to beat, to overpower. Cotgrave has, "*Expugner;* to *expugne*, force, break open, or into by violence; win by assault; vanquish, conquer, overcome." *Expugnable;* expugnable, &c. *Expugnateur;* an expugner, &c. *Expugnation;* an expugnation.

Ouer and besides all this, secretlie and sleightlie they suborned certain men, which when they could not *expugne* him by arguments and disputations, should by intreatie and faire promises, or any other meanes allure him to recantation: perceiuing otherwise what a great wound they should receiue, if the archbishop had stood stedfast in his sentence: and again on the other side, how great profit should they get, if he as the principall standerd bearer should be ouerthrown.

Fox. Martyrs, fol. 1710. *The Recantation of Dr. Cranmer.*

Since the nasturtia are singly, and alone as it were, the most effectual and powerful agents in conquering and *expugning* that cruel enemy, it were enough to give the sallet-dresser direction how to choose, mingle, and proportion his ingredients.

Evelyn. Miscellaneous Works, p. 762. *Discourse of Sallets.*

When the reuengefull flames of Troy, properly called Ilion, then the principall citie of all Asia, had perfected the more than tenne yeares' siege of the Grecians *expugning* of the same, then Æneas, &c

Warner. An Addition to the second Book of Albion's England.

EXPULSE, see EXPELL.

EXPU'NGE, EXPU'NCTION. *Expungere, ex*, and *pungere*, to prick; properly (says Gessner) applied to letters, when they are struck out, puncto *styli*.

To strike out; to efface.

Yet do they afford our junior capacities a frequent occasion of error, setling impressions in our tender memories, which our advanced judgements generally neglect to *expunge*.

Sir Thomas Brown. Vulgar Errors, book i. ch. ix.

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There be also books which are partly usefull and excellent, partly culpable and pernicious; this work will ask as many more officials, to make *expurgations* and *expunctions*, that the common-wealth of learning be not damnyfied.

Milton. Of Unlicens'd Printing, vol. i. fol. 150.

Every step was to be made by a vote, against which many lords protested; and the reasons given in some of their protestations were thought to be so injurious to the house, that they were by vote ordered to be *expunged*; a thing that seldom happens.

Burnet. Own Times. King William III. Anno 1701.

Neither do they remember the many alterations, additions, and *expungings* made by great authors in those treatises which they prepare for the publick. *Swift.*

Is every word in the declaration from Downing-street, concerning their conduct, and concerning ours and that of our allies, so obviously false that it is necessary to give some new invented proofs of our good faith in order to *expunge* the memory of this perfidy?

Burke. On a Regicide Peace.

EXPU'RGATE, EXPURGA'TION, EXPU'RGATOR, EXPURGATO'RIOUS, EXPU'RGATORY, EXPU'RGE, EXPU'RGING, *n.* — Lat. *expurgare, alum*, to cleanse out, (*ex*, and *purgare*, to cleanse, to purge.) To cleanse or clear out, to eject or expell.

The watry matter the two kidnies *expurgate*, by those emulgent veines, and vreteres.

Burton. Anatomy of Melancholy, fol. 18.

That glosse would tel us more; and so would Gratian himself, if their tongues were not clipt by a guiltie *expurgation*.

Hall. Works, vol. iii. fol. 30 part. ii. *The Old Religion*, sec. 3.

And wise men cannot but know, that arts and learning want this *expurgation*: and if the course of truth be permitted unto itself; like that of time and uncorrected computations, it cannot escape many errors which duration still enlargeth.

Sir Thomas Brown. Vulgar Errors. To the Reader, sig. A 3.

Henricus Boxhornius was one of the principal *expurgators*.

Jenkins. Hist. Ex. of Councils, p. 6.

After all your monkish prohibitions, and *expurgatorious* indexes, your gags and snaffles.

Milton. Animadversions upon Remonstrants' Defence, vol. i. fol. 78.

Herein there surely wants *expurgatory* animadversions, whereby we might strike out great numbers of hidden qualities.

Sir Thomas Brown. Vulgar Errors, book ii. ch. vii.

It was a rude kind of blasphemy, but not much more than that which their severest men do say, and were never corrected by their *expurgatory* indices.

Taylor. Polemical Discourses, fol. 173. *Epistle Dedicatory, to the Real Presence.*

Which course Leo the Xth, and his successors followed, until the Council of Trent, and the Spanish Inquisition engend'ring together, brought forth, or perfected those catalogues, and *expurging* Indexes, that rake through the entrails of many an old good author, with a violation worse than any could be offer'd to his tomb.

Milton. Areopagitica.

What courses they have taken for the prohibiting of those authors which they censure as heretical, and for the *expurging* of those of their own, whom they dare not deface, I refer my reader to the painfull and usefull observations of D. James.

Hall. Works, vol. iii. fol. 578. *The Peace Maker*, sec. 20.

It ought here to be remarked, that this mode of conviction not only concludes the party has failed in his *expurgatory* proof, but it is sufficient also to subject to the penalties and incapacities of the law the infant upon whose account the person has been so convicted.

Burke. Tracts on the Popery Law.

There are some annotations reprehensible in another point of view, which I should gladly have omitted, but they have so long retained their places, that such an *expurgatory* liberty seemed to me to be going beyond the bounds of my "limited service."

Boswell. Adv. to Shakspeare.

EXQUI'RE, E'XQUISITE, E'XQUISITELY, E'XQUISITENESS. — Fr. *exquis*; It. *esquisito*; Sp. *exquisito*; Lat. *exquisitus*, from *exquirere*, to search out, (*ex*, and *quærere*, (*quæ res?*) to search.) See CONQUIRE.

Sought, picked, culled, chosen or choice, select; and thus, excellent, perfect, exact, elaborate.

Who hath ben there and liking for to here
His second tong, and termes *exquisite*
Of rethorike the practike he might lere
In brefe sermon.

Chaucer. The Testament of Creseide, fol. 196.

Askyng his iourney first into Egypt, and afterward to Babylō, to learn perfectly the mouing of the planets, and to searche out the beginning of the world, whereof it was made, he [Pythagoras] attained meruelous *exquisite* knowledge.

Arthur Golding. Justine, fol. 94.

Certesse it is great pity, that such fine wits so *exquisitely* polished withal kinde of learning, and traded in so goodly lawes and institutions, should be so far ouer-seene as to commit so heinous an act

Id. Ib. fol. 42.

——————— Can
Thy years determine like the age of man,
That thou shouldst my delinquencies *exquire*,
And with variety of fortunes tire.

Sandys. Paraphrase of Job, p. 16.

Of such whom Fame did most accomplish'd call
The naked snowes he seuerally perceiued,
Then drew th' idæa which his soul conceiued,
Of that which was most *exquisite* of all.

Stirling. Aurora. Sonnet 3.

By pencils this was *exquisitely* wrought;
Rounded in all the curious would behold;
Where life came out, and met the painter's thought;
The force was tender, though the strokes were bold

Davenant. Gondibert, book ii. can. 6.

Howbeit, the most probable opinion is, that they were so called of separation; because they were or would seeme to bee separated from others: first, in cleanenesse of life; secondly, in dignitie; thirdly, in regard of the *exquisiteness* of those obseruations, whereto they were separated.

Purchas. Pilgrimage, book ii. ch. viii. sec. 3. *Of the Pharises.*

Where greatness is to Nature's works deny'd,
In worth and beauty it is well supply'd:
In a small space the more perfection 's shown,
And what is *exquisite* in little 's done.

Yalden. The Insect. Against Bulk.

His [the younger Pliny] ingenuous manner of owning it [passion for fame] to a friend, who had prompted him to undertake some great work, is *exquisitely* beautiful, and raises him to a certain grandeur above the imputation of vanity. *Spectator*, No. 555.

Christ suffered only the *exquisiteness* and heights of pain, without any of those mitigations, which God is pleased to temper and allay it with, as it befalls other men; like a man who drinks only the spirits of a liquor separated and extracted from the dull, unactive body of the liquor itself. *South. Sermons*, vol. iii. p. 364.

But can these men after all their confidence produce any one person in the world, who by the *exquisiteness* of his natural temper hath ever walked upon the waters, or poised himself in the air, or kept himself from being singed in the fire.

Stillingfleet. Sermons, vol. i. p. 360.

One altar erected by the late bishop, of the finest marbles, chastest decorations, and best proportions, cannot fail to attract the eye of the observer; it is *exquisite* in its kind, and was, in our opinion, almost the only object in the cathedral worthy of attention.

Eustace. Classical Tour, vol. i. ch vii. p. 259.

It is the same in the present instance, *molle atque facetum*, i. e. a soft-flowing versification, and an *exquisitely* finished expression: the two precise, characteristic merits of Virgil's rural poetry.

Hurd. Works, vol. i. p. 402. *Notes on the Epistle to Augustus.*

EXSANGUIOUS, corruptly written EXANGUIOUS. Lat. *exsanguis*; Fr. *exangue*; *ex*, and *sanguis*, blood. Without blood, bloodless.

The third is the paucity of blood observed in this animal, scarce at all to be found but in the eye, and about the heart; which defect being observed, inclined some into thoughts, that the ayr was a sufficient maintenance for these *exsanguious* parts.

Sir Thomas Brown. Vulgar Errors, book iii. ch. xxi.

The *exsanguious* [insects] alone, by what that learned and critical naturalist, my honoured friend, Dr. Martin Lister, hath already observed and delineated, I conjecture, cannot be fewer than 3000 species, perhaps many more. *Ray. On the Creation*, part i.

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The whole heart [a flounder's] observed for a pretty while such a succession of motion in its divided and *exsanguious* pieces, as I had taken notice of in them, whilst they were coherent.
Boyle. Works, vol. ii. p. 69. *The Usefulness of Natural Philosophy.*

EXSCIND, Lat. *exscindere*, to cut out or off, (*ex*, and *scindere*; Gr. σχίζ-ειν, to cut off, to split off.)
To cut off; and thus, to destroy.

In the most terrible and amazing examples of divine justice, (such as were the ejecting and excluding mankind from Paradise; the general destruction of the Deluge; and *exscinding*, and extirpation of the Amorites, together with other the inhabitants of Canaan.)
Barrow. Sermon 36. vol. iii.

EXSCRIBE, Lat. *exscribere*, to write out, (*ex*, and *scribere*, to write.)
To write out; and thus, to copy.

I that have beene a louer, and could shew it,
Though not in these, in rithmes not wholly dumbe,
Since I *exscribe* your sonnets, am become
A better lover, and much better poet.
Ben Jonson. To the Lady Mary Worth.

EXSECTION, Lat. *exsecare*, to cut out or off, (*ex*, and *secare*, *sectum*, to cut.)
A cutting out.

Sometimes also they [frogs] would nimbly leap first out of the vessel, and then about the room, surviving the *exsection* of their hearts, some about an hour, and some longer.
Boyle. Works, vol. ii. p. 69. *The Usefulness of Natural Philosophy.*

And divers hazardous operations in surgery, such as are arteriotomy, the *exsection* of the spleen, and other parts, were, or should have been, first attempted upon brutes, and then practised on human bodies. *Id. Ib.* p. 169.

EXSI'CCATE, EXSI'CCANT, EXSICCA'TION. Corruptly written EXICCATE, &c. Lat. *exsiccare*, *atum*, to dry out, (*ex*, and *siccare*, to dry.)
To dry or drain out; to press out moisture; to free from moisture or humidity.

They enter into emplastres, which are devised and made for to *exsiccate*. *Holland. Plinie*, vol. ii. fol. 559.

If in a full dissolution of steel a separation of parts be made by precipitation or exhalation, the *exsiccated* powder hath lost its wings, and ascends not unto the loadstone.
Sir Thomas Brown. Vulgar Errors, book ii. ch. iii.

Air *exsiccates* and draws to itself.
Feltham. Resolve 69.

That which is concreted by *exsiccation* or expression of humidity, will be resolved by humectation, as earth, dirt, and clay.
Sir Thomas Brown. Vulgar Errors, book ii. ch. i.

It is one of the ingredients also to those emplastres which are devised for gentle refrigeratives and *exsiccatives*.
Holland. Plinie, vol. ii. p. 511.

In generall, any ruddle whatsoever is *exsiccative*, in which regard it agreeth well with salves and healing plastres.
Ib. Ib. vol. ii. p. 629.

Some are moderately moist, and require to be treated with medicines of the like nature, such as fleshy parts; others dry in themselves, yet require *exsiccants*, as bones. *Wiseman.*

I cannot imagine after what manner the preservation of bodies uncorrupted for many years, without embalming or other artifice, can be performed, except it be by intense natural cold, or by *exsiccating* sands. *Boyle. Works*, vol. vi. p. 196. *Letters to Mr. Boyle.*

Now what more easily refuted, than that old vulgar assertion of an universal drought and *exsiccation* of the earth? as if the sun could evaporate the least drop of its moisture, so that it should never descend again, but be attracted and elevated quite out of the atmosphere?
Bentley. Sermon 4. p. 146.

These last words I add, because that, when there is an obstruction, or any other expulsion of the menstruum by heat, if it be total, it is called *exsiccation*.
Boyle. Works, vol. iv. p. 336. *Of the Mechanical Causes of Chemical Precipitation.*

Had the *exsiccation* been progressive, such as we may suppose to have been produced by an evaporating heat, how came it to stop at the point at which we see it?
Paley. Natural Theology, ch. xxii.

EXSOLUTION, corruptly written EXOLUTION. Lat. *exsolutio*, from *exsolvere*, *exsolutum*, (*ex*, and *solvere*, to loosen.) See DISSOLVE.
Fr. *exolution*; a faintness or looseness in all parts of the body.

And if any have been so happy as truely to understand Christian annihilation, exstasis, *exolution*, liquefaction, transformation, the kisse of the spouse, gustation of God, and ingression into the divine shadow, they have already had an handsome anticipation of heaven; the glory of the world is surely over, and the earth in ashes unto them.
Sir Thomas Brown. Urne Burial, ch. v. p 30.

EXSPOLIATION, corruptly written EXPOLIATION. Fr. *expolier*, to deprive or bereave of. Lat. *ex*, and *spoliare*; *spolium*, Tooke derives from A. S. *spill-an*, *privare*, to deprive, to divest.

Now thy bloody passion begins; a cruel *expoliation* begins that violence; againe doe these grim and mercilesse soldiers lay their rude hands upon thee, and strip thee naked.
Hall. Cont. The Crucifixion, vol. ii fol. 268.

EXSTI'MULATE, EXSTIMULA'TION. Lat. *exstimulare*, to spur or goad, (*ex*, and *stimulus*; Gr. στίζ-ειν, *pung-ere*, to prick.) See STIMULATE.
To spur or goad on; to incite; to sharpen; to quicken.

That is, the fat and pitch being cleaving bodies, and the air continually *extimulating* the parts; by the action of the one, nature was provoked to expell, but by the tenacity of the other forced to retain.
Sir Thomas Brown. Vulgar Errors, book ii. ch. v.

The choler is the naturall glister, or one excretion whereby nature excludeth another; which descending daily into the bowels, *extimulates* those parts, and excites them unto expulsion.
Id. Ib. book iii. ch. ii.

Hence proceed most of the vertues, and qualities (as we call them) of bodies; but the air intermixt, is without vertues, and maketh things insipide and without any *extimulation*.
Bacon. Natural History, Cent. ix. sec. 841.

EXSTRU'CT, EXSTRU'CTION. Corruptly written EXTRUCT, &c. Lat. *exstruere*, *exstructum*, *ex*, and *struo*, to build out, pile up.

If it were not as easy for us to say, that papistry is both affirmative and *extructive* of all wickedness.
Fulke. Answer to Fearine's Declaration, (1580.) p. 41.

These high *extructed* spires he writ
That mortal Dellius must quit.
Byrom. Remarks on Horace, book ii. ode 3.

EXSUCCOUS, corruptly written EXUCCOUS. Lat. *exsuccus*, without moisture, (*ex*, and *succus*, moisture.)
Without moisture, juice or sap, and therefore, dry.

And this is to be effected not only in the plant yet growing, but in some manner also in that which is brought *exsuccous* and dry unto us.
Sir Thomas Brown. Vulgar Errors, book ii. ch. vi.

The reticulum by these crossed cels, makes a further digestion, in the dry and *exsuccous* part of the aliment received from the first ventricle. *Id. Cyrus Garden*, ch. iii.

EXSUCTION, Lat. *exsug-ere*, *ex-suctum*, to suck out, (*ex*, and *sug-ere*, to suck; A. S. *suco-an*.)
To suck out, to draw out, exhaust or extract by *suction*.

What operation the *exsuction* of the air hath on other liquors, as oil, wine, spirit of vinegar, milk. *Glanvil. Essay* 3. p. 28.

In his book of the air we have a great improvement of the Magdeburgh experiment, of emptying glass vessels by *exsuction* of the air to far greater degrees of evacuation, ease, and conveniences.
Id. Ib. p. 39

This bladder being conveyed into the receiver, and the cover luted on, the pump was set to work, and after two or three *exsuctions* of the

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unmoist air (whereby the spring of that which remained in the glass was weakened) the impounded air began to swell in the bladder.
Boyle. Works, vol. i. p. 18. *New Experiments, Physico-Mechanical touching the Spring of Air.*

EXSUFFLATION, } **Exsu'fflicate.** The first folio of Shakspeare reads *Exufflicate*. Hanmer substituted *Exufflolate*. Todd says it should be *Exufflicate*; and means *contemptible*. (See Shakspeare, by Boswell.) *Exufflare*, it is true, is explained by Du Cange (consequentially) to signify *contemnere, despuere, rejiciere*; arising from the custom in the Romish Administration of Baptism, of renouncing the Devil and all his works, *exsufflando et despuendo*, by blowing and spitting him away. Hence, also, the application of *Exufflare*, and *Exufflatio*, (common words among early Latin Ecclesiastical writers,) to a species of Exorcism. See Du Cange and Spelman, and the Quotation from Puller. *Exufflation* is used by Bacon in its ordinary sense. And

Exufflicate, in Shakspeare, is not improbably a misprint for *Ex-sufflate*, i. e. *efflate* or *efflated*, puffed out, and consequently, exaggerated, extravagant, to which *blow'd* is added, not so much for the sake of a second epithet, with a new meaning, as of giving emphasis to the first.

So of volatility, the utmost degree is, when it will fly away without returning. The next is, when it will fly up, but with ease return. The next is, when it will fly upwards over the helm by a kind of *exufflation* without vapouring.
Bacon. Works, vol. i. p. 416. *Physiological Rem.*

——— Exchange me for a goat,
When I shall turne the businesse of the soule
To such *exufflicate*, and blow'd surmises,
Matching thy inference.
Shakspeare. Othello, fol. 324.

That wondrous number of ceremonies in exorcism, *exufflation*, use of salt, spittle, inunction, &c. in the church of Rome required.
Puller. Moderation of the Church of England, p. 282.

EXSUPERANCE, corruptly written **Exuperance** Lat. *exsuperare*, to pass over or beyond.

A passing over or beyond; an excess.

The *exsuperance* of the density of A to water is 10 degrees, but the *exsuperance* of B to the same water is 100 degrees.
Digby. Of Bodies, ch. x

EXSUSCITATION, Lat. *exsuscitare*, *ex*, and *suscitare*, (i. e. *sursum citare*,) to awaken.

An awakening.

Virtue is not a thing that is merely acquired, and transfused into us from without, but rather an *exsuscitation* and raising up of those intellectual principles, *pro re nata*, and according as the circumstances of human actions invite, which were essentially engraven and sealed upon the soul at her first creation.
Hallywell. Excellency of Moral Virtue, (1692) p. 54.

E'XTANT, } **E'xtance, E'xtancy.** } Etymology requires **Exstant.** Lat. *exstans*, present participle of *exstare*, to stand out.

Standing out; *standing* or being above; rising or remaining above; exposed to view; being or remaining. See **Exist.**

Though for no other cause, yet for this, that posteritie may know, we haue not loosely through silence permitted things to passe awaye as in a dreame, there shall be for men's information *extant* thus much concerning the present state of the church of God established amongst vs, and their careful endeavour which would haue vpheld the same.
Hooker. Ecclesiastical Politie. Preface.

The British story says, Brute built it, [Tours,] (so also Nennius,) and from one Turon, Brute's nephew there buried, gives it the name. Homer is cited for testimony; in his works *extant* 'tis not found.
Drayton. Poly-olbion, song 9.

I believe [Ovid] was not only acquainted with the Mosaical history, but with most of those writings that were *extant* in that time, containing the original of the world and mankind; though he mingle his own fancies with what he has so learned.
Hale. Origin of Mankind, sec. 3. ch. i. fol. 248.

There is nothing more frequent among us than a sort of poems entitled Pindaric odes; pretending to be written in imitation of the manner and style of Pindar, and yet I do not know that there is to this day *extant* in our language, one ode contrived after his model.
Congreve. Discourses on the Pindaric Ode.

Where we were when the foundations of the earth were laid, when the morning stars sang together, and all the sons of God shouted for joy, he must answer who asked it; who understands entities of preordination, and beings yet unbeing; who hath in his intellect the ideal existences of things and entities before their *extances*.
Brown. Chr. Mor. iii. 25.

And then it is odds but the order of the little *extancies*, and consequently that of the little depressions in point of situation will be altered likewise.
Boyle. Works, vol i. p 687. *The Experimental History of Colours.*

There are some ancient writings still *extant*, which pass under the name of Sibylline oracles; but these oracles "seem to have been all, from first to last, and, without any exception, mere impostures."
Melmoth. Cicero, to Publius Lentulus, book i. let. 12.

E'XTASY, *v.* } **E'xtasy,** *n.* } **Exta'tick, Exta'tical.** } See **Ecstasy,** *ante*. Fr. *ecstase*; It. *estasi*; Sp. *exstasi*; Gr. ἔκστασις, from ἐξίστημι, to remove from its place; ἐξ, from, and ἵστημι, to place.

The removal of any thing from its place; applied met. to the amotion or emotion of the mind; the unsettling of the powers of the mind, (from whatever cause,) and, consequently, to the loss of the senses; to madness; to any excess of emotion or passion, of joy or grief, hope or fear, rapture, delight, enthusiasm.

It is now more commonly restricted to excess of joy or delight.

To *extasy*, the verb, is, to enrapture, to transport.

Leo. They are too slow, despatch new messengers,
To entreat 'em fairly hither, I am *extasi'd*.
Beaumont and Fletcher. The Coronation, act v. sc. 1.

At hearing this, they us'd to be so *extasi'd* and impassion'd, as presently to tear their garments. *Feltham. Resolve* 1. part ii

The persons meeting together to compare and unite their joyes, and their Eucharist, and then made prophetically and inspired, must needs have discoursed like seraphims, and the most *extasied* order of intelligencies.
Taylor. The Great Exemplar, part i. sec. 2. fol. 20

He marueil'd more, and thought he yet did dreame,
Not well awak't, or that some *extasie*
Assotted had his sense, or dazed was his eye.
Spenser. Faerie Queene, book iii. can. 8.

Which when the principall person of the embassage once heard, even hee, whose big and brave words a little before, the whole senate-house was hardly able to containe, fell downe flat before them in a swoune and *extasie*. *Holland. Livius*, fol. 1179

Qu. This is the very coynage of your braine,
This bodilesse creation *extasie* is very cunning in—
Ham. *Extasie?*
My pulse as yours doth temperately keep time,
And makes as healthfull musicke. It is not madnesse
That I haue vttered; bring me to the test,
And I the matter will re-word: whiche madnesse
Would gamboll from.
Shakspeare. Hamlet, fol. 271.

Which suddein fit, and half *exstatick* stoure
When the two fearefull women saw, they grew
Greatly confused in behaviour.
Spenser. Faerie Queene, book iii. can. 3.

These divine vouchsafements are not rapturous, or *ecstatical*: they are no sudden flashes that are gone in a moment, leaving the soul in the regions of sorrow, and despair; but sober, lasting comforts, that are the rewards and results of virtue.
Glanvil. Sermon 1. p. 60.

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And whether that which we call *extasy*, be not dreaming with the eyes open, I leave to be examined.
Locke. Works, vol. i. fol. 94. *Of Human Understanding*, book ii. ch. xix.

This they manage at first by grave nods, and secret whispers, by deep sighs, and *extatick* motions, by far-fetched discourses, and tragical stories, till they find the people capable of receiving their impressions, and then seem most unwilling to mention that which it was at first their design to discover.
Stillingfleet. Sermons, vol. i. p. 278.

When the mind is conversant about the divine objects, the innumerous and (as to our way of apprehension) manifold prospects they afford, are such, both for excellency and number, that the mind can never exhaust that fountain of rational, and perhaps *extatical* delights.
Boyle. Works, vol. vi. p. 762. *The second Part of the Christian Virtuoso.*

But, hark, methinks I hear her hallow'd tongue!
In distant trills it echoes o'er the tide;
Now meets mine ear with warbles wildly free,
As swells the lark's meridian *extasy*.
Mason. Ode 6. *To Independency.*

Last came Joy's *ecstatic* trial:
He, with viny crown advancing,
First to the lively pipe his hand address't,
But soon he saw the brisk-awakening viol,
Whose sweet entrancing voice he lov'd the best.
Collins. Odes. The Passions, an Ode for Music.

EXTE'MPORE, *n.* **EXTE'MPORE**, *adj.* **EXTE'MPORE**, *adv.* **EXTE'MPORAL**, **EXTE'MPORALLY**, **EXTEMPORA'NEAN**, **EXTEMPORA'NEOUS**, **EXTE'MPORARY**, **EXTE'MPORIZE**. — Compounded of the Lat. *ex*, and *tempore*, out of the *time*; and used as noun, adjective, and adverb. Arising from the *time*, the occasion; quick, sudden, prompt; and thus, opposed to,—prepared, premeditated, deliberate.

Let no poetaster command or entreat
Another *extempore* verses to make.
Ben Jonson. Miscellaneous Rules for the Tavern Academy.

Which he did with that readiness and sufficiency, as at once gave testimony to his ability, and to the evidence of the truth he asserted; which, amidst the disadvantage of *extempore* against premeditation, dispelled with ease and perfect clearness all the sophisms that had been brought against him. *Felt. Life of Hammond.*

And many you may hear to report, that there be certaine poetical persons, practised in versifying, sit yet about the oracle, for to receive and catch some words there delivered; which presently and *extempore* they reduce and contrive into verse, metre, and rhime, as if they were panniers to bestow all the answers in.
Holland. Plutarch, fol. 977.

The reason whereof being not perceiued, but by greater intention of braine then our nice minds for the most part can well away with, faine we would bring the world, if we might, to think it but a needlesse curiositie, to rip vp any thing further then *extemporall* readines of wit doth serue to reach vnto.
Hooker. Sermon on the Nature of Pride.

——— The quicke comedians
Extemporally will stage vs, and present
Our Alexandrian reuels.
Shakspeare. Antony and Cleopatra, fol. 366.

And for those other faults of barbarisme, Dorick dialect, *extemporanean* stile, tautologies, apish imitation, &c.
Burton. Democritus, to the Reader, fol. 9.

I had not time to lick it into forme, as she doth her young ones, but even so to publish it, as it was first written, *quicquid in buccam venit*, in an *extemporaneam* stile, as I do commonly all other exercises.
Id. Ib. fol. 13.

God feeds his people with *extemporary* provisions, that by needing always they may learn to pray to him, and by being still supplied, may learn to trust him for the future, and thank him for that is past, and rejoyce in the present.
Taylor. The Great Exemplar, part ii. fol 359.

Here it may be observed, that as in their publick prayer one pray'd, and others held their peace; so it was in their singing, at least in that singing which was of *extempore* hymns by the impulse of the Spirit.
Locke. Works, vol. iii. fol. 199. 1 *Corinthians*, ch. xiv. note (n.)

For (first) the accustoming one's self to make *extemporal* reflections, and that upon all kind of occasions, does by degrees bring the mind to a readiness of conception, which keeps a man from being easily surprized by the subject he has occasion to consider, and enables him oftentime to surprize his hearers.
Boyle. Works, vol. ii. p. 347. *A Discourse touching Occasional Meditations.*

But if it happen, (as it often will in *extemporaneous* discourse) that a philosopher be not rightly understood, either because he has not the leisure, no more than a design to explain himself fully, or because the persons he converses with bring not a competent capacity and attention; he then runs a greater danger than before.
Id. Ib. vol. iv. p. 64. *The Excellency of Theology.*

And so whoever has the legislative or supreme power of any commonwealth, is bound to govern by establish'd standing laws, promulgated and known to the people, and not by *extemporary* decrees.
Locke. Works, vol. ii fol. 194. *Of Civil Government.*

It seems to me the more probable opinion, that he rather imitated the fine raileries of the Greeks which he saw in the pieces of Andronicus, than the coarseness of all his old countrymen in their clownish *extemporary* way of jeering.
Dryden. Dedication to Juvenal.

Certainly the *extemporizing* faculty is never more out of its element than in the pulpit. *South. Sermons*, vol. ii. p. 117.

Let all their *extempore-harangues* be considered, and duly weighed, and you shall find a spirit of pride, faction, and sedition predominant in them all. *Id. Ib.* p. 118.

I believe it would put Lucifer himself hard to it, to out-vye the pride of one of those fellows pouring out his *extempore-stuff* amongst his ignorant, whining, factious followers, listening to, and applauding his copious flow and cant, with the ridiculous accents of their impertinent groans. *Id. Ib.* p. 116.

It [*extempore-prayer*] deserves much the same commendation (were it not in a matter too serious to be suddain upon) which is due to *extempore-verses*, only with this difference; That there is necessary to these latter, a competent measure of wit and learning whereas the former may be done with very little wit, and no learning at all.
Id. Ib. p. 117.

He [Crichton] then visited Padua, where he engaged in another publick disputation, beginning his performance with an *extemporal* poem in praise of the city and the assembly then present, and concluding with an oration equally unpremeditated in commendation of ignorance. *Johnson. The Adventurer*, No. 81.

To those we owe his famous book of fragments, composed occasionally, and taken as an *extemporaneous* cordial, each stronger than the other, to support himself under his frequent paroxysms.
Warburton. Works, vol. xii. p. 150. *A View of Lord Bolingbroke's Philosophy.*

There is no doubt but that the practice which prevails among some respectable sects, of filling up a long portion of time in their public service, with *extemporary* prayer, has contributed greatly to increase the length of prayers, beyond the limits both of reason and of sincere and attentive devotion.
Knox. Winter Evenings, even. 23.

EXTE'ND, *v.* **EXTE'NDABLE**, **EXTE'NDEDLY**, **EXTE'NDER**, **EXTE'NDIBLE**, **EXTE'NDLESSNESS**, **EXTENSIBI'LITY**, **EXTE'NSIBLE**, **EXTE'NSION**, **EXTE'NSIONAL**, **EXTE'NSIVE**, **EXTE'NSIVENESS**, **EXTE'NSOR**, **EXTE'NT**. — Fr. *extendre*; It. *estendere*; Sp. *extender*; Lat. *extendere*, to stretch out, (*ex*, and *tendere*, to stretch; Gr. τείν-ειν.)

To stretch out, to reach out; to spread; to dilate or display; to enlarge, to magnify, to increase, to expand, to diffuse, to amplifie, to widen; to lengthen out, to prolong.

For the Legal application, see the Quotation from Blackstone.

In his auhtend gere þat William was regnand,
Extendours he sette forto *extend* þe land,
Erldam & baronie how mykelle þei helde.
R. Brunne, p. 83.

& William wist of alle what it suld amounte
Of lordýng & of thralle þe *extente* þorgh accounte.
Id.

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Plenier of fendes, out of him and here
On which thy limmes faithfully *extenden*,
Me kepe, and yeve me might my lif to amenden.
Chaucer. The Man of Lawes Tale, v. 4881.

Therefore men and women, hauinge their bodies feble, and their flesshe louse, and not firme, must reade oftentimes loude, and in a base voyce, *extendyng* out the wind pipe, and other passages of the breath.
Sir Thomas Elyot. The Castel of Helth, book iii. ch. xxxv.

Alexander in the meane season came to the Ryuer of Tanais, where hee enclosed aboute wyth a wall so much ground as his campe did conteyne, *extendyng* in compasse lx. furlonges, and named the same cittie Alexandria.
Brende. Quintus Curtius, book iv. fol. 193.

In this no sorenes is felt, but onely an heuynesse with *extension* or thrustinge out of the body.
Sir Thomas Elyot. The Castel of Helth, book iv. ch. v.

Who thus, both having gain'd a glorious end,
Soon ended that great day; that set so red,
As all the purple plains that wide *extend*,
A sad tempestuous season witnessed.
Daniel. History of the Civil Wars, book vi.

MEN. Labienus (this is stiffe-newes)
Hath with his Parthian force
Extended Asia: from Euphrates his conquering
Baneer shooke, from Syria to Lydia,
And to Ionia.
Shakspeare. Antony and Cleopatra, fol. 341.

OVER. Good! good! conspire
With your new husband, lady; second him
In his dishonest practices; but when
This manor is *extended* to my use,
You'll speak in an humbler key, and sue for favour.
Massinger. New Way to Pay Old Debts, act v. sc. 1.

But both his hands, most filthy feculent,
Aboue the water were on high *extent*,
And fayned to wash themselues incessantly;
Yet nothing cleaner were for such intent.
Spenser. Faerie Queene, book ii. can. 7.

Let thy faire wisdome, not thy passion sway
In this vneuiill, and vnjust *extent*
Against thy peace.
Shakspeare. Twelfth Night, fol. 270.

——— Yet there lives a foolish creature
Call'd an under-sheriff, who, being well paid, will serve
An *extent* on lords or lowns' land.
Massinger. The City Madam, act v. sc. 2.

The rule of Solon, concerning the territory of Athens, is not *extendible* unto all; allowing the distance of six foot unto common trees, and nine for the fig and olive.
Sir Thomas Brown. Cyrus Garden, ch. iv.

Certain moleculæ seminales must be supposed to make up that defect, and to keep the world and its integrals from an infinitude and *extendlessness* of excursions every moment into new figures and animals. *Hale. Origin of Mankind*, ch. i. fol. 10.

The Earl of Bristol addressed their lordships in these words: "My lords; being to speak unto your lordships somewhat more *extendedly* than what is my use, and upon a subject wherein they may be, perhaps, not only difference, but even fervour of opinions, I find myself obliged," &c. *Parliamentary History*. 12 *Charles II.* 1660.

Our love of one opinion induceth us to embrace it; and our hate of another, doth more than fit us for its rejection: And, that love is blind, is *extensible* beyond the object of poetry.
Glanvil. The Vanity of Dogmatizing, ch. xiii.

We know too, by the chymical analysis of a muscule, that it is compounded of divers kind of principles. But of what just number they are, or in what precise manner, they are mixed together so as to give a fiber *extensibility*, and all its other qualities, who can say?
Grew. Cosmo-Sacra, book ii. ch. v.

For Reason put t' her best *extension*,
Almost meets Faith, and makes both centres one.
Donne. Elegy. On the Death of Prince Henry.

You run upon these *extensional* phantasms, which I look upon as contemptuously, as upon the quick wrigglings up and down of pismires.
More. Divine Dialogues.

——— But these two
Make the rest ductile, malleable, *extensive*.
Ben Jonson. The Alchymist, act ii. sc. 3.

For let it [Westminster] be taken (as truly it ought) *extensively* with the liberty of Lancaster from Temple Bar, and it filleth as much ground (not to say containeth more reasonable souls) than any city in the land. *Fuller. Worthies. Westminster.*

And instantly an embassy is sent
To Charles of France, to will him to restore
Those territories, of whose large *extent*
The English kings were owners of before.
Drayton. The Battle of Agincourt.

O'er barren mountains, o'er the flowery plain,
The leafy forest, and the liquid main,
Extends thy uncontrol'd and boundless reign.
Dryden. Lucretius, book i.

The *extenders* of empire are admired and commended, however they doe it, although with cruel wars, or by any unjust means.
Barrow. Works, vol. i. part ii. fol. 176. *Of the Pope's Supremacy.*

I exposed a copper box of a pear fashion, which did bear three several freezings, by reason of the great *extensibility* of that metal; but at the fourth essay, it cracked all along one side of it, almost to the screw.
Boyle. Works, vol. ii. p. 706. *An Account of Freezing*, (1662.)

§ 15. If any one ask me, what this space, I speak of, is? I will tell him, when he tells me what his *extension* is. For to say, as is usually done, that *extension* is to have *partes extra partes*, is to say only, that *extension* is *extension*: for what am I the better inform'd in the nature of *extension*, when I am told that *extension* is to have parts that are *extended*, exterior to parts that are *extended*, i. e. *extension* consists of *extended* parts?
Locke. Works, vol. i. fol. 66. *Of Human Understanding*, book ii. ch. xiii. sec. 15.

Neither could Saint Peter's charge be more *extensive* than was that of the other apostles; for they had a general and unlimited care of the whole church; that is, according to their capacity and opportunity.
Barrow. Works, vol. i. fol. 67. *Of the Pope's Supremacy.*

For what a power must that be (how unconceivably great both intensively and *extensively* must it be?) which could so expeditely and easily rear such a stupendious vast frame? vast beyond the reach of our sense, of our imagination, of any rational collection that we can make. *Id. Sermon* 12. vol. ii.

Here, by the by, we take notice of the wonderful dilatability or *extensiveness* of the throats and gullets of serpents: I myself have taken two entire adult mice out of the stomach of an adder, whose neck was not bigger than my little finger.
Ray. On the Creation, part i.

The peronæus longus helps to constrict the foot, and to direct the power of the other *extensors* towards the ball of the great toe.
Derham. Physico-Theology, book v. ch. ii. (note 8.)

Yet he [Leighton] gave his vote for it, not having sufficiently considered the *extent* of the words, and the consequences that might follow on such an act; [assenting to the King's supremacy;] for which he was very sorry, as long as he lived.
Burnet. Own Times. Charles II. Anno 1669.

Rate not th' *extension* of the human mind
By the plebeian standard of mankind,
But by the size of those gigantic few,
Whom Greece and Rome still offer to our view.
Jenyns. On the Immortality of the Soul.

One great cause of our insensibility to the goodness of the Creator, is the very *extensiveness* of his bounty.
Paley. Theology, ch. xxvi.

It is evident, that the reciprocal energetic motion of the limbs, by which we mean motion with force in opposite directions, can only be produced by the instrumentality of opposite or antagonist muscles, of flexors and *extensors* answering to each other.
Id. Ib. ch. ix.

One of the chief reasons commonly assigned for the fitness of the time of Christ's appearing in the world, was the *extent* of learning and commerce through the then known parts of it; which tended very much to open men's minds, and qualify them to receive his institution. *Law. Theory of Religion*, p. 23.

What antic notions form the human mind!
Perversely mad, and obstinately blind.
Life in its large *extent* is scarce a span,
Yet, wondrous frenzy, great designs we plan,
And shoot our thoughts beyond the date of man!
Cotton. An Allusion to Horace. Ode 16. book ii

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EXTEND. — EXTENUATE

The process hereon is usually called an *extent* or *extendi facias*, because the sheriff is to cause the lands, &c. to be appraised to their full *extended* value, before he delivers them to the plaintiff, that it may be certainly known how soon the debt will be satisfied.
Blackstone. Commentaries, book iii. ch. xxvi.

EXTENT, or *Extendi Facias*, in *Law*, as explained by Blackstone, above, is a Writ or Commission to the Sheriff, for the valuing of lands or tenements. Sometimes it is used for the act of the Sheriff, or other Commissioner, upon this Writ, and sometimes for the estimate or valuation of lands *per proprios viros*, which, when taken at the utmost value or *Extent*, furnishes our *Extended* or rack rents.

Hughes, T. B., *Report of the Case Rex v. Bebb (Assignee of Castell and Powell) on an Extent, &c.*

EXTE'NUATE, *v.* / EXTE'NUATE, *adj.* / EXTENUA'TION, / EXTE'NUATOR. — Fr. *extenuer*; It. *estenuare*; Sp. *extenuar*; Lat. *extenuare*, (*ex*, and *tenuare*, to thin or make thin; and this from *tendere*, Gr. *τείν-ειν*, to stretch; because things which are stretched or *extended* are thereby attenuated or *thinned*. Vossius. See ATTENUATE.

To *thin*, to rarefy; to make *thin*, slender or small; to lessen or diminish, weaken or impair; to weaken the force, lessen the consequences; and thus, to palliate, to mitigate.

Radishe rootes haue the vertu to *extenuate*, or make thyn, and also to warm. *Sir Thomas Elyot. The Castel of Helth*, book ii.

We shall find fauour by speaking of the matter; if in handling our owne cause, we commende it accordingly, and dispraise the attempt of our aduersary *extenuating* all his chief purposes, so much as shall be necessarie. *Wilson. The Arte of Rhetorique*, fol. 105.

It much *extenuates* the ill of his action, that he was besieged with continual and undigestable incentives of the clergy with traitorous confidence striking at his crown, and in such sort, as humanity must have exceeded itself, to have endured it with any mixture of patience.
Drayton. Poly-olbion, song 18.

It doth *extenuat* and resolve all excrescence of proud, ranke, or dead flesh. *Holland. Plinie*, vol. ii. fol. 50.

If Anna had been tainted with this sinne, shee would haue denied it with more fauour, and haue disclaimed it with *extenuation*; what if I should haue been merry with wine? yet I might be deuout.
Hall. Contemplations, vol. i. fol. 1001. *Eli and Anna.*

Now even to *extenuate*, or excuse a sin, is bad enough; but to defend it is intolerable. *South. Sermons*, vol. iv. p. 122.

Thinness. Having *extenuate* parts.
Scott. Essays. On Drapery, (1635.) p. 7.

Yet such *extenuation* let me begge.
Shakspeare. Henry IV. First Part, fol. 63.

But since it would be infinitely in vain for a finite power to contend with an infinite, innocence (if any thing) must be the plea; and that must be either by an absolute denial, or, at least, by an *extenuation* or diminution of his sin. *South. Sermons*, vol. ii. p. 261.

The power of covering sin, is in Scripture ascribed to no other grace or virtue whatsoever but charity: when, therefore, the multitude of our sins is to be judged and punished, the fittest and kindest enquiry that our judge can make, is, what deeds of charity we have to allodge in *extenuation* of our punishment.
Atterbury. Sermons, vol. ii. p. 155.

As to the other matters objected against me, which in their turn I shall mention to you, remember once more I do not mean to *extenuate* or excuse.
Burke. Speech at Bristol, previous to the Election.

The *extenuators* of the sacrament sometimes suggest a hint that the command to perform this slight service may possibly not extend to us in these days, but might have been confined to the Apostles, to whom it was immediately given by the institution.
Knox. Works, vol. vii. p. 347. *Considerations on the Lord's Supper.*

EXTE'RIOR, *adj.* / EXTE'RIOR, *n.* / EXTE'RIORLY, / EXTE'RN, / EXTE'RNAL, / EXTE'RNALLY, / EXTERNA'LITY. — Fr. *exterieur*; It. *esteriore*; Sp. *exterior*; Lat. *exterior*; Fr. *externe*; It. *esterno*; Sp. *externo*; Lat. *externus*, from *exterus*, outward. Outward, foreign. — EXTERIOR.

The *exteriour* ayre whyche compasseth the body beinge cold, causeth the heate to withdrawe into the inner partes.
Sir Thomas Elyot. The Castel of Helth, book ii.

What did Roboam to his calues, if this be not honouring, define mee what honouring is: what more *exteriour* honour can you denise then this is?
Barnes. Works, fol. 341. *Against Worshipping Saints or Images.*

Fortunate I call them that haue goodnesse eyther of mind or of body, or *externall*: infortunate I call those, that lack any of thes thre. *Vives. Instruction of Christian Women*, sig. P 6.

If (quoth I) I consider liuing creatures, which haue any nature to will and to nill, I find nothing, that without *externe* compulsion, forsake the intention to remain, and of their owne accord hasten to distruction.
Boccius. Philosophical Comfort. The eleventh Prose. That Goodness is the End of all Things.

PAL. O she did so course o'er my *exteriors* with such a greedy intention, that the appetite of her eye did seeme to scorch me vp like a burning glass.
Shakspeare. Merry Wives of Windsor, fol. 42.

In speech of man, the whispering, which they call *susurrus* in Latine, whether it be louder or softer, is an interiour sound; but the speaking out, is an *exteriour* sound.
Bacon. Natural History, Cent. ii. sec. 108.

And you haue slander'd nature in my forme,
Which howsoever rude *exteriorly*,
Is yet the couer of a fayrer minde,
Then to be butcher of an innocent childe.
Shakspeare. King John, fol. 16.

For when my outward action doth demonstrate
The native act, and figure of my heart
In complement *externe*, 'tis not long after
But I will wear my heart vpon my sleeue
For dawes to pecke at.
Id. Merchant of Venice, fol. 310.

It is certain, the end, unlesse it be in products meerly natural, does not take its estimate and degrees from the *external* means.
Taylor. The Grand Exemplar, part ii. sec. 10. fol. 218.

For diuinity never knew any other vicious restraining the spirit, but either suppressing those holy incitements to vertue and good life, which God's spirit ministers to us *externally*, or internally, or else a forbidding by publick authority the ministers of the word and sacraments, to speak such truths as God hath commanded, and so taken away the liberty of prophesying.
Id. Polemical Discourses, fol. 32. *An Apologie for Authorized and Set Forms of Liturgy*, sec. 126.

All which is done, I say, by enlarging those simple ideas we have taken from the operations of our own minds, by reflection; or by our senses, from *exteriour* things, to that vastness to which infinity can extend them.
Locke. Of Human Understanding, book ii. ch. xxiv. sec. 1.

But Fortune's gifts if each alike possest,
And each were equal, must not all contest?
If then to all men happiness was meant,
God in *externals* could not place content.
Pope. Essay on Man. Epistle 4.

Supremacy cannot be an absolute or essential character in the divine nature, because it is a relative term, and only supposes, that when God has made any thing, he has a right of dominion over it, but it does not follow, that if he had never proceeded to make any thing, or to operate *externally*, this attribute could in a proper sense have belonged to him. *Fiddes. Theologia Speculativa*, p. 98.

What though the sword lay treach'rous at my side?
Sure, guilt could never want the craft to hide!
The spots of bloody circumstance explain,
That inward truth fears no *exterior* stain.
Brooke. Constantia.

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I have hinted above, that few churches present an *exterior* and interior equally finished; in reality, one-half of the great churches in Italy are left in a very imperfect state with regard to the outside.
Eustace. Italy, vol. i. p. 63. *Preliminary Discourses. Churches.*

These qualities of the mind, like the features of the face, are more prominent and conspicuous in southern countries, and in these countries perhaps the traveller may stand in more need of vigilance and circumspection to guard him against the treachery of his own passions, and the snares of *external* seduction.
Cogan. On the Passions, vol. i. p. 68. *Preliminary Discourses.*

The next circumstance to be remarked, is, that whilst the cavities of the body are so configurated as *externally* to exhibit the most exact correspondency of the opposite sides, the contents of these cavities have no such correspondency.
Paley. Natural Theology, ch. xi.

Pressure or resistance necessarily supposes *externality* in the thing which presses or resists. *A. Smith. On the External Senses.*

EXTE'RMINE, EXTE'RMINATE, EXTERMINA'TION, EXTERMINA'TORY. Fr. *exterminer*; It. *esterminare*; Sp. *exterminar*; Lat. *exterminare*, *e* terminis *finibusque profligare*, (*ex*, and *terminus*, a bound or limit; Gr. τέρμων, τερμονος.) See DETERMINE.

To drive out or expel from, the bounds or limits, from the land, country or territory; to root out or eradicate; to utterly destroy.

No doubte, but the towne of Bruges must nedes fall in ruyne and vtter *extermination*. *Hall. Henry VII. The fifth Yere.*

By the chacing the Britons out of England into Wales, their language was wholly *exterminated* from hence with them, and by the successive inursions and invasions of the Saxons, Danes, and Normans, the English language grew a kind of mixture of them all, which yet in process of time hath been so much varied, that the English that was written in the time of Henry I. is not now intelligible.
Hale. Origin of Mankind, sec. 3. ch. iv. fol. 163.

It is the custom of kings to impute all misfortunes to their servants that chance in their affairs, and to attribute the good success unto themselves: and this makes them very easily incline to the *extermination* of them, of whom report is made, that they have not done that which was committed to their charge.
Sir Thomas North. Plutarch, fol. 1227.

SIL. Wherever sorrow is, relieve would be.
If you doe sorrow at my grief in loue,
By giuing loue, your sorrow and my griefe
Were both *extermin'd*.
Shakspeare. As You Like It, fol. 200.

They deposed, *exterminated*, and deprived him of communion, warning the whole church to disavoid him [Paulus Samosatenus.]
Barrow. Works, vol. i. part ii. p. 97. *Of the Pope's Supremacy.*

The Spaniards, as they pretend, conscious of their own inability to occupy the vast regions which they had discovered, and foreseeing the impossibility of maintaining their authority over a people infinitely superior to themselves in number, in order to preserve the possession of America, resolved to *exterminate* the inhabitants, and by converting a great part of the country into a desert, endeavoured to secure their own dominion over it.
Robertson. History of America, book viii.

Indeed we should be mutually justified in this *exterminatory* war upon each other, full as much as you are in the unprovoked persecution of your present countrymen, on account of the conduct of men of the same name in other times.
Burke. Reflections on the Revolution in France.

Against this new, this growing, this *exterminatory* system, all these churches have a common concern to defend themselves.
Id. Letter to Richard Burke, Esq.

EXTI'NCT, *v.* EXTI'NCT, *adj.* EXTI'NCTION, EXTI'NCTURE, EXTI'NGUISH, EXTI'NGUISHABLE, EXTI'NGUISHER, EXTI'NGUISHMENT. Etymology requires EXSTINCT. Fr. *esteindre*; It. *estinguere*; Sp. *extinguir*; Lat. *exstinguere*, *exstinctum*; *pungendo delere*, to erase with the point; (see EXPUNGE;) from *ex*, and *stinguere*; Gr. στίζ-ειν, *pungere*. See DISTINGUISH.

To put out; erase or obliterate; to put out or to quench; to annul or annihilate; to abolish; to destroy.

Whiche bryngeth forthe the charettes and horses, the host and the power, that they may fal aslepe and neuer ryse, and be *extincte*, lyke as tow is quenched. *Bible, Anno* 1551. *Isay*, ch. xliii.

Nowe ahlasse howe is this doctrine to praye obscured and *extincted* vtterly with praying to the dead with a false faithe with so many mediators.
Joye. Exposicion of Daniel. The twelfth Chapter.

From thence came theire latter kynges, whose lynage the power of the Romaynes long after did *extincte*.
Brende. Quintus Curtius, book viii. fol. 225.

For Jhon Capgrave saithe, that Ethelredus the abbot of Reinall, not only by it abated thardent heates of his flesh, but *extinguished* also the flames of all other vices.
Bale. Englishe Votaries, part ii. sig. P 5.

As in the sacrament the visible element is not *extinguished* by the presence of Christes most precious body, no more is Christes humanitie by his Godhode.
Stephen, Bishop of Winchester. On Transubstantiation, fol. 142.

——— Great Joue, Othello guard,
And swell his saile with thine owne powerfull breath,
That he may blesse this bay with his tall ship,
Giue renew'd fire to our *extincted* spirits.
Shakspeare. Othello, fol. 316.

The memoriall thereof farre surpassing all the treasures in the world) for a time through malice mai be couered, but neuer suppressed nor *extincted*: but as fire long hid, shall in the end breake out into great flames, and for euer remain in perpetual memorie.
Holinshed. The Conquest of Ireland, ch. xvi.

Yet though these men against their conscience strive,
There are some sparcles in their flinty breasts,
Which cannot be *extinct*, but still revive;
That though they would, they cannot quite be beasts.
Davies. The Immortality of the Soul, sec. 30. reason 2.

Divers of their doctrines, such as, the sleep, and natural mortality of the soul, the utter *extinction*, and annihilation of the wicked after the day of judgment, are very obnoxious to philosophy and reason.
Glanvil. Essay 5. p. 19.

Did we think their souls vanisht into air (as that heathen poet profanely expresseth it) and their bodies resolved into dust, without all possibility of reparation, we might well crie out our eyes for the utter *extinction* of those we loved; but if they do but sleep, they shall do well.
Hall. Works, vol. iii. fol. 557. *The Balm of Gilead, or the Comforter.*

What breast so cold that is not warmed here?
O cleft effect! cold modesty, hot wrath,
Both fire from hence and chill *extincture* hath.
Shakspeare. A Lover's Complaint.

——— Since those fair tables, where
The law was writ by death, now broken are,
By death *extinguisht* is that star, whose light
Did shine so faithfull, that each ship sayld right
Which steer'd by that.
Habington. Castara Elegie 7. part ii.

Nor would I, you should melt away yourselfe
In flashing brav'rie, least while you affect
To make a blaze of gentrie to the world,
A little puffe of scorne *extinguish't* it,
And you be left, like an unsav'ry snuffe,
Whose propertie is only to offend.
Ben Jonson. Every Man in his Humour, act i. sc. 1.

The old heroes in Homer dreaded nothing more than water or drowning; probably upon the old opinion of the fiery substance of the soul onely *extinguishable* by that element.
Sir Thomas Brown. Urne Burial, ch. i. p. 4.

For when death's form appears, she [the wicked soul] feareth not
An utter quenching or *extinguishment*;
She would be glad to meet with such a lot,
That so she might all future ill prevent.
Davies. The Immortality of the Soul, sec. 30. reason 4.

The two former [distance and order] are perhaps no more necessary than the things themselves, i. e. Take away the things; and their respective order and distance, as well as the measure whereby we computed that order and distance, may cease and be *extinct*.
Law. Enquiry, ch. i. *Of Space*, p. 28.

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By his own blood he cancels the original covenant, and purchases a new one full of grace and mercy; freeing us from the whole of Adam's curse, viz. death and utter *extinction*.

Law. Theory of Religion, p. 112.

When lo! the burning fire that shone so bright,
Flew off, all sudden, with *extinguish'd* light,
And left one altar dark, a little space,
Which turn'd self-kindled, and renew'd the blaze.

Dryden. Palamon and Arcite.

A hollow chrystal pyramid he takes,
In firmamental waters dipt above;
Of it a brode *extinguisher* he makes,
And holds the flames that to their quarry strove.

Id. Annus Mirabilis, st. 281.

If age of ministers is then the test,
And, as of wines, the oldest are the best,
Let's try and fix some era, if we can,
When good ones were *extinct*, and bad began.

Jenyns. Horace. Epistle 1. book ii. *imitated.*

A scene where Virtue sickening dies,
Where Vice to dark *extinction* flies,
And spurns the future day.

Mickle. Odes. Knowledge, ode 1.

O that some Angel's more than magic art
Would kindly tear the hermit from this heart!
Extinguish every guilty sense, and leave
No pulse to riot, and no sigh to heave.

Cawthorn. Abelard to Eloisa.

——— If more you wish,
His Cyclops shall bestir
Their brawny stumps, and for thy sake,
Of Pinchbeck's own mixt-metal make
A huge *extinguisher*.

Mason. Ode to Mr. Pinchbeck.

By way of *extinguishment*: as if my tenant for life makes a lease to A for life, remainder to B and his heirs, and I release to A, this *extinguishes* my right to the reversion, and shall enure to the advantage of B's remainder as well as A's particular estate.

Blackstone. Commentaries, book ii. ch. xx.

EXTINGUISHMENT, in *Law*, the extinction or annihilation of a Right, Estate, &c., by means of its being merged in or consolidated with another, generally, a greater or more extensive Right or Estate.

This Extinguishment is of various natures, as applied to various Rights, *viz.* Estates, Commons, Copyholds, Debts, Liberties, Services, and Ways.

Extinguishment of Estates: if a man hath a yearly rent out of lands, and afterwards purchases the land whereout it ariseth, so that he hath as good an Estate in the land as in the rent, both the property and rent become consolidated in one possessor, and the rent is said to be Extinguished. Where a person has a lease for years, and afterwards buys the property, this is a consolidation of the property, and an Extinguishment of the lease: if a man have an Estate in the land but for life or years, and hath a higher Estate, as a fee-simple in the rent, the rent is not Extinguished, but in suspence for a time; for after the term the rent shall revive.

Extinguishment of Common: by purchasing lands wherein a person hath Common appendant, the Common is Extinguished. A Commoner releasing his Common in one acre, is an Extinguishment of the whole Common; and where a person hath common of vicinage, if he enclose any part of the land, all the Common is Extinct.

Extinguishment of Copyhold: any act of the Copyholder which denotes his intention to hold no longer of his Lord, and amounts to a determination of his will, is an Extinguishment of his Copyhold.

Extinguishment of Debt: if a Creditor accept a higher security (but not one of equal degree) than he had before, it is an Extinguishment of the first debt; taking a Bond for a Legacy, or if a Creditor is appointed Executor by the Debtor, and acts, is an Extinguishment of the Debt or Legacy.

Extinguishment of Liberties: if Liberties and Franchises granted by the King, such as Felons' Goods, Waifs, Estrays, Deodands, Wrecks, &c. come again to the Crown, they are Extinct in the Crown, and the King is seised of them *Jure Coronæ*; but if Liberties of Fairs, Markets, or other franchises and jurisdictions be erected and created by the King, they will not be Extinguished, nor their appendances severed from the possessions.

Extinguishment of Services: if the Lord purchase or accept parcel of the tenancy out of which an entire Service is to be paid or done, the whole Service will be Extinct; but if the Service be *pro bono publico*, then no part of it shall be Extinguished; and homage and fealty are not subject to Extinguishment by the Lord's purchasing part of the land.

Extinguishment of Ways: if a man hath a Highway as appendant, and afterward purchase the land wherein the Way is, it becomes Extinct; though a Way to a Church or market, or to arable land, is of necessity not Extinguished by purchase of ground or unity of possession.

Carter, *Lex Customaria*, 1707, reprinted 1796.

EXTI'RP, *v.* } Etymology requires EXSTIRP.
EXTI'RPATE, *v.* } Fr. *extirper*; It. *estirpare*; Sp.
EXTIRPA'TION, } *extirpar*; Lat. *ex-stirp-are*, to root out, (*ex*, and *stirps*, the root.)

To root out or eradicate; to exterminate.

He thought it best to make a peregrinatiõ, and take his progresse into ye other quarters of his realme, yt he might wede, *extirpate*, and purdge the myndes of mẽ spotted and cõtaminate with the cõtagious smoke of dissencion, and preuy faccions.

Hall. Henry VII. The first Yere.

By the means of certayne abbottes and ignorant prestes [they were] not a litle stirred and prouoked for the suppression of certain monasteries, for the *extirpacion* and abholishyng of the byshoppe of Rome.

Id. Henry VIII. The twenty-eighth Yere.

SOPHY. Then to *extirp* you all ye Persian powers,
Assist our courage, make the conquest ours.

Heywood. The Foure Prentices of London, act i. sc. 1.

And from black cinders, and rude heaps of stones,
Shall gather up the martyr's sacred bones;
And shall *extirp* the pow'r of Rome again,
And cast aside the heavy yoke of Spain.

Drayton. England's Heroical Epistles. Lady J. Grey, to Lord Dudley.

(Nothing is permanent within this round,)
One age is now, another that succeeds,
Extirping all things which the former breeds.

Browne. Britannia's Pastorals, book ii. song 2.

LUC. Yes, in good sooth, the vice is of a great kindred, it is well allied, but it is impossible to *extirpe* it quite, Frier, till eating and drinking be put downe.

Shakspeare. Measure for Measure, fol. 73.

——— If we could do that,
France were no place for Henryes warriers,
Nor should that nation boast it so with vs,
But be *extirped* from our prouinces.

Id Henry VI. First Part, fol. 108.

I, for all horrid practises, am fit:
To wrap this roofe in flame, and him in it:
His eyes, his tongue, or what did thee enforce,
T' *extirp*: or with a thousand wounds divorce
His guiltie soule.

Sandy. Ovid. Metamorphoses, book vi.

The Carthaginians taking indignation and great disdaine, that the people of Rome should require all those to be yielded unto justice (as offenders and malefactors) that had besieged Saguntum, have thereupon passed the river Iberus, with this intent, even to destroy and *extirp* the Roman name, and to set free the whole world out of their servitude and bondage.

Holland. Livius, fol. 409.

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This King of Naples being an enemy
To me inveterate, hearkens to my brother's suit,
Which was, That he in lieu o' th' premises,
Of homage, and I know not how much tribute,
Should presently *extirpate* me and mine
Out of the dukedome, and confer fair Milltaine
With all the honours on my brother.
Shakspeare. Tempest, fol. 3.

And albeit, great was their malice, yet was their nobilitie so honourable and great; that by no meanes, doo what they could, was the same to be *exterpated* or rooted out.
Holinshed. The Conquest of Ireland, ch. xvi.

Together with the oyle of this unction, here was a charge of revenge; a revenge of the blood of the prophets, upon Jezebel; of wickednesse and idolatry, upon Ahab: neither was the *extirpation* of this lewd family fore-prophesied onely to Jehu, but injoyned.
Hall. Contemplations, vol. i. fol. 1266.

What think you of *extirpation*, and rooting up? even this you shall hear denounced, and executed on those that cast a faire shadow, either as on degenerous or unprofitable trees, either for bad fruit, or none at all, cut it down, why cumbereth it the ground?
Hammond. Works, vol. iv. *The eighth Sermon.*

When lawless men their neighbours dispossess,
The tenants they *extirpate* or oppress,
And make rude havock in the fruitful soil,
Which the right owners plough'd with careful toil.
Dryden. Swan Cuique.

And that our liberties might be *extirpated* at once, and we become tenants at will to the king, that rare invention of ship-money was found out by Finch. *Ludlow. Memoirs*, vol. p. 4.

All who pleaded for the bill [against occasional conformity] did in words declare for the continuance of the toleration; yet the sharpness with which they treated the dissenters in all their speeches, showed as if they designed their *extirpation*.
Burnet. Own Times. Queen Anne, Anno 1702.

The vicious are the disorderly members of a moral state; and were not the supreme governor more mild than his representatives, they would be immediately *extirpated* from the society they offend and insult.
Cogan. On the Passions, vol. iii. p. 137. *On Moral Obligation.*

The case with our historian stood thus: His country was now in great distress; its constitution overturned, and his brethren in apparent danger of utter *extirpation*.
Warburton. The Divine Legation, book v. sec. 4.

EXTISPICIOUS, Cotgrave has "*Extipiscine*; divination or soothsaying by the inspection of the entrails of beasts." Lat. *extispicium*, from *exta*, and *specere*, to look into the entrails.

Thus hath he deluded many nations in his augurial and *extispicious* inventions; from casual and uncontrived contingencies divining events succeeding.
Sir Thomas Brown. Vulgar Errors, book i. ch. xi.

EXTO'L, EXTO'LLER, EXTO'LLING, EXTO'LMENT. Fr. *extoller*; It. *estollere*; Lat. *extollere*, to raise out, (*ex*, and *tollere*, which Tooke says is from the A. S. *til-ian*, to lift up, raise or turn up.)

To raise or lift up, to elevate, to exalt; to raise or elevate, *sc.* by praise or commendation; and thus, to praise, to commend highly.

But this kinge shall do what himself lysteth. And shall *extoll* and preferre himself aboue all the Goddis or aboue the most highe God.
Joye. Exposicion of Daniel, ch. xii.

If man should then waxe proude and glorye (as of himself) and *extolle* his owne denotion in these ministeries, suche men should bewraye their own noughtye hypocrisye, and yet therby empayre not the very dignitie of the mynesterie, ne the very true frute and effecte therof.
Stephen, Bishop of Winchester. On the Presence of Christes Body in the Sacrament, p. 54.

That was the righteous virgin, which of old
Liv'd here on earth, and plenty made abound;
But after wrong was lov'd, and justice solde,
She left th' unrighteous world, and was to heauen *extol'd*.
Spenser. Faerie Queene, can. 7. *Of Mutabilitie.*

Cato. Poets? they did not talk of me since I went, did they?
Cat. O yes, and *extoll'd* your perfections to the heavens.
Ben Jonson. Poetaster, act ii. sc. 2.

Whatsoever hath been said or written on the other side, all the late statutes, which inflict capital punishment upon *extollers* of the Pope's supremacy, deniers of the King's supremacy, Jesuits and seminaries, and other offenders of that nature, have for their principal scope, not the punishment of the error of conscience, but the repressing of the pearl [peril] of the state.
Bacon. Judicial Charge upon the Commission for the Verge, vol. ii. p. 555.

These praisings and *extollings*, said the other, do more properly belong to you than me, for truely you may give two to one, to the best and skilfullest brayer in the world.
Shelton. Don Quixote, vol. iii. book ii. ch. xxiv.

In the verity of *extolment*, I take him to be a soul of great article.
Shakspeare. Hamlet, act v. sc. 3

And some men say that great delight have we,
To be for truth *extoll'd*, and secrecy.
Dryden. The Wife of Bathes Tale.

——————— The beauteous queen
Rejoices to behold her native walls,
Exil'd so long: her peers with lifted hands
Extoll'd the bounteous pow'rs, their queen return'd,
The wond'rous work of fate.
Hamilton. Speech of Randolph.

EXTO'RSE, EXTO'RSIOUSLY, EXTO'RT, EXTO'RTER, EXTO'RTION, EXTO'RTIONER, EXTO'RTIOUS. Fr. *extorquer*; It. *storcere*; Sp. *estorcer*; Lat. *extorquere, extortum*, to twist, to wrest out, (*ex*, and *torquere*, to *twist* or wrest.)

To wrest or wring out; to force out; to take or get by force or violence; to exact violently.

And therfore by *extortion* I leve,
For soth I take all that men wol me yeve.
Chaucer. The Freres Tale, v. 7011.

For whan he doth *extorcion*,
With many an other vice mo,
Men shall not fynde one of tho
To grutche or speake there ageine,
But holden vp his oyle and sayne:
That all is wel, what euer he doth.
Gower. Conf. Am. book vii. fol. 154.

Confession in the eare was cruellye *extorted* of Christian people vnder the payne of death and damnatiō by the whole consente both of the princes and bishops. *Bale. Image*, part ii. sig. S 5.

Thou haste taken vsury and increase, thou hast oppressed thy neyghbours by *extorcion*, and forgotten me, sayeth the Lord God.
Bible, Anno 1551. *Ezechiel*, ch. xxii.

It is a muche greater myracle to make of an ambicious man, a temperate, of a fierce fellowe, a patiente, of the lecherous person, a chaste liuer, of the *extortioner* or one that lyueth by pollyng and pullyng, a lyberall man, then to delyuer a man's body from a wicked spirite.
Udall. Mark, ch. i.

They rekened in theyr mynde all his good gotten in effecte with wronge, because he was growen to substance in that office, that was commonly misseused *extortionously*.
Sir Thomas More. Workes, fol. 1207. *The second Booke of Comfort against Tribulation*, ch. xvii.

Go, get you hence to the Tartarian Gate,
And breed such terrours in the damned soules:
Too many grieuous plagues my state *extorse*
Though apprehended horrours host not worse.
Stirling. Aurora, son. 64.

By men even dead (as oft alive) *extorc'd*,
To avarice, else cruelty, still slave,
Those shall from dust no sooner be divorc'd,
Then they who sought the centre for a grave.
Id. Doomes-day. The fourth Houre.

While they swore subjection to him, [Antichrist,] while they defended him, whiles they worshipt him above all that is called God, and *extorted* this homage from others, how could they be other but limmes of that man of sinne.
Hall. Apologie against Brownists, sec. 29

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Having great lordships got and goodly farmes,
Through strong oppression of his powre *extort*;
By which he still them holds, and keeps with strong effort.
Spenser. Faerie Queene, book v. can. 2.

It is the violent *extortour* of other men's goods carried away with his covetous desire? Thou mayest liken him to a wolfe.
Boetius. Philosophical Comfort, p. 98.

CARD. All goodnesse
Is poison to thy stomache.
SUR. Yes, that goodness
Of gleaning all the land's wealth into one,
Into your owne hands (Card'nall) by *extortion*.
Shakspeare. Henry VIII. fol. 222.

As when some covetous *extortioner*, out of the strength of his purse, buyes up the whole lading of the ship, that he may have the sole power of the wares to sell them at pleasure, which there is no fear but he will do with rigour enough.
Hall. Cases of Conscience, vol. iii. fol. 791.

Upon the sight we do well and wisely, by all politick provisions, to meet with or prevent all those peccant humours which may occasion a publick distemper; to curb the lawless insolence of some, the seditious machinations of others, the *extortions* cruelties of some, the corrupt wresting of justice in others. *Id. Remains*, p. 77.

Let me be pardoned, if just indignation against a wickedness so contemptible, so hainous, and so senseless, and withall so notorious, and so rife among us, doth *extort* from me language somewhat tart and vehement. *Barrow. Sermon* 13. vol. i.

The truth was, the King did not come into those concessions seasonably, nor with a good grace; all appear'd to be *extorted* from him.
Burnet. Own Times. Affairs before the Restoration, book i. p. 35.

The Earl of Shaftsbury was the chief man in this advice. He excused it [the shutting up of the Exchequer] to me, telling me what advantage the bankers had made, and how just it was for the King to bring them to an account for their usury and *extortions*; and added, that he never meant the stop should run beyond the year.
Burnet. Own Times. Charles II. Anno 1672.

An epicure hath some reason to alledge, an *extortioner* is a man of wisedom, and acteth prudently in comparison to him, [the swearer;] for they enjoy some pleasure, or acquire some gain here, in lieu of their salvation hereafter; but this fondling offendeth heaven, and abandoneth happiness, he knoweth not why or for what.
Barrow. Sermon 15. vol. i.

Receivers of bribes, *extorters* of money by threats, &c.
Sir William Jones. Works, vol. viii. p. 45. *The Laws of Menu.*

Extortion is an abuse of the public justice, which consists in any officer's unlawfully taking by colour of his office, from any man, any money or thing of value, that is not due to him, or more than is due, or before it is due.
Blackstone. Commentaries, book iv. ch. i.

He is pleased if he possesses a non-descript fossil, and envies not the wretched enjoyments of the intemperate, nor the ill-gotten wealth of the oppressor or *extortioner*. *Knox. Essays*, No. 151.

EXTRA'CT, v. E'XTRACT, n. E'XTRACT, *adj.* EXTRA'CTION, EXTRA'CTIVE. Fr. *extraire*; It. *estrarre*; Sp. *extraher*; Lat. *extrahere, actum*, to draw out, (*ex*, and *trahere*, formed of *trans*, and *vehere*, q. d. *traveh-ere*, to carry over.)

To draw out; to draw or bring out or from; to take out; and, as Cotgrave says, to draw, write or copy out.

He [true Love] first *extracted* from th' earth-mingled mind
That heav'nly fire, or quintessence divine,
Which doth such sympathy in beauty find,
As is between the elm and fruitful vine.
Davies. On Dancing.

And the sun (saith he) is the very issue *extract* from that good, giving unto things visible, together with their appearance, being also, and subsistence. *Holland. Plutarch*, fol. 839.

For what man was there ever *extract* and descended from the seed of the Gods, who exploited more laborious, more difficult and dangerous combats? unless it were Hercules, again, the son of Jupiter.
Id. Ib. fol. 1046.

OL. A most *extracting* frenzie of mine owne
From my remembrance clearly banisht his.
Shakspeare. Twelfth Night, fol. 274.

All the operations of arithmetick are performed by addition, subtraction, multiplication, division, and *extraction* of roots (which is a species of division.) *Glanvil. Essay* 3. p. 14.

This miserable captive forgetting the miserable estate wherein he was, returned harsh language unto his conqueror, and with injurious terms began to inveigh against Tamberlain, reproaching him with his base *extraction* and with his former profession of thievery.
The Life of Tamberlain, annexed to North's Plutarch.

A feather, shooting from another's head,
Extracts his brain; the principle is fled;
Lost is his God, his Country, every thing;
And nothing left but homage to a King.
Pope. The Dunciad, book iv.

And therefore Caius Marius, a person of a plebeian *extraction*, but one who, by his valour and labour had made himself the envy of the Roman nobility, defends himself against them in his speech to the people with great reason. *South. Sermons*, vol. v. p. 382.

There appears, in this *extract*, such simplicity and goodness, and warmth of heart, as, one would think, should affect every reader, capable of being moved by such excellent qualities, and render it impossible for him to think that these are the men who have imposed upon the world false facts and spurious gospels
Sharp. Defence of Christianity. An Apology for some of the first Christian Writers.

Cease, if you love me, mother, cease to brace
Our long *extraction* to an ancient race;
'Tis theirs alone who boast no inbred worth
To found their claim of honour on their birth.
Fawkes. Fragments. Virtue only is Nobility.

EXTRADICTIONARY, Lat. *extra*, without or beyond, and *dictio*, a word or saying.

Out of, beyond words; and thus, not caused by, or formed of, words.

Of these *extradictionary* and real fallacies, Aristotle and logicians make in number six, but we observe that men are most commonly deceived by four thereof, those are *petitio principii*, &c.
Sir Thomas Brown. Vulgar Errors, book i. ch. iv.

EXTRAESSENTIAL, *extra*, without, and *essential*, q. v.

Not *essential*; beyond what is *essential*.

They perswaded modesty, in all *extraessential* doctrines, and suspense of judgment in things that were not absolutely certain.
Glanvil. Essay 7. p. 25.

For bodies are what they are by the matter and modification that doe for the present constitute them, whatever they may prove to be in the future; and it is *extraessential* to the form that is said to be previous, that it is to be succeeded by another which is said to be more noble.
Boyle. Works, vol. iii. p. 118. *Free Considerations about Subordinate Forms.*

EXTRAJUDI'CIAL, EXTRAJUDI'CIALLY. Lat. *extra*, without, and *judicium*, judgment, law.

Beyond or out of the course of *judicial* process.

Though they do it by vertue of any *extrajudiciall* countermand from the king or his ill counsellors, they do both in point of law, divinity, conscience, resist the higher powers, because they resist the Parliament, (which is, in truth, the highest power, as I have manifested, not the king.)
Prynne. Treachery and Disloyalty, &c. part i. fol. 106.

Examples have been seen in the manifestos of some princes, when they have been put to such *extrajudicial* and private ways of animadversion. *Taylor. Rule of Conscience*, book iii. ch. ii.

In the mean time, to speak upon it in an *extrajudicial* way, if the lady happens to be of the Romish perswasion, I advise her to a Nunnery. *Tatler*, No. 293.

Which must have taken place, if the said General Clavering and Philip Francis, Esq. had persisted in their claim, as they were by law entitled to do, the *extrajudicial* interposition of the judges notwithstanding.
Burke. Articles of a Charge against Warren Hastings.

The said Warren Hastings did cause to be taken at Lucknow, and other places, before divers persons, and particularly before Sir Elijah Impey, Knight, his majesty's chief justice, acting *extrajudicially*, and not within the limits of his jurisdiction, several passionate, careless, irrelevant, and irregular affidavits. *Id. Ib.*

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EXTRAMISSION, Lat. *extra*, without, and *missio*, from *mittere*, to send.

Sending or throwing out; *emission*, q. v.

They hold that sight is made by reception, and not by *extramission*; by receiving the rayes of the object into the eye, and not by sending any out. *Sir Thomas Brown. Vulgar Errors*, book iii. ch. vii.

EXTRAMUNDANE, Lat. *extra*, without, and *mundus*, the world.

Out of the world, beyond the limits, out of the sphere, beyond or out of the laws of this material world.

'Tis a philosophy [the Aristotelian] that makes most accurate inspections into the creatures of the brain; and gives the exactest topography of the *extramundane* spaces.

Glanvil. The Vanity of Dogmatizing.

The same reason, which shows that *extramundane* space is imaginary, proves that all empty space is an imaginary thing; for they differ only as greater and less.

Clarke and Leibnitz. Mr. Leibnitz's Fourth Paper.

And further, to hide from their own consciences the fraud and prevarication of such a measure, they first brought those whom they had intrusted with that knowledge, and afterwards themselves to believe, That the first cause was an *extramundane* being, too excellent, as well as too remote, to be approached and addressed to in the first instance. *Warburton. Sermon* 5. vol. ix.

EXTRA'NEOUS, **EXTRA'NEOUSLY.** Lat. *extraneus*, from *extra*, without. See EXTERN, *ante*.

Outward, foreign, strange; and thus, irrelevant.

That the lentous drops upon it [the Ros Solis] are not *extraneous*, and rather an exudation from itself then a rorid concretion from without. *Sir Thomas Brown. Vulgar Errors*, book ii. ch. vii.

If the eye (says he) be single, thy whole body shall be full of light. That is, nothing *extraneous* must cleave to, or join with the eye in the act of seeing, but it must be solely, and entirely to itself, and its bare object, as naked as truth, as pure, simple, and unmixed as sincerity. *South. Sermons*, vol. iii. p. 59.

Where every virtue would, in every one, essentially promote and perfect those of others; and each with infinite consistency, conspire to exert the natural effects of all, in universal happiness; without that motley mixture of the contrary qualities, which can at best but indirectly and accidentally, and by their being *extraneously* overruled, produce any share thereof.

Law. Theory of Religion, p. 250. (x) note.

Finding no sort of principle of coherence with each other in the nature and constitution of the several new republicks of France, I considered what cement the legislators had provided for them from any *extraneous* materials.

Burke. Reflections on the Revolution in France.

EXTRAO'RDINARY, *adj.* **EXTRAO'RDINARY**, *n.* **EXTRAO'RDINARILY**, **EXTRAO'RDINARINESS.** Fr. *extraordinaire*; It. *extraordinario*; Sp. *extraordinario*; Lat. *extraordinarius*, i. e. *extra-ordinem*, because beyond *ordinary* custom. Minshew. Lat. *ordo*, from Gr. ὄρ-ον δῶ, *terminum (hunc tibi) do*. See DISORDER, *ante*.

Out of or beyond *order*, bounds or limits; out of station or rank; out of, or not according to, custom or rule; unwonted, unusual, beyond what is common or regular; and thus, remarkable.

Do we not se hi that sittath highest among iudges, and for that cause is called the chif iudge, wha he is required to be preset in *extraordinari* iudgementes (as it is often sene) placed after others in the iii. or iiii. rouine.

Stephen, Bishop of Winchester. Of True Obedience.

While these things were a doyng, the Romaynes for dread of so dangerous a warre, created Æmilius Paulus, consull, and made him *extraordinarily* lieutenaunte of the warres in Macedone.

Arthur Goldyng. Justine, fol. 132.

I attended him also with the note of your *extraordinaries*, wherein I find him something difficult and dilatory yet.

Howell. Letters, book i. sec. 6. let. 8.

Indeed it were something strange, that thousands and thousands of times, every day for above 1500 years together, the same thing should be done, and yet this should be called a miracle, that is, a daily *extraordinary*.

Taylor. Polemical Discourses, fol. 234. *Of the Real Presence.*

Now, that it may thoroughly appeare, euen vnto the simple, what the Fathers meante by sutche *extraordinarie* vse of speache, it shall not be from the purpose to reporte certaine woordes of Gregorius Nyssenus touching the same.

Jewell. Replie to M. Hardinge, fol. 434.

I take but two shirts out with me, I meane not to sweat *extraordinarily*. *Shakspeare. Henry IV. Second Part*, fol. 77.

For I begin to forget all my hats,
And tak't unkindly that mine enemy
Should use me so *extraordinarily* scurvily.

Beaumont and Fletcher. The Maid's Tragedy, act iv.

No common usage, then, something proper to tell what they are, and to what purposes they are designed, and to signifie their separation and *extraordinarinesse*.

Taylor. The Great Exemplar, part ii. disc. 7. fol. 239.

They have *extraordinary* good eyes, and will discry a sail at sea farther and see any thing better than we.

Dampier. Voyages, &c. Anno 1681.

They live scrapingly and uncharitably, and uselessly in the world, all their lives long, and then when they come to die think to atone for their sins and neglects of this kind by shewing some *extraordinary* bounty to the poor, or devoting some part of their estates to public or pious uses? *Sharp. Sermons*, vol. i. p. 81.

What we say, is, that the God of nature required it [circumcision] *extraordinarily*, for many and great reasons, as things then stood; which reasons have since ceased; and so the law has been abrogated by the same authority that gave it.

Waterland. Works, vol. vi. p. 59. *Scripture Vindicated.*

Nay, even supposing that paternity and monarchy were both the ordinance of God in the same and supreme sense of an ordinance, immediately and *extraordinarily* revealed from God, it would by no means follow, that the offices of father and of king were the same; nor, consequently, the administration of those offices.

Warburton. Works, vol. vii. p. 82. *Alliance between Church and State*, book i. (notes.)

EXTRAPARO'CHIAL, **EXTRAPARO'CHIALLY.** Lat. *extra*, and *parochia*; Eng. *parish*; Fr. *paroisse*; It. and Sp. *parrochia*, from the Gr. παροικία, *vicinia, seu conventus*, a neighbourhood or assembly of neighbours, i. e. παρά, near, and οἶκον, a house. See PARISH.

Out of a *parish*.

But some lands, either because they were in the hands of irreligious and careless owners, or were situate in forest and desert places, or for other now unsearchable reasons, were never united to any parish, and therefore continue to this day *extraparochial*.

Blackstone. Commentaries. Introduction, sec. 4.

But it is farther enacted, "that the registers of all such marriages as hereby are made to be valid in law, shall, within fourteen days next after the said 25th day of March, 1805, be removed to the parish church of the parish in which such chapel shall be situate; or, in the case of a chapel *extraparochially* situate, then to the parish-church next adjoining to such *extraparochial* place."

Horsley. Charges, p. 207.

EXTRAREGULAR, Lat. *extra*, and *regula*, a rule, from *reg-ere*, to rule or order.

Out of *rule*; beyond common *rules*.

His providence is *extraregular*, and produces strange things beyond common rules.

Taylor. Holy Living, ch. iv. sec. 2 *Of Hope.*

There are some suddain accidents against which there are no regular provisions in laws; but to provide for them at the instant by *extraregular* means, is within the power of the Supreme.

Id. Rule of Conscience, book iii. ch. iii.

Such things as these which are extraordinary egressions and transvolations beyond the ordinary course of an even piety, God loves to reward with an extraordinary favour; and gives them testimony by an *extraregular* blessing. *Id. Sermon* 4. part ii.

S. Bernard, in the life of S. Malachias, tells that S. Malchus, Bishop of Lismore in Ireland, confirmed a lunatick child, and at the same time cured him; but such things as these are *extraregular* and contingent.

Id. Polemical Discourses, part ii. fol. 25. *A Discourse of Confirmation.*

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EXTRA'VAGANT, *adj.* **Extra'vagant**, *n.* **Extra'vagantly**, **Extra'vagance**, **Extra'vagancy**, **Extra'vagate**, **Extravaga'tion.** Fr. *extravagant;* It. *extravagante;* Sp. *extravagant;* Lat. *extra*, and *vagans*, wandering, from *vagare*, to wander.

Wandering, straying or straggling; rambling, roving, ranging beyond or out of, &c. bounds or limits, rules or regulations, bounds or moderation; and thus,

Irregular, immoderate, unbounded, illimited, wild, wasteful, prodigal, lavishly expensive.

Cotgrave has *Extravaguer*, to *extravagate*, roame, range, &c.; a word which Warburton has adopted.

Then came in canõe, decrees, sentences, sinodals, decretals, Clementines, *extrauagaũcies*, with other popysh lawes, the Gospell cleane set apart. *Bale. Image*, part iii. sig. G g 5.

Thus have all *extravagancies* been brought into religion, beyond the imaginations of a fever, and the conceits of midnight; whatever is phansied, is certain; and whatever is vehement, is sacred; every thing must be believed that is dream'd; and every thing that is absurd, is a mystery. *Glanvil. Essay* 5. p. 26.

Ant. Let me yet know of you, whither you are bound.

Seb. No, sooth, sir: my determinate voyage is meere *extravagancie*. *Shakspeare. Twelfth Night*, fol. 260.

These two accidents, precisely true, and known to few, I have reported as not altogether *extravagant* from my purpose, to shew how the earl stood in certain perplexities, wherewith the duke's days were not distracted. *Reliquiæ Wottonianæ*, p. 170.

Walking about the solitudes, [at Tunbridge Wells,] I greatly admired the *extravagant* turnings, insinuations, and growth of certaine birch trees among the rocks. *Evelyn. Memoirs*, p. 339.

There is a sort of madness which takes men in some particular things, when they are sound in others, which one proposition will afford a good account of many of the phænomena of enthusiasm; and shews that the *extravagants* among us may be really distracted in the affairs of religion, though their brains are untouch'd in other matters. *Glanvil. Essay* 4. p. 20.

——— Come, y' are fond.
Shall I be so *extravagant* to think,
That happy judgments, and composed spirits,
Will challenge me for taxing such as these.
Ben Jonson. Every Man out of his Humour.

Upon which accounts it hath been, that mankind hath been more *extravagantly* mad in many tenets about religion than in any thing else whatsoever: for in other things the use of reason is permitted, but in religion it hath been almost universally denyed. *Glanvil. Sermon* 2 p. 131.

The chief officers of the army began publicly to own the design, pretending thereby to keep the private soldiers (for they would no longer be called common soldiers) from running into greater *extravagancies* and disorders. *Ludlow. Memoirs*, vol. i. p. 166.

Divine and heavenly things do indeed refine and lop off the *extravagancy;* but they abate nothing of the vigour of our affections. *South. Sermons*, vol. ii. p. 125.

Most writers, mounted on a resty Muse,
Extravagant and senseless objects choose;
They think they err, if in their verse they fall
On any thought that's plain or natural:
Fly this excess. *Dryden. The Art of Poetry.*

Sir Robert Murray told me, that the king was not well pleased with this act, as being *extravagantly* severe; chiefly in that of the preachers, being to be punished by death. *Burnet. Own Times. Charles II. Anno* 1670.

The Croisades gave much occasion to these institutions; and the *extravagance* was carried so far, that the military orders were instituted among the rest, that is, orders of men, whose profession obliged them to defend and propagate Christianity, as long as they lived, by cutting of threats. *Bolingbroke. Works*, vol. vii. p. 205. *Essay* 4.

And could we trust the *extravagancy*
Of every poet's youthful fancy,
They'd make each Nymph they love so well
As cold as snow, as hot as—
Lloyd. A Familiar Letter of Rhymes.

All these together, Gratian's decree, Gregory's decretals, the sixth decretal, the Clementine constitutions, and the *extravagants* of John and his successors, form the *corpus juris canonici*, or body of the Roman canon law. *Blackstone. Commentaries. Introduction*, sec. 82.

The wild *extravagant*, whose thoughtless hand,
With lavish tasteless pride commits expense;
Ruin'd, perceives his waning age demand
Sad reparation for his youth's offence.
Dodsley. Pain and Patience.

Alas! they took a very different course. They declaimed against human reason; they depressed it as *extravagantly* as their adversaries had advanced it. *Warburton. Works*, vol. viii. p. 422. *The Doctrine of Grace*, book iii. ch. ii.

But when the body plunges into the luxury of sense, the mind will *extravagate* through all the regions of a viciated imagination. *Id. Sermons*, vol. x. p. 41.

EXTRAVA'SATE, **Extravasa'tion.** Lat. *extra*, without, out of, and *vas*, a vessel.

Out of, let out, forced out of, the *vessels*.

It is not my design in these papers, to treat of my subject, as it may be considered (to borrow a school phrase) *in fieri*, which would have obliged me to trace the progress from the reception of aliments at the mouth, to the full elaboration, which were to write the history of sanguification as well as that of blood; but to treat of this liquor, as it is completely elaborated, and that too, not as it is formed in the vessels of a living body, but as it is *extravasated*, and let out by the lancet. *Boyle. Works*, vol. iv. p. 596. *The Natural History of the Human Blood.*

Every part is clothed, joined together, and corroborated by membranes, which upon several occasions (as *extravasations* of humours, compressions or obstructions of vessels) are capable of a prodigious extension. *Ray. On the Creation*, part ii.

Perhaps also causing some *extravasation*, as we see, that wounds and bruises are attended with some inflammation, more or less of the part affected. *Boyle. Works*, vol. ii. p. 83. *The Usefulness of Natural Philosophy.*

EXTRAVENATE, Lat. *extra*, without, out of, and *vena*, a vein.

Out of, let out, forced out, of the *veins*.

That there is a magnetick way of curing wounds by anointing the weapon, and that the wound is affected in like manner as is the *extravenate* blood by the sympathetic medicine, is for matter of fact put out of doubt by the noble Sir K. Digby. *Glanvil. The Vanity of Dogmatizing*, ch. xxi.

EXTRAVE'RT, **Extrave'rsion.** Lat. *extra*, without, out of, and *vertere*, to turn.

To turn out.

I must not forget to take notice, that some learned modern chemists would be thought to explicate divers of the changes, that happen to bodies in point of odours, colours, &c. by saying, that in such alterations, the sulphur, or other hypostatical principle, is *intraverted* or *extraverted*, or as others speak, inverted. But I confess, to me these seem to be rather new terms, than real explications. *Boyle. Works*, vol. iv. p. 280. *Of the Imperfection of the Chemist's Doctrine of Qualities.*

For, to omit divers of the arguments mentioned in this present treatise, that may be applied to this way of solving the phænomena of qualities, one may justly object, that the supposed *extraversion* or intraversion of sulphur, can by no means reach to give an account of so great a variety of odours, colours, and other qualities, as may be found in the changed portion of matter we are speaking of. *Id. Ib.*

EXTRAUGHT, in Shakspeare, *Extracted;* in Brende, *Distracted*.

Sham'st thou not, knowing whence thou art *extraught*,
To let thy tongue detect thy base-born heart.
Shakspeare. Henry VI. Third Part, fol. 155.

There was a woman accustomed to haunt the court, whiche being *extraught* of her mind, and seemyng by some inspiration to showe thinges to come matte Alexander, and would in noe wise suffer him to passe, but purswaded hym by all means she could deuise, to retourne and sit downe agayne. *Brende. Quintus Curtius*, book viii. fol. 227.

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EXTREAT. — EXTREME

EXTREAT, "Fr. *extraict;* extracted, drawn, derived." Cotgrave.

Extraction.

Some clarks do doubt in their deuiceful art,
Whether this heauenly thing whereof I treat,
To weeten mercy, be of justice part,
Or drawne forth from her by diuine *extreat.*
Spenser. Faerie Queene, book v. can. 10.

EXTRE'ME, *adj.* **Extre'me,** *n* **Extre'mely, Extre'mity.** Fr. *extreme;* It. *estremo;* Sp. *extremo;* Lat. *extremus,* outmost, outermost, utmost, from *extra.* See EXTERIOR.

Outmost or utmost, last, "farthest from a mean, or from goodness." Cotgrave. Also applied as equivalent to excessive, bordering upon excess; very much out of the ordinary course; more than extraordinary.

For richesse and mendicitees
Bene cleped two *extremitees,*
The meane is cleped suffisaunce.
Chaucer. The Romant of the Rose, fol. 146.

For as the philosopher tolde
Of golde and silver thei ben holde
Two principall *extremitees,*
To whiche all other by degrees
Of the metalles ben accordant.
Gower. Conf. Am. book iv. fol. 77.

They thought it yet much better, to die the *extreme* death of hunger, showing truth to their king, and love to their countrie, than to giue any place to the rebell, and fauour him with ayde, although they might have done it with their lesse daunger.
Sir John Cheke. The Hurt of Sedition, sig. F. 2.

And so long as he laye in *extremes,* a certaine roode (they say) in the cathedrall churche there, whyche was called the church of Saint Mercial, did pitiously wepe and lament, so that the teares fell downe from hys eies, as it hadde bene a floud of water.
Bale. Englishe Votaries, part ii. sig. S. 5.

Whereby it commeth to passe, that moste places within the coast of Parthia, are eyther excessiuely whote, or *extremely* colde, by reason that the mountaynes are commonly infested with snow, and the open fyeldes with the heate of the sunne.
Arthur Goldyng. Justine, fol. 169.

And sometimes thei are brought to such *extremitie* that onles they digge the earth to gett water, they haue not a droppe of water to drinke. *Calvine. Foure Godlye Sermons*, serm. 4.

So doth 'twixt two *extreames* each virtue lye,
To which the purest spirits ought to aspire;
He lives most sure who no *extreame* doth touch,
Nought would too little be, nor yet too much.
Stirling. To Prince Henry.

The wretched man [Lear] gan then aduise too late,
That loue is not where most it is profest;
Too truely tride in his *extreemest* state.
Spenser. Faerie Queene, book ii. can. 10.

But his more hardned crest was arm'd so well,
That deeper dint therein it would not make;
Yet so *extreamely* did the buffe him quell,
That from thenceforth he shund the like to take.
Id. Ib. book i. can. 11.

Bidding them fight for honour of their loue,
And rather die then ladies cause release:
With which valne termes so much they did them moue,
That both resolv'd the last *extremeties* to proue.
Id. Ib. book vi. can. 2.

With this wind, they run away in the same parellel 35 or 63d. before they cross the line again to the northward, which is about midway between the *extremes* of both promontories.
Dampier. Voyages, vol. ii. part iii. p. 9.

Let the *extremest* hardships and difficulties that ever happen to any man that gives up himself a votary to religion, be taken into the consideration; yet, for all that, it ought not to be accounted a severe or grievous imposition, but an obligation upon us that is very natural, very easy, nay, and very delightful; his commandments are not grievous. *Sharp. Works*, vol. iii. p. 283.

Maj.-Gen. Skippon, the only old soldier remaining among the chief officers of the army, received a shot in the body from one of our owne party, as was supposed, unwillingly; whereby he was in great measure disabled to perform the duty of his place that day, though *extremely* desirous to do it.
Ludlow. Memoirs, vol. i. p. 132.

EXTREME — EXTRINSICAL.

No less man than St. Augustine was doubtful, whether the *extremity* of bodily pain were not the greatest evil that human nature was capable of suffering.
Ray. On the Creation, Epistolary Dedication.

For though innovations, which appear very plausible, may be found, when examined, very dangerous; and therefore love of change is by no means to be encouraged; yet aversion to it may be carried to an *extreme* also. *Secker. Sermon* 7. vol. v.

The times (till very lately) for this last fifteen years have been *extreme* bad for the graziers; I got of him, for them, two abatements, in their rents at two several times.
Warburton. Works, vol. i. p. 123. *Appendix to the Life of the Author.*

Petrarca's villa is at the *extremity* farthest from Padua.
Eustace. Classical Tour, vol. i. p. 169. ch. iv.

E'XTRICATE, Extrica'tion, E'xtricable. Lat. *extricare, ex,* and *tricæ,* Gr. τρίχες, hairs. Junius copies from Vossius, and Minshew following him says, "*Tricæ* signifie generally all impediments, stops, lets or hindrances, but properly *haires* or threds about chickens' legs, which so span them, that they cannot goe, and from hence by a metaphor taken for any kinde of incumberance."

To free from any impediment, stop, let or hinderance; any difficulty, trouble, embarrassment, perplexity or entanglement; to unfetter, to disembarrass, to disentangle.

And this is that which being duly considered *extricateth* that question which hath so much troubled the world, concerning the sinful acts of men, and how far forth the glorious God is at all concerned in them. *Hale. Origin of Mankind*, ch. i. fol. 40.

The consciences of penitents, which should be *extricated* and eased, are (by this means) catch'd in a snare, and put to torments, said Cassander.
Taylor. Polemical Discourses, fol. 491. *The second Part of the Dissuasive from Popery.*

He [Sir Thomas Wait] was servant to King Henry the Eighth, and fell (as I have heard) into his disfavour, about the business of Queen Anna Bollen, till by his innocence, industry, and discretion, he *extricated* himself. *Fuller. Worthies. Kent.*

2. A great congruity of reason attended this hypothesis, and an *extrication* thereby of the minds of considering men from infinite difficulties, which the supposition of eternal generations doth necessarily produce. *Hale. Origin of Mankind*, sec. 3. ch. i.

His treasure was now exhausted; his subjects were highly irritated; the ministry were all frighted, being exposed to the anger and justice of the parliament; so that he had brought himself into great distress, but had not the dexterity to *extricate* himself out of it.
Burnet. Own Times. Before the Restoration, book i. vol. i. p. 33.

Germ above roundish-egged, very villous, scarce *extricable* from the calyx enclosing and grasping it.
Sir William Jones. Works, vol. v. p. 101. *On select Indian Plants.*

We had now not only traversed the Apennines, but *extricated* ourselves from the various labyrinths and defiles which border the immense base of these mountains.
Eustace. Classical Tour, vol. i. p. 337. ch. ix.

EXTRI'NSICAL, or Extri'nsical, Extri'nsically. Fr. *extrinseque;* It. *estrinseco;* Sp. *extrinseco;* Lat. *extrinsecus,* (*extra,* and *secus; secus,* (i. e. *secundum,*) *externa.*) Vossius.

From without; outward, foreign to; not intimately appertaining to, or connected with.

So in like manner astronomy exhibiteth the *extrinsique* parts of celestial bodies (namely, the number or situation, motion, and periods of the starres) as the hide of heaven.
Bacon. On Learning, by G. Watt, book ii. ch. iv.

And the third is *extrin*, that is, such things which the understanding assents to upon the report, testimony, and affirmation of others, viz.

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EXTRINSICAL. — EXTUBERANT.

by arguments *extrinsical* to the nature of the thing, and by collateral and indirect principles.

Taylor. Rule of Conscience, book i. ch. ii. rule 3.

That is as much as to say, when the opinion which *intrinsically*, or at least in his private judgment seems less probable becomes *extrinsically* the more probable, he may follow either.

Id. Ib. book i. ch. ii. rule 5.

The royal stamp upon any kind of metal may be sufficient to give it an *extrinsick* value, and to determine the rate at which it is to pass amongst coins; but it cannot give an intrinsick value, or make that which is but brass to be gold.

Wilkins. Natural Religion, book ii. ch. vi.

The several degrees of nobility, titles, and places, of dignity, are usually called by this name of honour; but these things (as they are abstracted from magistracy) being wholly *extrinsical*, have no more due to them, but a mere external respect.

Id. Ib.

Neither onely relatively and *extrinsically* is our state bettered and exalted from death to life, from slavery to freedom, from baseness to dignity; but ourselves answerably are changed, and amended by the same Holy Spirit, with a real and *intrinsical* alteration, transforming us into other things, much different from what we were in our former natural state.

Barrow. Sermon 45. vol. iii.

In that republic [literary] as well as in the political, the brightest and most lasting lustre of character must be derived from the merit of the constituent members; but in both there are *extrinsic* circumstances which cannot but produce a very powerful effect.

Knox. Winter Evenings, even. 44.

More observe the characters of men than the order of things; to the one we are formed by nature, and by that sympathy, from which we are so strongly led to take a part in the passions and manners of our fellow men. The other is as it were foreign and *extrinsical*.

Burke. Hints for an Essay on the Drama.

EXTRUCT, see EXSTRUCT.

EXTRU'DE, EXTRU'SION. Lat. *extrud-ere, extrusum*, to thrust out.

To thrust or push out.

Rashly *extrudes* you to tumultuous arms,
And from the safety wherein late you stood.

Drayton. The Barons' Wars.

But Turnus (at that time) the proud Rutulian king,
A suitor to the maid, Æneas malicing,
By force of arms attempts his rival to *extrude*.

Id. Poly-olbion, song 1.

There I myself determin'd to bestow,
Until time might this passion overblow;
Or if at least it wrought not, the *extrusion*
Might strengthen me yet in my resolution.

Id. Legacy of Matilda the Fair.

Pope Innocent did not censure Theophilus and his complices, who so irregularly and wrongfully had *extruded* St. Chrysostome, although much displeased with them; but endeavoured to get a general synod to doe the business.

Barrow. Works, vol. i. part ii. *A Treatise of the Pope's Supremacy.*

The lateral parts of the water are made to insinuate and get between the lower parts of the wood and the bottom of the vessel, and so lift or thrust upwards the wood, which bulk for bulk is less heavy than the water that *extrudes* it.

Boyle. Works, vol. iii p. 636. *Of the Positive and Relative Levity of Bodies under Water.*

EXTU'BERANT, EXTU'BERANCE, EXTU'BERANCY. Cockeram has "*Extuberate*, to swell like the sea." Lat. *extuberare*, to swell out, (*ex*, and *tuber*, a swelling, from *tum-ere*, to swell.) See PROTUBERANT.

Swelling out.

Extuberant lips.

Gayton. On Don Quixote, (1654.) p. 223.

Consider the humerus, its head, its neck, its pullies, its cavities, its *extuberances*.

Smith. Portraitures of Old Age, p. 60.

" And the dry land appeared;" Not so precisely globous as before, but recompenced with an *extuberancy* of hills and mountains for the receipts, into which God had sunk the waters.

Gregory. Notes on Passages in Scripture, p. 114.

EXTUBERANT. — EXUDE.

EXTUSION, Lat. *extundere, extusum*, to beat out (*ex*, and *tund-ere*, to beat.)

In all alimentation, or nourishment, there is a twofold action; *extusion* and attraction, whereof the former proceeds from the inward function, the latter from the outward.

Bacon. History of Life and Death, fol. 13.

EXU'BERATE, EXU'BERANT, EXU'BERANTLY, EXU'BERANCE, EXU'BERANCY. Lat. *exuber-are*, to abound, (*ex*, and *uber*, which some think from Gr. ὑπῶ, *humeo*; but Vossius from οὖθαρ, *mamma*.)

" Fr. *exuberer*; to abound, be plentiful, swell with store of fruit, bear in great abundance." Cotgrave.

Cockeram has " Exuberate."

And certainly, O my soul, there is nothing but infidelity can keep thee from an *exuberance* of joy, and delight in the apprehension of heaven.

Hall. Works, vol. iii. fol. 937. *Of the Soul's farewell to the Earth.*

There cannot be a more pregnant proof hereof than those seeds of love, which I have long since cast into your breast, which have thriven so well and in that *exuberance*, that they have been more fruitful to me, than that field in Sicily called La Trecente Cariche, the field of 300 loads, so called, because it returns the sower 300 for one yearly.

Howell. Letter 2. book i sec. 4.

Lest thy redundant and superfluous juice
Should fading leaves instead of fruits produce,
The pruner's hand, with letting blood, must quench
Thy heat, and thy *exuberant* parts retrench.

Denham. Of Old Age, part iii.

Continue yet to cleanse your vines from *exuberant* branches that too much hinder the sun.

Evelyn. Kalendarium, August.

Our acts of gratitude are, by the *exuberance* of our great benefactor's goodness, made to be such, that instead of paying our debt they increase it; since by his bounty, the thanks that we give for past benefits, entitles us to new ones.

Boyle. Works, vol. vi. p. 768. *The second Part of the Christian Virtuoso.*

So with superiour boon may your rich soil,
Exuberant, Nature's better blessings pour
O'er every land, the naked nations clothe,
And be th' exhaustless granary of the world.

Thomson. Spring.

And as the patriarch's steward was furnished with so sumptuous an equipage to court Rebecca, not for himself, but for Isaac; so all the loveliness imparted to the creature is lent it, but to give us some more enlarged conceptions of that vast confluence and immensity that *exuberates* in God.

Boyle. Works, vol. i. p. 264. *Seraphic Love.*

So that allowing me in my *exuberance* one way, for my deficiencies in the other, you will find me not unreasonable.

Burke. A Vindication of Natural Society.

Surely they whom, neither any *exuberant* praise bestowed by others, nor any eminent conquests over stubborn problems, have entitled to exalt themselves above the common orders of mankind, might condescend to imitate the candour of Socrates.

Johnson. The Adventurer, No. 58.

How grateful to the senses the freshness of the herbage, the fragrancy of the flowers, and all those simple delights of the field, which the poets have from the earliest ages, no less justly than *exuberantly* described!

Knox. Essays, No. 8.

EXUCCOUS, see EXSUCCOUS.

EXU'DE, EXU'DATE, EXUDA'TION. More correctly, from its Etymology, EXSUDE. Lat. *exsudare*, to sweat out, or emit a sweat, (*ex*, and *sud-are*, to sweat.)

To sweat, or emit a sweat or moisture; to throw out or emit.

Some perforations only in the part itself, through which the humour included doth *exudate*.

Sir Thomas Brown. Vulgar Errors, book iii. ch. iv.

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Though the regular spots in their wings [the caterpillar] seem but a mealie adhesion, and such as may be wiped away, yet since they come in this variety, out of their cases, there must be regular pores in those parts and membranes defining such *exudations*.
Sir Thomas Brown. Cyrus Garden, ch. iii

But if it be so that it hath more dew at noon than in the morning, then sure it seemeth to be an *exudation* of the hearb itself.
Bacon. Natural History, Cent. v. sec. 495.

Another kinde of excrescence is an *exudation* of plants, joined with putrefaction. *Id. Ib. Cent.* vi. sec. 561.

The humming bird feeds on flowers, whose *exudations* with his long little bill he sucks like the bee.
Boyle. Works, vol. v. p. 369. *A Disquisition about the Final Causes of Natural Things.*

Immediately below the tail is a narrow, transverse orifice, which opens in a kind of pouch, from whence *exudes* a white substance of a very fœtid smell; this seems peculiar to the badger and the hyæna.
Pennant. British Zoology The Badger.

When cattle die, let him carry to his master their ears, their hides, their tails, the skin below their navels, their tendons, and the liquor *exuding* from their foreheads.
Sir William Jones. Works, vol. vii. p. 369. *On Judicature and on Law.*

Oily *exudations*, nail-parings, phlegm, tears, &c. are the twelve impurities of the human frame.
Id. Ib. vol. vii. p. 207. *On Diet, Purification, and Women.*

EXU'LCERATE, *v.* **EXU'LCERATE**, *adj.* **EXULCERA'TION**, **EXU'LCERATIVE.** Lat. *exulcerare*, (*ex*, and *ulcus*; Gr. ἕλκος, ἐπὶ τοῦ ἕλκειν, i. e. *trahere*, to draw;) because the flesh is drawn asunder, distracted, by an *ulcer*.

"Fr. *exulcerer*; to *exulcerate* or make *ulcerous*; to gall, fret, break or eat into the skin or flesh; also, to vex, exasperate, corrupt or fill with rancour." Cotgrave.

But if it be a hotte cause, the vse thereof is dangerous, for inflammation or *exulceration* of the raynes or bladder.
Sir Thomas Elyot. The Castel of Helth, book ii.

This acrimonious soot produces another sad effect, by rendering the people obnoxious to inflammations, and comes (in time) to *exulcerate* the lungs, which is a mischief so incurable, that it carries away multitudes by languishing and deep consumptions, as the bills of mortality do weekly inform us.
Evelyn. Miscellaneous Writings, p. 228. *Fumifugium*, part i.

It is not easie to speake to the contentation of mindes *exulcerated* in themselues, but that somewhat there will be alwayes which displeaseth. *Hooker. Ecclesiastical Polity*, book iii. fol. 90.

These uncharitable expressions, what can they bewray, but a distempered heart, from which they proceed? as the smoak and sparks flying up show the house to be on fire; or as a corrupt spittle shows *exulcerate* lungs.
Hall. Christian Moderation, sec. 14. book ii. vol. iii. fol. 51.

Tortoise egges, dried and hardened, are good to be applied to the wens, called the king's evill; to any *exulcerations*, caused either by extreame cold or burning. *Holland. Plinie*, vol. ii. fol. 423.

The leaves and braunches be *exulcerative*, and will raise blisters upon the bodie. *Id. Ib.* vol. ii. fol. 149.

For that the saliva, notwithstanding its insipidness, hath a notable virtue of macerating and dissolving bodies, appears by the effects it hath in killing of quicksilver, fermenting of dough like leaven or yeast, taking away warts, and curing other cutaneous distempers; sometimes *exulcerating* the jaws, and rotting the teeth.
Ray. On the Creation, part i. p. 152.

I have informed you in another essay, of the cure I observed to be made of the *exulcerated* tumours of one sick of the king's evil, by the use of beer, altered by a little plant, that did not at all disturb the taker.
Boyle. Works, vol. ii. p. 115. *The Usefulness of Natural Philosophy.*

The persons that wore these arsenical amulets, were affected, some with great anxieties about the heart, some with inflammations, some with burning fevers, some with *exulcerations* of the breast.
Boyle. Works, vol. v. p. 61. *An Experimental Discovery of some Unheeded Causes of the Insalubrietv and Salubrietv of the Air.*

EXU'LT, **EXU'LTANT**, **EXU'LTANCE**, **EXU'LTANCY**, **EXULTA'TION**, **EXU'LTINGLY.** More correctly written EXSULT, &c. Lat. *ex-saltare*, to leap out, (*ex*, and *saltare*, from *sal-ire*, to leap; Gr. ἅλλ-ομαι.) To leap out, to leap up, to bound, to jump, (sc. with joy, with triumph;) and thus, to triumph; to be overjoyed.

FA. I would *exult* man: you know he brought me out o' fauour with my lady, about a beare-bating beere.
Shakspeare. Twelfth Night, fol. 263.

Always upon terms of spiritual *exultancy* what great things God hath done for their soules; how he hath fitted them for himself, never with humbled bended knees in acknowledgment of unworthiness with St. Paul. *Hammond. Works*, vol. iv *Sermon* 8.

Nay, certainly it hath proved scandalous to those without; as may appear by that boast and *exultancy* of Campian in his eighth reason.
Id. Ib. Sermon 9.

——————— Go together,
You precious winners all: your *exultation*
Partake to every one.
Shakspeare. Winter's Tale, fol. 303.

This very Angell, that talkes with the blessed Virgin, could scarce have beene able to expresse the joy of her heart in the sense of this divine burden: never any mortall creature had so much cause of *exultation*.
Hall. Cont. The Birth of Christ, vol. ii. fol. 9.

The Goddess goes *exulting* from his sight,
And seeks the seas profound, and leaves the realms of light.
Dryden. Homer. Iliad, book i. *The Argument.*

So when the sun runs down th' ethereal plain,
Extinct his splendours in the whelming main,
A transient night earth, air, and heaven invades,
Eclips'd in horrours of surrounding shades;
But soon, emerging with a fresher ray,
He starts *exultant*, and renews the day.
Brome. The Complaint.

In the early ages of the Church, the custom was annually to observe those days, on which the Martyrs were crowned (such was the language of the time) not with dejected looks, or any outward expressions of sorrow; but with the solemnities usual on birth-days (and such also were they styled) even with all possible instances of devout *exultation* and joy.
Atterbury. Sermon 1. vol. iv.

Yet the same sense of his own frailty that puts this exclamation into his mouth, may comfort his heart, by its being a pledge, that he shall one day be able *exultingly* to say with the same apostle in another place, thanks be to God which giveth us the victory, through our Lord Jesus Christ, 1 *Cor.* xv. 57.
Boyle. Works, vol. ii. p. 372. *Occasional Reflections.*

Vain strove the chief to whirl the mountain o'er,
It slip't—he headlong rattles on the floor,
Around the ring loud peals of thunder rise,
And shouts *exultant* echo to the skies.
P. Whitehead. The Gymnasiad, book viii.

Late in the evening we entered Padua,
Urbem Patavi sedesque Teucrorum,
and reflected with some *exultation* that we stood, as it were, on the confines of Greek and Latin literature, in a city which derives its origin from a catastrophe celebrated in itself or in its consequences, by the two greatest poets of antiquity.
Eustace. Classical Tour, vol. i. ch. iii. p. 244.

In his last moments, he thus *exultingly* cries out, "Their rock is not as our rock, our enemies themselves being judges."
Warburton. Works, vol. vii. p. 314. *Appendix to the first Edition of the Alliance.*

EXUNDATION, Lat. *exundare*, to overflow, (*ex*, and *unda*, a wave.) See ABOUND.
An overflowing; a superabundance.

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Now, this river Nilus running along by the parts of Æthiopia, having also gone through divers names, which many nations have given him as he passeth along the earth, with a most rich *exundation*, cometh at length to the Cataracts.

Holland. Ammianus, fol. 211. *Julianus.*

About this season a great part of Flanders being drowned by an *exundation* or breaking in of the sea, a great number of Flemings came into England, beseeching the king to have some void place assigned them, wherein they might inhabit.

Holinshed. Henry I. Anno 1108.

It is more worthy of the Deity to attribute the creation of the world to the *exundation* and overflowing of his transcendant and infinite goodness, which is, of its own nature, and in the very notion of it, most free, diffusive, and communicative.

Ray. On the Creation, part i. p. 212.

EXUPERANCE, see EXSUPERANCE.

EXUSTION, Lat. *exurere, ustum*, to burn out, (*ex*, and *urere*, to burn.)

"Fr. *exustion;* an exustion; parching or burning."

The frightful effects which this *exustion* (of Sodom and Gomorrah) left are still remaining. *Biblioth. Bibl.* (1720.) i. 424.

EXUVIÆ, Lat. *exuviæ*, from *exuere*, to strip off.

At the end of that time, and much about the same day, they divested the habit they had, whilst they lived as fishes, and appeared with their *exuviæ* or cast coats under their feet, showing themselves to be perfect gnats.

Boyle. Works, vol. iii. p. 378. *Pneumatical Experiments about Respiration.*

Yet is there no danger lest the despotism of influence should destroy the vitals of a free constitution, and leave nothing behind but the form, the *exuviæ*, the name?

Knox. Works, vol. v. p. 323. *The Spirit of Despotism*, sec. 29.

EYAS, *n.* Skinner says, from the Fr. *niais, niez;* It. *nidiace, nidaso*, i. e. *accipiter nidarius;* but adds, that though this appears very probable, yet his mind inclines to believe that the Eng. *nyas;* Fr. *niais*, are of German origin, *viz.* from our *eyas* or *eyes-hawk;* and this from Ger. *ey*, an egg; meaning a hawk recently out of the egg. The first Etymology has been generally adopted. See NIAS, and FALCONRY. Cotgrave says, "*Niais*, a nestling, a young bird taken out of a nest;" and *niez*, "a nias-hawk." Caseneuve. "*Oiseaux niais;* from *nidus*." And thus *eyas*, used adjectively, is Unfledged.

But there is, sir, an ayrie of children, little *yases*, that crye out on the top of question; and are most tyrannically clap't for't.

Shakspeare. Hamlet, fol. 262.

So ho, birds. [*Holds up a piece of bread.*]—How the *eyasses* scratch and scramble!

Massinger. The Picture, act v. sc. 1.

Hang these tame-hearted *eyasses*, that no sooner
See the lure out, and hear their husbands hollow,
But cry like kites upon 'em.

Beaumont and Fletcher. The Woman's Prize, act i. sc. 1.

'Ere fitting Time could wag his *eyas* wings
About that mighty bound, which doth embrace
The rolling sphere, and parts their houres by space,
That high Eternall powre, which now doth moue
In all these things, mou'd in itselfe by loue.

Spenser. An Hymn of Heavenly Love.

MIST. FORD. How now my *hyas-musket*, what news with you?

Shakspeare. Merry Wives of Windsor, fol. 50.

If through their beauties, like rich work through lawn,
They would set forth their minds with virtues drawn,
In letting graces from their fingers fly,
To still their *eyass* thoughts with industry.

Marlow and Chapman. Hero and Leander.

EYE, *v.* **EYE**, *n.* **E'YER**, **E'YEING.** Goth. *augo;* A. S. *eag;* Dutch, *ooghe;* Ger. *aug.* Skinner is inclined to prefer the Fr. Th. *ougan, ostendere;* others through the Fr. *œil;* the Lat. *oculus.* Tooke the Goth. *aug-yan, ostendere;* in German, *augen;* Dutch, *oog-hen;* and in this primitive meaning it is used by Shakspeare, in *Antony and Cleopatra.*

To show; to show to the sight; to hold or keep in sight or view; to view, to observe, to look at.

Eye is used for a small speck or spot, portion or quantity.

Eye, the noun, is much used in *Composition.*

So rygtful he was, þat þan he hadde a dede hym self ydo,
Þat ageyn ys lawes was, and ys sone also,
For such dede a man schulde, þat þis hadde ywrogt,
Lese ys on *eye*, and he hym self ne sparede hym self noȝt,
Bote let pulte out ys owne *eye*, and ys sone's al so.

R. Gloucester, p. 71.

And an dreduol dragon fram þe West come myd hym to fygte,
Þat þe beom of ys *eyen* al þe contreye lygte.

Id. p. 202.

For as a man may nat see. þat myse þus *eyen*
No more can no clerkes. bote hit be of bookes.

Piers Ploukman. Vision, p. 231.

For all þat han here hele, and here *eyen syghte*
And lymes to laborye with. *Id. Ib.*

Your father is in sleight as Argus *eied.*

Chaucer. The fourth Booke of Troilus, fol. 183.

And in his harping, whan that he hadde songe,
His *eyen* twinkeled in his head aright
As doo the sterres in a frosty night.

Id. The Prologue, vol. 270.

And downe on knees he gan to fall,
And forth his necke and heed out straught
To drinke of that well a draught,
And in the water anon was sene
His nose, his mouth, his *eyen* sheene,
And he thereof was all abashed.

Id. The Romant of the Rose, fol. 123.

So howe curious these Fathers wer, in the wel *eying* of their wares. *Bale. Englishe Votaries*, part i. p. 28.

Full many mighty strokes on either side
Were sent, that seemed death in them to beare;
But they were both so watchfull and well *eyde*,
That they avoyded were, and vainly by did slide.

Spenser. Faerie Queene, book iv. can. 3.

The stranger *ey'd* her earnestly, and she
As earnestly desir'd that she might see
His perfect visage.

Chalkhill. Thealma and Clearchus.

——————— Giovanni!
My nephew! let me *eye* thee better, boy.
In thee, methinks, my sister lives again.

Massinger. The Great Duke of Florence, act i. sc. 2

ANT. The ground indeed is tawny.
SEB. With an *eye* of green in't.

Shakspeare. Tempest, fol. 6.

Waiting aid, with earnest *eying*,
Calling God with bootlesse crying;
Dymm and dry in me are found,
Eye to see, and throat to sound.

Sir P. Sidney. Psalm 69.

What but faith *eyeing* the prize, will quickes us to run patiently the race that is set before us?

Barrow. Sermon 3. vol ii.

The suitor was a diligent *eyer* of her.

Gayton. On Don Quixote. Notes.

As the *eyes* are the windows to let in the species of all exterior objects into the dark cells of the brain, for the information of the soul; so are they flaming torches to reveal to those abroad, how the soul within is moved or affected.

Ray. On the Creation, part ii. p. 287.

Directing our *eye* is necessary for guiding our steps, and therefore the apostle here directs the *eye* of our mind to Jesus Christ: whom if we so contemplate as to learn what he was, and expects us to be, nothing will be wanting to carry us happily through the journey of life. *Secker. Works*, vol. i. *Sermon* 6.

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EYE.

Eye, in *Composition*.

For by such aduised warenesse and good *eye-casting*: they shall always bee able both to knowe what to say, and to speak what they ought. *Wilson. The Arte of Rhetorique*, fol. 88.

Then crush this heartie into Lysander's *eie*,
Whose liquor hath this vertuous propertie,
To take from thence all error, with his might,
And make his *eie-balls* role with wonted sight.
Shakspeare. Midsummer Night's Dreame, fol. 156.

Phil. If these tears
I drop proceed not from my joy to hear this,
May my *eye-balls* follow them!
Massinger. The Emperor of the East, act ii. sc. 1.

King. So sweete a kisse the golden sunne giues not,
To those fresh morning drops vpon the rose,
As thy *eye-beames* when their fresh rayse have smot
The night of dew that on my cheekes downe flowes.
Shakspeare. Love's Labour Lost, fol. 132.

Our hands were firmly cemented
By a fast balm, which thence did spring,
Our *eye-beams* twisted, and did thread
Our *eyes* upon the double string.
Donne. The Ecstacy.

Yet it had behoved and right meet it were in the first place, to be enviouſ to no man at all; but if that may not be, the next way were to turn their envie outward, and *eye-bite* strangers.
Holland. Plutarch, fol. 151.

And therefore the busie intermeddler who is so desirous to know and hear of evils, is subject to that which the Greeks call ἐπιχαιρεκακία, a vice cosen germain or sister rather to envie and *eye-biting*.
Id. Ib. fol. 151.

The Zodiac is the line; the shooting stars,
Which in an *eye-bright* evening seem to fall,
Are nothing but the balls they lose at Bandy.
Brewer. Lingua, act ii. sc. 6.

Yea, that mysterious book of Revelation, which the great Evangelist was bid to eat, as it had bin some *eye-brightning* electuary of knowledge and foresight, though it were sweet in his mouth, and in the learning, it was bitter in his belly, bitter in the denouncing.
Milton. Reason of Church Government, &c.

——— Helps, helps t'attire
His lordship. That is for his band, his haire
This, and that box his beautie to repaire;
This other for his *eye-browes*.
Ben Jonson. Underwoods. A Speech according to Horace.

For whereas the whale aforesaid hath no use of his *eyes* (by reason of the heavie weight of his *eye-browes* that cover them) the other swimmeth before him, serveth him instead of *eies* and lights, to shewe when hee is neere the shelves and shallowes, wherein he may be soone grounded, so big and huge he is.
Holland. Plinie, vol. i. fol. 270.

Penelope, the Queen, when she had view'd
The strange *eye-dazzling* admirable sight,
Fain would have prais'd the state and pulchritude,
But she was stricken dumb with wonder quite.
Davies. On Dancing.

To thee, to thee, all roial pompes belonge,
Clothed art thou in state and glory bright:
For what is else this *eye-delighting* light:
But unto thee a garment wide and long?
Sir P. Sidney. Psalm 104.

——— Tyranny, which neuer quafft but blood,
Would (by beholding him) haue wash'd his knife
With gentle *eye-drops*.
Shakspeare. Henry IV. Second Part, fol. 94.

Faire blossomes, which of fairer fruites did boast,
Were blasted in the flowers,
With *eye-exacted* showers,
Whose sweet-supposed sowers
Of preconceited pleasures grieu'd me most.
Stirling. Aurora, song 9.

But he was foule, ill-fauoured, and grim,
Vnder his *eye-browes* looking still asceance;
And euer at Dissemblance laught on him,
He lowrd on her with dangerous *eye-glance*.
Spenser. Faerie Queene, book iii. can. 12.

——— If you think
That ever any passage treating love
Hath been betwixt us yet commenc'd, any
Silent *eye-glance* that might but sparkle fire;
So much as brother and sister might meet with.
Beaumont and Fletcher. Wit at several Weapons, act ii. sc. 1.

Leo. Ha, not you seene Camillo?
But that's past doubt: you haue, or your *eye-glass*.
Is thicker than a cuckold's horne.
Shakspeare. Winter's Tale, fol. 279.

Mammon, said he, thy Godhead's vaunt is vaine,
And idle offers of thy golden fee;
To them that covet such *eye-glistring* gaine,
Proffer thy gifts, and fitter seruauntes entertaine.
Spenser. Faerie Queene, book ii. can. 7.

A sodden storme their floting joyes confounds,
Whose course is ord'red by the *eye-lesse* guide,
Who so inconstantly herselfe doth beare,
Th' unhappie man may hope, the happy feare.
Stirling. Chorus 5, *in Iulius Cæsar.*

Ask for this great deliuerer now, and find him
Eye-less in Gaza at the mill with slaves,
Himself in bonds under Philistian yoke.
Milton. Samson Agonistes, v. 41.

And certainly, the wise man is the wiser for his sleeping, if he can order well in the day, what the *eye-less* night presenteth him.
Feltham. Resolve 52.

Page's wife euen now gaue mee good *eyes* too; examin'd my parts with most iudicious *illiads*: sometimes the beame of her view guilded my foote: sometimes my portly belly.
Shakspeare. Merry Wives of Windsor, fol. 41.

——— Her *eye-lids* blew,
And dimmed sight with pale and deadly hew,
At last she up gan lift.
Spenser. Faerie Queene, book i. can. 2.

Charle, vpon thy *eyes* I throw
All the power this charm doth owe:
When thou wak'st, let Loue forbid
Sleepe his seate on thy *eye-lid*.
Shakspeare. Midsummer Night's Dreame, fol. 151.

Yet some writers tell a marvellous strange tale, and manner of his death, for they say the souldiers that guarded him [King Persius] kept him from sleep, watching him straitly when sleep took him, and would not suffer him to shut his *eye-lids* onely.
Sir Thomas North. Plutarch, fol. 220. *Paulus Æmilius.*

The whole solid of the edifice becomes visible in perspective, as they say, because composed of the three principal lines used in that art, viz. that of the plan or plot belonging to the first idea; that of the horizon or *eye line*, which denotes the second; and the line of distance, which makes the third, with all its adumbrations and shadowings.
Evelyn. An Account of Architects and Architecture. Miscellaneous Writings, p. 371.

The element itselfe, till seuen yeares heate,
Shall not behold her face at ample view:
But like a cloysteresse she will vailed walke,
And water once a day her chamber round,
With *eye-offending* brine.
Shakspeare. Twelfth Night, fol. 255

That silver star, which with her purer light
Makes day oft envy the *eye-pleasing* night.
Drummond. Sonnet, &c. part ii. song 18.

When as those christall comets whiles appeare
Eye-ravish'd I go garing on their rayes,
Whilst they enricht with many princely prayes,
Ore hosts of hearts triumphing still retire.
Stirling. Aurora, son. 7.

He liveth in due honour and esteem: and, I hope, will live to see many yeares, seeing there is no better collirium, or *eye-salve*, to quicken and continue one's sight, than in his life-time to behold a building erected for the public profit.
Fuller. Worthies. Shropshire.

It is but an *eye-service* whatsoever is compelled and involuntary; nothing rules a man in private but God, and his own desires, and that gives laws in a wildernesse, and accuses in a cloister, and does execution in a closet, if there be any prevarication.
Taylor. The Great Exemplar, part i. sec. 5. fol. 75.

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EYE.

Lycieus counterfeited Lago a boy, who, in manner of a page or lacquey, seemed to be double diligent, and after a flattering and deceitfull sort performed nothing but *eie-service*.
Holland. Plinie, book xxxiv.

The temperate old man in the story, when one shewed him a beautiful face, could answer, I have long since left to be *eye-sick*.
Hall. Works, vol. iii. fol. 572. *The Balm of Gilead.*

Whose neight two rising forrests overlooks;
And on pine tops the *eie-sight* downward casts;
Where distant rivers seem bestrided brooks,
Churches but anchor'd ships, their steeples, masts.
Davenant. Gondibert, can. 3.

Be her hair red, be her lips gray or blue,
Or any other hue,
Or has she but the ruins of a nose,
Or but *eye-sockets*, I'll love those.
Brome. The Indifferent.

Fie, doff this habit, shame to your estate,
An *eye-sore* to our solemne festiuall.
Shakspeare. Taming of the Shrew, fol. 219.

To be poore, is to be a knave, a foole, a wretch, a wicked, an odious fellow, a common *eye-sore*, say poore and say all.
Burton. Anatomy of Melancholy, fol. 156.

Nor Juno's bird, in her *eye-spotted* train,
So many goodly colours doth contain.
Spenser.

IMO. I would haue broke mine *eye-strings*;
Crack'd them, but to looke vpon him, till the diminution
Of space had pointed him sharp as my needle.
Shakspeare. Cymbeline, fol. 371.

Well hoped he, ere long that hardie guest,
If euer covetous hand or lustfull *eye*,
Or lips he layd on thing, that lik't him best,
Or euer sleepe his *eye-strings* did vntie,
Should be his prey.
Spenser. Faerie Queene, book ii. can. 7.

Eye-taught how me thou dost deliver,
My endlesse aid and comfort giver.
Sir P. Sidney. Psalm 86.

Lions and dogs cast onely the *eie-teeth*, called Canine in Latine. The *eie-tooth* of a wolfe (so it grow on the right side of the head) is thought to doe straunge matters.
Holland. Plinie, vol. i. fol. 337.

And I warrant you, they could neuer get an *eye-winke* of her.
Shakspeare. Merry Wives of Windsor, fol. 45.

——— And there how wisely
He gives directions, and how stout he is
In his executions, we, to admiration,
Have been *eye-witnesses*.
Massinger. The Unnatural Combat, act ii. sc. 1.

The Saviour comes! by ancient bards foretold:
Hear him, ye deaf, and all ye blind behold!
He from thick films shall purge the visual ray,
And on the sightless *eye-ball* pour the day.
Pope. The Messiah.

While you despise my humble songs, my herd,
My shaggy *eye-brows*, and my rugged beard.
Walsh. Pastoral Eclogues, ecl. 8.

Or who, but lovers, can converse,
Like Angels, by the *eye-discourse*.
Butler. Hudibras, to his Lady.

To the midst of this spring was strongly fastened, on the outside, a round piece of brass hollowed almost like a concave burning glass, or one of those tools wherein they use to grind *eye-glasses* for telescopes.
Boyle. Works, vol. iii. p. 265. *New Experiments, Physico-Mechanical, touching the Spring of Air.*

This sad event gave blind Tiresias fame
Through Greece establish'd in a prophet's name.
Th' unhallow'd Pentheus only durst deride
The cheated people, and their *eye-less* guide.
Addison. Ovid. Metamorphoses, book iii. *The Story of Pentheus.*

Tully, in the person of a Stoick, having so well accounted for the use of the *eye-lids*, I shall, for a further manifestation of the Creator's contrivance and structure of them, take notice of two or three things.
Derham. Physico-Theology, book iv. ch. ii. note 34.

And they must crack a bottle at the next tavern, that used to turn out of the other's way to avoid one another's *eye-shot*.
Spectator, No. 234.

The Roman Catholic doctrine supposeth us all to have *eyes*, and to be able to chuse our way so long as we are heretics, or so long as we are wavering; all that time they allow us to have our *eye-sight*, and then they bid us to enquire, and examine, and to prove, and to try.
Sharp. Works, vol. vii. p. 29.

He therefore who is possessed with any envious spirit, or evil *eye*, will look ill upon this doctrine, as the Jews did, who being full of envy and emulation, did reject the Gospel, it being a grievous *eye-sore* to them, that the poor Gentiles were thereby admitted to favour and mercy. *Barrow. Sermon* 1. vol. ii.

And therefore whereas the cutters and *eye-teeth* have usually but one root, (which in those last named is wont to be very long,) the grinders that are employed to crack nuts, stones of fruit, bones, or other hard bodies, are furnished with three roots.
Ray. On the Creation, part ii. p. 308.

And this expedient not succeeding neither, they would perhaps diet their star-gazers, and prescribe them the inward use of fennel, and *eye-bright*, and externally apply colyriums and *eye-waters*, and those to as little purpose as the rest.
Boyle. Works, vol. iv. p. 190. *Considerations about the Reconcileableness of Religion.*

And all those, who were not *eye-witnesses* of miracles done in their presence, 'tis plain had no other miracles than we have, that is—upon report; and 'tis probable not so many, nor so well attested as we have.
Locke. Works, vol. ii. fol. 426. *A third Letter for Toleration.*

The autumnal fields few pleasing plants supply,
Save where pale *eye-bright* grows in pastures dry,
Or vervain blue for magic rites renown'd,
And in the village precincts only found.
Scott. Amoebaean Eclogues, ecl. 2.

With euphrasy, Angl *eye-bright*. This herb was unknown to the ancients; at least, it is not mentioned by them. It is of extraordinary service to the *eye*, curing most of its distempers.
Thompson. Sickness, book ii. (notes.)

His figure was that of an assassin; tall, bony, and lank, with black hair and thick *eye-brows*, a dark complexion, and glaring *eyes*.
Eustace. Classical Tour, vol. iii. p. 104. ch iii. note.

The peacock here expands his *eye-ful* plumes,
A glittering pageant, to the mid-day sun.
Dodsley. Agriculture, can. 1.

Carrying this organon, as philosophers call it, or instrument, about you, like your watch, or your *eye-glass*, you will find it of perpetual service. *Knox. Letter* 20. vol. v. p. 40.

The reef-lines next from hand to hand receiv'd
Through *eyelet-holes* and ruban legs were reev'd
Falconer. The Shipwreck, can. 2.

He [the votary of Fame] has within him a restless spirit, which suffers not his *eye-lids* to close, in the soft hours when unambitious mortals enjoy the sweetest slumber.
Knox. Winter Evenings, even. 45.

The *eye-servants* of a short-sighted master will employ themselves, not on what is most essential to his affairs, but on what is nearest to his kin. *Burke. On the Nabob of Arcot's Debts.*

Servants, obey in all things your masters; not with *eye-service*, as men-pleasers, but in singleness of heart, fearing God; knowing, that of the Lord ye shall receive the reward of the inheritance.
Knox. Works, vol. vi. p. 234. *The Duty of Servants.*

Imagination always exceeds reality. The vulgar could never prevail upon themselves to look on scenes to the reality of which they have been *eye-witnesses*, with the same ardour as on those which they have received from their ancestors, and have painted with the strongest colours on their fancy. *Id. Essays*, No. 172.

EYLAIS.

EYLAIS, in *Zoology*, a genus of Ticks or *Acari*, established by Latreille, on which Dr. Leach established the family *Eylaides* or *Eylaidæ*.

Generic character. Legs light, formed for swimming; jaws ending in a mobile claw, and received in a sternal lip; body nearly globular.

These animals, which were placed with the *Hydrachnæ* by Muller, are aquatic, swimming with great

quickness, and hiding themselves under the leaves of water plants. The type of the genus is

E. extendens, Latreille, the *Atax extendens* of Fabricius, and the *Hydrachna extendens* of Muller, who has given an admirable figure of the insects in his work on *Hydrachnæ*, pl. ix. fig. 4. Found in the ditches of Europe.

EYRE, see EIRE.

He was created Marquess of Buckingham, and made Lord Admiral of England, Chief Justice in *eyre* of all the parks and forests on the south side of Trent. *Reliquiæ Wottonianæ*, p. 211.

EYRY, Spelman says, from the Sax. *eghe;* Ger. *eye*, *i. ovum*, *g*, as is usual, softened into *y;* and thus, *eyery*, q. d. *eggery*, *ovorum repositorium*. *Egg* is written *ey* in old English authors. See EGG, and FALCONRY.

In the rocks of this maritime coast of Pembroke are *eyries* of excellent falcons. *Drayton. Poly-albion*, song 5.

——— There the eagle and the stork
On cliffs and cedar tops thir *eyries* build.
Milton. Paradise Lost, book vii. l. 424.

Then as an eagle, who with pious care
Was beating widely on the wing for prey,
To her now silent eiry does repair,
And finds her callow infants forc'd away.
Dryden. Annus Mirabilis.

EYSELL, see EISELL.

EYSTATHES, in *Botany*, a genus of the class *Octandria*, order *Monogynia*. Generic character: calyx five-leaved, inferior; corolla, petals five, spreading, equal to the calyx; berry globular, fleshy, one-celled, four-seeded.

One species, *E. sylvestris*, a lofty tree, with a hard, pale, red-coloured wood, fit for the purpose of building. Native of the mountains of Cochin-China. Loureiro.

F.

F, Ben Jonson says, is a letter of two forces with us; and in them both sound with the nether-lip rounded and a kind of blowing out; but gentler in the one than the other. The difference, he adds, will best be found in the word *of*, which, as a preposition, sounds *on*, *of* him; as the adverbe of distance, *off*, farre *off*. *The English Grammar*, ch. iii. Wilkins considers *F* as the correspondent mute to *V*, framed by the same kind of position of the lips and teeth, and percolation of the breath betwixt them, with this only difference, that as the former (*V*) was with some kind of vocal sound, so this (*F*) is wholly mute, *i. e.* without any vocal sound. *On a real Character*, part iii. ch. xii.

FABA, in *Botany*, a genus of the class *Diadelphia*, order *Decandria*, natural order *Leguminosæ*. Generic character: calyx tubular, five-toothed, the two superior teeth short, style filiform, villous on the under side; pod oblong, large, coriaceous; tendrils simple, almost obsolete; stem erect.

The only species is *F. vulgaris*, the *Bean*, said to be indigenous to the neighbourhood of the Caspian Sea on the borders of Persia. The several kinds of cultivated Beans are varieties of this species, as the Field or Horse Bean, the Broad Windsor and long pod Garden Beans; and of all the different sorts of pulse cultivated by the Ancients, the Bean held the first rank, especially among the Athenians and Romans; the use of the Bean as a vegetable, in its young green state, is probably a modern introduction.

FABIANA, in *Botany*, a genus of the class *Pentandria*, order *Monogynia*. Generic character: corolla funnel-shaped, border rolled back, tube of the flower very long; stamens unequal; stigma emarginate; capsule two-celled, two-valved.

One species, *F. imbricata*, native of Chili.

FA'BLE, *v.*
FA'BLE, *n.*
FA'BLER, *n.*
FA'BLING, *n.*
FA'BULIST,
FABULO'SITY,
FA'BULOUS,
FA'BULOUSLY,
FA'BULOUSNESS,
FA'BLE-MAKER,
FA'BLE-MONGER.

Fr. *fabloyer;* Sp. *fabular;* It. *fabulare;* Lat. *fabulare;* from the verb *fari*, to speak.

Nothing more clear than that *fable* is spoken as well of that which is true, as of that which is false. Vossius. And hence confabulandi *vox*. *Fable* in English is applied only to

Any feigned thing; a fiction or invention, told or narrated. A feigned tale or story; and

To *fable;* to tell, narrate or relate feigned tales or stories, fictions or inventions.

As I preiede thee that thou schuldist dwelle at Ephesi whanne I went into Macedonye, that thou schuldist denounce to summen, that thei schulden not teche othirwise, neithir ghyue tent to *fablis*.
Wiclif. 1 *Tymothy*, ch. i.

As I besought the to abyde styll in Ephesus when I departed into Macedonia, euen so do, yt thou commaude some that they teache no otherwyse: nether geue hede to *fables*.
Bible, Anno 1551.

First, whereof mirth serued there,
And eke what folke there with him were,
Without *fable* I wol discrive.
Chaucer. The Romant of the Rose, fol. 119.

Christ loued to haue the talke of his birth, and coming, first to aryse and beginne of suche reporters and publishers, as were men of suche simplicitie and plainnes, that no man woulde suspecte or mistrust any of them eyther of *fablyng* and lying, or elles of clokyng and counterfeicting. *Udall. Luke*, ch. ii.

Though I remembre the *fable*
Of Penelope most stable,
To her husband most trew,
Yet long time she no knew
Whether he were on liue or ded.
Skelton. The Boke of Philip Sparow.

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If so many examples, if suche copie of presydentes collected out of your own histories and gathered oute of youre owne writers suffice not to confounde your simple salicque lawe inuented by falce *fablers* and crafty imaginers of your *fablyng* Frenche menne, then here what God saith in the booke of *Numeri*.

Hall. Henry V. The second Yere.

[Thou] mayest refuse the *fablinges* of a great sorte which dooe at thys present, vnder the false counterfeyte name of the Gospel, set out theyr owne peynted sheath. *Udall. Luke. Prologue.*

Wherof with the froth of yt raging gust, the *fabulous* poets reporteth men to be engendered, which was ye first mother of the pagane priestes Chastyte. *Bale. Englishe Votaries*, part ii. sig. B 4.

As for Noah, the *fabling* heathen, it is like, deified him. The Berosus of *fabling* Annius, calleth him Father of Gods, Heauen, Chaos, the Soule of the World.

Purchas. Pilgrimage, book i. ch. xvi.

Though wicked kyngs and tyrants counterfeit her [Justice] sword, as some did that buckler, *fabled* to fall from heaven into the Capitol, yet she communicates her power to none but such as like herself are just, or at least will do justice.

Milton. Answer to Eikon Basilikè.

TAL. He *fables* not, I heare the enemie.

Shakspeare. Henry VI. First Part, fol. 111.

PARTH. What a strange torture
Is avarice to itself! what man, that looks on
Such a penurious spectacle, but must
Know what the *fable* meant of Tantalus.

Massinger. The Roman Actor, act i. sc. 3.

CLAR. Yet women sure, in such a case, are ever
More secret than men are.
SIL. ——————— Yea, and talk less.
ROM. That is a truth much *fabled*, never found.
You secret, when your dresses blab your vanities?

Ford. The Fancies, Chaste and Noble, act iii. sc. 3.

These idle *fablers* in the mean time slander us to the world, as guiltie of the same outragious proceedings against them.

Hall. No Peace with Rome, vol. i. fol. 608.

Those bold *fabulists*, therefore take a course to cast themselves into that pit, whence they have presumptuously fained the deliverance of others.

Id. Works, vol. ii fol. 301. *A Sermon of Thanksgiving.*

Herodotus hath besprinkled his work with many *fabulosities*, whereby if any man be led into errour, he mistaketh the intention of the author; who plainly confesseth he writeth many things by hearsay. *Sir Thomas Brown. Vulgar Errors*, book i. ch. viii.

I know they [books] are as lively, as vigourously productive, as those *fabulous* dragon's teeth; and being sown up and down, may chance to spring up armed men.

Milton. Of Unlicensed Printing.

When she [the Phœnix] her selfe is able to endure and carrie such a burthen, and to accomplish the voiage, she lifteth vp her father's bodie, and carrieth it to the altar of the sunne, and there doth burn and sacrifice it. These things are uncertain, and *fabulously* augmented. *Grentzey. Tacitus*, fol. 113.

But chiefly the words of consecration were by no means to be heard by the people; it being *fabled*, that when the words were spoken aloud, some shepherds had repeated them over their bread, which was thereupon presently turned into flesh.

Burnet. History of Reformation, Anno 1548.

Fables were first began and raised to the highest perfection in the eastern countries, where they wrote in signs and spoke in parables, and delivered the most usefull precepts in delightful stories, which for their aptness were entertaining to the most judicious, and led the vulgar into understanding, by surprising them with their novelty.

Prior and Mountague. On Dryden's Hind and Panther.

Gregory of Tours (about A. D. 573) tells us a story of an infant Jew who happened to receive the Eucharist among the Christian children communicants. The story perhaps is *fabulous*, but the manner of his telling it is an argument of the practice of his own time.

Waterland. Works, vol. ix. p. 504. *An Inquiry concerning Infant Communion.*

But spite of all these *fable-makers*,
He never sow'd on Almain acres:
No, that was left by Fate's decree,
To be perform'd, and sung by thee.

Dryden. Epistle 8. *To Sir George Etherege.*

From what has been observed, the attentive readers may perceive how to distinguish the true and proper allegorists from the *fable-mongers* or mythics, (I know not what else to call them,) such as Dr. Burnet, &c. before mentioned.

Waterland. Works, vol. vi. p. 16. *Preface to Scripture Vindicated.*

Then ever, beauteous Contemplation, hail!
To loftier rapture thou canst wake the thought,
Than all the *fabling* poets boasted pow'rs.

Warton. Pleasures of Melancholy.

From seeds, or suckers, layers, or sets arise
Their various tribes; for now exploded stands
The vulgar *fable* of spontaneous birth
To plant or animal.

Dodsley. Agriculture, can. 2.

Without more words you will readily apprehend that the fancies of our modern bards are not more gallant, but on a change of the scene, more sublime, more terrible, more alarming, than those of the classic *fablers*.

Hurd. Works, vol. iv. p. 290. *Letters on Chivalry and Romance*, let. 6

Chief he admir'd that learned piece
Wrote by the *fabulist* of Greece,
Where Wisdom speaks in crows and cocks,
And Cunning sneaks into a fox.

Cawthorn. The Birth and Education of Genius.

A forger or a *fabulist* would have made for Christ, discourses exhorting to virtue and dissuading from vice in general terms.

Paley. Evidences, part ii. ch. iv.

Now, as, by his history, he means this book of Job, it is evident he supposed the *fabulosity* of the book concluded against the existence of the patriarch.

Warburton. The Divine Legation, book vi. sec. 2.

I take the *fabulous* birth of Minerva, the Goddesse of Arms, Wisdom, Arts, and Sciences, to have been an allegory of the ancients calculated to show, that women of natural and usual births must not aim at those accomplishments.

Chesterfield. Miscellaneous Pieces, xiii. *Common Sense.*

FA'BRICATE, FABRICA'TION, FA'BRICATOR, FA'BRICK, *v.* FA'BRICK, *n.* — Fr. *fabriquer*; It. *fabricare*; Sp. *fabricar*; Lat. *fabricare*; *faber*; which Isidorus, rightly says Vossius, derives *a faciendo*, to form or frame.

"Fr. *fabriquer*; to *fabricate*, frame; build, make, forge, fashion, form; plot, invent, contrive, devise." Cotgrave.

The common verb, is to *fabricate*. Milton has given an example of, to *fabrick*.

But going further into particulars, [Plato] falls into conjectures, attributing the affection of the soul unto the great God, but the *fabrication* of the body to the *Dii ex Deo*, or Angels, it seems according to the tradition of the Egyptians.

Hale. Origin of Mankind, sec. 4. ch. ii. fol. 290.

The almighty *Fabricator* of the universe, who doth nothing in vain, nor suffers his handmaid Nature to do so, when he created the erratic and fixed stars, did not make those huge immense bodies, whereof most are bigger than the earth and sea, tho' conglobated, to twinkle only, and to be an ornament to the roof of heaven.

Howell. Letter 9. book iii.

He who hears what praying there is for light and clear knowledge to be sent down among us, would think of other matters to be constituted beyond the discipline of Geneva, framed and *fabric'd* already to our hands.

Milton. Of Unlicensed Printing, vol. i. fol. 159.

VOR. Why, here's a *fabric* that implies eternity,
The building plain, but most substantial;
Methinks it looks as if it mock'd all ruin.

Middleton. The Mayor of Quinborough, act iv. sc. 2.

She found the polish'd glass whose small convex
Enlarges to ten million of degrees
The mite, invisible else, of Nature's hand
Least animal; and shows what laws of life
The cheese-inhabitants observe, and how
Fabric their mansion in the harden'd milk,
Wonderful artists! *J. Philips. Cider*, book i.

Once more, harmonious, strike the sounding string.
Th' Epirean *fabric*, fam'd by Pallas, sing;
How stern Ulysses, furious to destroy
With latent heroes sack'd imperial Troy.
Pope. Homer. Odyssey, book viii.

As he was not vain enough to think, that any Bill he could *fabricate* would be perfect, or that a Bill containing so large a number of various regulations would not call for much discussion, and even some alteration, he certainly would give due time for gentlemen to consider the subject.
Fox. Speech on the East India Bills, (Nov. 27, 1783.) vol. ii. p. 220.

The very idea of the *fabrication* of a new government, is enough to fill us with disgust and horrour.
Burke. Reflections on the Revolution in France. Works, vol. v. p. 75.

The Revolution Society, the *fabricators* of governments, the heroick band of casherers of monarchs, electors of sovereigns, and leaders of kings in triumph, strutting with a proud consciousness of the diffusion of knowledge, of which every member had obtained so large a share in the donative, were in haste to make a generous diffusion of the knowledge they had thus gratuitously received.
Id. Ib. vol. v. p. 133.

The distracted inhabitants of the world will fly to us for sanctuary, driven out of their countries from the dreadful consequence of not attending to seasonable reforms in government; victims to the folly of suffering corruptions to continue, till the whole *fabric* of Society is dissolved and tumbles into ruin.
Erskine. Speeches, vol. iii. p. 443. *On the Trial of Thomas Hardy.*

FABRICIA, in *Botany*, a genus of the class *Icosandria*, order *Monogynia*, natural order *Myrti*. Generic character: calyx five-cleft, semi-superior; corolla, petals five, sessile; stigma capitate; capsule many-celled; seeds winged.

Two species, natives of New Holland. Persoon.

FABURDEN, Fr. *faux-bourdon*, which Cotgrave calls, the drone of a bag-pipe.

Nor the great belles he range after that, nor yet the freshe discante, prycksonge, counter point, and *faburden* be called for in the whiche are the verye synagoge of Sathan.
Bale. Image, part iii. sig. D d 2.

What is the cause that it was a custom among the maidens of the Botticeans in their dancing, to sing, as it were, the *faburden* of a song: Go we to Athens. *Holland. Plutarch*, fol. 735.

FACE, *v.*
Face, *n.*
Fa'cing,
Fa'ce-making,
Fa'ce-painting,
Fa'ce-physick.

Fr. *face*; It. *faccia*; Sp. *haz*; Lat. *facies*, from *facere*, to do, to make. Facies *proprie idem sit, quod* factura, say Vossius and Nonius. Facies *est forma omnis et modus, et* factura *quædam corporis totius; a* faciendo *dicta*. Aul. Gellius, xxiii. 29. The whole form and manner, and the make or composition of the whole frame or body; so called from *facere*, to form or frame. *Face*, the noun, is

The general form or appearance.

Then applied to, the exterior or superficial appearance; the front view, the countenance; the front or forepart of the head; and also, emphatically, to a good, confident or bold *face*, with a subaudition of the adjectives.

——————— þat blod adoun wende
So vaste in eye, and in *face*, þat hym ney ablende.
R. Gloucester, p. 208.

And made him a loute al adoun, in *face* vpe on the ston.
Id. p. 476.

No non so faire of *face*, of spech so lusty.
R. Brunne, p. 30.

Bold was hire *face*, and fayre and rede of hew.
Chaucer. The Prologue, v. 460.

Sollinus speketh of a wonder kinde,
And saith of foules there is one,
Whiche hath a *face* of bloude and bone,
Like to a man in resemblance.
Gower. Conf. Am. book iii. fol. 62.

I have here in thys first part alreadye broughte you for the trewe fayth of the Catholike churche, agaynst your false heresy, wherewith you would *face* our Saviour out of the blessed sacrament. I have brought agaynst you to your *face*, Saint Bede, and Theophylacius.
Sir Thomas More. Workes, fol. 1132. *The Answer to the Poisoned Booke, &c.*

And he sayde furthermore: thou mayst not see my *face* for there shal no man see me and lyue.
Bible, Anno 1551. *Exodus*, ch. xxxiii.

For there thou needs must learne to laugh, to lie,
To *face*, to forge, to scoffe, to companie.
Spenser. Mother Hubberd's Tale.

For God, who commanded the light to shine of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the *face* of Jesus Christ.
Bible, Modern Version. 2 *Corinthians*, ch. iv. v. 6.

But since she did neglect her looking-glasse,
And threw her sun-expelling masque away,
The ayre hath starv'd the roses in her cheekes,
And pinch'd the lilly tincture of her *face*,
That now she is become as blacke as I.
Shakspeare. Two Gentlemen of Verona, fol. 35.

——————— Or do you think
Your tawny coats, with greasy *facings* here
Shall conquer it?
Barry. Merry Tricks, act iii. sc. 1.

Did you ever in your life know an ill painter
Desire to have his dwelling next doore to the shop
Of an excellent picture-maker? 'twould disgrace
His *face-making*, and undo him.
Webster. The Duchesse of Malfy, act iii. sc. 2.

The Fathers and others aptly censure *face-painting*, perewigs, vaine fashions, disguises, &c.
Prynne. Histrio-Mastix, part ii. act ii. sc. 2.

You come from painting now?
O. Lady. From what?
Bos. Why, from your scurvy *face-physicke*.
Webster. The Duchesse of Malfy, act ii. sc. 1.

On the 26th of this, [October,] was this murderer hanged, for more terror, at Charing Cross, in the very *face* of the court, though five hundred crowns had been offered by the strangers, his country men, to save his life. *Strype. Memorials. Queen Mary, Anno* 1554.

What he says of *face-painting*, or the portrait of any one particular person, concerning the likeness, is also as applicable to poetry.
Dryden. Works, vol. iii. p. 338. *A Parallel of Poetry and Painting.*

The times were no more, when a Dryden or a Swift, in support of ministers and courts, alone *faced* legions, and fought them with advantage. *Maty. Memoirs of Lord Chesterfield*, sec. 4.

While the men wore shoes so long and picked, that they were forced to support the points by chains from their middle; the ladies erected such pyramids on their heads, that the *face* became the center of the body. *Walpole. Anecdotes of Painting*, vol. i. p. 38.

FACET, Fr. *facette*, diminutive of *face*; a small *face* or surface.

Honour, that is gained and broken upon another, hath the quickest reflection; like diamonds cut with *facets*.
Bacon. Essay 55. *Of Honour and Reputation.*

FACE'TE,
Face'tely,
Face'teness,
Face'tious,
Face'tiously,
Face'tiousness.

Fr. *facetieux*; It. *facetioso, faceto*; Lat. *facetus*, which Donatus thinks is from *facere*; facetus *est, qui* facit *verbis, quod vult. Aliis* facetus, *quia imitando se alium* facit. But Perottus, inasmuch as *facetiæ* has respect to words and not to deeds, derives from *fari*, to speak.

Facetiousness implies, good humour or cheerfulness combined with wit.

Barrow (see the Quotation from him) gives an elaborate and copious description of it. *Sermon against Foolish Talking or Jesting.*

Lodovicus Succasanus, a *facete* companion, dissuaded him to the contrary. *Burton. Anatomy of Melancholy*, fol. 149.

They are the chiefe seats of love, and as James Lernutius hath *facetely* expressed in an elegant ode of his, &c. *Id. Ib.* fol. 461.

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Parables do not only by their plainness open the understanding, but they work upon the affections, and breed delight of hearing by the reason of that *faceteness* and wittiness which is many times found in them, by reason of which they insinuate themselves, and creep into us, and ere we are aware work that end for which they were delivered. *Hale. Remains*, p. 143.

Next, the word politician is not used to his maw, and thereupon he plays the most notorious hobby-horse, jesting and frisking in the luxury of his nonsense with such poor fetches to cog a laughter from us, that no antic hobnail at a morris but is more handsomely *facetious*.
Milton. Doctrine, &c. of Divorce, vol. i. fol. 303.

In deliberations and debates about affairs of great importance, the simple manner of speaking to the point is the proper, easie, clear, and compendious way: *facetious* speech there serves onely to obstruct and entangle business, to lose time, and to protract the result.
Barrow. Sermon 14. vol. i.

B. answers very *facetiously*: I must own that a command to lend, hoping for nothing again, and a command to borrow, without returning any thing again, seem very different commands.
Waterland. Works, vol. vi. p. 86. *Scripture Vindicated.*

But first it may be demanded, What the thing we speak of is, or what this *facetiousness* doth import? To which question I might reply, as Democritus did to him that asked the definition of a man, 'Tis that which we all see and know: any one better apprehends what it is by acquaintance, than I can inform him by description.
Barrow. Sermon 14. vol. i.

On the reputation, however, of that education, by his singing, excellent mimickry, and *facetious* spirit, he [Worsdale] gained many patrons and business, and was appointed master-painter to the Board of Ordnance. *Walpole. Anecdotes of Painting*, vol. iv. p. 118.

Magnificent in his living, reserved in his conversation, grave in his common deportment, but relaxing with a wise *facetiousness*, he [William I.] knew how to relieve his mind and preserve his dignity.
Burke. Abridgement of English History, Anno 1087.

FA'CILE, FA'CILENESS, FACI'LITATE, FACILITA'TION, FACI'LITY. Fr. *facile*; It. *facile*; Sp. *facil*; Lat. *facilis*, contracted from *facibilis*, that can or may be done; and thus, easy to be done, easily done. Easy to be done or made, performed or accomplished; and applied to persons who have no hard or harsh, austere or repulsive qualities; who are affable, easy of access; easily persuaded or prevailed upon.

The principal cause of this my lyttell enterpryse, is to declare an induction or meane, howe children of gentyll nature or disposition may be trayned into the way of vertue with a pleasant *facilite*.
Sir Thomas Elyot. Governour, ch. xxii.

And let ourselues againe but vnderstand,
That as it more concernes the Turke then Rhodes,
So may he with a more *facile* question beare it.
Shakspeare. Moore of Venice, fol. 313.

——— If from this houre
Within these hallow'd limits thou appeer,
Back to th' infernal pit I drag thee chain'd,
And seale the so, as henceforth not to scorne
The *facil* gates of hell too slightly barr'd.
Milton. Paradise Lost, book iv. l. 987.

Too *facil* then thou didst not much gainsay,
Nay didst permit, approve, and fair dismiss:
Hadst thou bin firm and fixt in thy dissent,
Neither had I transgress'd, nor thou with mee.
Id. Ib. book ix. l. 1158.

They persuade themselves that your majesty for this reason, will take those counsels in reference to this republic, which may *facilitate* the good success of those things propounded by your majesty to ourselves so desirous of your amity.
Id. Letters of State, vol. ii. fol. 165.

A generall habit of sincerity, when it is referred to religious uses, proves a *facilitation* towards fidelity and perseverence in them.
Montague. Devoute Essayes, Treat. 10. sec. 6.

P. Broth. Yes, yes, yes, she'll take still; she has a kind of *facility* in taking. How comes your hand bloody, sir.
Middleton. A Mad World. My Masters, act iii.

And when once a man hath attained to such a sense of God as this is, all other acts of piety will be *facile* and easy to him: for indeed he cannot but exert them. *Beveridge. Sermon* 91.

Upon occasion of this communication, the ambassadors mixt such discourse as might serve to *facilitate* somewhat more to be attained of that court for the said college [Oxon.]
Strype. Memorials. Henry VIII. Anno 1528.

Which, though of divers kinds, may (to add towards the *facilitations* of trials) be made of a very conspicuous colour, by the self-same metal, copper.
Boyle. Works, vol. ii. p 497. *New Observations about the Deficiencies of Weather Glasses.*

It breeds up a nursery of watermen, which upon occasion will prove good seamen; and with much *facility* maintaine intercourse and communion between cities and countries.
Parliamentary History. Charles II. Anno 1664. *The Speaker's Speech.*

Obedience becomes *facile*, and *facility* communicates the pleasures of habit. *Cogan. On the Passions*, vol. iii. part ii. p. 237.

If terms were offered to the Americans before it was too late, they might perhaps accept them: at least it would be doing no more than justice required at our hands; it would detach many of them from the congress, and by dividing them, *facilitate* a conquest.
Fox. Speeches, vol. i. p. 95. *Address on the King's Speech*, 18th *Nov.* 1777.

It is evident that the earliest searchers after knowledge must have proposed knowledge only as their reward; and that science, though perhaps the nursling of interest, was the daughter of curiosity: for who can believe that they who first watched the course of the stars, foresaw the use of their discoveries to the *facilitation* of commerce, or the mensuration of time? *Johnson. The Rambler*, No. 103.

Some gentlemen are not terrified by the *facility* with which government has been overturned in France.
Burke. Appeal from the New to the Old Whigs, vol. vi. p. 240.

FACINOROUS, Lat. *facinorosus*, formed from *facinus, oris*; and this, from *fac-ere*, to do. Any act or deed; subsequently applied, to a wicked act or deed.

Wicked, to an excess. See an Example from Feltham in v. *Epidemick*.

And although in ye adepcion and obteining of ye garlāde, I being seduced and prouoked by sinister coūsail and diabolical temptacio did commyt a *facynerous* and detestable acte.
Hall. Richard III. The third Yere.

He was of such stowte stomack and haute courage, yt at the same time yt he was drawen on the herdle toward his death, he sayd (as men do reporte) that for this myscheuous and *facinorous* acte, he should haue a name perpetual and a fame permanāt and immortal.
Id. Henry VII. The seventh Yere.

He's of a most *facinerious* spirit, that will not acknowledge it to be the—
Ol. Lat. Very hand of heauen.
Par. I, so I say
Shakspeare. All's Well than Ends Well, fol. 237.

FACT, FA'CTION, FA'CTIONARY, FA'CTIONER, FA'CTIONIST, FA'CTIOUS, FA'CTIOUSLY, FA'CTIOUSNESS, FACTI'TIOUS, FA'CTIVE, FA'CTOR, FA'CTORESS, FA'CTORY, FA'CTURE, FA'CULTY. Fr. *faict* or *fait*; It. *fatto*; Sp. *hecho*; Lat. *factum*, from *facere*, to do; any thing done.

Fact; any thing do-ed or done; a deed, an act.

Faction, applied to those who would *do* one thing in opposition to those who would *do* another. A party.

Facultas (from the obsolete *facul*) and *facilitas* (from *facilis*,) (see Facile,) were originally the same, and only distinguished by usage. Facultates, *sunt, aut quibus* facilius *fit, aut sine quibus omnino* confici *non potest*. Cic. *de Inven.* lib. ii. 40. *Faculty*, is that by which any thing *may be done* more easily, or without which it *cannot be done* at all.

For unto swiche a worthy man as he
Accordeth nought, as by *faculte*,
To haven with sike lazars acquaintance.
Chaucer. The Prologue, v. 244.

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FACT.

For it is no godly poynete for to cast a man headlong into the ryuer, yt by deliueryng of him thou mayest seme to be a man of great *feacts:* but it is a godly thing to plucke out him yt chaunce is fallen in. *Udall. Matthew*, ch. iv.

In Gallea, not onely in all cityes, and in al villages, and al quaters, but also almost in euerye house are *factions*. And the heades of theis *factions* are they, whom they esteme worthyest to have it.
Arthur Goldyng. Cæsar. Commentaries, book vi.

But because he lived not longe, he coulde not proceede farre in his *factious* doinges, which tainted the Romaine prelates shamefully at this time especiallye.
Bale. The Pageant of Popes. Romanus 1. book iv. No. 51.

Therfor muste they be more cleane than the other, for they are the *factours*, or baylliffes of God. *Bale. Apology*, p. 74.

First it is to be vnderstood, that the ships for the voyage to St. Nicholas, in Russia, in which the *factors* and merchandize for the Persian voiage were transported, departed from Graueseud the 19th of June, 1579, which arrived at S. Nicholas in Russia the 22d of July, where the *factors* and merchants landed, and merchandize were discharged.
Hakluyt. Voyages, &c. vol. i. fol. 419. *Christopher Burrough.*

He was one of them that had the charge of the kinge's person, a valyant man of warre, and yet more famous in the *facultiee* of peace.
Brende. Quintus Curtius, book ix.

When he who most excells in *fact* of arms,
In what he counsels and in what excels
Mistrustful, grounds his courage on despair
And utter dissolution, as the scope
Of all his aim, after some dire revenge.
Milton. Paradise Lost, book ii. l. 124.

I sing the civil wars, tumultuous broils,
And bloody *factions* of a mighty land;
Whose people haughty, proud with foreign foils,
Upon themselves turn back their conq'ring hand.
Daniel. History of the Civil Wars, book i.

Men. Prythee, fellow, remember my name is Menenius, always *factionary* on the party of your generall.
Shakspeare. Coriolanus, fol. 26.

I see zealous professors transformed to key-cold wordlings; reformed Catholicks turned to Romish *factionists*.
Hall. The Estate of a Christian, vol. iii. fol. 392.

This speech of his, the lesse that it favoured of *factious* partialitie and affection, the more auctoritie and sway it carried with it.
Holland. Livius, fol. 528.

Glasses are sometime made hereof, and it becomes the chiefest ground for artificial and *factitious* gemmis.
Sir Thomas Brown. Vulgar Errors, ch. i. book i.

Your majesty is a king whose heart is as unscrutable for secret motions of goodness, as for depth of wisdom. You are creator-like, *factive*, and not destructive.
Bacon. To the King, (*James I.*) *Let.* 276.

My *factor* sends me word a merchant's fled
That owes me for a hundred tun of wine.
Marlow. The Jew of Malta, act ii.

Heere [Sofala] the Portugals haue on a little island (whence the whole kingdome hath his name) a fort and *factorie* of very rich trade, the people bringing great quantity of gold (whereof they haue plentifull mines) for their cloth and other commodities.
Purchas. Pilgrimage, book vii. ch. vii. sec. 3.

——————— I scent your cruel mercies,
Your *factress* hath been tamp'ring for my misery;
Your old temptation; your shee-devil.
Ford. The Fancies, Chaste and Noble, act iii. sc. 2.

And as to the diversity of parts, there is no doubt but the *facture* or framing of the inward parts is as full of difference as the outward.
Bacon. Works, book ii. vol. i. p. 69. *On Learning.*

——————— Her soul is so immense,
And her strong *faculties* so apprehensive,
To search into the depth of deep designs,
And of all natures, that the burthen, which
To many men were insupportable,
To her is but a gentle exercise,
Made, by the frequent use, familiar to her.
Massinger. The Emperor of the East, act i. sc. 1.

Lon. Allow her fair, her symmetry and feature
So well proportion'd, as the heavenly object
With admiration would strike Ovid dumb,
Nay, force him to forget his *faculty*
In verse, and celebrate her praise in prose.
Massinger. The Bashful Lover, act iv. sc. 1.

In a body, when the blood is fresh, the spirits pure and vigorous, not only to vital, but to rational *faculties*, and those in the acutest, and the pertest operations of wit and suttlety, it argues in what good plight and constitution the body is.
Milton. Of Unlicensed Printing, vol. i. fol. 158

——————— This Duncane
Hath borne his *faculties* so meeke.
Shakspeare. Macbeth, fol. 135.

It would have been absurd to allege, in preaching to unbelievers, a *fact* which itself presupposed the truth of Christ's mission; and which could not have been proved without first taking for granted the truth of that very doctrine, in proof of which this *fact* was to have been alleged. *Clarke. Sermon* 1. vol. v.

Not that Paul, and Apollos, and Cephas, were themselves the persons, about whom the *factions* were really raised: but, (as may well be gathered from what he adds at the conclusion,) he puts the case of other teachers, in his own, and Peter's, and Apollo's name; that under that representation, he might reprove the unreasonableness of the Corinthian *factions*, the more inoffensively and the more effectually. *Id. Sermon* 18. vol. viii.

He [Dr. Stile] was a man of courage and spirit, and kept a strict hand over the growing *factionists*.
Strype. Life of Archbishop Whitgift, Anno 1576.

Christianity is an humble, quiet, peaceable, and orderly religion; not noisy or ostentatious, not assuming or censorious, not *factious* or tumultuous; they who think otherwise of it, are altogether strangers to it.
Waterland. Works, vol. vi. p. 376. *Resignation Stated and Explained.*

Lord Hyde. You of the jury, you see the indictment is for causing a libellous and seditious book to be printed, under such a title, that is, "The Speeches and Prayers, &c.:" it is for causing this, seditiously, *factiously*, and wickedly, to be printed; and for selling and publishing it abroad to the king's people.
State Trials, vol. vi. p. 547. *Trial of Simon Dover and Others.*

If our work and office be attended with this difficulty, sure it is your duty to pity us, to pray for us, to encourage us by all possible ways and means, to the vigorous performance of it; at least not to add to our load, or discourage us, either by your wayward *factiousness*, or stubborn profaneness, or sacrilegious injustice.
Bishop Bull. Works, vol. i. p. 171. *The Priest's Office Difficult and Dangerous.*

The king, about a year after, seemed to make him his merchant, and granted him a licence, under the name of Sir Anthony Guidot, his *factors* and attorneys, to transport and carry over beyond seas woollen cloths, and kersies, &c.
Strype. Memorials. Edward VI. Anno 1549.

For gain has wonderful effects,
T' improve the *factory* of sects.
Butler. Hudibras, part iii. can. 2.

For man's natural powers and *faculties*, even as they were before the fall, entire, were not sufficient or able of themselves to reach such a supernatural end, but needed the power of the divine Spirit to strengthen, elevate, and raise them thereunto.
Bishop Bull. Works, vol. ii. p. 310. *The State of Man before the Fall.*

It is true, that one man is charmed with Don Bellianis, and reads Virgil coldly: whilst another is transported with the *Eneid*, and leaves Don Bellianis to children. These two men seem to have a taste very different from each other; but in *fact* they differ very little.
Burke. Works, vol. i. p. 110. *On Taste. Introduction.*

The members of the court *faction* are fully indemnified for not holding places on the slippery heights of the kingdom, not only by the lead in all affairs, but also by the perfect security in which they enjoy less conspicuous, but very advantageous situations.
Id. Thoughts on the Present Discontents.

Another thing will be of use to the administration, which is, that *factious* and seditious spirit that has appeared of late, in petitions,

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associations, &c. which shocks all sober thinking people, and will hinder them from going so far as otherwise they would have gone.
Chesterfield. Miscellaneous Works, vol. iv. *Letter* 91.

The opposition, whether patriotically or *factiously*, contending that the ministers had been oblivious of the national glory, and had made improper sacrifices of that publick interest, which they were bound not only to preserve, but by all fair methods to augment.
Burke. On a Regicide Peace, Letter 3.

I have added sweets, from which our *factitious* wines are made.
Id. Ib.

The house in Leadenhall-street is nothing more than a change for their agents, *factors*, and deputies to meet in, to take care of their affairs, and support their interests.
Id. On Mr. Fox's East India Bill.

Instead of this, he totally sequestered himself from his country; and, abandoning all appearance of state, he took up his residence in an ordinary house, which he purchased in the suburbs of the Company's *factory* at Madras.
Id. Advertisement. Speech on the Nabob of Arcot's Debts.

——————— With boundless will
Let Self maintain her state and empire still,
But let her, with more worthy objects caught,
Strain all the *faculties* and force of thought
To things of higher daring.
Churchill. The Conference.

The obstinacy of Lord Chesterfield's deafness, which increased every day, and disqualified him more and more for society, had induced him to yield to the repeated advice of the *faculty*, to try whether any benefit could be obtained from a journey to Spa.
Maty. Memoirs of Lord Chesterfield, sec. 6.

Have we taxes of such weight, or any thing at all of the compulsion, in the article of salt? do we pay any taillage, any *faculty-tax*, any industry-tax? *Burke. On a late State of the Nation.*

FACULTY, as restrained from its original sense by its Legal acceptation, is a special privilege or dispensation, granted by favour and indulgence, to enable a person to do that which he is not permitted to do without it. There is a *Court of the Faculties*, the chief officer of which is *Master of the Faculties*, under the Archbishop of Canterbury; it has power, by 25 Henry VIII. 21, to grant dispensations; and in it are registered the Certificates of Peers to their Chaplains, to qualify them for pluralities and non-residence.

FACU'ND, FACU'NDITY, FACU'NDOUS. From Lat. *fari*, to speak. Facundus, so said, *quia facile ornateque fatur*. Vossius. And thus equivalent to *Eloquent*, q. v.

Discrete she was in answering alway,
Though she were wise as Pallas, dare I sain,
Hire *facounde* eke ful womanly and plain,
No counterfeted termes hadd she
To semen wise.
Chaucer. The Doctoures Tale, v. 11984.

Of eloquence was neuer found
So swete a sowning *facound*
Ne trewer tonged.
The Dream of Chaucer, fol. 242.

This Richard was a man of meruelous qualities, and *facundious* facions. *Hall. Henry VI. The thirty-third Yere.*

FADE, FA'DELESS, FA'DING, FA'DINGNESS, FA'DY. Kilian says *Vadden, deflorere, deflorescere, flaccescere*; Eng. to fade. *Vaddigh, flaccidus*; Fr. *fade*; Eng. faded. In our older writers the word is also written with v.—*vade*.

Junius derives from the Fr. *fade, insipidus*; and this he and Menage from the Lat. *fatuus*.

See the Quotation from the *Mirrour for Magistrates*, and the last from Udall.

To decay, to decrease, to languish; to wither, to expire; to wither away, to vanish, to disappear.

So feble and eke so olde was she,
That *faded* was all her beautie.
Chaucer. The Romant of the Rose, fol. 118.

And thus whan that the light is *faded*,
And vesper sheweth hym alofte,
And that the night is longe and softe
Under the cloudes derke and stille.
Than hath this thynge most of his wille.
Gower. Conf. Am. book iv. fol. 81.

And saw comyng ageine his chare,
Two pilgremes of so great age,
That like vnto a drie image
That weren pale and *fade* hewed.
Id. Ib. book i. fol. 19.

——————— Beauties freshest greene
When spring of youth is spent, will *vade*, as it had neuer been;
The barren fields, which whilom flower'd as they would neuer *fade*,
Iaricht with Summer's golden gifts, which now been all decay'd,
Did shew in state there was no trust, in wealth no certaine stay,
One stormie blast of frowning chance could blow them all away.
Mirrour for Magistrates, fol. 556.

My writhled cheekes bewraye that pride of beate is past,
My stag'ring steppes eke tell the trueth, that nature *fadeth* fast.
Gascoigne. Flowers. The Divorce of a Lover.

But it [your minde] shall despise these vile and *fading* thinges.
Udall. Matthew, ch. vi.

It is a naughty chaunge or alteracion of thinges, whē a man falleth again from the loue of the goodes of the soule, to the desyre of the goodes of the body: from true riches to vayne and deceyuable riches: from euerlastyng commodities, to *fading* and transitory.
Id. Marke, ch. x.

That if God doos with so great prouydence clothe a blade euen commōly growing euerie where, and anon after to *vade* and perishe awaie, and such a blade as this daie is freash and greene in the field, and the next morow whan it is dried vp, is cast into ye fournace mouth to be burned: how much more wil he not suffer you to be vnclothed, O ye of litel faith. *Id. Luke*, ch. xii.

——————— With greedy eye
He sought, all round about, his thirsty blade
To bathe in blood of faithlesse enemy;
Who all that while lay hid in secret shade;
He stands amazed how he thence should *fade*.
Spenser. Faerie Queene, book i. can. 5.

What stony hart, that bears thy haplesse fate,
Is not impierst with deepe compassiowne,
And makes ensample of man's wretched state,
That flowres so fresh at morne, and *fades* at evening late!
Id. Ib. book iii. can. 9.

This befals them, when beautie (the *fadingness* whereof is the greatest detector and impeacher of our frailtie) proves an insurer of the lastingness of this life.
Mountague. Devoute Essayes, Treat. ii. sec. 3. vol. ii.

Jove, with his *faded* thunder I despise,
And only fear the lightning of your eyes.
Dryden. Ovid. Metamorphoses, book xiii.

My glory [Virgil] by thy skill shall brighter shine
With native charmes and energy divine!
Britain with just applause the work shall read,
And crown with *fadeless* bays thy sacred head.
To the Earl of Roscommon, occasioned by his Essay on Translated Verse, by Mr. Needler.

Tar-water being made in an earthen vessel unglazed, or that hath lost part of its glazing, may extract, (as it is a strong menstruum) from the clay, a *fade* sweetishness, offensive to the palate.
Bishop Berkeley. Works, vol. iv. p. 9. *Further Thoughts on Tar-water.*

Know, first, that light displays and shade destroys
Refulgent nature's variegated dyes.
Thus bodies near the light distinctly shine
With rays direct, and as it *fades* decline.
Mason. Du Fresnoy's Art of Painting.

Survey those walls, in *fady* texture clad,
Where wand'ring snails in many a winding path,
Free, unrestrain'd, their various journeys crawl.
Shenstone. Economy, part iii

FADGE, Ger. *fugen;* Dutch, *voeghen, focken;* A. S. *feg-an,* "*gefeg-an, componere, jungere,* to compound or compose, to set, put or joyn together; *it. quadrare,* to agree, to serve aptly in a place. Hence, happily, our *Fadge,* as when we say, things will not *fadge,* i. they will not be brought together, they will not so suit, correspond or agree as to serve to that end whereto they are designed." Somner.

"It hath beene when as heartie loue
Did treate and tie the knot,
Though now, if gold but lack in graines
The wedding *fadgeth* not."
Warner. Albion's England, book iv. ch. xxix.

With flattery my Muse could neuer *fadge,*
Nor could this vain security effect,
From looser youth to win a light respect
Too base and vile.
Drayton. Pastorals. Eclogue 3.

If this Scotch garboils do not *fadge* to our minds, we will pell-mell run amongst the Cornish choughs presently, and in a trice
Ford. Perkin Warbeck, act iv. sc 2.

Yet they shall be made, spite of antipathy, to *fadge* together, and combine as they may to their unspeakable wearisomeness, and dispair of all sociable delight in the ordinance which God establish'd to that very end. *Milton. Doctrine, &c. of Divorce,* vol. i. fol. 167.

For when they came the shape to model,
Not one could fit another's noddle;
But found their light and gifts more wide
From *fadging* then th' unsanctify'd.
Butler. Hudibras, part iii. can. 2.

Proceed to tragics: first, Euripides
(An author where I sometimes dip a-days)
Is rightly censur'd by the Stagirite,
Who says his numbers do not *fadge* aright.
Swift. To Dr. Sheridan, 1718.

FAG, *v.* } Perhaps a consequential usage of *feg-*
FAG, *n.* } *an, ge-fegan,* to order rightly, to labour
FAG-END. } or strive to make things fit or suit, or answer their purposes; and thus,

To labour hard, to labour assiduously, to work or labour till wearied. To be *fagged;* to be overlaboured, to be wearied with labour. A *Fag,* a hard worker; a laborious drudge.

By Act of Parliament, (4 Edward IV.) cloths are required to be perfected according to one order of workmanship, without difference in the weaving, &c. And in case (it is added) any such difference or raw or skaw cocle or *fagge,* happen to be in any part of the said clothes, &c., then a seal of lead shall be set, &c. for perfect knowledge to be had to the buyer thereof. See Rastall, fol. 123. Thus, *Fag* appears to have been applied to

The inferior material or workmanship *joined* or *fitted* to the superior. And then, generally, to

Any coarser or inferior material or workmanship; any thing coarser or inferior.

Fag, the verb and noun, though common in speech, (especially at our Public Schools,) are not so in writing.

Fag-end; the end finished or worked off with inferior materials or workmanship, or both; and thus, metaphorically and literally, the part or portion less valued or esteemed; of less value or estimation, consideration or consequence.

SPUR. Who should think that we, coming forth of the *fag-end of* the world, should yet see the golden age, when so little silver is stirring. *Massinger. The Virgin-Martyr,* act ii. sc. 3.

The sprightlier infidel, as yet more gay,
Fires off the next ideas in his way,
The dry *fag-ends* of ev'ry obvious doubt,
And puffs and blows for fear they should go out.
Byrom. Enthusiasm.

But in comes a gentlemen in the *fag-end* of October, dripping with the fogs of that humid and uncertain season, and does not hesitate in diameter to contradict this wise and just royal declaration.
Burke. On a Regicide Peace.

FAGARA, in *Botany,* a genus of the class *Tetrandria,* order *Monogynia,* natural order *Rutaceæ.* Generic character: calyx four or five-cleft; corolla, petals four or five; capsule two-celled, one-seeded.

Twelve species, small trees, with very hard wood. Natives of the East and West Indies and Africa. Willdenow.

FAGELIA, in *Botany,* a genus of the class *Diadelphia,* order *Decandria,* natural order *Leguminosæ.* Generic character: calyx five-cleft; corolla pea-flowered, standard reflected, keel very obtuse, longer than the wings; pod ovate, cylindrical, turgid, one-celled, two-valved, six-seeded.

One species, *F. bituminosa,* a climbing shrub, native of the South of Africa. Decandolle.

FAGONIA, in *Botany,* a genus of the class *Decandria,* order *Monogynia,* natural order *Rutaceæ.* Generic character: calyx five-leaved; corolla, petals five, heart-shaped; capsule five-celled, ten-valved, cells one-seeded, seeds compressed.

Four species, small trees, natives of Arabia and the Island of Crete. Persoon.

FA'GOT, *v.* } Fr. *fagoter, fagot;* It. *fagotto.*
FA'GOT, *n.* } Skinner, from the Lat. *fascis, sc.*
FA'GOT-STICK. } *ligni;* Menage, from φάκελος, *i. e.* φορτίον ξύλων; Caseneuve, from the Lat. *fagus,* a beech tree, *fagots* (he imagines) being first made of that wood. The It. *faggetto* is a plantation of *Beech Trees.* It is (like the Lat. *fascis*) applied to,

A bundle of sticks.

To fagot, to bind or tie up in *fagots* or bundles; also, to burn with *fagots.*

Defending by their seculare armes idolatry, fighting, burning, and *fageting* for their idols.
Joye. The Exposicion of Daniel, ch. xi.

Casting before them the earth by little and little, they made one trauerse euen vnto the wall on two sides in all their batteries, the which they made thick and strong with woolpacks, and other *fagots,* to assure themselues the better of our flankers.
Hakluyt. Voyage, &c. vol. ii. part i. fol. 123.

Did they not bind your worship's knighthood by the thumbs? then *fagotted* you, and the fool, your man, back to back.
Withins. The Miseries of Inforced Marriage, act v.

Ent'ring into their inner lodgings, they found *faggots* of bones of men's armes and legges, which they reserue to make heads for their arrows. *Purchas. Pilgrimage,* book ix. ch. xiii. sec. 2.

WILL. I sayde so, indeede he is but a tame ruffian
That can swere by his flaske and twiche-box, and God's precious lady,
And yet will be beaten with a *faggot-stick.*
Edwards. Damon and Pithias.

The weaknesse of the sexe gives power and advantage to the vice; as the *faggot-stick* will sooner take fire than the logge.
Hall. The Fall of Pride, vol. ii. fol. 402.

He was too warm on picking work to dwell,
But *fagotted* his notions, as they fell,
And if they rhym'd and rattled, all was well.
Dryden. On Elkanah Settle.

The said reverend father enjoyned him by his oath, and under pain of relapse, that on the Lord's-day next, he should go before the cross bare-headed, in procession, in his Church of Saint Leonard at Hith, near Colchester, where he was a parishioner, carrying a *faggot* on his shoulder.
Strype. Memorials. Henry VIII. Anno 1527.

She, wretched matron, forc'd in age, for bread,
To strip the brook with mantling cresses spread

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To pick her wintry *faggot* from the thorn,
To seek her nightly shed, and weep till morn:
She only left, of all the harmless train,
The sad historian of the pensive plain.
Goldsmith. The Deserted Village.

FAGRÆA, in *Botany*, a genus of the class *Pentandria*, order *Monogynia*, natural order *Apocineæ*. Generic character; corolla funnel-shaped, tube very long; stigma peltate; berry two-celled, fleshy, seed globular.

One species, *F. Zeylanica*, a shrub, with quadrangular thick branches, the flowers large. Native of Ceylon. Thunberg.

FAGUS, in *Botany*, a genus of the class *Monoecia*, order *Polyandria*, natural order *Coniferæ*. Generic character: male flower, a catkin, nearly round; calyx five-cleft, bell-shaped; stamens about twelve in number: female flower, calyx four-toothed, bristled; germens two; nuts two.

F. sylvatica, the Beech Tree, is indigenous to most parts of Europe, (there is a variety of it in North America;) its valuable properties have caused it to be celebrated from a very early period.

The wood of the Beech Tree is at present applied to many valuable purposes; of it the Cabinet-maker makes bedsteads, chairs, which are afterwards stained to represent different woods; the Turner makes bowls, trenchers, screws for work-benches and presses, handles for a variety of tools; thin plates of this wood, covered with paper, are formed into hat boxes; the mast furnishes food for deer and swine.

There are two species, *F. ferruginea*, native of North America, and *F. antarctica*, native of Terra del Fuego.

FAIL, *v.* **FAIL**, *n.* **FAI'LANCE**, **FAI'LING**, **FAI'LURE**. } Fr. *faillir*; It. *fallire*; Sp. *fallar*; Dutch, *falen*, from the Lat. *fallere*, which Vossius thinks is from φάλ-εν, *Dorice pro* φήλ-εν, *decipere*. As the *faillir*,

To deceive, to disappoint; and thus, to desert, to forsake, to quit, relinquish or abandon; and also, to wane, to decay, to decense, to perish; to be wanting or deficient; to miss, to err.

Frut and corn þer *faylede*, tempestes þer come,
Lyȝtynge & þondre eke, þat slow men y lome.
R. Gloucester, p. 378.

Ac smot to hym myd ys ost, & þer wy þouto *fayle*,
At Eccestre strong ynou hii smyte an bataýle.
Id. p. 245.

Sore þei were trauailed, & socour com þam non,
And alle þer store *failed*, þer mete was nere gone.
R. Brunne, p. 30.

For meny men of þis molde setten more her herte
In worldliche good þan in God for þy grace hem *failleþ*.
Piers Ploukman. Vision, p. 195.

I hold a mouse's wit not worth a leke
That hath but one hole for to starten to,
And if that *faille*, than is all ydo.
Chaucer. The Wif of Bathes Prologue, v. 6156.

[He] thinketh, here cometh my mortal enemy,
Withouten *faille*, he must be ded or I.
Id. The Knightes Tale, v. 1646.

Of silver in thy purse shalt thou not *faille*.
Id. The Shipmannes Tale, v. 13178.

To mourther who that woll assente,
He maie not *faile* to repent.
Gower. Conf. Am. book iii. fol. 57.

For tristeth wel withoute *faile*,
There is no thinge, which shall you faste,
That ought of reason to be do.
Id. Ib. book viii. fol. 181.

Albeit that the season of the yeare mete for the warrefare *fayled*, yet he thought it might be greatly for hys behoof, to go vnto the iland and see what manner of men they were.
Arthur Goldyng. Cæsar. Commentaries, book iv. fol. 97.

Than they sayd, sirs, without *fayle* there is no body within the castell: howe know you that? quod Sir Gualtier: Sir, quod they, we know it, for there is none appereth at their defence at all our shot.
Lord Berners. Froissart. Cronycle, vol. ii. ch. xxxviii.

Till that the rest him seeing lye on ground,
Ran hastily, to weet what did him ayle.
Where, finding that the breath gan him to *faile*,
With busie care they stroue him to awake,
And doft his helmet, and vndid his maile.
Spenser. Faerie Queene, book iv. can. 1.

K. Hen. ——— Let dinner cheerfully
Be serv'd in; this day of the week is ours,
Our day of providence, for Saturday
Yet never *fail'd*, in all my undertakings
To yield me rest at night.
Ford. Perkin Warbeck, act iii. sc. 1.

——— So thou, Posthumus,
Wilt lay the leauen on all proper men;
Goodly, and gallant, shall be false and periur'd
From thy great *faile*.
Shakspeare. Cymbeline, fol. 383.

Kin. Speake on;
How grounded hee his title to the crowne
Vpon your *faile*; to this poynt hast thou heard him,
At any time speake ought?
Id. Henry VIII. fol. 209.

His sicknesses in the later years of his life gave him but short and seldom truce, and always made it necessary for him not to stir from his chair, or so much as read a letter for two hours after every meal, *failance* wherein being certainly reveng'd by a fit of the gout.
Fell. Life of Hammond.

If I acknowledge myself ever to have been a sinner, and to have *failings* in all I do, having always believed in Christ, is not this (say they) enough?
Goodwin. Works, vol. v. fol. 359.

And am I so far grown mistress of myself,
That I who th'other day could scarce o'ercome
The sense of a slight *failure* at Madrid,
Can here at home suffer indignities,
And tell you calmly, and with unconcern'dness,
Be you Elvira's, and Elvira yours?
Digby. Elvira, act v.

——— The soul
Of man alone, that particle divine,
Escapes the wreck of worlds, when all things *fail*.
Somerville. The Chase, book iv

The Fathers of the first three centuries, (that golden age of Christianity, tried and purified in the fire of persecution,) though not exempt from *failings*, not infallible, were yet men of higher character than those of the tenth or eleventh.
Waterland. Works, vol. v. p. 304. *Doctrine of Holy Trinity*, ch. xvii.

If you do not succeed, you are without resource; for, conciliation *failing*, no further hope of reconciliation is left.
Burke. On Conciliation with America.

He insinuates that I was incited by avarice, or ambition, or party spirit. I have *failings* in common with every human being, besides my own peculiar faults: but of avarice I have generally held myself guiltless.
Fox. Speeches, vol. ii. p. 258. *East India Bills.*

Accusing him of having incited Creech to translate Horace, that by his *failure* in that work he might lose the reputation which he had gained by his poetical version of Lucretius.
Malone. Life of Dryden, vol. i. p. 505.

Our business is to shew, that objects of great dimensions are incompatible with beauty, the more incompatible as they are greater, whereas the small, if ever they *fail* of beauty, this *failure* is not to be attributed to their size.
Burke. On the Sublime and Beautiful, sec. 24.

FAIN, *v.* **FAIN**, *adj.* **FAIN**, *adv.* **FAI'NNESS.** } A. S. *fægnian, gaudere, lætari*, to be glad, to rejoice, to *fain*. Somner. *Fain*, the adverb, is still in common use. Gladly, willingly, joyfully.

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FAIN. — FAINT.

Þo þis strong mon was slawe, þat so strong was in fyȝt,
Ys men bi goone to flee and *fayn* þat heo myȝt.
R. Gloucester, p. 121.

Þei were *fayn* to ask pes, & feaute þei him swore.
R. Brunne, p. 28.

"Eilred," said Dunstan, "þi broþer Edward was slayn
þorgh þi moder Estrid, þer of scho was fulle *fayn*."
Id. p. 37.

Then Waryn Wysman, and Wyleman his felawe
Fayne were to folwen hem, and faste ryden after.
Piers Ploughman. Vision, p. 65.

And of another thing they were as *fayn*,
That of hem alle was ther non yslayn.
Chaucer. The Knightes Tale, v. 2709.

The countreymen burye theyre corne after that manner, for want wherof the souldiours were *fayne* to lyue with herbes, and suche fishe as they caught in the ryuers.
Brende. Quintus Curtius, book vii. fol. 183.

As touching heretikes, I hate that vice of theirs and not their persons, and very *faine* would I that the tone were destroied, and the tother saued.
Sir Thomas More. Workes, fol. 925. *The Apology*, ch. lxix.

But the vnrewly multitude flocking about him, were euermore at the veray heeles of him with importune throng, and pressed stil vpon him, for *fainnesse* to heare the word of God out of his mouth.
Udall. Luke, ch. v.

His hart's enshrined saint, his heaven's queene,
Fairer then farest, in his *fayning* eye
Whose sole aspect he counts felicitye.
Spenser. Hymnes.

Whose steadie hand was *faine* his steed to guyde,
And all the way from trotting hard to spare;
So was his toyle the more, the more that was his care.
Id. Faerie Queene, book iv. can. 8.

And, maiden, here in the sight
Of all your suitors, every man of worth,
I'll tell you whom I *fainest* would prefer
To the hard bargain of the marriage-bed.
London Prodigal. Anonymous.

That puffed up with smoke of vanity,
And with selfe-loved personage deceiv'd,
He gan to hope of men to be receiv'd
For such, as he him thought, or *faine* would bee.
Spenser. Faerie Queene, book ii. can. 3.

This cooled them a little that would *fain* have been doing, because they supposed that all the army of the Athenians had been already in the city: the other, on the contrary side, were very glad to talk of peace, without any further danger.
Sir Thomas North. Plutarch, fol. 179. *Alcibiades.*

My comfort is, that by this opinion my enemies are but sucking criticks, who would *fain* be nibbling ere their teeth are come.
Dryden. Prose Works, vol. ii. p. 16. *Preface to All for Love.*

The poem also, or the pilgrim, or both, have accompanied me from first to last; and perhaps it may be a pardonable vanity which induces me to reflect with complacency on a composition which in some degree connects me with the spot where it was produced, and the objects it would *fain* describe.
Byron. Works, vol. ii. p. 5. *Dedication to Childe Harold's Pilgrimage.*

FAINT, *v.*
FAINT, *adj.*
FA'INTING, *n.*
FA'INTISH,
FA'INTISHNESS,
FA'INTLESS,
FA'INTLY,
FA'INTNESS,
FA'INTY,
FA'INTLY-GLEAMING,
FAINT-HEART,
FAINT-HEA'RTED.

Past part. *faned*, *fan'd*, *fant* or *fened*, *fend*, *fent*; of the A. S. verb. *fynig-ean*, to corrupt, to decay, to wither, to fade, to pass away, to spoil in any manner. Tooke, ii. 61. And on this past participle the verb is formed;

To decay, to pass away, to waste away, to be or become weak or feeble, to be or cause to be enfeebled, to sink, deject or depress.

& tho it com to the strengthe, hii fouzte *feintefiche*.
R. Gloucester, p. 515.

Conseil gan he take, þat he suld be partie,
And Gode acorde to make, forsoþe fulle *faintlie*.
R. Brunne, p. 152.

O foule lust of luxurie, lo thin ende,
Nat only that those *faintest* mannes mind,
But verally thou wolt his body shende.
Chaucer. The Man of Lawes Tale, v. 5347.

What shall she sain, her witte is all ago,
Right as a wolfe that *fainteth* a lambe alone,
To whom shal she complain or make mone.
Id. Of Lucrece of Rome, fol. 206.

And all so feble, and in such wise
I was, that vneeth might I rise
So far trauailed, and so *faint*
That neither knew I kirke ne saint
Ne what was what, ne who was who.
The Dream of Chaucer, fol. 362.

And though he differ thee, thinke it not long, nor *faint* not in thy fayth, or be slacke in thy prayer.
Tyndall. An Exposition vpon Matthew, ch. vii.

Like as the feeble moone doth give sometime a *fainting* light
To men that walke in woodes, whā clouds do kepe the skies from sight,
And al things altred ben, and couloures cleere are hyd by night.
Phaer. Virgil. Æneides, book vi.

And as I sat to write my plaint,
Meaning to show my great vnrest,
With quaking hand, and hart ful *faint*,
Amid my playntes among the rest, &c.
Vncertaine Auctore. The Louer telleth his diuers Joies, &c.

That it woulde please hym to graunt vnto vs, the grace of perseueraunce, to continue in the exercise and obseruation of his wyll and pleasure, least that by the *fayntyng* and faylyng therin, we myght after fall from that our former happy state of his grace and fauour.
Fisher. On Prayer, sig. D 5.

Whan they came to the barryers they began to skrymisshe but *faintly*, and lyke suche persones as coulde but lytell skyll of feates of armes.
Lord Berners. Froissart. Cronycle, ch. 170. vol. ii.

And vpon them that are lette a lyue of you I wyll sende a *fayntnesse* into theyr hartes in the lande of theyr enemies: so that the sounde of a leafe that falleth, shall chase them, and they shall flee as though they fled a swerde, and shal fall no man folowinge them.
Bible, Anno 1551. *Leviticus*, ch. xxvi.

Jacob sod potage, and Esau came frō the felde and was *fayntye*, and sayde to Jacob: let me suppe of yt redde potage, for I am *fainty*.
Id. Genesis, ch. xxv.

Nimirum hi homines frigent, in faieth these men are colde and *faintly*. *Udall. Flowers of Latine Speaking*, p. 48.

The houses spoyld (that mischeif yet remaynd, and great anoy)
Shall I abide to see? and Drances woordes not prooue vntrue?
And shall this ground *faint-hearted* dastard Turnus flying viewe?
Is it so vile a thyng to die?
Phaer. Virgil. Æneides book xii. sig. N n.

——————— Yet least they *faint*
At the sad sentence rigorously urg'd,
For I behold them softned and with tears
Bewailing thir excess, all terror hide.
Milton. Paradise Lost, book xi. l. 108.

He blest himselfe, as one sore terrifide;
And, turning feare to *faint* devotion,
Did worship her as some celestiall vision.
Spenser. Faerie Queene, book iv. can. 6.

Methought I saw my late espoused saint,
Brought to me, like Alcestis, from the grave,
Whom Jove's great son to her glad husband gave,
Rescued from death by force, though pale and *faint*.
Milton. Sonnet 23.

Sleep hath forsook and giv'n me o're
To death's benumming opium as my only cure.
Thence *faintings*, swoonings of despair,
And sense of heav'n's desertion.
Id. Samson Agonistes, l. 632.

And I assure you this root [elecampane] thus confected is singular good for *faintings*; and especially quickneth the dulnesse and defect of the stomacke. *Holland. Plinie*, vol. ii. fol. 18.

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The temper of my loue, whose flame I find
Fin'd and refin'd too oft, but *faintless* flashes,
And must within short time fall downe in ashes.
Stirling. Sonnet 22.

His bootelesse bow in feeble hand upcaught,
And therewith shot an arrow at the lad;
Which *faintly* fluttring scarce his helmet raught,
And glauncing fel to ground, but him annoyed naught.
Spenser. Faerie Queene, book iii. can. 5.

Though much renown'd because it [the emerald] chastness loves,
And will when worn by the neglected wife,
Show when her absent lord disloyal proves,
By *faintness*, and a pale decay of life.
Davenant. Gondibert, book iii. can. 4.

Yes, such a fear and *faintness* is grown in court, that they wish rather to hear the blowing of a horn to hunt, than the sound of a trumpet to fight.
Lyly. Alexander and Campaspe, act iv. sc. 3.

His name was Daunger, dreaded over all;
Who day and night did watch and duely ward,
From fearefull cowards entrance to forstall
And *faint-heart* fooles, whom shew of perile hard
Could terrifie from fortune's faire award.
Spenser. Faerie Queene, book iv. can. 10.

Though great the pain and anguish that he bore,
His friends' and subjects' grief afflict him more,
Yet even that, and coming fate, he bears;
But sinks and *faints* to see a brother's tears.
Duke. On the Death of Charles II.

Thus every plant has its atmosphere, which have very various effects on those who stay near them, some producing head-achs, sleep, *fainting*, vapours; and others, a great refreshment of the spirits.
Arbuthnot. On Aliments, ch. iii. prob. 5. sec. 3.

A certain degree of heat lengthens and relaxes the fibres; whence proceeds the sensation of *faintishness* and debility in a hot day.
Id. On Air.

HAR. There's no having patience, thou art such a *faintling*, silly creature. *Arbuthnot. History of John Bull*, part ii. ch. xiii.

——————— Thy little sons
Permit to range the pastures; gladly they
Will mow the cowslip posies, *faintly* sweet,
From whence thou artificial wines shalt drain
Of icy taste, that, in mid fervours, best
Slack craving thirst, and mitigate the day.
J. Philips. Cider, book ii.

And soon, observant of approaching day,
The meek-ey'd morn appears, mother of dews,
At first *faint-gleaming* in the dappled east.
Thomson. Summer.

He said, it was necessary to fill that see [of Canterbury] with a man that was neither arrogant, *faint-hearted*, nor covetous.
Burnet. History of the Reformation, Anno 1569.

What boldly I begin, let others end;
My strength exhausted, *fainting* I descend,
And choose a less, but no ignoble theme.
Young. The Last Day, book iii.

The story of Saint Peter delivered out of prison; the drawing and execution good, but the colouring in some parts *faint*.
Walpole. Anecdotes of Painting, vol. ii. p. 26.

Faintings, giddiness, pains in my stomach, vapours, all take it by turns, and sometimes attack me in a body, and almost overpower me.
Chesterfield. Miscellaneous Works, vol. iii. book i. let. 78.

If on coming home from a journey in hot weather you find yourself *faintish* and drouthy, and call for a glass of wine and water, have you not a pleasure in seeing the wine pour from the bottle or sparcle in the glass, even before you bring it to your mouth.
Search. Light of Nature, vol. i. part i. ch. vi.

Oh! many a night on this lone couch reclined,
My dreaming fear with storms hath wing'd the wind,
And deem'd the breath that *faintly* fann'd thy sail,
The murmuring prelude of the ruder gale.
Byron. The Corsair, can. 1.

FAIR.

FAIR, *adj.*
FAIR, s.
FA'IRLY,
FA'IRNESS,
FAIR-ACCORDING,
FAIR-DIVIDED,
FAIR-DREAMED,
FAIR-ENTICING,
FAIR-ERECTED,
FAIR-EYED,
FAIR-FACED,
FAIR-HAIRED,
FAIR-PLASTERED,
FAIR-PLAY,
FAIR-PROPORTIONED,
FAIR-SPOKEN,
FAIR-TOLD.

A. S. *fæg-er*; which Skinner derives from *fæg-en*, (see FAIN,) *gaudium*, joy or gladness, q. d. *aspectu jucundus*; for all things *fair* or beautiful, *gaudium excitant*. In Goth. *fairgus* is *mundus*. See Junius, *Goth. Gloss.*

Free from speck, spot or blemish, spotless, pure; and thus, pleasing, pleasing to the sight, beautiful; and met. candid, equitable, impartial, just, honourable; also pleasing, gratifying, favourable, conferring success; gentle, peaceful.

Þat maide was to lond y brogt of so noble gentrise,
Fairor womman nas þo non, y hote hoo was Gewise.
R. Gloucester, p. 66.

Malde hight þat mayden, a *fayrer* mot non lyue.
R. Brunne, p. 105.

Thanne was ich al so *faiyn*. as foul of *fair* morwenynge.
Piers Ploughman. Vision, p. 188.

Ich ros up and reverencede God. and ryght *fayre* hym greete.
Id. Ib. p. 317.

And *ferliche* hadd of hus *fairnesse*. *Id. Ib.* p. 224.

What ladies *fayrest* ben or best dancing,
Or which of hem can carole best or sing,
Ne who most felingly speketh of love.
Chaucer. The Knightes Tale, v. 2203.

But what she was, she wold no man seye
For foule ne *faire*, though that she shulde deye.
Id. The Man of Lawes Tale, v. 4945.

They were ful glade whan I spake hem *fayre*,
For God it wot, I chidde hem spitously.
Chaucer. The Wif of Bathes Tale, v. 5804.

But soch a *fairnesse* of a necke
Had that swete, that bone nor brecke
Nas there non seen.
The Dreame of Chaucer, fol. 243.

To draw folk to heven, with *fairnesse*,
By good ensample was his besnesse.
Id. The Prologue, v. 521.

My *faire* maiden well ye bee,
Of thyn answere, and eke of thee
Me liketh well.
Gower. Conf. Am. book i. fol. 27.

Tedet harum quotidianarum formarum, I am wery of these, that amonge vs are called and taken for *faire* women, or I haue dooen with those *faire* women, that we haue dayly here among vs.
Udall. Flowers of Latine Speaking, p. 51.

And yet all the season ye Duke of Berry was behynde, and came but *fayre* and easely, for he had no grete appetyte to go into Englande.
Lord Berners. Froissart. Cronycle, vol. ii. ch. lv.

The whitenesse thereof [ivory] was so much esteemed, that it was thought to represent the natural *fairenesse* of man's skinne.
Hakluyt. Voyage, &c. vol. ii. part ii. fol. 19. *Mr. John Locke.*

They of the castell sawe how they were assailed on all sydes, and coude parceyue no consort, and sawe well how the duke nor the constable wolde not departe thens tyll they had ye castell at their wyll, outher wyth *fayrnesse* or foulnesse.
Lord Berners. Froissart. Cronycle, vol. i. ch. 321.

Lyke as a *fayre-playstred* wall in a wynter house, and an hye buyldynge, may not abyde the wynde and storme: euen so is a fooles hearte afrayde in hys ymaginacyon.
Bible, Anno 1551. *Of Jesus Syrach*, ch. xxiii.

Which *faire-told* tale, allured to him mucho people, as well of the chiualry as of the meane sort.
Hall. Henry VI. The thirtieth Yere.

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FAIR.

For since each hand hath put on nature's power,
Fairing the foul with art's false-borrowed face,
Sweet beauty hath no name, no holy bour,
But is profaned, if not lives in disgrace.
Shakspeare. Sonnet 127.

For sure the *fayrest* Florimel him seemed
To him was fallen for his happie lot,
Whose like alive on earth he wened not.
Spenser. Faerie Queene, book iv. can. 2.

Yet, to die innocent, and have the glory
For all posterity to report, that I
Refused an empress, to preserve my faith
To my great master; in true judgment, must
Show *fairer*, than to buy a guilty life
With wealth and honour.
Massinger. The Roman Actor, act iv. sc. 2.

If his will was they should march on a pace, they would for the nonce go *faire* and softlie. If he encouraged them in proper person to plie their busines, they would all of them slacke their former service, whereunto they were entred of themselves.
Holland. Livius, fol. 83.

The lonely lillie, that faire flower for beatie past compare,
Whom winter's cold keene breath hath kill'd, and blasted all her *faire*,
Might teach the *fairest* under heau'n, that beauties freshest greene,
When spring of youth is spent, will *vade*, as it had never been.
Mirrour for Magistrates, fol. 556.

——————— O happie *faire!*
Your eyes are loadstarres, and your tongues sweet ayre
More tuneable then lark to shepheards eare,
When wheate is greene, when hauthorne buds appeare.
Shakspeare. Midsummer Night's Dreame, fol. 146.

Now ginnes that goodly frame of Temperaunce
Fayrely to rise, and her adorned head
To pricke of highest prayse forth to aduaunce.
Spenser. Faerie Queene, book ii. can. 12.

Fayrest of *faire*, that *fairenesse* doest excell,
This happie day I have to greete you well.
Id. Ib. book iv. can. 2.

Zeal and charity; the which may be said to make a good complexion in the face of religion, the first relating to the colour of the blood, and the last to the *fairnesse* of the skin, through which the good tincture of zeale is transparent in the works of charity
Mountague. Devoute Essays, Treat. 3. sec. 2.

But wooe her gentle Paris, get her heart,
My will to her consent, is but a part,
And shee agree, within her scope of choise,
Lyes my consent, and *fayre-according* voice.
Shakspeare. Romeo and Juliet, fol. 55.

The bull for his beloved mate doth low,
And to the ark brings on the *fair-ey'd* cow.
Drayton. Noah's Flood.

HERO. You speake truth, I never yet saw man,
How wise, how noble, young, how rarely featur'd,
But she would spell him backward: if *fair-fac'd*,
She would sweare the gentleman should be her sister.
Shakspeare. Much Adoe about Nothing, fol. 110.

HOR. Heare vs, great kings, vouchsafe awhile to stay
And I shall show you peace, and *fair-fac'd* league.
Id. John, fol. 6.

All though the *faire-hair'd* Greeks do never vaunte,
That they in measur'd paces aught have done,
But where the God of Battles led them on.
Browne. The Inner Temple Masque.

——————— From the bough
She gave him of that *fair-enticing* fruit
With liberal hand: he scrupl'd not to eat
Against his better knowledge, not deceav'd,
But fondly overcome with female charm.
Milton. Paradise Lost, book ix. l. 996.

BAST. According to the *faire-play* of the world
Let me haue audience.
Shakspeare. John, fol. 19.

BAST. Oh inglorious league
Send *fayre-play* orders and make compromise,
Insinuation, parley, and base truce
To armes inuasiue. *Id. Ib.* fol. 18

——————— From his cradle
He was a scholler, and a ripe, and good one:
Exceeding wise, *faire-spoken*, and perswading
Shakspeare. Henry VIII. fol. 225.

In the year of his majesty's happy restoration, the first play I undertook was the Duke of Guise, as the *fairest* way which the art of indemnity had then left us of setting forth the rise of the late rebellion; and by exploding the villainies of it upon the stage to precaution posterity against the like errours.
Dryden. The Vindication of the Duke of Guise.

Talk'd I of love? yon swain, with amorous air
Soft swells his pipe, to charm the rural *fair*.
She milks the flocks; then list'ning as he plays,
Steals, in the running brook, a conscious gaze.
Savage. The Wanderer, can. 4.

You will say, perhaps, that the doctor sets light by the Fathers and lays no stress upon them; I shall believe you, when he *fairly* gives them up.
Waterland. Works, vol. i. p. 314. *A Defence of some Queries*, qu. 28.

——————— United, thus,
Th' exhaling sun, the vapour-burden'd air,
The gelid mountains, that to rain condens'd
These vapours in continual current draw,
And send them, o'er the *fair-divided* earth,
In bounteous rivers to the deep again,
A social commerce hold, and firm support
The full-adjusted harmony of things.
Thomson. Autumn.

Hail! Independence, hail! Heaven's next best gift
To that of life and an immortal soul!
The life of life, that to the banquet high
And sober meal gives taste; to the bow'd roof
Fair-dream'd repose, and to the cottage charms.
Id. Liberty, part v.

For William's praise can ne'er expire,
Though Nature's self at last must die,
And all this *fair-erected* sky
Must sink with earth and sea, and melt away in fire.
Hughes. The House of Nassau.

Her *fair-hair'd* handmaids heat the brazen urn,
The bath preparing for her lord's return:
In vain, alas! her lord returns no more!
Unbath'd he lies, and bleeds along the shore.
Pope. Homer. Iliad, book xxiii.

The wise suspect the too *fair-spoken* man.
Thomson. The Castle of Indolence, can. 1.

These are the sexagenary *fair-ones*, and upwards, who, whether they were handsome or not in the last century, ought at least in this to reduce themselves to a decency and gravity of dress suited to their years.
Chesterfield. Miscellaneous Works, vol. ii p. 49. *Common Sense.*

The print gives a very inadequate idea of it; and none of her Flemish *fairness*.
Walpole. Anecdotes of Painting, vol. i. p. 114.

——————— For Britons set and rise
The *fair-fac'd* sons of Mazaroth,
Near the deep chambers of the south,
The raging dog that fires the midnight skies.
Young. The Merchant. Strain the thir

——————— It now remains,
Through various beings *fair-proportion'd* scale,
To trace the rising lustre of her charms,
From their first twilight, shining forth at length
To full meridian splendour.
Akenside. Pleasures of Imagination, book i.

FAIR, FAI'RING. } Fr. *foire*; It. *fiera*; Sp. *feria*, from the Lat. *feriæ*, or rather, says Skinner, from *forum*. *Quo* conferrent *suas controversias, et quæ vendere vellint, et quo quæque* ferrent, Forum *appellarunt*. Varro, *de L. L.* lib. iv.

A place to which things, sc. goods, wares, and merchandises are brought (*feruntur*) for sale,

þer markettis & þer *faires* & þer castels reft.
R. Brunne, p. 296.

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To Wy and to Winchestre, ich wente to the *faire*
With many merchandises.
Piers Ploughman. Vision, p. 97.

I governed hem so wel after my lawe,
That eche of hem ful blisful was and fawe [fain]
To bringen me gay thinges fro the *feyre*.
Chaucer. The Wif of Bathes Prologue, v. 5802.

For tho' [the senses] be properly the gates
Through which, as to the hert algates
Cometh all thing vnto the *feire*,
Whiche maie the mannes soule empeire.
Gower. Conf. Am. book i. fol. 9.

Wherupon thei sent the Lorde Ambrose de Lore with vii. c. horsemen, to robbe and spoyle the poore people, commynge to the *faier*, on the daye of Sainct Michaell the Archangell, kepte in the suberbes of the toune of Caen.
Hall. Henry VI. The eleventh Yere.

He [Cæsar] made suite unto the consuls for a licence, to hold *faires* and markets, for his own private manors and lands.
Holland. Suetonius, fol. 159.

Qu. Sweethearts, we shall be rich ere we depart,
If *fairings* come thus plentifully in.
Shakspeare. Love's Labour Lost, fol. 137.

With a further grant, that there shall be for ever one market and two *faires* at Ringwood. *Strype. Memorials, Anno* 1553.

If I am entitled to hold a *fair* or market, and another person sets up a *fair* or market so near mine that he does me a prejudice; it is a nuisance to the freehold which I have in my market or *fair*.
Blackstone. Commentaries, book iii. ch. xiii. p. 218.

Fairs are supposed by Dr. Henry (*History of Britain*, book ii. ch. vi.) to have been borrowed by the Anglo-Saxons from the Romans, who had established such marts in all their Provinces. The particular time of keeping them arose from the resort of people to the places in which they were held, in order to solemnize the festival of the Dedication of the Church. Hence in most Parishes in England, unless where privileges for new Fairs have been obtained in later times, the old stationary Fairs, whether by custom or ancient Charter, depend upon the day of the Saint to whose especial tutelage the Church has been committed. On this account they were generally kept in Churchyards, and even in Churches themselves, till the indecency and scandal attendant upon them became so great as to demand reformation. As early as the 14 Henry III., A. D. 1230, among the inquiries which all Archdeacons within the Diocese of Lincoln were instructed to make at their visitations, were some especially directed against these abuses. In the same reign a Royal mandate forbade the keeping of Northampton Fair in the Church or Churchyard of All Saints in that Town; and the Bishop of Lincoln, pursuant to the King's example, extended a similar prohibition throughout his Diocese.

Spelman (*Gloss. ad v.*) has pointed to two passages which show the great antiquity of these meetings. The first is from the Historian Zosimus, who states, that even in the time of Constantine, Jews, Gentiles, and Christians annually flocked together in great numbers, and each performed their separate Religious rites at the [reputed] oak Mambre, under which Abraham received the Angels; *pariter vero convenisse tum ad merces vendendas tum ad emendas mercatores quamplurimos*, (ii. 3;) the other is from St. Basil, who, towards the end of the VIth century, complains much of a like custom as it affected his own Church, and compares it to the profanation from which the Jewish Temple was purged by our Saviour. The Merchants, he says, were *nundinas et publicum emporium ex martyrum tempore et loco facientes* (*de Asceticis.*) Under the Fatimite Caliphs in the XIth century, an annual Fair was held on Mount Calvary, much to the benefit of the surrounding country; and the Merchants of Amalphi were very favourably regarded by the Infidels for the commerce which this was one of the means of introducing. (Gibbon, c. lvii., who refers to *Gesta Dei*, p. 934.) It was not unusual, whenever Fairs were held within sacred precincts, to exact an oath at their entrance from all attending them, that they would not lie, cheat, nor steal, while they continued in them.

A list of the principal English Fairs is appended to *A Manuell of the Chronycles of Englande from the Creacion of the Worlde to the yere of our Lord* 1565, *abridged and collected by Richard Grafton*, 1565; there is also a much later *Account of all the Fairs in England and Wales*, by W. Owen, 1756. One of the most celebrated, that of St. Giles's Hill or Down, near Winchester, was instituted and given as a portion of revenue to the Bishop of that See by William the Conqueror. From its original limit of three days, it was enlarged by Henry III. to sixteen. Its jurisdiction extended seven miles round, and comprehended even Southampton. Merchants who sold wares at this time within its circuit, otherwise than at the Fair itself, forfeited them to the Bishop, the shops in the City were shut, and tolls were taken for the Bishop at all places of approach. On the Eve of St. Giles, the keys of the four gates were delivered by the Mayor and Corporation into the custody of the Bishop, who was endowed for the time with many extraordinary and oppressive privileges. It was much frequented by foreign Merchants. The surrounding Monasteries had shops in the streets formed by it, which were used only during the Fair, and these were held under the Bishop, often for a term of years. Each of these took its name from the merchandise sold in it, as *Spiciarium*, (Spicery,) *Sti. Swythini*, &c. Different Counties had different stations in separate parts of the Fair. (Brand, *Pop. Ant.* ii. 318; or, yet more fully, Warton, *Hist. of Eng. Poetry*, i. 279, note *h.*)

The Fair held at Stourbridge, a large meadow about half a mile square, bounded by the rivers Cam and Stur, adjoining the village of Barnwell, near Cambridge, is of very remote antiquity, insomuch so that Dr. Stukely has traced it to Carausius. It was granted by King John for the maintenance of a Hospital for Lepers, which had a Chapel, yet standing, in the neighbourhood. The right of toll at this Fair was confirmed to the existing Chaplain *temp.* Henry VII. by a decision of the Court of Exchequer; but it appears in the following reign, 30 Henry VIII., to have been granted by Charter to the Mayor and Corporation of Cambridge, in consideration of the payment of 1000 marks. This Charter was confirmed by Elisabeth. It specifies the particular quarters of the Fair appropriated to different Traders. The Booths are built in regular order like streets, and are usually named from the wares sold in them. One part, a square of 250 feet, occupied by woollen drapers and mercers, is called the *Duddery*. The Fair is proclaimed with great solemnity, first by the Vice-Chancellor and Officers of the University, and afterwards by the Mayor and Aldermen, on the 18th of September: it lasts 14 days, and one is appropriated to the sale of horses. In the year 1605, Hackney Coaches first attended it from London; and sixty of these have on some occasions been known to ply in it. The great progress of internal commerce has, however, very much decreased the celebrity of this as of other occasional marts, and the business transacted in it has diminished very rapidly within the memory

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of man. From the accounts of the Priories of Maxtoke, in Warwickshire, and of Bicester, in Oxfordshire, *temp.* Henry VI., the Monks appear to have laid in their chief stores at the Fair of Stourbridge, which place is at least 100 miles distant from either Monastery. "To such Fairs as these," says Dr. Henry, (*Ibid.* book iv. ch. vi.) speaking of the period from the death of John, A. D. 1216, to the accession of Henry IV., A. D. 1329, "our Kings, Prelates, and great Barons sent their agents, and others went in person to purchase jewels, plate, cloths, furniture, liquors, spices, horses, cattle, corn, and provisions of various kinds, and, in a word, every thing they needed, men and women not excepted, for we are assured by a contemporary writer of undoubted credit, (Bartholemæus, *de Proprietatibus Rerum,*) that men and women were publicly sold in the Fairs of England, like beasts, in the conclusion of the XIVth century." Hence may have arisen the custom still retained of hiring servants at Statute Fairs, or *Mopps*, as they are provincially called.

The English Law forbids any person from setting up a Fair without the King's authority; a writ of *quo warranto* lies against the offender, and the frequenters of it may be punished by fine, (3 *Mod.* 127.) The Court *of Pie Powder* is incident to every Fair. (See a paper on this Court by Dr. Pettingall, *Archæol.* i.) Any Citizen of London may carry his goods to any Fair at pleasure. (3 Henry VII. 9.) If Fairs are kept beyond their appointed time, the Lords thereof are fineable, (2 Edward III. 15;) and merchants so selling, forfeit double the value of the goods sold, one-fourth to the Prosecutor, and the rest to the King. Without a special grant of Toll, *i. e.* a reasonable sum of money to the owners of the Fair, for stallage and sale, Fairs are considered free. Where by custom Toll is due, an Action lies against him who refuses it, (1 *Rol. Abr.* 103,) unless he can show legal exemption.

Among the foreign Fairs, the most celebrated are those of *Francfort* in Spring and Summer, the first commencing on the Sunday before Palm Sunday, the second on the Sunday before the 8th of September, and each continuing fourteen days; they are particularly famous for their Book sales. Three of *Leipsic*, each lasting twelve days, one beginning on the 1st of January, another three weeks after Easter, and a third at Michaelmas. Four of *Novi*, on the 2nd of February, 2nd of May, 1st of August, and 2nd of September. Two of *Riga*, one in May, the other in September, both much frequented from all parts of the Baltic. One of *Archangel*, commencing in the middle of August, and lasting a month or six weeks. Three at *Lyons*, on Easter Monday, 26th of July and 1st of September, each lasting twenty days. One of *Guibray*, a suburb of Falaise, in Lower Normandy, the birth-place of William the Conqueror, who established it; it commences on the 16th of August, and lasts fifteen days. One of *Beaucaire*, in Languedoc, for three days from the 22nd of July, of very great extent. Many of the Fairs in Holland are greatly frequented.

FAIRY.

FA'IRY, *n.*
FA'IRY, *adj.*
FA'IRY-LIKE,
FA'IRY-ELVES,
FA'IRY-GROUND,
FA'IRY-LAND,
FA'IRY-SCENE.

Skinner derives from the A. S. *faran*, to go, to travel; and Ruddiman (*Gloss. to G. Douglas*) thinks they received their name either, q. *fair folk*, pulchri *homines*; or q. *faring* folk, *homines* vagantes *et peregrinantes*. The first supposition receives confirmation, as Dr. Jamieson thinks, from the circumstance, that another class of Genii have been called *Brownies*, most probably from their supposed swarthy appearance. In Dutch, *vaerende* vrowe, *varende* wiif, is rendered by Kilian, *Dryas, Hamadryas*; and also, *incantatrix, venefica; volatica mulier*; and this, Dr. Jamieson observes, seems to countenance the opinion of Skinner. See Jamieson, in v. *Farefolkis*.

They are likewise called *Fays*, (*q. v.*) in Fr. *fée*; which also signifies, "*Fatal*, appointed, destined; taken, bewitched or forespoken; charmed, inchanted." "*Féerie, par féerie; fatally*, by destiny, by appointment of the *Faeries*. Cotgrave. *Faere, ensorcelé, enchante.* Lacomb and Roquefort. *Faer, enchanter, ensorceler.* Roquefort. Fr. *fée*, and It. *fata*, from the Lat. *fata, Parcæ*. See Menage, in vv. *fée* and *fata*, *Dict. Etymol.*; and *Origini della Lingua Italiana*.

In olde dayes of the King Artour,
Of which that Bretons speken gret honour,
All was this land fulfilled of *faerie*;
The Elf-queene, with hire joly compagnie,
Danced ful oft in many a grene mede.
Chaucer. The Wif of Bathes Tale, v. 6439.

But evermore hir moste wonder was,
How that it coude gon and was of brass;
It was *of fairie*, as the peple semed.
Chaucer. The Squieres Tale, v. 10515.

The fier and ayre agreed, and to this cowplyng gaue their light
In signe of ioye, and ouer head the mountain *faries* shright.
Phaer. Virgil. Æneidos, book iv.

But listen, and I shall you tell
A chance in *fairy* that befell,
Which certainly may please some well,
In love and arms delighting
Drayton. Nymphidia.

In the deserts of Affricke yee shall meet sometimes with *fairies* [*hominum species*] appearing in the shape of men and women, but they vanish soon away like fantastical illusions.
Holland Plinie, book vii. ch. ii. p. 157.

Shep. This is *fairy* gold, boy, and 'twill proue so; vp with 't, keep it close: home, home, the next way.
Shakspeare. Winter Night's Tale, fol. 289.

Whilst in this mill we labour and turn round,
As in a conjuror's circle, William found,
A meanes for our deliverance: "Turne your clokes,"
Quoth he, "for Puck is busy in these oakes;
If ever ye at Bosworth will be found,
Then turne your cloakes, for this is *fayry-ground*."
Corbet. Iter Boreale.

Oh (quoth the glow-worm) hold thy hand,
Thou puissant king of *fairy-land*,
Thy mighty strokes who may withstand?
Hold, or of life despair I.
Drayton. Nymphidia.

Dame Fortune, some men's tutelar,
Takes charge of them without their care;
Does all their drudgery and work,
Like *fairies*, for them in the dark.
Butler. Miscellaneous Thoughts.

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The parts of the airy and earthy spirits, and that *fairy* kind of writing which depends only upon the force of imagination, were the grounds of her liking the poem, and afterwards of her recommending it to the queen. *Dryden. Dedication to King Arthur.*

And see the *fairy* valleys fade,
Dun night has veil'd the solemn view!
Yet once again, dear parted shade,
Meek nature's child, again adieu!
Collins. Ode on the Death of Mr. Thomson.

But *fairy-elves* unseen,
May gambol o'er the green
And circle her abode.
Thompson. The Bower.

Sweet Ellen takes her wonted way
Along the *fairy-featur'd* vale;
Bright o'er his wave does Carron play,
And soon shall meet her Nithisdale.
Langhorn. Owen of Carron.

In vain she points out to us the plain and direct way to truth; vanity, fancy, affectation, and fashion, assume her shape, and wind us through *fairy-ground* to folly and error.
Chesterfield. Miscellaneous Pieces, vol. ii. p. 275. p. 39.

Or through the *fairy-land* of tale or song
Delighted wander, in fictitious fates
Engag'd, and all that strikes humanity:
Till lost in fable, they the stealing hour
Of timely rest forget.
Armstrong. Art of Preserving Health, book iii.

Ah me! my friend! it will not, will not last!
This *fairy-scene*, that cheats our youthful eyes!
The charm dissolves; th' aerial music's past;
The banquet ceases, and the vision flies.
Shenstone. Elegy 11. *To Mr. Jago.*

A belief in the existence of FAIRIES, or imaginary Beings of diminutive stature, exquisite beauty, and unvarying benevolence, and, according to the poetical Mythology of Southern Europe, constant frequenters of the haunts of men, appears to have been established in Europe in the dark Ages, and may possibly have been borrowed either, through the Jews, from the Arabs in Spain, or, through the Crusaders, from Syria and the Holy Land. The Arabian Romancers had, before that period, adopted a great part of the fabulous system taught by the Persian Poets, and originally brought from India. As the heroes of that system coincide in many leading points with the Fairies of European Romance, it has been—perhaps too hastily—concluded, that the latter was also ultimately to be traced to the East. A resemblance, probably accidental, between the Persian word *Perí*, and the English *Fairy*, has given rise to a theory more specious than solid: for *Fairy*, which may be derived from *fair*, was an integral part of our language before there was any intercourse between England and the East; and the term *Perí* was never adopted by the Arabs, through whom alone the learning of Asia found its way into Europe in the dark Ages: nor have the corresponding words in other European languages any affinity with this.

According to the system of the Persians, the Earth has been subjected to a continual succession of Civil and Physical revolutions, having been peopled by various races of different Beings, who after a time were expelled or annihilated, on account of their rebellion against their Creator. This notion is plainly nothing more than a modification of the periodical dissolutions and renovations of the universe, taught by the followers of Budd'ha. The prophetic Griffon Sí-murgh told the hero Cahramàn, that she had witnessed twelve of these periods of seven thousand years, that the Age of Adam would last for seven thousand years, and that after his race was extinguished men would be succeeded by more perfect Beings, who would be annihilated in their turn, and that then the Earth itself would be destroyed. The Beings who inhabited the Earth before the creation of Man, were the Dívs (or Déós, as the Indians pronounce the word) and Perís. These superhuman creatures may be, not inaptly, compared with the Demons and Angels of our ancestors; for the former are represented as most hideous and malignant, the latter, as most beautiful and beneficent. What these races were originally when created, and with what powers they were vested, does not seem to have been anywhere mentioned: but Ján ibn Ján, the last of the seventy-two Solomons who governed the world in succession before the creation of Adam, having rebelled against the Almighty, and been defeated by the Angel Hháris, who was sent to reduce him to obedience, that Angel was elated by his success, and in his turn refused to obey. The Almighty having formed Adam, ordered all other creatures to bow down before him; but Hháris, sprung from the element of Fire, scorned to make obeisance to a creature made of Clay. In consequence of this apostasy, Hháris was called Ibà, Iblis, or Sheïtán, and under those names figures in the *Corán*, (*Súrahs*, ii. vii. xv. xvii. xviii. xxxviii. p. 5, 117, 211, 233, 243, 376, 4to ed. Sale's version.) The Dívs supported Hháris in his revolt; the Perís opposed him; the greater part of the Dívs, therefore, were confined to Jehennem, (Gehenna or Hell,) but some were allowed to roam about over the face of the Earth, as a check upon Men, and the Perís were confirmed in the possession of their privileges.

The Globe is supposed to rest on a vast sapphire, the reflection of which colours the sky; and the Earth is encircled by a range of high mountains, called Cáf. The whole of this aërial region is called Jinnistán, or the country of Jinns, (i. e. Dívs or Genii,) and is occupied both by the evil and the well-disposed Demigods. Ahrimán-ábád (the abode of Arimanes) is the Capital of the Dívs; Shád-ú-kám, (Pleasure and Desire,) Gauher-ábád (abode of Jewels) and Amber-ábád (city of Ambergris) are those of the Perís. The Enchanted Castle, Palace, and Picture Gallery of Arzheng, situated in the first, are continually alluded to in the Persian Romances. The inhabitants of Jinnistán, though formed from Fire, are not absolutely immortal; and though possessed of more than human powers, are the sport of human passions. The Dívs and Perís are constantly at war with each other; and the latter, when captured by the former, are exposed to cold and derision, by being suspended in iron cages at the top of high trees. Their kindred Perís, however, relieve them by supplying large draughts of sweet odours, which are their food, but the abomination of the Dívs. In one respect the condition of these aërial beings is the reverse of that of the Fairies in our Romances; instead of aiding Men, the Perís seem always indebted for victory to the prowess of some mortal hero. It is true the latter owes much of his success to talismans, incantations, and divers other supernatural aids; but still it is the Man, and not the Perí, who attacks and often vanquishes the Dív. In the Dívs and Rakshahs, we again meet with the Devas and Rakshasas of the Hindùs; but the whole system has been so remodelled by the followers of Zoroaster, that little more than a nominal resemblance remains; and that little has probably been diminished by the Musulman Poets, through

whom this system of fable has been handed down to modern times.

See Richardson's *Dissertation on the Literature of Eastern Nations*, prefixed to his *Persian and English Dictionary;* and D'Herbelot, *Bibliothèque Orientale*, Caf, Divs, Eblis, in Gian-Ben-Gian, Peri, Soliman.

For the European creed respecting Fairies, we may again refer to Sir W. Scott's *Introduction to the Tale of Tamlane*, to which we have already been indebted in our account of Elves. The Fairies of French, Spanish, and Italian Romance, are inferior Spirits in a beautiful female form, possessing many of the amiable qualities of the Oriental Peris, even if not derived from them. Among ourselves, and especially in Scotland, this spiritual race has sometimes been less fortunate. From the Gothic Elves the British Fairies have borrowed a diminutive size, and not unfrequently many mischievous attributes. The chivalrous ardour of the middle Ages has invested them with a visionary pomp of arms, of which exquisite use has been made by Chaucer, in *The Flowre and the Leafe*, the beauty of which has not been diminished in Dryden's *rifacimento*. The Classical Mythology, also, has been mingled with more recent fable, and the Queen of the Fairies and her train have appeared as Diana and her Nymphs. The popular belief in Witchcraft tended materially to degrade the character of these imaginary Beings; and as no intermediate spiritual nature was admitted between that of Angel and Devil, the unhappy Fairy, not being able to establish the superior claim, was doomed to be connected with the infernal crew. One of the charges against Joan of Arc was, that she had frequented the Tree and Fountain near Dompré, which formed the rendezvous of the Fairies, and bore their name; that she had joined in their dances, and accepted their aid in the great work of national deliverance. She admitted that she had visited the Tree; but this, as she said, was to commune with Saints Catharine and Margaret, who there appeared to her: nevertheless, that she had been brought up by a woman who used to boast that she had seen the Fairies under this same tree. (*Recherches de* Pasquier, vi. 5.) In the disgusting trial of Major Weir, so late as 1670, his sister is accused (and she was burned upon this among other charges) that "she took employment of a woman to speak in her behalf to the Queen of Fairie;" and yet the Royal writer of the *Dæmonology*, with more than his wonted sagacity, had many years before expressed considerable doubts regarding this branch of popular superstition. As the passage is not a little curious, we shall give it entire.

"*Epistemon.* That fourth kinde of Spirits, which by the Gentiles was called Diane and her wandering Court, and among us was called the *Phairie*, (as I told you,) or our *good neighbours*, was one of the sorts of illusions that was rifest in the times of Papistry; for although it was holden odious to prophesie by the Divell, yet whom these kind of Spirits carried away and informed, they were thought to be sonsiest and of best life. To speake of the many vaine trattles founded upon that illusion, how there was a King and Queene of *Phairie*, of such a jolly Court and train as they had; how they had a teynd and duty, as it were, of all-goods; how they naturally rode and went, eate and dranke, and did all other actions like natural men and women; I think it like Virgil's *Campi Elysii*, nor any thing that ought to be believed by Christians, except in generall, that as I spake sundry times before, the Divell illuded the senses of sundry simple creatures, in making them beleeve that they saw and heard such things as were nothing so indeed."

"*Philomathes.* But how can it be, then, that sundry Witches have gone to death with that confession, that they have been transported with the *Phairie* to such a hill, which opening, they went in, and there saw a faire queene, who, being now lighter, gave them a stone that has sundry vertues, which at sundry times hath been produced in judgment?"

"*Ep.* I say that, even as I said before, of that imaginat ravishing of the spirite foorth of the body. For may not the Divell object to their fantasie, their senses being dulled, and as it were asleepe, such hilles and houses within them, such glistering courts and traines, and whatsoever such like, whereunto he pleaseth to delude them, and in the meane time their bodies being senselesse, to convey in their hands any stone or such like thing, which he makes them to imagine to have received in such a place."

After some farther inquiries, as to their power of prophesying truly, and whether these kinds of Spirits may appear to innocent persons or to Witches only, in which Epistemon, although beforehand he seems to have denied their reality, admits that they may appear even "to the innocent sort, either to affraie them, or to seeme to be a better sort of folkes, nor uncleane Spirits are;" he dismisses the questions of his scholar, which perhaps were growing troublesome, rather in a summary manner.

"*Phil.* But I have heard many more strange tales of this *Phairie* nor ye have yet told me."

"*Ep.* As wel I do in that as I did in all the rest of my discourse. For because the ground of this conference of ours proceeded of your speering at me at our meeting, if there was such a thing as Witches or Spirits; and if they had any power: I therefore have framed my whole discourse, only to prove that such things are and may be, by such number of examples as I show to be possible by reason, and keepes me from dipping any further in playing the part of a Dictionary, to tell whatever I have read or heard in that purpose, which both would exceed faith, and rather would seeme to teach such unlawfull artes, nor to disallowe and condemn them, as it is the dutie of all Christians to doe," book iii. c. 5.

It is not always easy, from the confusion of attributes upon which we have slightly touched above, to determine what peculiar class of Spirits was supposed to be in connection with the miserable victims who expiated the crimes of old age and fatuity at the stake as Witches. Nor, indeed, is it likely that the opinions either of their accusers or of their judges were very precise or definite on this subject. Alison Pearson, who was burned in 1586, by a decree of the Criminal Court of Scotland, was charged with "hanting and repairing with the *gude neighbours* and Queene of Elf-land;" but the orgies which she was supposed to celebrate, and the acts in which she was seduced to join, bear far greater resemblance to the Satanic rites which the genius of Goethe has depicted as polluting the Hartz Mountains on Walpurgis night, than to the playful and innocent revels which we have elsewhere been taught to associate with Fairy Mythology. The case of Ann Jefferies is less discordant from these latter notions; for the Spirits with which she kept company appear to have

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been benevolent. Her adventures will be found in *An Account of A. J. now living in the County of Cornwall, who was fed for six months by a small sort of airy people, called Fairies, &c.* in a *Letter from Moses Pits to Dr. Edward Fowler, Bishop of Gloucester*, printed in 1696, and republished in Morgan's *Phœnix Britannicus*, 1732, (545.) According to her statement, "six small people, all in green clothes, came suddenly over the garden wall," while she was knitting stockings one day in the garden of the narrator, at St. Teath, in Cornwall. The sight of them threw her into convulsions, and a long sickness followed, (which we imagine was epileptic,) and affected her mind as much as her body; she pretended, and was believed, to be endowed with extraordinary sanative powers, which, aided, doubtless, by the imagination of her patients, enabled her, as we are assured, to effect numerous very wonderful cures; for all of which, *selon la regle*, she refused to accept money. She had always a sufficient stock of salves and medicines, and yet neither made nor purchased any; nor did she ever appear to be in want of money. From harvest time to Christmas she eat no food but that which the Fairies provided her, and on one occasion she gave the narrator a piece of Fairy bread, which he declared to be the most delicious which ever passed his lips. Once also she gave a silver quart cup to the daughter of her mistress, a girl about four years old, to carry to her mother, who, however, was too wary to be entrapped by receiving this goblin gift. The Fairies always appeared to her in even numbers, never less than two, nor more than eight at a time; thus violating the Classical rule of directly opposite authority, *numero Deus impare gaudet*. Whenever she danced in the orchard among the trees, she affirmed that the Fairies were her companions. These and other similar singularities brought her under the cognizance of the neighbouring Clergy and Magistrates. The first inveighed against her Fairies, as Devils; a charge which the little Spirits indignantly rebutted at their next visit, by folding down a Bible at 1 John, iv. 1, and desiring her to present it (although she could not read) to their false accusers. The Magistrates did not confine themselves, like the Ministers, to mere hard words, they imprisoned her for three months, *without food*, in Bodmin Gaol, and afterwards, for some longer time, in a private house,—we must not omit the right Cornubian name of its owner, Mr. Justice Tregeagle. The Fairies had warned her beforehand of her intended apprehension, and advised her to patient submission. She was still living in 1696, aged 70; but her imprisonment had been of use, for she then refused to tell any more particulars of her spiritual acquaintance.

The Scottish Fairies are represented by Sir W. Scott as still retaining much that is harsh and terrific in their character; and, notwithstanding their Highland name, *Daoine Shie*, Men of Peace, they are after all but peevish and envious beings. As they are always invisibly present, it is not wise to speak of them otherwise than with respect. As for speaking *to* them, wo worth the silly wight who makes such venture, especially on Fridays, on which days their influence is most powerful. Falstaff, indeed, says even of the gentler Southern Fairies, that "he that speaks to them shall die." Their formis diminutive; they inhabit the interior of green hills, called in Gaelic *Sighan*, on the surface of which the rings which mark their moonlight dances may often be traced. They dress in green, in heath brown, or in gray. They are particularly fond of horse exercise, and their invisible steeds may be discovered in their passage by the shrill ringing of their bridles. Now and then, however, especially during the night, they borrow horses of flesh and blood, whose speed they are well known not to spare. Their movements are sometimes accompanied by huge eddies of sand, and a cry of *Horse and Hattock* may be heard at the same time. Aubrey (*Miscellanies*, 209) recounts, on the authority of "a learned friend in Scotland," whose letter to him is dated March 25, 1695, that an ancestor of the noble family of Duffus, once walking in the fields, and hearing this shout, had the hardiness to join in it. He had the good luck to be transported by the Fairies into no worse place than the Royal Cellar in Paris, where, having drunk to his heart's content, he was found on the following morning with a silver cup in his hand, with which the King, on hearing his marvellous narrative, presented him. "This story," continues Aubrey's correspondent, (*if it could be sufficiently attested*,) would be a noble instance for your purpose." He then adds, that the existing Lord Duffus acknowledged the genuineness of this tradition, but thought that the circumstances which it related were fabulous, notwithstanding that among the family plate was an ancient silver cup, called the Fairy cup.

Aubrey (*Ibid.* 114), has one other short notice of a Fairy, which Sir W. Scott very aptly describes as "a succinct and business-like memorandum of a ghost seer." "Anno 1670, not far from Cirencester was an apparition: being demanded whether a good Spirit or a bad, returned no answer, but disappeared with a curious perfume and most melodious twang. Mr. W. Lilly believes it was a Fairy. So Propertius,

> *Omnia finierat: tenues secessit in auras:*
> *Mansit odor; posses scire fuisse Deam.*"

In England, under the real magic of the Elisabethan Poets, a milder tone has been given to the popular belief concerning Fairies, and they are regarded as fair and lovely idealities,—almost the only race of Spirits with which it is thought prudent to render children acquainted. They are small in stature, delighting in cleanliness, and, according to the best authorities, (the Commentators on Shakspeare do not all agree on this point,) blessed with immortal youth and beauty. Johnson does not determine whether Shakspeare or Drayton wrote first concerning them, but he is inclined to think that instead of one of them borrowing his Fairy legends from the other, there was some received system which both of them represented as accurately as they could. Tyrrwhitt has proved that Shakspeare led the way; for that in the *Nymphidia*, Don Quixote, which was not published till 1605, is cited, whereas there is an edition of the *Midsummer Night's Dream* as early as 1600. The notion of a Fairy King and Queen was as old as the time of Chaucer, who speaks of the Queen and her land in the *Rime of Sir Thopas*; and, again, in the *Wife of Bathes Tale*, represents her as holding her Court with great magnificence in the reign of King Arthur. In the *Merchantes Tale*, however, we are presented with Potentates of evil power, as presiding over this ideal land:

> *Proserpine*, and all her Fayrie;

and, again,

> *Pluto* that is King of Fayrie.

So, in darker Scottish fancies, the Queen has been called

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"a gyre carling—the great Hag Hecate—Nicneven—and Dame Habunde"—the last, however, is a benevolent personage, and, as her name implies, the source of plenty. Whence arose the far more pleasing Oberon and Titania, is by no means plain; (*Oberon*, indeed, has been fancifully traced to *l'aube au jour*: and *Titania* is frequently used by Ovid as a patronymic for Diana:) but Mr. Steevens has stripped Shakspeare of the invention of one of these names, by citing *The Scottishe Story of James the Fourthe, slain at Floddon, intermixed with a pleasant Comedie presented by* Oberon, *King of the Fairies*, 1594.

The names of the English Poetical Fairy Court are subject to some variations. They are thus given by Poole in his *Parnassus*, 1657: "*Oberon*, the Emperor; *Mab*, (*amabilis*,) the Empress; *Perriwiggin*, *Perriwinkle*, *Puck*, *Hobgoblin*, *Tomalin*, *Tom Thumb*, Courtiers; *Hop*, *Mop*, *Drop*, *Pip*, *Trip*, *Skip*, *Tub*, *Tib*, *Tick*, *Pink*, *Pin*, *Quick*, *Gill*, *Tin*, *Tit*, *Wap*, *Win*, *Nit*, Maids of Honour; *Nymphidia*, the mother of the Maids." Here *Mab* usurps the place of *Titania*, (unless they are identical,) as, indeed, Shakspeare himself permits her to do in a well-known passage in *Romeo and Juliet*. *Puck*, *Hobgoblin*, or *Robin Goodfellow*, is the only other personage of much note. He is the jester of *Oberon*, and in the *Nymphidia* he is confidentially employed by that King to detect *Mab* in an intrigue with *Pigwiggen*; but he is better known as the frolicsome Spirit described by Reginald Scot, (*Discovery of Witchcraft*, 66.) "Your grandames, maids, were wont to set a bowl of milk for him, for his pains in grinding of malt and mustard, and sweeping the house at midnight. This white bread, and bread and milk, was his standard fee." But he himself sings his own qualities more at large in a Ballad attributed to Ben Jonson, and printed by the Bishop of Dromore, in his *Reliques of Ancient English Poetry*, (iii. 203.) Milton (*L'Allegro*) has named him "the lubbar fiend;" and so repugnant is this description to the light and graceful pictures of later Fairyism, that Warton (*ad loc.*) is inclined to think Robin Goodfellow has here been confounded with a sleepy Giant, (the son of a Witch, who had the Devil's mark about her,) mentioned in the *Knight of the Burning Pestle*, under the characteristic name of *Lob-lye-by-the-fire*, to whom, perhaps, Shakspeare alludes, when the Fairy in her first interview with Puck takes leave of him in these words, "Farewell, thou *Lob of Spirits*." True it is, that Burton, in his *Anatomy of Melancholy*, has recognised "a bigger kind of them, (Fairies,) called with us *Hobgoblins* and *Robin Goodfellowes*, that would, in these superstitious times, grinde corne for a messe of milke, cut wood, or do any manner of drudgery worke," (p. i. sec. 2, fol. 29;) and afterwards he adds, that the Dæmons who mislead men by night, "we commonly call them *Pucks*;" but Burton does not hold any Fairies to be better than "terrestrial Devils." Puck's dress is accurately given in an old Play, *Grim, the Collier of Croydon*, where the stage direction to act iv. sc. 1, is, "Enter Robin Goodfellow in a suit of leather close to his body, his face and hands coloured russet colour, with a flail." Sometimes, however, like his colleagues, he wore green. His names have been very learnedly derived: *Puck*, or as the author of *Piers Plouhman* writes it, *Pouk*, is the old Gothic *Puke*, *Puken*, *Sathanas*, (Gudm. And. *Lex. Island*;) Hobgoblin is a *hopping* goblin, and goblin is κόβαλος, a sort of Spirits which the Scholiast on Aristophanes describes to be *Dæmonas quosdam Dionysiacos asperos et immites*, a statement wholly disagreeing with the household and good-natured offices in which Robin Goodfellow is usually employed. The *Browny* of the Scotch appears to be very nearly allied to *Puck*. King James describes him, "like a rough man who haunted divers houses without doing any evill, but doing as it were necessarie turns up and downe the house; yea, some were so blinded as to believe their house was all the sonsier, as they called it, that such Spirits resorted there. When Johnson visited the Hebrides, "nothing," as he says, "had been heard" (of *Browny*) "for many years." Much more concerning him, however, may be learned from Cromek's *Remains of Nithsdale and Galloway*, *Song* 330.

Besides keeping Court, the English Fairies were sometimes occupied in homelier employments. The following most circumstantial account of a Fairy Market is given by Bovet, in his *Pandæmonium, or the Devil's Cloister opened*, 1684: "Reading once the eighteenth of Mr. Glanvil's *Relations*, p. 203, concerning an Irishman that had like to have been carried away by Spirits, and of the banquet they had spread before them in the fields, &c. it called to mind a passage I had often heard of Fairies, or Spirits, so called by the country people, which showed themselves in great companies at divers times; at sometimes they would seem to dance, at other times to keep a great fair or market; I made it my business to inquire among the neighbours what credit might be given to that which was reported of them; and by many of the neighbouring inhabitants I had this account confirmed. The place near which they most ordinarily showed themselves, was on the side of a hill named Blackdown, between the parishes of Pitminster and Chestonford, not many miles from Tanton. Those that have had occasion to travel that way, have frequently seen them there, appearing like men and women of a stature generally next the smaller size of men; their habits used to be red, blue, or green, according to the old way of country garb, with high-crowned hats. One time, about fifty years since, a person (living at Comb St. Nicholas, a parish lying on one side of the hill, near Chard) was riding towards his home that way, and saw just before him, on the side of the hill, a great company of people, that seemed to him like country folks, assembled as at a fair. There was all sorts of commodities, to his appearance, as at all ordinary fairs: pewterers, shoemakers, pedlars, with all kinds of trinkets, fruit, and drinking booths: he could not remember any thing which he had usually seen at fairs, but what he saw there. It was once in his thought that it might be some fair for Chestonford, there being a considerable one at some time of the year; but then, again, he considered that that was not the season for it; he was under very great surprize, and admired what the meaning of what he saw should be; at length it came into his mind what he had heard concerning the Fairies on the side of that hill; and it being near the road he was to take, he resolved to ride in amongst them, and see what they were. Accordingly he put on his horse that way, and though he saw them perfectly all along as he came, yet when he was upon the place where all these had appeared to him, he could discern nothing at all, only seemed to be crowded and thrust as when one passes through a throng of people; all the rest became invisible to him, until he came at a little distance, and then it appeared to him again as at first. He found himself in pain, and so hasted home,

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where, being arrived, a lameness seized him all on one side, which continued on him as long as he lived, which was many years, for he was living in Comb, and gave an account to any that inquired of this accident, for more than twenty years afterwards. And this relation I have from a person of known honour, who had it from the man himself. There were some whose names I have now forgot, but they then lived at a gentleman's house near Comb Farm, near the place before specified; both the man and his wife, and divers of the neighbours assured me, that they had at many times seen this fair keeping in the summer-time, as they came from Tanton Market; but that they durst not adventure in amongst them, for that every one that had done so had received great damage by it. Any person that is incredulous of what is here related, may, upon inquiry of the neighbours and inhabitants, receive ample satisfaction, not only as to what is here related, but abundantly more, which I have heard solemnly confirmed by many of them," (207.)

Bovet's volume may be turned to, also, with advantage, for "a remarkable passage of one named the Fairy Boy of Leith in Scotland, given me by my worthy friend, Capt. George Burton, and attested under his own hand," (172.) This has been printed in Sir W. Scott's entertaining *Introduction*, and it relates to a lad who used to drum every Thursday night at the Fairy Feasts on Arthur's Seat.

The Bishop of Dromore (*Reliques of Ancient Poetry*, iii. 267) has printed a curious receipt from the papers of some Alchymist, preserved in the Ashmolean Museum at Oxford, (8259, 1406, 2.) It clearly relates to another class of Fairies than those which we have been last considering, and the Spirit whom it is to command bears a strong resemblance to FAMILIARS—the Bottle Imps of the Germans.

"An excellent way to get a Fayrie, (for myself I call Margaret Barrence, but this will obteine any one that is not allready bound.) First, get a broad square christall or Venice glasse, in length and breadth three inches. Then lay that glasse or christall in the bloud of a white henne, three Wednesdayes or three Fridayes. Then take it out and wash it with holy aq. and fumigate it. Then take three hazle sticks, or wands of an yeare groth: peel them fayre and white; and make them soe longe as you write the Spiritt's name or Fayrie's name, which you call, three times on every sticke, being made flatt on one side. Then bury them under some hill whereas ye suppose Fayries haunt, the Wednesday before you call her: and the Friday following take them uppe, and call her at eight, or three, or ten of the clock, where be good planetts and houres for that turne: but when you call be in cleane life, and turn thy face towards the East. And when you have her, bind her to that stone or glasse."

In Reginald Scot's *Discovery of Witchcraft*, 1665, is given a charm whereby "to go invisible by these three Sisters of the Fairies," Milita, Achilia, and Sibylia. You are "first to go to a fair parlour or chamber, and on even ground, and in no loft, and from people nine dayes, for it is better: and let all thy cloathing be clean and sweet. Then make a candle of virgin wax, and light it, and make a fair fire of charcoles in a fair place in the middle of the parlour or chamber; then take fair clean water that runneth against the East and set it upon the fire, and if thou warm thyself, say these words, going about the fire three times, holding the candle in thy right hand." We shall readily be forgiven for not transcribing the incantation, which, from its abuse of holy names to absurd purposes, is not a little profane. The following is the effect which it is sure to produce. "And if they come not at the first night, then do the same the second night, and so the third night, until they do come, *for doubtless they will so come;* and lie thou in thy bed in the same parlour or chamber, and lay thy right hand out of the bed, and look thou have a fair silken kerchief bound about thy head, and be not afraid, they will do thee no harm: For there will come before thee three fair women, and all in white cloathing, and one of them will put a ring upon thy finger wherewith thou shalt go invisible. Then with speed bind her with the bond aforesaid. When thou hast this ring on thy finger, look in a glass, and thou shalt not see thyself. And when thou wilt go invisible, put it on thy finger, the same finger that they did put it on, and every new ☽ renew it again. For after the first time thou shalt ever have it, and ever begin this work in the new of the ☽ and in the hour of ♃ and the ♋ ♐ ♓." book xv. ch. xx.

Perhaps Scot has left us as luminous an account of the Fairies as can anywhere be found. They do "principally inhabit the mountains and caverns of the earth, whose nature is to make strange apparitions on the earth in meadows and in mountains, being like men and women, souldiers, kings, and ladyes, children, and horsemen cloathed in green, *to which purpose they do in the night steal hempen stalks from the fields where they grow, to convert them into Horses*, as the story goes. Such jocund and facetious spirits are sayd to sport themselves in the night by tumbling and fooling with servants and shepherds in country houses, pinching them black and blue, and leaving bread, butter, and cheese sometimes with them, which if they refuse to eat, some mischief shall undoubtedly befall them by the means of the Faeries. And many such have been taken away by the sayd Spirits for a fortnight or a month together, being carryed with them in chariots through the air over hills and dales, rocks and precipices, till at last they have been found left in some meadow or mountain bereaved of their senses, and commonly of one of their members to boot." *Ibid. A Discourse concerning Devils and Spirits*, book ii. ch. iv.

Besides this account given by Scot, we find John Webster, "Practitioner of Physick," who in 1677 published a stately folio, *The Displaying of Supposed Witchcraft*, thus satisfactorily explaining the belief in Fairies.

"In a few ages past, whan Popish ignorance did abound, there was no discourse more common (which yet is continued among the common people) than of the apparition of certain creatures which they called Fayries, that were of very little stature, and, when seen, would soon vanish and disappear. And these were generally believed to be some kind of Spirits or Demons, and Paracelsus held them to be a kind of middle creatures, and called the Non-Adamicks, as not being of the race of Adam."

After an argument on the probability of Pygmies, the sagacious Doctor concludes, "From whence all understanding and impartial judgments may clearly perceive that this kind of creature (Fairies) have been really existing in the world, and are and may be so still in islands and mountains that are uninhabited, and that they are no real Demons, or Non-Adamick creatures,

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that can appear and become invisible when they please, as Paracelsus thinketh. But that either they were truly of human race, endowed with the use of reason and speech, (which is most probable,) or at least that they were some kind of little apes or Satyres, that having their secret recesses and holes in the mountains, could by their agility and nimbleness soon be in or out, like conies, weazels, squirrels, and the like." ch. xv. 283-4.

It is, we think, sufficiently apparent, from the many contradictions occurring, even in the few particulars which we have compiled above, (and if the reader turn to the sources from which we have gathered them, or to the second volume of Drake's *Shakspeare and his Times*, he will find others without number,) that there was little of *system* in the belief of our forefathers in Fairies. It probably varied according to the character of the Country in which it existed, and was gloomy or sportive as the manners of the inhabitants were more or less rude or civilized. The Poets took all they found, and each framed a theory for himself, as best suited his purpose. That which Shakspeare erected, and with which, in all main points, Drayton agrees with him, has since his time continued to be the current Mythology; and still in our own days, when, even among the vulgar, all serious belief in these airy Beings is exploded, we should feel, if we may so say, that Truth was violated by any innovation upon the Poetical creed which we derive from this great National Poet, to whom our Imagination has pledged its faith and allegiance.

FAISIBLE, i. e. *feasible*, that may be done. Fr. *faire*, Lat. *facere*, to do.

To require tasks not *faisible*, is tyrannicall, and doth onely picke a quarrell to punish, they could neither make straw, nor find it, yet they must have it.

Hall. Cont. The Affliction of Israel.

FAIT, FA'ITOUR, FA'ITOUROUS, FA'ITRY. *Fait*; Fr. *fait* or *faict*; Lat. *factum*, anything done, a deed. See FEAT.

Faitours, Skinner says, is explained *erro, seu vagabundus*, from the Fr. *faitard, ignavus*. Minshew thinks from the Fr. *faiseurs*; that is, *factores*; *doers*, or, he adds, it may not improbably be interpreted idle livers, taken from *faitardise*: a kind of numnesse or sleepie disease, proceeded of too much sluggishnesse. Mr. Tyrrwhitt, *faitour*, a lazy, idle fellow. *Faitard, piger. Faitard, faciens tarde*, (Menage,) doing or acting slowly or sluggishly.

þat *faiteþ* for hus lyflode.
Piers Ploukman. Vision, p. 152.

Tho were *faitours* aferede, and feynede hem blynde.
Id. Ib. p. 134.

——————— Treuthe would
þat no *faiterye* were founde. in folk þat gon a begged.
Id. Ib. p. 135.

And nethles she wiste wele
My worde stode on an other whele,
Without any *feiterie*.
Gower. Conf. Am. book i. fol. 9.

For the more party they that wrote the *fayts* or deeds of the Brytons, make but a short rehersayll of these v. kyngs.
Fabyan, part i. ch. xxiii.

And whan my lord [Humphrey, Duke of Gloucester] saw yᵗ he had him walke *faitoure*, and made him be set openlye in the stockes. *Sir Thomas More. Workes*, fol. 134. *A Dialogue concerning Heresies*, book i.

I let passe ouer the *faitry* and falsehed that is therin vsed amōg, sometyme by the priestes, sometime by beggers in fayning or false miracles. *Id. Ib.* fol. 140.

Which whenas Blandamour beheld, he sayd;
False *faitour* Scudamour, that hast by slight
And fool advantage this good knight dismayd,
A knight much better than thyself behight,
Well falls it thee that I am not in plight
This day, to wreake the dammage by thee donne.
Spenser. Faerie Queene, book iv. can. 1.

The whole court from all parts thereof cryed out and said, that this was a fraudulent and *faiterous* Carthagenean trick, to chuse and send such for to sue for the old peace, which they themselves could not remember. *Holland. Livius*, fol. 755.

FAITH, FAI'THED, FAI'THFUL, FAI'THFULLY, FAI'THFULNESS, FAI'THLESS, FAI'THLESSLY, FAI'THLESSNESS. Skinner says, it seems to be from the It. *fede, (cum crassiori accentu et spiritu.)* Tooke, that it is the A. S. *fægth*, that which one covenanteth or engageth, the third person singular of the indicative of *fæg-an, pangere, pagere*, to engage, to covenant, to contract. It was, as he observes, anciently written *faieth*. It was also variously written *feyth, feith, fayeth*.

That which any one covenanteth, pledgeth, or promiseth, &c. to believe or live, by or according to; a covenant, pledge or promise; credit staked or pledged; credit given; and is thus used as equivalent to, belief, trust or confidence, truth, fidelity.

þorgh þat Christendom, þo, þat were so wroþe,
At half kirke's *faith* alle on were boþe.
R. Brunne, p. 24.

Sire Ymere of Valence laȝ at Saynt Jon toun,
In his aliance with many earle & baroune
Of Scotland þe best were þan in his *feith*.
Id. p. 333.

For whilom þou wrote him tille, & cald him in þi brefe,
þi kynde, *faythfulle* & leale of Gascoyn noble duke;
þerto þou set þi seale. *Id.* p. 259.

——————— So *faithfulle* þei bisomed
Boþe earls & barons. *Id.* p. 307.

Ne non so *faithfol* fysician. for alle þat bysouhte
He lechede hem of here languor.
Piers Ploukman. Vision, p. 311.

God of his grete myght, and his good grace
Saue alle freres, that *feithfulli* lybben.
Id. Crede, sig. E 4.

——————— Holy wrȝt telleþ
That fals ȝs *faithles*. þe fend ȝs hus syre.
Id. Vision, p. 31.

Thanne turnede I me forth, and talked to myselfe
Of the falshede of this folke, whom *feythles* thei weren.
Id. Crede, sig. C 4.

Faithliȝ for to speke. hus furste name wus Jhesus
Tho he was bore in Bethleem.
Id. Vision, p. 369.

So also *feith* if it hath not workis, is deed in it silff. but sum man schal seie, thou hast *feith*, and I haue werkis. schewe thou to me thi *feith* withoute werkis. and I schal schewe to thee my *feith* of werkis. *Wiclif. James*, ch. ii.

Euen so *fayeth*, if it have no dedes, is dead in itselfe. Yea, and a mā might saye: thou hast *fayeth*, and I haue deeds; shew me thy *fayth* by thy deedes: and I wȝll shewe thee my *fayth* by my deedes. *Bible, Anno* 1551.

For the *unfeithful* housbonde is alowid by the *feithful* womman, and the *unfeithful* womman is halowid bi the *feithful* housbonde: ellis ghoure children weren unclene, but now thei ben hooli.
Wiclif. 1 *Corynthians*, ch. vii.

Alle men that wolen lyue *feithfulli* in Crist Iesu schulen suffre persecucioun. *Id. Tyte*, ch. iii.

(But I wol not avowen that I say,
And therfore kepe it secree I you pray)
He is to wise in *faith*, as I beleve.
Chaucer. The Chanones Yemannes Prologue, v. 16112.

Thà arne thy folk that han most god in awe
And strengest *faithed* ben I vnderstond
And con an errour alderbest withstond.
Id. The first Booke of Troilus, fol. 157.

Thou lovest me, that wot I well certain,
And art my *faithful* liegeman ybore,
And all that liketh me I dare wel fain
It liketh thee. *Id. The Clerkes Tale*, v. 8185.

Ey goddes moder, quad she, blisful maid,
Is their ought elles? tell me *faithfully*.
Id. The Sompnoures Tale, v. 7789.

Complained eke Heloine of his sickenesse
So *faithfully* that it poty was to here.
Id. The second Booke of Troilus, fol. 166.

Fayth is the beleuyng of God's promises, and a sure trust in the goodness and truth of God, which *fayth* iustified Abrah. *Gen.* xv. and was the mother of all his good workes whiche he afterward did, for *faith* is the goodnesse of all works in the sight of God.
Tyndall. Workes, vol. 7. *Prologue to Exodus.*

He is weake *faithed* which loueth and embraceth the trwe doctrine) wold pronoue it) suffreth himself to be enstructed, and studieth to profite therein and desyreth the techres to be preserued) and confesseth the trewth in a maner) albeit he dare not defende it openly and frely enoughe nor strongly) nethelesse he neither denieth it nor persecuteth it. *Joye. The Exposicion of Daniel*, ch. v.

Where as agaynst his false ground that ther can be no true *fayth* but if it be writen in Scripture, I objected against him the *faith* of many good and *faithfull* men, in whose dayes we cannot proue that their *faith* was written, and yet we doubt not but that thei wer good and *faithfull*: he saieth, I cannot proue that they hadde no Scripture. *Sir Thomas More. Workes*, fol. 468. *The second Part of the Confutation of Tindall.*

For Lycurgus succeedinge his brother Polibita in the kingdom of Sparta, when as he might lawfullye haue chalenged it to himselfe, surrendered the same with as muche *faithfulnesse* as might be, vnto his sonne Charilaus whyche was borne after the deathe of hys father, as soone as he came to mannes estate.
Arthur Goldyng. Justine, book iii. fol. 21.

Praye God that he wyll witesafe to worke *faith* in thyne herte, for else shalt thou remaine euermore *faithlesse*, fayne thou, ymagin thou, enforce thou, wrastle with thy self, and do what thou wilt or canst.
Udall. A Prologue to Romaynes.

Or if no skill they think it, but suppose
'Tis *faith* (and *faith* ne'er thinks heav'n's height too high.)
Yet *faiths* so sev'ral be, that few are those
Can choose right wings when they to heav'n would fly.
Davenant. Gondibert, book ii. can. 1.

I shall be nam'd among the famousest
Of women, sung at solemn festivals,
Living and dead recorded, who, to save
Her countrey from a fierce destroyer, chose
Above the *faith* of wedlock-bands; my tomb
With odours visited and annual flowers.
Milton. Samson Agonistes, l. 987.

——— I provided death; so death becomes
His final remedie, and after life
Tri'd in sharp tribulation, and refin'd
By *faith* and *faithful* works, to second life,
Wak't in the renovation of the just,
Resigns him up with heav'n and earth renew'd.
Id. Paradise Lost, book xi. l. 64.

I' *faith* sir, if you had told as many lies in his behalfe, as you have vttered words in your owne, you should not passe heere.
Shakspeare. Coriolanus, fol. 26.

——————— He replied,
Thou vnpossessing bastard, dost thou thinke
If I would stand against thee, would the reposall
Of any trust, vertue, or worth in thee,
Make thy words *faith'd*.
Shakspeare. Lear, fol. 291.

Lion. A *faithful*, not a ceremonious friend;
But one that will stick by you on occasions
And vindicate your credit, were it sunk
Below all scorn, and interpose his life
Betwixt you and all dangers.
Marmion. The Antiquary, act i. sc. 1

But still thy words at random, as before,
Argue thy inexperience what behooves
From hard assaies and ill successes past
A *faithful* leader, not to hazard all
Through wayes of danger by himself untried.
Milton. Paradise Lost, book iv. l. 933.

Be briefe, in what thou wouldst command, that so
The docile mind may soone thy precepts know,
And hold them *faithfully*.
Jonson. Horace. The Art of Poetry.

——————— O name,
O sacred name of *faithfulness* profan'd!
Faithful to whom? to thy rebellious crew?
Milton. Paradise Lost, book iv. l. 953.

He in his furie all shall over-ronne,
And holy Church with *faithlesse* hands deface,
That thy sad people, utterly fordonne,
Shall to the utmost mountaines fly apace.
Spenser. Faerie Queene, book iii. can. 3.

——————— If ought seem vile,
As vile hath been my folly, who have profan'd
The mystery of God giv'n me under pledge
Of vow, and have betray'd it to a woman,
A Canaanite, my *faithless* enemy.
Milton. Samson Agonistes, l. 381.

Which [peace and unity between England and Ireland] doubtlesse had beene easily affected long ere this, had we all beene *faithfull*, true, reall to the publike cause of God and our countrey in our reverall places, and not *faithlessely* betrayed, but sincerely discharged the severall trusts reposed in us to the uttermost of our powers.
Prynne. Treachery and Disloyalty, &c. fol. 218. *Appendix.*

If they had gone to God without Moses, I should have praised their *faith*; but now they goe to Moses without God, I hate their stubborne *faithlessenesse*.
Hall. Cont. Works, vol. i. fol. 852. *Of the Golden Calfe.*

Ang. Now do's he feele
His secret murthers sticking on his hands,
Now minutely revolts vpbraid his *faith-breach*.
Shakspeare. Macbeth, fol. 149.

Ith. How doth thy lord esteem thee?
Pen. ——————— Such an one
As only you have made me a *faith-breaker*.
Ford. The Broken Heart, act iii. sc. 2.

Faith, is that firm belief of things at present not seen; that conviction upon the mind, of the truth of the promises and threatnings of God made known in the Gospel; of the certain reality of the rewards and punishments of the life to come; which enables a man, in opposition to all the temptations of a corrupt world, to obey God in expectation of an invisible reward hereafter.
Clarke. Sermon 1. vol. i.

Aman. Well my opinion is, form what resolution you will, matrimony will be the end on't.
Ber. *Faith*, it wont.
Vanburgh. The Relapse, act ii. sc. 1.

Or if my frowning stars have so decreed,
That one must be rejected, one succeed,
Make him my lord, within whose *faithfull* breast
Is fix'd my image, and who loves me best.
Dryden. Palamon and Arcite.

And therefore the bishop requires them to deal plainly and *faithfully* with him and the church, and to tell him, whether they really trust, that they are mov'd by the Holy Ghost to take this office upon them? to which every one is bound to answer, I trust so.
Bishop Beveridge. Sermon 3.

The word *faith*, always contains in it the notion of *faithfulness* o. fidelity. *Clarke. Sermon* 8. vol. ii. p. 126.

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No natural cause she found, from brooks or bogs,
Or marshy lowlands to produce the fogs:
Then round the skies she sought for Jupiter,
Her *faithless* husband; but no Jove was there.
Dryden. Ovid. Metamorphoses. Io into an Heifer.

Let us give a *faithful* pledge to the people, that we honour indeed the crown; but that we belong to them; that we are their auxiliaries, and not their task-masters; the fellow labourers in the same vineyard, not lording over their rights, but helpers of their joy.
Burke. On the Economical Reform.

Though the generality of painters at that time were not equal to the subjects on which they were employed, yet they were close imitators of nature, and have perhaps transmitted more *faithful* representations, than we could have expected from men of brighter imagination.
Walpole. Anecdotes of Painting, vol. i. p. 223.

But, as I said before, a case,
So far remov'd by time and place,
Is seldom *faithfully* related,
Or in most points, exaggerated.
Cambridge. Learning. A Dialogue.

Still nod the plumage o'er the brainless head;
Still o'er the *faithless* heart the riband spread.
Such toys may serve to signalize the tool,
To gild the knave, or garnish out the fool.
P. Whitehead. Manners, a Satire, 1738.

When the heart is sorely wounded by the ingratitude or *faithlessness* of those on whom it had leaned with the whole weight of affection, where shall it turn for relief?
Blair. Sermon 13. vol. iii.

FALCATA, in *Botany*, a genus of the class *Diadelphia*, order *Decandria*, natural order *Leguminosæ*. Generic character: calyx four-toothed; style ascending; pod oblong, compressed, hooked, acuminated on both sides.

One species, *F. Caroliniana*, native of North America. Gmelin.

FA'LCHION, or **FA'UCHION**, **FA'LCATED**, **FA'LCATION**. Fr. *fauchion, ensis* falcatus; Junius and Skinner; from the Lat. *falx*, a cutter. Applied to An arched or crescent-shaped cutter; a scimitar.

——————— Ne Paul whit his *fauchon*
That wolde defende me hevene dore. dynge ich nevere so late.
Piers Ploukman. Vision, p. 272.

And on his haunch a rousty fel *fauchoun*.
Chaucer. The Testament of Creseide.

Aeneas sodenly for feare his glistring sword out tooke,
And as they threatning came he towards them his *fauchon* shooke.
Phaer. Virgil. Æneidos, book vi.

And full as oft came Edward to my side,
With purple *faulchion*, painted to the hilt,
In blood of those that had encountered him,
Shakspeare. Henry VI. Third Part, fol. 150.

Queene Margaret saw
Thy murd'rous *faulchion* smoaking in his blood:
The which, thou once didd'st bend against her brest,
But that thy brother's beate aside the point.
Id. Richard III. fol. 175.

The trumpets sound, and they together run
With greedy rage, and with their *faulchions* smot;
Ne either sought the others strokes to shun,
But through great fury both their skill forgot.
Spenser. Faerie Queene, book v. can. 7.

They are all horse men, carrying nothing but a bow, a sheaf of arrowes, and a *fauchion* sword: they are expert riders, and shoot as readily backward as forward.
Purchas. Pilgrimage, book iv. ch. xv. sec. 1.

The locusts have antennæ or long horns before, with a long *falcation* or forcipated tail behind.
Sir Thomas Brown. Vulgar Errors, book v. ch. iii.

Venus, Mercury, and our Moon, have phases, and appear sometimes *falcated*, sometimes gibbous, and sometimes more or less round.
Derham. Astro-Theology, book v. ch. i.

And this sphœricity, or rotundity, is manifest in our moon, yea in Venus too; in whose greatest *falcations* the dark part of their globe may be perceived, exhibiting themselves under the appearance of a dull and rusty colour. *Id. Ib.*

Heaven's queen, who favours both, gave this command,
Suppress thy wrath, and stay thy vengeful hand,
Be all thy rage in tauntful words exprest;
But guitless let thy thirsty *falchion* rest.
Tickell. Homer. Iliad, book i.

But let us now (this tale awhile dismiss'd)
To Gryphon turn, who, when he reach'd the list,
Already found the manly jousts begun,
Spears broke, and *falchions* flashing in the sun.
Hoole. Orlando Furioso, book xvii.

FALCON.

FA'LCON, or **FA'UCON**, **FA'LCONER**, **FA'LCONRY**. Fr. *faulcon, faucon*; It. *falcone*; Sp. *halcon*; Lat. *falco, a* falce, *quia ungues ejus* falcem *imitantur*, (Vossius,) because its nails or claws resemble a hook. Skinner says, its nails and *beak*.

It is also a name given to a piece of artillery, which, according to Meyrick, (iii. 70,) in the time of Queen Elisabeth carried a ball of one pound and a half, and measured two inches in the bore; and thus, within *falcon*-shot; within the reach of shot from a *falcon*.

Morkar recleymed es, as es þe *faukon* fre,
And Eadwyn com to pes, he mot ne better se.
R. Brunne, p. 72.

And fatte þy *faucones*. to culle wylde foules.
Piers Ploukman. Vision, p. 129.

Amidde a tree for dry, as white as chalk
As Canace was playing in hire walk
Ther sat a *faucon* over hire bed ful hie,
That with a pitous vois so gan to crie,
That all the wood resouned of hire cry.
Chaucer. The Squieres Tale, v. 10725.

The *faucon* whiche fleeth ramage,
And sufreth no thyngs in the waie,
Wherof that he maie take his praie:
Is not more set vpon rauayne,
Than thilke man.
Gower. Conf. Am. book iii. fol. 61.

Eft fierce retourning, as a *faulcon* fayre,
That once hath failed of her souse full neare,
Remounts againe into the open ayre,
And unto better fortune doth herselfe prepayre.
Spenser. Faerie Queene, book ii. can. 11.

Hee is much delighted with pleasures of the field, for which in Græcia and Natolia he hath fortie thousand *falconers*; his huntsmen are not much fewer.
Purchas. Pilgrimage, book iii. ch. ix. sec. 5.

I have noted this fault in many of our younger brood of gentry, who either for want of education in learning, or their owne neglect of learning, have no sooner attained to the strength of making their fist a pearch for a hawke, but by the help of some bookes of *faulconry*, whereby they are instructed in the words of art, they will run division upon discourse of this pleasure.
Brathwait. English Gentleman, (1633.) p. 220.

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FALCON. — FALCO.

In lyke manner as by cõparyson of *famous* pelegrynes, that haue stande and rested longe on the perche hath grete desyre to flye abrode, in lyke manner the knyghtes and squyers of Englande desyred to fynde dedes of armes to auaunce themselfe.

Lord Berners. Froissart. Cronycle, vol. ii. ch. xlvi.

Well, said the admiral, the matter is not great, for there can be no danger in this sally, for where they worke it is within *falcon-shot* of the ships.

Hakluyt. Voyage, &c. vol. iii. fol. 714. *M. James Lancaster.*

Wee find in *faulconrie*, sixteen hawkes or fowls that prey.

Holland. Plinie, fol. 274.

I would not have justice too *falcon-eyed*;
Sometimes a wilful blindness much becomes her.

Randolph. The Muses' Looking-glass, act iv. sc. 3.

And in two hours, or very little more,
We came to anchor *falcon-shot* from shore.

Cotton. The Storm. To the Earl of ———.

Our hopes, like towering *falcons*, aim
At objects in an airy height:
The little pleasure of the game
Is from afar to view the flight.

Prior. To the Hon. Charles Montague, Esq.

For still to be deluded so
Is all the pleasures lovers know;
Who, like good *falconers*, take delight
Not in the quarry, but the flight.

Waller. To the Mutable Fair.

So, when a *falcon* skims the airy way,
Stoops from the clouds, and pounces on his prey;
Dash'd on the earth the feather'd victim lies,
Expands its feeble wings, and, flutt'ring, dies.

P. Whitehead. The Gymnasiad, book iii.

Falco, Lin., Illig., Cuv.; *Falcon*, Willughby, Ray; in *Zoology*, a genus of animals belonging to the family *Diurnæ*, order *Accipitres*, class *Aves*.

Generic character. Beak moderate-sized, thickish, hooked, compressed laterally; cere more or less hairy at the base; upper mandible sometimes, but not always, toothed; nostrils lateral, generally rounded and open; head thickly feathered; upper margin of the orbit projecting, so as to make the eyes appear sunken; feet strong, often completely or partially covered with feathers; middle toe the longest: acrotarsia, or that part of the leg immediately above the toes, scutulate, clypeate, or reticulate; upper part of the toes scutulate, with strong, movable, retractile, curved and very sharp claws.

The genus Falco presents many difficulties in the arrangement of its species, on account of the numerous minor differences which exist among them; and these variations run so gradually into one another, that Illiger considers it almost impossible to separate them into groups, and much less into genera; a strong proof of which is the confusion that will be found in the works of the various authors who have written on this subject, and divided the genus into sections and families; and in these it will be seen, that not unfrequently one bird is placed by one author in one section, whilst another considers the same bird to belong to another.

An attempt at better arrangement or division of the genus has, however, been made by Cuvier, in his *Règne Animal*; but, although he seems to have laid a good foundation for his inquiries, the detail will be found neither so clear nor convenient as might have been expected,—section being heaped upon section with little notice of the connections which they bear to each other or the surrounding genera.

Mr. Vigors arrangement of this genus as a new Family.

More recently, Mr. Vigors has proposed another method, of which a full account is to be found in the *Zoological Journal*, vol. i. It consists in a selection of the larger groups of the genus, according to Cuvier's arrangement, which he has reduced to five, and considers as subfamilies containing numerous genera, which are formed by collecting species more nearly resembling one another in certain minor characteristics, whilst the whole original genus is itself converted into a family by the name of *Falconidæ*. These subfamilies are so arranged as to lead gradually from the one to the other, and to form a circle of themselves upon the plan of the *Quinary Arrangement* of Mr. William Macleay, as admirably illustrated by him in his *Horæ Entomologicæ*; by which also the connections of the groups with other surrounding groups are more distinctly observed. An example of what is meant by this plan is easily afforded. Mr. Vigors, considering the genera *Vultur*, *Falco*, and *Strix*, as families by the name of *Vulturidæ*, *Falconidæ*, and *Strigidæ*, arranges the groups of the intermediate family *Falconidæ* in such way, that his Eagles, or *Subfamilia Aquilina*, are placed at the head of the family, in consequence of the long beaks of the *Vulturidæ*, hooked only at their apex, being continued to them whilst their heads are feathered, as in all the *Falconidæ*. This group is followed by the Hawks, or *Subfamilia Accipitrina* in which the peculiar character of the *Falconidæ*, *viz.* the toothed beak, begins to appear in the form of a festoon on the upper mandible, which becomes a complete tooth in the Falcons, or *Subfamilia Falconina*, and is to be considered as the perfection of the family. In the succeeding section of Buzzards, or *Subfamilia Buteonina*, the tooth in the mandible disappears, and the beak becomes more elongated and weaker, leading on to the *Strigidæ*, whilst the length of the wings still remains the same as in the Falcons. But in the Kites, or *Subfamilia Milvina*, the forked tail, and the great length of the wings, are distinguishing marks from the other *Falconidæ*. For a more distinct account of Mr. Macleay's theory, reference must be made to the Essay on *Comparative Anatomy and Zoology*.

Objections.

Interesting and admirable as this mode of arrangement certainly is, there are many Naturalists who much object to making so many new genera as it unavoidably requires, which not only adds to the number of generic terms, but does not afford any real advantage; for, however few the species which are contained in a single genus, still there must ever be some characteristics of individual species which depart from what is considered the peculiar type of that genus, in order to connect it with the preceding and succeeding genus. On this point Temminck, who is allowed by all parties to be a most excellent Ornithologist, has expressed himself very decidedly on the formation of new genera from the Grosbeaks, and his observations on that genus will be a fair example of his opinion on the question generally. He says, *Les méthodistes ont essayé de classer ces oiseaux en plusieurs genres. C'est vainement qu'on inventerait encore double et triple de noms nouveaux pour former des groupes strictement méthodiques. J'ai mis tous mes soins à comparer plus de cent espèces étrangères, avec nos espèces indigènes; le résultat de cet examen m'a confirmé dans l'opinion qu'il existe un passage graduel, sans demarcation aucune d'une espèce à l'autre.* And also, in the Preface to the first edition of his *Manuel d'Ornithologie*,—*Ces naturalistes, qui créent dans leur nouveaux systèmes un si grand nombre de genres distincts, lorsqu'il ne s'agit que d'une légère disparité dans un seul des caractères adoptés, tandis que tous les autres convien-*

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draient également, ne semble point calculer que l'étude et les recherches en Zoologie ne gagnent point par un semblable moyen, mais que leur exemple en entraînera d'autres à suivre cette route plus facile, et que la classification des animaux comptera sous peu un nombre presque égal de genres qu'il y a d'espèces un peu disparates dans la nature.

Division into sections

Agreeing with M. Temminck upon these grounds, the genus Falco will be described under seven of the eight sections into which he has divided it, the Buzzards with long and short tarsi being included under one instead of two heads, as he has arranged them; six of which are found, or at least many individuals of them, in Europe, and the other two in America; at the same time, also, those species will be brought together which have been formed into new genera by Vieillot, Cuvier, Savigny, and others, and their titles mentioned so that the reader may be able to follow nearly the track as that pursued by Mr. Vigors in his arrangement, except in the subgenera of *Caracaras* and *Cymindis*, which are separated from his subfamily *Aquilina*. By thus doing, such as prefer his mode will be able without difficulty to assume it, whilst the opponents to the new arrangement will have presented to them more distinctly, the beautiful gradation by which one series of living beings is connected with that immediately antecedent and subsequent to it.

Habits.

The Falcons, as a genus, are all rapacious; but they differ in the kind of prey on which they feed, the methods which they employ in taking it, and the facility with which they can be instructed for, and subdued to, the use of man. Hence has originated the old division of this genus into the noble and ignoble birds of prey; and it may seem strange that the Eagle, the King of the birds, is not to be found in the first; large in size, however, as it is, and powerful above all the other individuals of the genus, it still is far short of the true Falcons, or even the Hawks, in ardour of pursuit, and in the dexterity employed by them to seize their prey; for whilst these strike their victim on the wing, and with a speed and certainty almost incredible, the Eagles are capable of capturing such prey only as they can seize on the ground,—in this particular resembling the Buzzards and the Kites, the former of which are remarkable for their indolence, and the little activity they exhibit in their predatory pursuits.

All the species of this genus are monogamous, or living in pairs; and the male is a third less in size than the female, whence it has been called a *Tiercelet*.

Subgenus I. Falcons, (*Subfamilia Falconina*, Vigors.)

Beak curved from the base, and the upper mandible furnished with a single tooth near the point, and but rarely with two; second primary quill the longest; tarsi short, and covered in the larger species with pentagonal or hexagonal scales, and in the smaller with semicircular bands divided in the middle; toes strong, and the exterior based with membrane.

Noble Birds of Prey.

This division of the genus includes such species as are remarkable for their courage, whence they have been called the *Noble Birds of Prey*. They are extremely docile, and on that account are chosen for the purposes of Falconry, in which they are trained at the order of their master to pursue other birds, and return obedient to his call. In consequence of the great length of their wings, which reach beyond the tail, their flight in calm weather is weak and oblique; they are therefore compelled, in towering, to rise against the wind, and, having reached their proper elevation, descend quickly upon their prey.

Izaak Walton hath put into the mouth of his *Auceps* a beautiful description, although in his quaint style, of the flight and docility of the "noble and generous Falcon." "She usually," says he, "in her flight endangers herself, like the son of Dædalus, to have her wings scorched by the sun's heat, she flies so near it, but her mettle makes her careless of danger; for then she heeds nothing, but makes her nimble pinions cut the fluid air, and so makes her highway over the steepest mountains and deepest rivers, and in her glorious career looks with contempt upon those high steeples and magnificent palaces, which we adore and wonder at; from which height I can make her to descend by a word from my mouth, (which she both knows and obeys,) to accept of meat from my hand, to own me for her master, to go home with me, and be willing the next day to afford me the like recreation."

F. Islandicus, Lath.; *le Faucon Gerfaut*, Tem.; *Jerfalcon*. About twenty-one inches in length; the ground colour white, and striped upon the upper parts and tail with narrow brown bands, and beneath spotted with brown, the spots becoming larger upon the sides; beak yellowish; cere and circle about the eyes very bright yellow; iris brown; legs yellow. This bird varies much in its plumage at different ages, and in consequence of that circumstance has been described as several distinct species. The colours above mentioned are those found in very old birds; and it may be remarked, that the older the bird is, the whiter its plumage becomes. The old females differ from the males, not only in size, but also in numerous deep brown spots on the upper parts, which become transverse bands on the sides; whilst the stripes on the upper surface are much broader: it is then the *F. Islandicus Candicans*, Lath.; *Collared Falcon*, Pen. The young Jerfalcons are scarcely at all white, the whole of the plumage of the upper parts is brownish ash, and the tips of the feathers slightly marked with white; the tail is marked with twelve small and irregular whitish dun bands; the cere and circle about the eyes are light blue; the upper part of the head, the back of the neck, and all the under parts, profusely covered with large brown spots, edged more or less with white; the legs leaden dashed with yellow; it is then the *F. Gyrfalco*, Gmel. The Jerfalcon has been removed by Cuvier from the Falcons, and placed in a division which he names *Hierofalco*; in consequence, as he states, of its upper mandible not having any tooth, but merely a slight eminence on the centre of its edge, like the Eagles and other subgenera belonging to the genus Falco; Mr. Vigors, however, doubts the propriety of this removal, because in the examples he has met with there is the same tooth as in the mandible of the True Falcons. The Jerfalcon is the most courageous and active of the birds used in Falconry; when at liberty, it mostly feeds upon the feathered tribes, and will fearlessly attack even the Heron and Crane, which it soon masters; it is said to be so fond of pursuit, that when it has taken its prey, it will often leave it untouched to chase another victim. This bird is a native of high northern latitudes, is common in Iceland, Norway, and the northern parts of Russia; in the last-named country they are caught in falling nets, baited with live Pidgeons, above which feathers are suspended tied to a string between two trees. Iceland is considered to

Difference in plumage at different ages, the cause of confusion in specific characters.

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furnish the best Jerfalcons, which are white; and it is said, that the King of Denmark buys them up. They have been occasionally, though very rarely, shot in England, and not often met with even in the north of Scotland and the Orkneys. The origin of the name seems to be from the German word *Geyer*, which signifies a Vulture, and Falcon, from a supposed resemblance to those birds.

F. Frontalis, Daud.; *F. Galericulatus*, Shaw; *F. Piscator*, Gmel.; *Fishing Falcon*, Lath. Appear to be the same species; the male is about the size of a Pigeon, and is remarkable for a crest which extends from the front to the back of the head, is of a bluish colour, and capable of being erected when the bird is excited. Native of Africa and India.

F. Tibialis, Shaw; *le Faucon à Culotte noir*, Le Vaill.; *Black-whighed Falcon*, Lath. Has the lower mandible truncated, and the thighs black. Found at the Cape of Good Hope.

F. Peregrinus, Lin.; *le Faucon Pelerin*, Tem.; *Blue-black Falcon*, Pen.; *Passenger Falcon*, Bew. About fifteen inches in length, and bears a great resemblance to the Hobby. The upper parts are ashy blue, clouded with a deeper colour, except the head and upper part of the neck, which are black, as is also a stripe which extends from the root of the beak below the auriculars; the beak blue; the cere yellow, as is also the skin encircling the eyes and the iris; the throat is white, and slightly marked with delicate, longitudinal, black stripes, the other inferior parts white, and striped transversely with brown; the inner barbs of the primaries spotted regularly with reddish or whitish badges; the feet yellow. This bird is the *Falco Barbarus*, Lath.; and when young, is the *F. Hornotinus*, Briss.; the *Faucon Commun*, Gérard. It is native of all the mountainous districts of Europe, and rarely seen in the low grounds, but never in marshes.

F. Lanarius, Lin.; *le Lanier*, Buff.; *Lanner*, Pen. Nearly twenty inches in length; has the top of the head of a bright red, spotted with brown; a white band is above the orbits, which extends on the occiput, and is streaked with brown; a small stripe extends from the root of the beak, which disappears in very old birds; all the other upper parts are ashy brown, and the tips of the feathers fringed with light red; under parts white, streaked with brown, and these streaks becoming broader as they approach the thighs; the wings are two-thirds of the length of the tail, and the two first quills have the barbs truncated at the tip, the throat and under tail-coverts white; the inner barbs of the caudal quills marked with oval, reddish white spots. The young Lanner is also known by the name of *F. Stellaris*, and very much resembles the young of the Peregrine Falcon, which has been probably the reason that induced Cuvier to think it the same species. It preys mostly on large birds; is common in the eastern and northern parts of Europe, but rare in England.

F. Subbuteo, Lin.; *le Hobereau*, Buff.; *Hobby*, Willughby. Twelve inches in length, and about the size of the male Sparrow Hawk, the female is larger. The Hobby has its bill blue; the cere and orbits yellow, and the irides orange; the top of the head and back blue black, but in the female blackest, and the hind part of the neck marked with two yellow spots; extending downwards from behind each eye on the neck, which is white, is a black longitudinal patch; the under parts are white, and marked with dusky streaks, but in the female the ground is not so clear a white; the vent and tibial feathers reddish; the wings, which extend a little beyond the tail, have their coverts blue black, and the other feathers brown; the two middle tail feathers deep dove colour, and the others banded with black above and brown beneath, on a whitish ground. This bird, which is of very swift flight, is found in most parts of Europe, but migrates from England in the winter. It was formerly employed for catching Larks, which were so much frightened, that they would not rise from the ground, and were easily netted by the fowler.

F. Vespertinus, Gmel.; *le Hobereau Gris*, Cuv.; *Ingrian Falcon*, Lath. Differs from the Hobby, in having the under parts of a deep ash colour instead of white. It is common about the Lake Baikal and Astrachan, where it is known by the name of *Kober* and *Derbnitschock*: it is the same bird as the *Night Falcon* of Daudin, and the *Red-footed Falcon* of Temminck; and not improbably Latham's *Permian Falcon* is an individual of the same species.

F. Aurantius, Lath.; *Orange-breasted Hobby*. About fifteen inches long; beak leaden; the front of the neck and breast light red; all the other parts black, and the belly marked with small white spots; thighs deep red. Native of Surinam.

F. Æsalon, Lin.; *l'Emerillon*, Buff.; *Merlin*, Pen The Merlin but little exceeds the Blackbird in size; and, according to Buffon, differs remarkably from the other individuals of this genus, in the male being of equal size with the female. The head is ferruginous, streaked with black; the beak bluish; cere yellow, and irides of a pale brown; the back and wings brown, and tinged with ash colour, the shafts of the feathers streaked with black, and having ferruginous edges; throat white, and under parts reddish yellow, and marked with oblong spots; quill feathers nearly black, with oval, reddish spots above, and radiated with white beneath; tail long, extending a little beyond the wings, and barred alternately with black and reddish colour, its extremity for about an inch black, and the tip edged with white; legs yellow, and claws black. This bird is a native of England, according to Dr. Heysham, who mentions that it breeds in Cumberland; but according to other Naturalists, it only visits us in October, and does not breed here. Like many other birds, it varies very considerably in plumage according to its age, and hence the old bird has been described as a distinct species, under the name of *Stone Falcon* and *Mountain Falcon*, Lath.

F. Aldrovandi, Reinwardt. Is similar in form to the Merlin, but has different plumage, and is distinguished from it by having no feathers on the ophthalmic region. Temminck thinks it possible that it may be the same species as *F. Severus* of Horsefield.

F. Tinnunculus, Lin.; *la Cresserelle*, Buff.; *Kestril*, Pen. The male is about fourteen, and the female sixteen inches in length; their plumage is beautiful, particularly that of the female; in the male the head, neck, and part of the breast are grey, with a black stripe extending downwards from each corner of the mouth; the beak is blue and tipped with black; the cere yellow, and irides of a deep brown; the back and wings of a cinnamon brown colour, marked with angular black spots, more or less numerous in different individuals; the under parts paler, but also spotted with black, and the insides of the wings white, spotted with brown on the under coverts, and barred on all the

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quills with pale ash; tail rounded, and marked with a broad black band at its extremity, which is tipped with white; the legs yellow, and claws black; the female differs, in having the ground colour of the back brighter and transversely striped, instead of spotted with black, and the tail marked with nine or ten black bands. The Kestril is the *Cenchris* of Pliny, and it is known in different parts of England as the *Stone gall*, *Stannel Hawk*, and *Windhover*. It flies very high, and may be often seen wheeling in circles in the air till it views its prey, upon which it darts with very great velocity; it feeds on small birds, Mice, Frogs, and insects; the first of these it strips of its feathers, but the others are swallowed whole, and the exuviæ are thrown up after digestion has taken place. It is a native of Europe, very common in this country, and found also in North America; breeds in hollow trees and among ruins, and lays four or five pale reddish eggs.

F. Sparverius, Lath.; *l'Æsalon Carolinensis*, Brisson; *Carolina Kestril*. About ten inches in length; the male has the cheeks, throat, and sides of the neck white; the head black, except the occiput, which is reddish and its sides bluish; a black stripe passes on each side of the throat, from before and another from behind the eye, upon the neck; the upper parts deep red, barred from the middle of the back to the rump with black, and also on the middle wing coverts, the secondaries are slate coloured, the primaries blackish brown; the extremity of the tail is broadly barred with black, and a narrow white band at its tip. It principally lives on reptiles, and is found in Carolina and the West Indian Islands.

F. Punctatus, Cuv.; *le Faucon Cresselicore*, Tem. About ten inches in length, but in form and colour resembling the European Kestril. Native of the Isle of France.

F. Tinnunculoides, Natterer; *le Faucon Cresserellette*, Tem. Is about eleven inches long, and very similar to the Kestril, except the claws, which are white. Native of the eastern and southern parts of Europe.

F. Femoralis, Tem.; *le Faucon à culotte rousse*, Ib. *Red-thighed Kestril*. In form and size resembling the Kestril, and has the wings reaching to an inch of the tip of the tail; the upper parts are deep ashy brown; the middle of the belly and sides purplish black; lorum, throat, lower part of the belly and thighs rusty red. Native of Brazil.

F. Rupicolus, Lath.; *Rufous-backed Kestril*. From the Cape of Good Hope.

Some of the Falcons have the upper mandible doubly toothed, whilst the lower is simply notched, as in the other species: of these Mr. Vigors has formed his genus

Ieraxs,

Which seem to connect the Falcons and the Hawks of his genera *Harpagus* and *Gampsonyx*.

F. Cærulescens, Lin.; *le Faucon Moineau*, Tem.; *Hooded Falcon*. Is the smallest species of the whole genus, being rather more than six inches long; it has some similarity to the Hobby; the lorum, part of the aural region, the upper parts, sides, and thighs are bluish black and bronze; the forehead, space above the eyes, and between the neck and ear, with all the under parts reddish white or light red, according to the age of the bird; four whitish bars on the under surface of the tail quills, on the inner webs of which above are four white spots; the beak and legs blue. Native of India and the Moluccas, and insectivorous.

F. Chicquera, Daud.; *le Chicquera*, Le Vaill. Has also the upper mandible doubly toothed. It is native of Bengal.

Temminck describes one species of Falcon, the

F. Lophotes, Cuv.; *Faucon Huppart*, Cuv. Which is remarkable for having the toes nearly of equal length, and furnished with very short claws; the beak much curved; and the lorum more feathered than in the other species of this subgenus. It is native of Pondicherry.

Subgenus II. Hawks, Tem. (*Subfam. Accipitr.* Vigors.)

Beak curved from the base, and the festoon of the upper mandible very strong and angular; wings short, reaching only two-thirds the length of the tail; the quill feathers increasing in length from the first to the fourth, which is the longest; legs having long tarsi and toes, of which the middle is the longest; talons very much curved and very sharp.

The flight of Hawks is very rapid, but they do not wheel in circles in the air except at pairing time; they seize their prey on the wing; are cunning and cruel; they commonly live in the woods, and particularly in those which are near rocky situations. To the Falcons they are connected by the Hooded Falcon, *F. Cærulescens*; and, according to Temminck, though sufficiently distinct from the European Eagle, they are insensibly connected to them by the Crowned Eagle, *F. Ornatus*. Some of this subdivision have the tarsi strong, of moderate length and scutellated, as the

Goshawks, *Astur*, Bechstein.

Such are

F. Palumbarius, Lin.; *l'Autour*, Buff.; *Goshawk*, Ray. About twenty-two inches in length; its bill bluish black with a greenish yellow cast; the head and all the upper parts of the body brownish in the female and ashy blue in the male; over each eye is a white stripe, and the sides of the neck are irregularly marked with the same colour; the breast and belly are white and striped with black transversely in the adult, but spotted lengthways in the young bird; the tail ash-coloured, and marked with five dusky bars; legs yellow. It feeds upon Mice and small birds, the latter of which it plucks before eating, and such parts as are not easily digested are thrown up in pellets. It is occasionally, but very rarely, found in England, more frequently in Scotland, where it builds in the trees, making its nest of sticks, and lining it with hay and feathers. It is common in Northern climates, and is used in Falconry; but is not high couraged, and stoops obliquely instead of pouncing on its prey as the Jerfalcon does.

The *F. Gallinarius* and *F. Gentilis*, Gmel., is the young of the Goshawk.

F. Novæ Hollandiæ, Lath.; *New Holland Goshawk*. Twenty inches in length; cere and orbits yellow, as are also the legs; the plumage entirely white. Native of New Holland.

F. Hemidactylus, Tem.; *Short-toed Goshawk*. About fifteen inches in length; the remarkable peculiarity of this species consists in the extreme shortness of the outer toe, the tip of which does not extend beyond the root of the claw of the inner toe. The general colour is leaden blue, brighter on the belly than on the back and wings; primaries black, with a broad white stripe extending along half their length; tail marked with two broad black bands, and a third narrow and less distinct at the root of the quills; the bands separated

by other and narrower bands of a light red; tip of the tail ashy. Native of Brazil.

F. Gracilis, Tem.; *Gracile Goshawk.* This bird so nearly resembles the last, that Temminck doubts whether it be not the same, but differing in age; it is of much larger size than the *F. Hemidactylus*, and the tarsi are not so far feathered as in it; in this a third black band, indistinctly marked, is found on the tail, hidden by the coverts, which are of a dun colour; the under parts are striped transversely with white and ash; the upper parts leaden blue, the lorum, cheeks, and throat white. Native of Brazil.

F. Nitidus, Lath.; *Bright Goshawk.* Female sixteen inches, male less; the upper parts and wings are marked with broad, transverse, light ash stripes, and others of a deeper tinge; under parts with white and ash; remiges of a deeper colour near their tips, and radiated within with ash on a deep white ground; tail black, with a white tip and a broad white band at two-thirds of its length, and another near the root which becomes obliterated in age; cere and legs yellow. Native of Guiana and Brazil.

F. Xanthothorax, Tem.; *Yellow-breasted Goshawk.* About the size of our Sparrow Hawk; head, throat, and front of the neck of a cinnamon red; the back of the neck, back, and wings brownish red like roasted coffee, as is also the upper part of the tail; the two middle caudal remiges, and the outer woof of the others, of the same colour, but on the edges of the inner barbs are found lanceolated spots of white from two to four in number, and more or less distinct according to the age; belly and all the under parts below the breast striped transversely with brown, having a reddish tinge upon a white ground. Native of Guiana and Brazil.

F. Magnirostris, Lath.; *Great-billed Goshawk.* The head, cheeks, and upper parts ashy brown; the neck and breast the same, but lighter; secondaries light brown; primaries bright red, and tipped with brown; belly marked with transverse white and brownish red bands; tail banded with black and grey alternately, in four bands; transverse brown lines on white ground upon the thighs; under tail coverts white. South America.

F. Radiatus, Lath.; *Radiated Goshawk.* Colour rusty, striped and spotted with black; wings and tail brown, banded with black; tail long and black; feet blue. Native of New Holland.

F. Poliogaster, Natterer; *le Autour à ventre gris*, Tem.; *Grey-bellied Goshawk.* In size between the Sparrow Hawk and Goshawk; but the tarsi shorter, and the upper fourth feathered; wings cover half the tail, which is slightly rounded; a naked skin surrounds the eyes and extends to the beak; head and back of the neck deep black; upper part of the back bluish black; the cheeks, wings, and back bluish black slate colour; tail black, marked above with three narrow, grey bands, and below with four others rather broader; chin and throat white, and other inferior parts ashy white; legs yellow. Native of the Tropics.

F. Brachypterus, Tem.; *Short-winged Goshawk.* Is about eighteen or twenty inches in length, but remarkable for the shortness of its wings; it forms the connecting link between the Hawks and Buzzards, particularly by the long tarsi in addition to other of their characters; the beak is blue, thick, short, and strong; the cere and base of the inferior mandible yellow; the skin surrounding the eyes naked; the upper parts are black, inclining to brown; a little band girds the forehead and extends above the eyes; the white cheeks are marked with small black striæ; all the under parts and the cervical collar white, streaked delicately with black; the tail black, and marked with three curved, narrow, white bands, and a fourth partially hidden; all the quills tipped with white. Native of Brazil.

True Hawks, *Accipiter*, Vigors,

Have the tarsi rather long, smooth, and scutellated, but the junctions of the scuta are almost indistinct.

F. Nisus, Gmel.; *l'Epervier*, Buff.; *Sparrow Hawk*, Lath. About twelve inches long; beak black; cere yellowish green; upper parts ashy blue, with a white spot on the back of the neck; under parts white; the throat streaked longitudinally, and the other inferior parts streaked transversely; tail greyish ash, and marked transversely with five ashy, black bands; legs and iris yellow. It is common in Europe, and is very courageous; it is occasionally taught to fly at Partridges and Quails.

F. Torquatus, Cuv.; *Red-collared Hawk.* This beautiful bird has the tail long, and the wings reaching to one-third of its length; the top of the head, upper parts, and tail deep ash colour, with a broad collar of rusty red extending round the junction of the neck with the back, but not continued on the throat, which is marked with little zones and spots upon an ashy ground; under parts of the male banded transversely with reddish stripes on a white ground, which are more distant from each other on the belly; in the female the bands are less distinct, and the red in patches; wing coverts radiated with red and white; tail beneath white and radiated with brown. Native of New Holland and the Moluccas.

F. Pennsylvanicus, Wils.; *l'Autour à bec sinueux*, Tem.; *Pennsylvanian Hawk.* Is a small species, not more than eleven inches in length; cere yellowish green; upper parts leaden colour, with a black stripe on the shaft of each feather, the base of the fea hers on the back white, and spotted with brown; wing feathers brownish black, and radiated with a lighter colour; broad band above the eyes; cheeks and throat white, and striated with red; other under parts and thighs white, and regularly spotted with semicircular red bands; belly and under tail coverts white; tail banded with ash and black alternately; legs orange yellow. Native of the United States, but is very rare; its flight is unsteady, but it pursues Lizards and small birds, on which it lives, with great ardour.

F. Virgatus, Reinwardt; *l'Autour Longibande*, Tem.; *Long-banded Hawk.* Is about nine inches and a half long, and remarkable for a brown stripe, extending from the throat to the chest, upon a white ground; the upper parts of the body and wings deep ashy blue, internal part of the wings marked with white, but the lesser coverts red, spotted with brown; the sides of the neck, chest, and part of the flanks, of bright red; the belly and under tail coverts striped transversely with red and white bands; tail square. Native of Java.

F. Pileatus, Pr. Max.; *l'Autour Chaperonné*, Tem.; *Hooded Hawk.* The male never exceeds four inches, whilst the female measures about six and a half; iris and cere yellow; the top of the head and wings are ashy slate colour; the cheeks, back of the neck, back, and scapulars light ash; the throat, front of the neck, chest, and belly ashy white, and the shaft of these feathers brown; under tail coverts white; thighs bright

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red; under wing coverts and their edges reddish, primaries indistinctly banded; quills of the tail marked with four black bands, besides others of a brown colour; feet and legs orange yellow. Native of Brazil and Cayenne.

F. Soloensis, Horsfield; *F. Cuculoïdes*, Tem.; *Cuckoo Hawk*. About ten inches and a half in length; cere yellow; the upper parts of a leaden blue, which is lightest on the back of the neck, and deepest, almost black, on the primaries and secondaries, but these, and the scapulars, are white three-fourths of their length from the base, which is not seen, however, till they are separated; the tail is rounded, and the two middle quills are of the same colour as the back, and the lateral rather inclining to yellow; all except the two middle, and the outermost, marked with five black bands; the chest, belly, and other under parts whitish; legs yellow. Native of Java.

F. Gabar, Daud.; *Le Gabar*, Le Vaill.; *Gabar Hawk*. Is rather larger than our Sparrow Hawk; tip of beak black, cere red, iris yellow; the head, neck, throat, back, and wings grey, but deeper on the head, back, and wings, the secondaries and primaries of which are still darker, the former of which are tipped with a narrow white margin, and the latter banded with black on both barbs; the tail rather tapering, and marked with four black and other grey bars, except the outer, which are marked with white instead of grey; the under parts are all striped with ash and white bands; legs red. Native of Africa. Those which are taken near the Senegal are not uncommon, but from the Cape of Good Hope rare.

F. Musicus, Daud.; *l'Epervier Chanteur*, Le Vaill.; *Chanting Falcon*, Lath. This bird in size nearly resembles the Jerfalcon; the upper parts are pearly grey, but deeper on the top of the head, cheeks and mantle; cere citron yellow; the beak black; the iris reddish brown; the chest is also of a pearly grey; the belly and legs white, finely streaked with bluish grey; the middle tail quills are longer than the others, of a black colour, with a white tip, and the outer ones spotted with white besides; legs yellow. The bird is a native of Africa, and gets its name from crying continually in Spring time, nearly through the whole night, as it sits by its mate.

F. Minullus, Lath.; *Dwarf Falcon*, Ib. Is less than the Merlin, but has similar proportions to the Sparrow Hawk; bill black, cere and irides yellow; upper parts brown, under white, with a few spots on the throat, increasing in size on the chest, and becoming transverse bars on the belly and thighs; under wing coverts rufous, spotted with white; tail brown, marked with darker bars, which are whitish on the inner webs; legs yellow. Found at the Cape of Good Hope. It is a bold bird; and Le Vaillant mentions, that it filched a bird off his table whilst he was preparing others.

F. Velox, Wilson. Is supposed by Latham to be the female of his *F. Dubius*.

Savigny has included all the Hawks under one genus, which he calls

Dædalion.

But Mr. Vigors restricts it to those which have the acrotarsia scutellated; such are the

F. Melanops, Lath.; *l'Autour Melanope*, Tem.; *Streaked Falcon*, Lath. About the size of a Rook; its head, neck, and under parts white, and streaked with black; the beak and cere are reddish; the iris yellow, and a black stripe passes through the eye; back and wing coverts black, spotted with white; quills and tail black, the latter barred transversely with white, and tipped with the same; legs reddish. Native of Cayenne.

F. Cachinnans, Lin.; *Le Macagua*, Vieill.; *Laughing Falcon*, Lath. About eighteen inches in length; from the root of the beak covering the cheeks, and extending to the back of the head, is black, and the top of the head furnished with longish white feathers, capable of elevation; below, a semicircular white collar; under parts white, upper brown; alar remiges spotted with white above, and tipped with the same; tail striped across alternately with brown and white. Native of Cayenne.

Some of the Hawks are very remarkable in having the upper mandible furnished with two teeth on each side instead of one, which are received in similar deep notches of the lower jaw. Mr. Vigors has arranged them as a distinct genus, which he calls

Harpagus.

These birds, which are not European, possess with the short wings of the Hawks, toes, and more particularly claws, which are of intermediate length between them and the Falcons', and appear to form the connection between the two subgenera.

Such are

F. Bidentatus, Lath.; *Faucon bidenté*, Tem.; *Notched Hawk*. About thirteen inches in length; head, cheeks, sides, and back of the neck of a leaden blue colour; the back slate colour; the throat and under tail coverts white; the other inferior parts rusty red, marked with irregular white bands; on raising the plumage of the back, the roots of the feathers are found whitish, and the barbs of some spotted with white; the primaries are also white; both they and the secondaries have the inner web banded transversely with light ash, but the outer webs are not; the upper surface of the tail, which is nearly black, has three narrow, ashy bands, they are white and broad beneath. The female is known by some leaden spots on the white throat, and the under parts are more inclined to reddish. Native of Brazil.

F. Diodon, Tem. Is of less size than the preceding; but has the beak proportionably larger, and more curved; the tarsi are not so much covered, and the prehensile organs weaker. Also native of Brazil.

In the second Volume of the *Zoological Journal*, Mr. Vigors has described another Hawk as a new genus, under the name

Gampsonyx,

Which, possessing the bill and short wings of the Hawks, resembles the Falcons in having the second alar quill the longest, and the acrotarsia reticulated. It may be here noted as

F. Gampsonyx; Gampsonyx Swainsonii, Vig.; *Swainson's Hawk*. Rather more than nine inches and a half in length; beak black; back and scapulars ashy black, spotted with ferruginous; under parts and nuchal collar white, slightly varied with orange; primaries blackish, and edged internally with white; secondaries slightly ferruginous, white beneath; rectrices ashy black above, white beneath, their inner edges white, excepting the middle quills; feet yellow; nails black. Native of Brazil.

Subgenus III. Eagles, Tem.; (*Subfamilia Aquilina*, Vigors.)

The beak of the Eagles is long, and hooked only at

the tip; the wings are long, and the fourth remiges the longest; the legs are strong, the tarsi covered or uncovered with feathers, and the toes armed with strong and much curved talons.

The Eagles comprise the largest and most powerful birds of the genus: they stoop upon their prey, and bearing it aloft in their claws, carry it to their nest, where they tear it in pieces; they rarely feed upon carrion, except when pressed by hunger. Temminck thinks there exists no line of distinction between the Eagles and the Hawks. Of this division the

True Eagles, *Aquilæ*,

Have the culmen of the beak more angular than the other species; the wings long; and the tarsi feathered to the toes. Such are

F. Fulvus, Lin.; *F. Regalis*, Tem.; *l'Aigle Commun*, Buff.; *Ring-tailed Eagle*, Bewick; *Black Eagle*, Pen. Is about two feet and a half long, and six feet in width; the bill is dusky, cere yellow; irides hazel; plumage more or less brown, with the back of the head yellow, the upper half of the tail white, and the rest of it black; legs yellow, and claws black. Three other species have been described, which, however, in reality are the same bird, with the plumage varying from age or moulting; of the latter circumstance, the *F. Fulvus Canadensis*, Edwards, and *F. Mogilnick*, Lath., in which the base of the feathers are white, present an example; and of the former, the *F. Niger*, Brown, and *F. Melanœtus*, Lath. The Black Eagle is found in most mountainous districts of Europe, America, and the North of Asia; it is frequently met with in Scotland and Ireland, but very rarely in England or Wales. They are very destructive; and an instance has been mentioned, where the skeletons of three hundred Ducks and forty Hares were found in the eyry of one of them in Germany. They are extremely shy, and therefore difficult of capture.

Confusion of specific names.

F. Chrysaetos, Lin.; *Le Grand Aigle*, Buff.; *Golden Eagle*, Pen. This bird is about a third larger than the Black Eagle, and is by some considered as the female of that species, whilst others imagine it to be the young of the same bird; but Cuvier states, that one of them was kept for many years in the French Menagerie, without ever changing the irregular ash coloured bars on its black tail, which form its specific distinction. The Golden Eagle is very courageous, and not only attacks Hares, Partridges, &c., but even Deer and Sheep; it is common in the northern latitudes, but rarely wings its flight southward, except in winter, when it is occasionally taken on the Alps, in traps baited with raw meat.

F. Heliacus, Cuv.; *Aquila Heliaca*, Savigny; *Imperial Eagle*, Lath. Does not very greatly differ from the two preceding species, but in the tipping of the feathers, which is reddish, and the grey tail crossed near its extremity with a black bar; legs yellow. Native of Egypt and Abyssinia.

F. Nævius, Lin.; *le Petite Aigle*, Buff.; *l'Aigle Criard*, Tem.; *Rough-footed Eagle*, Lath. A third less than the Black Eagle, and about the size of a large Cock; its general colour is brown, but the under parts are paler; upon the lesser wing-coverts is a band of pale yellowish spots, another on the greater coverts, which passes on the scapulars, and a third upon the tips of the secondary quills; the tail black, its tip white; the tarsi slender and yellow. It is common in the mountains of Southern Europe, and is very cowardly, never attacking any but weak animals, and will even allow itself to be beaten by the common Sparrow Hawk.

F. Malaiensis, Reinw.; *l'Aigle Malais*, Tem.; *Malay Eagle*. This bird bears some resemblance to the *F. Hemidactylus* and *Gracilis*, belonging to the subgenus of Hawks, in the extreme shortness of the outer toe, which is more remarkable by the shortness of the claw; in other respects it seems nearly allied to the preceding species. The plumage is generally of a sooty brown colour, and has the quills of the tail marked by eight or nine white semilunar spots, marbled with brown beneath. Native of the Indian Archipelago.

F. Fuconus, Cuv.; *l'Aigle à queue étagée*, Tem.; *Taper-tailed Eagle*. About two feet six in length; the plumage generally blackish brown, barred with reddish gold, more or less bright; throat and front of the neck blackish brown; head and back of the neck bright golden red; tail longish, and much tapered in a conical form, yellow and marked with indistinct bands above, and all the feathers tipped with a narrow red edge; toes, cere, and bill yellow. Native of New Holland.

F. Pennatus, Lin.; *l'Aigle Botté*, Tem.; *Booted Eagle*. This beautiful little Eagle, the male of which is about seventeen, and the female eighteen inches in length, is often confounded with the *F. Lagopus*; from which, however, it is distinguished by its size, by a tuft of white feathers at the insertion of its wings, its legs feathered to the toes, and its tail entirely brown above. The forehead white; cere and iris yellow; cheeks and vertex deep brown; occiput and back of the neck reddish yellow, spotted with brown; back wing-coverts and scapulars dull brown, sometimes bordered with a lighter colour; eight or ten spotless white feathers at the insertion of the wings; quills of the wings and tail entirely brownish black, and on the latter, some indistinct, transverse, and very narrow bands; under parts white, and marked with brown along the shafts of the feathers; the thighs marked indistinctly with reddish bands; legs yellow. Native of the Eastern parts of Europe.

F. Bellicosus, Daud.; *le Griffard*, Le Vaill.; *Martial Eagle*, Lath. About the size of the Golden Eagle, but has very long legs and strong claws; the head and neck are covered with white feathers, the tips of which are black; the occipital feathers elongated, and forming a pendant crest; the upper parts of the body are brownish, and the under white, and the crop covered with fine and bright down; the greater wing quills black, the lesser and those of the tail striped transversely with dull white; the feathers on the legs and tarsi short. Native of Africa.

The connection between the Eagles feeding on land and those which fish, is kept up by some species forming the genus

Circœtus, Vieill.

In which the tarsi are very long and naked; the toes short, the outer connected with the middle at its base, and the talons short and nearly of equal length; such are the

F. Brachydactylus, Wolf.; *l'Aigle Jean le blanc*, Buff.; *Jean le blanc Eagle*, Lath. About two feet long; head very large, and the space below the eyes covered with white down; beak black, cere bluish, iris yellow; the top of the head, cheeks, and under parts white, spotted thickly with light brown; back and wing coverts brown, and their roots white; tale square, of a greyish brown, radiated with a deeper colour above, and white beneath; legs and toes bluish grey. Native

of the North-Eastern parts of Europe, and used by the Calmucks in Falconry.

F. Cinereus, Vieill., also belongs to this subdivision.

True Fishing Eagles.

These have been arranged by Savigny in two genera, viz. *Haliætus* and *Pandion*; the former of these,

Haliætus,

Has the legs feathered on the upper half, and the acrotarsia reticulated; the toes are separate, and the outer one versatile; the wings as long as the tail. Such are

F. Ossifragus, Lin.; *l'Orfraie*, Buff.; *Sea Eagle*, Willughby. It is about three feet in length, and more than seven in width; when young, its plumage is brown, with a bright brown stripe down the middle of each feather; beneath the chin are some bristly hairs; the tail is brownish, spotted with white, and the beak black; as the bird's age advances, the plumage assumes an uniform brown ash colour, and the head and neck become paler, and incline to white; the tail becomes quite white, and the beak of a pale yellow; at this period it has been described as the *F. Albicellus*, by Gmelin, but it is the same species; whilst the *F. Albicaudus* of that author is only the male, a third less than the female. Is found in many parts of Europe and America; not unfrequently in England; it commonly lives either by the seashore, or in the neighbourhood of large lakes, where it feeds mostly on fish. It is said to feed on Tortoises, and after carrying them up some height in the air, to drop them on a rock, for the purpose of breaking their shells.

F. Leucocephalus, Lin.; *le Pygargue*, Buff.; *Bald Eagle*, Lath. It is as large as the last bird, and differs from it principally in having the head, neck, and irides white. The young bird is brown headed, and known as the *Grey Eagle*. Some Naturalists consider the Sea Eagle as a Bald Eagle in imperfect plumage. It is a native of North America, and lives on fish, which itself rarely catches, but it sits watching the Osprey, and so soon as that bird has procured its prey, dashes upon it, and when the terrified Osprey drops its fish, it is caught by the Bald Eagle before it falls into the water. It is very long lived, and has been known to attain a hundred years.

F. Vulturinus, Shaw; *le Caffre*, Le Vaill.; *Vulturine Eagle*, Lath. Resembles the preceding species in the covering of its legs; its wings are much longer than the tail, and its plumage generally black. It is native of Africa, and feeds much on carrion.

F. Pondicerianus, Gmel.; *l'Aigle de Pondicherry*, Buff.; *Pondicherry Eagle*, Lath. About nineteen inches in length; body chestnut; head, neck, and breast white, with a brown stripe down each feather; bill pale green; legs yellow. Found near Pondicherry. The bird called Ganoora, often found sitting on a serpent in the Temples of Vishnu, is supposed to represent this Eagle; and the Brumins attached to some of these edifices occasionally call these birds to their food by striking on a brass plate.

F. Leucogaster, Gmel.; *White-bellied Eagle*, Lath. Has all the under parts white, and the upper brown, except the end of the tail, three inches of which are white. Native of Kayes Island. Cuvier considers

F. Blagrus, Daud., to be the same species.

F. Vocifer, Lath.; from Africa.

F. Macei, Cuv.; from Bengal, also belong to this division.

The other division of the Fishing Eagles includes the Ospreys, *Pandion*, Savigny.

In these the beak and feet are like the Fishing Eagles, excepting the naked tarsi, which are reticulated, and the talons rounded beneath, instead of being concave, as in other predacious birds; second remex the longest.

F. Haliætus, Lin.; *le Balbusard*, Buff.; *Osprey*, Pen. About a third less than the Sea Eagle; bill black, cere blue, irides yellow; the crown of the head is white, and marked with dusky spots; throat, belly, and chest white, the latter spotted sometimes with brown; upper parts brown, and a streak of the same colour extending from each eye along the sides of the neck towards the wings; two middle tail feathers brown, the others barred with brown and white; legs short and thick, outer toe very movable. It is an European species, and sometimes, but rarely, found in England, where it is also known as the *Fishing Hawk* and *Bald Buzzard*. It lives upon fish, and darts upon them with great rapidity, hence the Italians call it *Aquila Piombino*, or Leaden Eagle.

F. Carolinensis, Vieill. Is somewhat smaller than the European Osprey, but very similar to it in colour. It is this bird which is often robbed of its prey by the Bald Eagle.

F. Ichthyætus, Horsefield; *Marine Eagle*, Lath.; *Javan Osprey*. Upper parts brown, but of different shades; head grey, darker above, and paler on the sides and beneath; space between the front of the eye and bill nearly naked, but studded with slender bristles, which are also found on the forehead, cheeks, and base of the bill; the neck, breast, and front of the abdomen reddish brown; the posterior part of the belly, vent, thighs, and tail white to within two inches of the tip of the latter, which is deep brown; the feet light blue, with a yellow tinge, the scales very prominent, the claws very large, strongly curved and cylindrical; the third, fourth and fifth quill feathers are the longest. It is found in Java near the lakes; but Dr. Horsefield says, not generally distributed, he having met with it only on the River Kediri and the Lake of Damak. In manners it much resembles the true Falcons.

In passing onwards there will be found amongst the Harpies, *Harpyia*, Cuv.

A gradual variation from the immediate characters of the true Eagles, by means of which the first step is made towards their connection with the Hawks. In these the beak is strong and convex above; upper mandible slightly toothed; wings short; legs very large, strong, reticulated, and feathered half down; talons long and sharp.

F. Harpyia, Gmel.; *l'Aigle Destructeur*, Daud.; *Imperial Eagle*, Shaw; *Great American Harpy*. This bird is larger than the Black Eagle; it has the upper part and sides of the head and the neck dark grey; some of the occipital feathers are long, forming a crest of the same colour, excepting one which exceeds the others in length and is black, and when the bird is enraged the crest is set up; the back and sides of the breast are black, interspersed with greyish bands; the under parts white, and the thighs striped with brown; the wings extend rather beyond two-thirds of the length of the tail, which is above of a bright black mingled with grey above, and white beneath, with a black band at the tip. It is a very powerful bird, and is said to have split a man's skull with a stroke of its beak; its ordinary food is the Sloth, (*Bradypus*,) but it occa-

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sionally seizes Fawns. It is peculiar to America, and the same bird as the *F. Jacquini*, Gmel.; and *Vultur Harpyia*, Lin.

Nearly resembling the Harpies, but having the tarsi longer and more slender, in some covered, in others bare, the claws weaker and shorter, are the

Hawk Eagles, *Morphinus*, Cuv.; such are

F. Guiannensis, Lath.; *le Petit Aigle de la Guiane*, Mauduyt; *Guiana Goshawk*, Lath. Is very similar to the last described bird in plumage, its upper parts being black, varied with grey, its belly white, waved with yellow, which is more or less distinct; the head and neck grey or white, and the occipital crest long and black; it is not so large as the Harpy, and its naked, slender legs distinguish it still more.

F. Urubitinga, Lin.; *Brazilian Eagle*, Lath. About the size of a six months' Goose; its plumage generally brown; wings blackish, mixed with grey; rump and tail white, except the tip of the latter, which is black; it has no crest.

The two preceding species have the legs bare, but in the following they are completely feathered.

F. Occipitalis, Daud.; *le Huppard*, Le Vaill.; *Occipital Eagle*, Lath. About the size of a Raven; its general colour reddish brown, brighter on the neck and breast; the wing and tail feathers are black, and waved with grey and white; the feathers on the legs, and the down which extends to the toes, brown mixed with white; the occipital crest about six inches in length, very flexible, and easily moved by the least breath of wind. It is found in Africa and in America.

F. Ornatus, Daud.; *l'Autour Huppé*, Le Vaill.; *Crested Goshawk*, Lath. This bird is much larger than our Goshawk, but less than the Black Eagle; it has the bill blue, cere yellow; the top of the head and the crest black; the back of the neck deep rufous, separated from the throat, which is white, by a black stripe; the breast and belly reddish white, irregularly spotted with black; back and wings brown; thighs barred with black and white; tail with brown and black; legs dull yellow. Native of Africa and America. Cuvier considers this bird to be the same as Mauduyt's *Moyen Aigle de la Guiane*, the *Aigle Huppé* of Brisson, and the *Urutaurana* of Marcgrave and Fernandez.

F. Maculosus, Lath.; *l'Aigle Mouchetée*, Vieill.; *Maculated Eagle*, Lath. About twenty-four inches in length; bill, cere, and lorum blue; irides yellow; head, neck, and back black; throat white, streaked with black; belly black, spotted with white; vent and thighs ferruginous; rump and upper tail coverts white, and barred transversely black; quills and tail leaden above, bluish beneath, three dark bands on both surfaces, one of them near the tip; legs orange. Native of Mexico.

F. Albescens, Daud.; *l'Aigle Blanchard*, Le Vaill.; *Noisy Eagle*, Lath. Is of small size, not exceeding one-third of the *F. Bellicosa*, and more elongated than the generality of Eagles. Its bill is pale, and the irides yellow; the general colour of the plumage white, spotted with blackish brown; tail striped transversely black in the male, but inclining to brown in the female; legs yellow; both sexes have the head crested, but that of the male is the longest. Native of America, and acquires its name from sitting during many hours on a tree, and repeating quickly, and in a weak voice, a cry similar to cri-qui-qui-qui-qui.

F. Asturina; *l'Asturine Cendrée*, Vieill.; *Asturine Falcon*. Of this species, and the *F. Cayanensis*, Gmel., Vieillot has formed his genus *Asturina*, the principa distinction of which consists in its lunulated nares; it is about fifteen inches long; the upper parts are ash coloured, and shaded with a darker tint; the head, neck, and under parts alternately striped transversely with white and slate colour; the quills of the tail are ashy on their outer margins, and white within and at their tip. Native of Cayenne.

Subgenus IV. Kites, Tem.; (*Subfamilia Milvina*, Vig.)

Tarsi short; toes and claws weak, as is also the beak; wings very long; tail forked.

The great length of their wings, and their forked tail, easily distinguish the Kites from the other subgenera; their flight is easy and graceful, and, owing to the forked tail, they are enabled to form sudden and rapid turns in the air, which is requisite, as they prey upon insects and small birds, which fly very quickly, although but for a short distance.

In some of them, the genus

Elanus, Savigny,

The tarsi are very short, the upper half feathered, and the lower reticulated; the claws long and pointed, and the cere covered. Such are

F. Melanopterus, Daud.; *le Blac*, Le Vaill.; *Black-winged Falcon*, Lath.; *Black-winged Kite*. About the size of a Sparrow Hawk, with a soft, silky plumage, ash-coloured above, white beneath; the wing coverts black, and the rest of the wing dove colour; quill feathers dusky; the tail slightly forked, is white, except the two middle feathers, which are greyish. The young birds have those parts which are white in the adult inclined to rufous, more distinct on the breast and top of the head. It lives on insects, and is common from Egypt to the Cape of Good Hope, and also in Java.

F. Furcatus, Lin.; *le Milan Noir et Blanc*, Vieill.; *Swallow-tailed Falcon*, Lath.; *Swallow-tailed Kite*. Is larger than the species just described; it is a very elegant bird, having all the under parts white, and the upper of a purplish brown, glossed with green on the rump, upper tail coverts, and tail, the latter of which is much forked, and has the two outer feathers eight inches longer than those in the middle; the bill is black, cere blue, irides reddish orange; and legs yellow. It is a native of America, and lives on Snakes, the larvæ of Wasps, and other insects, the nests of which it tears to pieces, in order to procure its prey. It is sometimes called the *Snake Hawk*.

F. Riocourii, Vieill.; *Riocourian Kite*. May be considered the diminutive of the preceding, its entire length being about fourteen inches; the upper parts of ashy blue, deeper on the back and scapulars than on the wings and tail; secondaries white; under wing-coverts black; lorum, neck, throat, and under parts white; tail forked from the middle, to which point the wings reach; beak black, with yellow cere; legs yellow. Native of Africa.

Others of this division have the tarsi strong, short, and scutellated; the outer toe joined to the middle one by membrane, and the fourth quill feather the longest. Such are the

True Kites, *Milvus*, Vig.

F. Milvus, Lin.; *le Milan Royal*, Buff.; *Kite*, Ray. This bird is about two feet long, but the extent of its wings more than five; the feathers of the head and neck hoary, long, and narrow, and streaked down the shaft with brown; body reddish brown, the edge of

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each feather pale; quills blackish; bill horn-coloured and bristled at the base; eyes, cere, and legs yellow; claws black. The Kite is very common in England; it flies high and very rapidly, but can see its prey from a great elevation, and drops upon it with much velocity; it feeds on small birds and animals, and so many as twenty Moles have been taken out of one nest. The *F. Austriacus*, Gmel., is the young of the Common Kite.

F. Ater, Lin.; *le Milan Noir*, Buff.; *Black Kite*, Lath. Is smaller than the Common Kite, and seems to differ little from it, except in having the irides hazel instead of yellow, and the legs more slight. It is the same bird as the *F. Ægyptius* and *Forskalii*, Gmel.; and *F. Parasiticus*, Lath.

Subgenus V. Cymindis, Cuv.

Beak convex above; upper mandible much curved, and long at the point; lorum in some feathered, in others bare or hairy; nostrils small, resembling a mere cleft; wings shorter than the tail; tarsi short, partially feathered, but only in front; toes more or less united by membrane.

This subgenus, as at present formed, seems to comprise individuals which differ very much from each other, but taken together, form a connection between the Hawks and the Buzzards, more particularly resembling the latter in the form of their feet; and their peculiar characters are such, that if strictly insisted on, Temminck thinks they might be divided into as many distinct genera as there are species.

F. Hamatus, Ill.; *le Cymindis Bec en Hameçon*, Tem. Is about fifteen inches and a half in length; it has a slender beak, and the upper mandible remarkably hooked at the point; the cere is featherless, but studded with silky hairs, and connected with the bare skin surrounding the eyes; the tail even; all parts of the body, wings, and tail, of a deep lead colour; the tips of the alar secondaries slaty, but the roots of the remiges of the wings and tail and the under coverts whitish; the iris red; the cere and root of the beak bright orange; the legs scutellated, and are of a reddish orange colour. Native of Brazil.

Temminck considers the beak of this species somewhat to resemble that of Illiger's genus *Cathartes*, the *Gypaetos* of Bechstein; whilst its feet connect it with the Honey Buzzard.

F. Uncinnatus, Ill.; *le Cymindis Bec en Croc*, Tem. About fourteen inches and a half in length; the beak broad and flattened; the edges of the mandibles straight and close, but the tip of the upper strongly hooked downwards; the tarsi short, reticulated, and partially feathered; in plumage it nearly resembles the last species; the cere is orange, the lorum and ophthalmic circles greenish brown; iris white; in front of the eyes is a fleshy surface of an orange colour; the wings and body are leaden, but the under part of the latter of a lighter shade; a light tint of brown and red is seen on the under surface of the tail quills; the base and great portion of the tail black, and its extremity grey, but a broad, white band extends across the quills near the base; the primaries and secondaries of the wings being shaded darker on a light leaden ground; the feet orange yellow. Native of Brazil and Guiana.

Mr. Vigors includes the

F. Coronatus, Azzara, in this division, to which the form of its beak appears to entitle it; Temminck, however, retains it amongst the Eagles, and considers it as the link between the Land Eagles and Fishing Eagles.

The *F. Cayanensis*, Lath.; *le Buse Cymindoide*, Tem., from its close resemblance to the Buzzards, except in its rimæform nostrils, connects this division with them.

F. Poliogenys, Tem., may perhaps belong to this subdivision.

Subgenus VI. Buzzards, (*Subfamilia Buteonina*, Vig.)

Beak curved suddenly from the base; upper mandible not toothed; wings short, the third or fourth remiges the longest; tail even.

The Buzzards may be divided into two sections: those which have th. wings moderately long, the tarsi short, and the thighs .athered; and those which have the wings and tarsi lo .g and slender, and the body of slighter make.

A. Buzzards with short tarsi.

Amongst these may be placed the

Kite Kestrels, *Ictinia*, Vieill.

Which closely connect this division with the true Falcons, by the angular festoon in the upper mandible, and their rounded nares, seen in the

F. Plumbeus, Lath.; *le Milan Cresserelle*, Vieill.; *Spotted-tailed Hobby*, Lath. About the size of a Sparrow Hawk; the head, neck, and lower part of the back ash coloured, but darker elsewhere, and nearly leaden on the shoulders, whilst the quills, tail, and second coverts are paler; the middle primaries rufous; third quill the longest; tail dark lead, marked with white spots, except the two middle ones, which are plain; wings extending far beyond the tail; tarsi yellow. Native of America.

F. Mississipiensis, Wilson, also belongs to this section. In the

True Buzzards, *Buteo*, Vig.,

The wings are long; the tail even; the lorum bare, and the nares round; the fourth quill of the wings the longest; in some the tarsi are feathered to the toes, in others bare.

F. Lagopus, Lin.; *le Buse Gantée*, LeVaill.; *Rough-legged Falcon*, Lath.; *Rough-legged Buzzard*. Cuvier has improperly named this bird *F. Pennatus*, which, as has been described, is an Eagle. The Rough-legged Falcon is about nineteen inches in length; the beak black, cere yellow, and irides brown; the head, upper part of the neck, throat, chest, and thighs yellow white, streaked with broad, oblong, brown stripes; back and wing coverts dark brown, the feathers edged with reddish yellow; a broad brown patch upon the belly, the other parts white; tail white at its base, the remainder of it brown, and the quills tipped with white; legs feathered and brown. It lives in woods, bordering on marshes and streams; is found in America and the northern parts of Europe, and has occasionally been taken in England.

F. Niger; Black Hawk, Wilson. Is a Buzzard, with completely feathered tarsi, and native of America.

The other Buzzards have the tarsi naked, such are

F. Buteo, Lin.; *le Buse*, Buff.; *Common Buzzard*, Willugh. Not quite so large as the Rough-legged Buzzard; the upper parts reddish brown, the under paler and more or less waved with white on the throat and belly; tail brown above, greyish beneath; legs yellow, claws black. The Buzzard is a great destroyer of game, but of a very sluggish disposition, and will sit for hours on a tree, waiting till it can drop on its prey.

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It is very careful of its young; and, according to Ray, if the female be destroyed, the male will take charge of their offspring till they can provide for themselves. Common in England, but scarce in Russia and Siberia.

F. Tachardus, Daud.; *le Tachard*, LeVaill.; *Tachard Falcon*, Lath.; *Tachard Buzzard*. Is the smallest of the Buzzards; its head greyish brown, streaked with white; upper parts of the body deep brown, edges of the feathers paler; under parts greyish yellow, blotched with brown; tail very long, deep brown above, banded with black, greyish beneath, with dusky bands. Native of Africa.

F. Jackal, Daud.; *le Rounoir*, Le Vaill.; *Jackal Bird*. About the size of our Buzzard, and mostly brown. It is native of the Cape of Good Hope, and its cry resembles that of a Jackal, whence its name.

To these may be added,

F. Busarellus, Daud.
F. Buson, Daud.
F. Tachiro, Daud.
F. Bacha, Le Vaill.
} From Africa.

F. Pœcilonotus, Cuv.
F. Pterocles, Tem.
F. Borealis, Wils.
F. Leverianus, Ib.
} From America.

All of which have naked tarsi.

Honey Buzzards, *Pernis*, Cuv.

These are remarkable for having the lorum, or space between the eye and bill, feathered instead of being naked, or covered only with hairs; the beak is slender; the legs of moderate length, feathered half way, and reticulated below.

F. Apivorus, Lin.; *la Bondrée*, Buff.; *Honey Buzzard*, Pen. About twenty inches in length, with the bill black; the head large and flat, and ash coloured; the upper parts of the body brown; the under parts white, barred with rufous; tail brown, crossed with darker colour near its middle and extremity; the legs short, stout, and yellow, with black claws. It is native of Europe, especially near woods where are many Lizards, of which it is fond; it also lives on insects and their larvæ. Is very rare in England

F. Ptilorhynchus, Tem.; *le Bondrée Huppée*, Cuv.; *Sumatran Honey Buzzard*. About a fourth larger than our Honey Buzzard, from which it also differs in having the little scaly feathers on the lorum still smaller and more thinly studded. The occiput is ornamented with a tuft of five or six broad, reclining feathers; head and throat ash-coloured; the plumage above is bright brown, but the edge of each feather paler than the middle, which is also undulated transversely; a broad, ashy-grey, transverse band, marked with deeper zigzags, and edged with black, marks the union of the secondaries, whilst the primaries are rayed with brown and ash; the tail long and rounded, is brown tipped with white, and striped transversely with a broad, white band, marbled with brown; the under parts dull brown; the beak bluish, and the legs yellow, much resemble those species of the subgenus Eagles which Cuvier has named *Cymindis*, indicating thereby some analogy in their habits. Native of Java and Sumatra.

B. Buzzards with long tarsi.

The birds in this section are connected with the Hawks by means of the long tarsi of *F. Brachypterus*; with the Owls also they have some relations by the feathery collar on each side of the neck, produced by the tips of the auriculars; tail long and rounded. They are more nimble and cunning than the Short-legged Buzzards, and they are mostly found in the neighbourhood of marshes. These form the genus

Circus, Brisson.

F. Rufus, Lin.; *le Busard Harpaye ou de Marais*, Tem.; *Moor Buzzard*, Lath. About nineteen inches in length; head, neck, and chest yellowish white, spotted with brown on the centre of each feather; scapulars and wing-coverts reddish brown; remiges white at their roots, the remaining part black; secondaries of the wings and quills of the tail ashy grey; under parts ferruginous, spotted with yellow; beak black; cere reddish yellow; feet yellow. In this, which is the perfect state, the bird is known as Latham's *Harpy Falcon*; in the first year's bird the plumage is of a chocolate colour, and the head and neck light yellowish brown, and unspotted; after the second moult the head and neck become yellowish white, but spotted; the upper parts ashy brown, and it is then known as the *F. Æruginosus*, Lath., or *Moor Buzzard*; but itis one and the same bird, though till within a few years described as a distinct species. Common in Holland and England.

F. Cyaneus, Montagu; *le Busard San Martin*, Tem.; *Hen Harrier*, Lath. This bird (as well as many other species of the genus Falco) has been described at different ages under distinct species, by the name of Hen Harrier and Ring Tail; but its unity has been entirely decided by Mr. Montagu's paper on the subject, in the IXth Volume of the *Linnæan Transactions*. The old male, about eighteen inches in length, has the head, neck, back, wings, and rump bluish grey; the remiges black, except at their roots, which are white, as are also all the under parts; the upper surface of the tail ashy grey, and the tips of the quills white; irides and feet yellow. In the old female all the upper parts are dull brown; the feathers of the head, neck, and back edged with red; the under parts reddish yellow, spotted longitudinally with brown; rump white, with reddish spots; two middle tail feathers striped with black and dark ash, the outer with reddish yellow and black. The young birds, and the males up to two years, resemble the old female, known as *F. Pygargus*, *la Soubuse*, Buff. Common in England and other parts of Europe, Africa, and America; they feed upon vermin. To these may be added,

F. Cinerascens, Mont.
F. Acoli, Daud.
F. Melanoleucos, Illig.
F. Palustris, Pr. Maximilian.
F. Rutilans, Lichtenstein.

Subgenus VII. Caracaras, Tem.

Ophthalmic region, throat, and crop more or less unfeathered; in some hairy, as the genera *Polyborus* and *Daptrius* of Vieillot, and in others quite bare, as his *Ibycter*.

The propriety of placing the Caracaras in the genus Falco has been doubted, on account of the naked parts about the head, which rather assimilate them to the Vultures, among which they have been ranged by Vieillot; but Temminck and Cuvier think them best placed among the Falcons, as the head of the young bird is always at first covered with feathers, and gradually becomes bare as it increases in age. From their habits, also, Temminck considers them as forming a link connecting the *Accipitres* with Crows, Calaos, and other

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omnivorous feeders, although their conformation bears some resemblance to the Kites and Buzzards. Of the

Polybori

May be mentioned the

F. Novæ Zeelandiæ, Lath.; *Le Caracara Funebre*, Lath.; *Funereal Caracara*. About twenty inches in length; of a deep black colour, barred with white streaks on the neck, back, and tail, which is slightly rounded, and has the tips of its quills white, as is also the beak, the cere of which is orange coloured and hairy; the cheeks and gape bare, but the throat woolly. Native of New Zealand and Van Dieman's Land.

F. Degener, Illig.; *Le Chimachima*, D'Azarra; *Chimachima*. The beak is bluish white, iris brownish red, and eyelids yellow; a white stripe extends from each eye toward the occiput; the other parts of the head, neck, chest, and belly reddish white; the back blackest, and the wings badged with a marbling of white and black above, and reddish beneath; the tail has a whitish edge, and marked with stripes of black and white, and red and black. Native of Paraguay.

F. Brasiliensis, Lath.; *Brazilian Caracara*. General colour rufous, spotted with white and yellow; irides and legs yellow. It has been described by Ray as the Brazilian Kite.

F. Aterrimus, Tem.; *Daptrius Niger*, Vieill.; *le Caracara Noir*, Tem.; *Black Caracara*. About fourteen inches in length, and has the lower mandible obtuse; the adult bird entirely black; the forehead, ophthalmic region, part of the throat and crop covered with a reddish skin devoid of feathers, but hairs at the root of the bill; beak and claws black; legs yellowish. Native of Brazil. This bird is the type of Vieillot's genus *Daptrius*.

F. Aquilinus, Gmel.; *la Petite Aigle d'Amerique*, Buff.; *Red-throated Falcon*, Lath. About eighteen inches in length; the bill, which is blue, is convex above the lower mandible, notched near the tip, and rather pointed; cere and ophthalmic circle, cheeks, throat, and crop bare; upper parts reddish blue, under reddish white; legs yellow; claws pointed and black. This forms Vieillot's genus

Ibycter;

It is native of South America, and is the nearest in resemblance to the Vultures of the genus Falco.

Having thus described the principal species of this extensive genus, it may be well to observe, that the length mentioned has reference to the male bird, and that the female is usually, though not always, about a third larger. For a more full account of the changes of plumage of the species at different ages, the reader must be referred to Temminck's works; and to the same, and other books noted below, reference may be made for the species which have not been enumerated.

See Linnæi *Systema Naturæ à* Gmelin; Temminck, *Manuel d'Ornithologie et Planches Coloriées des Oiseaux*; Buffon, *Histoire Naturelle*; Le Vaillant, *Oiseaux d'Afrique*; Vieillot, *Ornithologie Elémentaire*; Cuvier, *Règne Animal*; Latham's *General History of Birds*; Wilson's *American Ornithology*.

The origin of FALCONRY, like most other inventions, is involved in much obscurity and contradiction. The Asiatics are thought to have been Falconers beyond the date of History; and in later times they have refined upon the sport; for Sir Anthony Sherley, it is said, saw Persian Sparrows which had been taught to *hawk*, if we may so speak, at Butterflies. *Non proditur itidem*, says Polydore Vergil, (*de Inventoribus Rerum*, iii. c. *ult.*) *quis primum fecit candelam ex sævo, rem etsi sordidam, attamen apprimè utilem: neque is qui primum aves ad venandum domuerit, quod similiter recens inventum est.* This modern date, however, is strenuously denied by others; Charles d'Arcusia, in a section on the Antiquity of Hawking, in the IVth Part of his *Fauconnerie*, says, the invention has been assigned to Ulysses; but as, he continues, the Grecian Chief brought his Falcons from Troy, the Trojans must have employed them in this art before him, and the Birds could have been little the better for the wanderings and hair-breadth escapes which they must have undergone with their wise importer. On the authority of the Apocryphal Book of *Baruch*, the amusement has been supposed to have been known in the days of Nebuchadnezzar. The Royal Secretary exclaims, "Where are the Princes of the Heathen become, and such as ruled the Beasts upon the Earth; they that had their pastime with the Fowls of the Air?" (iii. 16, 17.) John of Salisbury (*Policraticon*, l. 4) and Pancirollus (*Rer. Mem.* ii. 23) mention, that Judas Macchabæus has been named as the inventor of this sport. Pietro Crescentio (*D'Agricoltura*, ix. 1) has put in the claim of Daucus, who, as we are told by Tardif, was a King. The only farther information which has ever occurred to us respecting Daucus is given by Aldrovandus: *Quis sit iste Daucus, aut quis Rex eo nomine unquam dictus fuerit equidem nescio, nec me legisse memini: nisi quod credo* Dacum *pro* Dauco *facili lapsu dicere voluerit. Author enim est Polydor. Verg. Lothericum, Dacum regem, aucupio mirè delectari, cujus studium et ipsi mortem et Angliæ bellum attulit, uti latius apud eundem videre licet.* (*Ornithologia*, iv. p. 300, ed. 1646.) The story here alluded to is, as we conjecture, one which will be found related by Strutt (*Sports and Pastimes*, l. 2) of Lothbroc, a *Dane*. All the Chapters of Aldrovandus relative to Falconry may be consulted with advantage; as usual, he leaves scarcely any thing relative to his subject unnoticed. Ray, who translated the *Ornithologia* of Willughby, has published with it *An Idea of Falconry*, in which he has made use of Aldrovandus. It is one of the most valuable Treatises on the Sport which has ever appeared. Pietro Crescentio considers this discovery of Daucus to have been the result of a prodigious exertion of intellect, *per divino intelletto conobbe la Natura degli Sparvieri, de Falconi, et quelli dimesticare ed alla preda amaestrargli.*

Be this as it may, Beckmann, as usual, will be found a very useful pilot in the early History of the Sport, and, although he does not enter into much detail, he points to sources from which copious information may be gathered. Notwithstanding the assertion of high antiquity which we have just mentioned, it has been denied that the Greeks were in any way acquainted with this mode of sporting; and the names of Flavius Blondus, Laurentius Valla, Rigaltius, and others, may be found among the supporters of this position. That the Pigmies employed Birds of Prey in the chase of hares and foxes, we are assured by a passage in the *Indica* of Ctesias, (xi.) λαγωοὺς δὲ καὶ ἀλωπέκας θηρεύουσιν, οὐ τοῖς κυσὶν, ἀλλὰ κόραξι, καὶ ἱκτῖσι, καὶ κορώναις, καὶ ἀετοῖς; and Ælian (*Hist. Animal.* iv. 26) has given at length the mode of training which was used in the education of Birds for this purpose by the Indians, to whom he attributes a similar practice. "They do

not use Dogs for this sport, but having caught Eaglets, young Ravens, and Kites, (νεοττούς.... ἀετῶν καὶ τῶν κοράκων καὶ ἰκτίνων,) they train them as follows. They fasten some flesh on a tame hare and fox, (πράῳ λαγῷ καὶ ἀλώπεκι τιθασσῷ,) and having turned them out, they let fly upon them their Birds, which pursue them at full speed, and having overtaken one or the other carry off the flesh, the reward of their flight, which is a certain lure to them. After having thus trained them, they let them fly at wild hares and foxes. The Birds, in hopes of their customary prey, pounce upon these animals as soon as they catch sight of them, and seize and bring them to their masters, as Ctesias relates. They, as I learn from the same authority, feed them on the entrails of animals thus caught, in lieu of the flesh, which before they had been used to fasten on the tame beasts." In this passage we may observe more than the rudiments of the later Falconry. The dead lure, well garnished with flesh, was afterwards very generally substituted for the tame animal.

Aristotle has ascribed a species of Falconry to the Thracians. "In that part of Thrace formerly called Cedropolis, the men go out into the marshes in quest of Birds, accompanied by Falcons. The men beat the trees and bushes with poles, and put the birds to flight; the Hawks fly after them, by which means they are so frightened that they fall to the ground, where the men strike them with their poles and kill them." (*Hist. Animal.* ix. 6.) A similar account, except that Amphipolis is read instead of Cedropolis, is given by the author of the work *De Mirabilibus Auscultationibus*, (128,) (and this also is sometimes ascribed to Aristotle,) with two additional circumstances in close accordance with the modern sport, namely, that the Hawks obey the fowler's call, and that they leave the quarry for their masters, who reward accordingly. Καλοῦσι (οἱ παῖδες) τοὺς ἱέρακας ὀνόμασι κεκραγότες, οἱ δ' ὅταν ἀκούσωσι τῶν παίδων τὴν φωνὴν, παριγιγνόμενοι παρασοβοῦσιν εἰς τοὺς θάμνους, ὅμου αὐτοὺς οἱ παῖδες ξύλοις τύπτοντες λαμβάνουσιν· ὃ δὲ πάντων ἐν μάλιστά τις θαυμάσειεν, οἱ μὲν γὰρ ἱέρακες ὅταν, ἀυτοί τινα λάβωσι τῶν ὀρνίθων, καταβάλλουσι τοῖς θηρευούσιν· οἱ δὲ παῖδες ἁπάντων τῶν ἁλόντων μέρος τι τοῖς ἱέραξιν ἀποδόντες ἀπέρχονται. For parallel descriptions, the classical reader may turn to Antigonus Carystius, *Hist. Anim.* 34; Ælian, again, *Hist. Anim.* ii. 42; Pliny, x. 10, (who has almost translated the passage referred to above from the Tract *de Mirab. Auscult.*;) Philo, *de Animalium Proprietate*; and Eustathius, *in Odyss.* xxii. 320, a passage which Dacier concurs with Eustathius in referring to Falconry.

Martial (xiv. 216) has an Epigram on a trained Falcon, (*accipiter.*) Apuleius (*Apologia*) speaks incidentally of the same bird as employed in the chase, in a manner which proves that in his time the practice was familiarly known. In the *Astronomica* of Julius Firmicus Maternus, who wrote about the middle of the IVth century, mention is expressly made of the *nutritores accipitrum, Falconum, cæterarumque avium quæ ad aucupia pertinent*, (viii.;) and somewhat more than a hundred years afterwards, we find allusions to Falconry in many parts of the works of C. Sollius Apollinaris Sidonius.

In the XIIth century Falconry appears to have made great advances, and to have been followed with avidity by many of the leading Princes and Nobles of Europe. It had been practised in Germany much earlier, and Henry *the Fowler* (A. D. 920) is said to have derived his *soubriquet* from having been found luring his Hawks when his election to the Imperial Crown was announced to him. The Emperor Frederic I., Barbarossa, has the credit from one Historian (Collenuccio, *Compend. dell' Istoria del regno di Napoli*, i. p. 88) of introducing Falcons into Italy: and his own express Chronicler, Radevich, assures us, that he was *accipitribus cæterisq; ejus generis avibus instituendis, spectandis, circumferendis nulli secundus*, (*De Gestis Fred.* l. ii. c. *ult.*) Pancirollus (ii. 23) goes yet farther, and affirms that some have declared that Barbarossa invented the sport while besieging Rome, in which he is supported by Peacham, (*Compleat Gentleman*, 183.) Rainaldo Marquis d'Este was the first Italian Prince who addicted himself to this method of fowling. (Bandellus, *Orat. fun. in Princip. Mantuan.*) But it is to the grandson of Barbarossa, Frederic (or as he is more usually written Fridericus) II., who reigned during the first half of the XIIIth century, that the sport owes one of its earliest reductions to system. The volume written by this Imperial Author, *Reliqua librorum Friderici* II. *Imp. de Arte venandi cum avibus, cum Manfredi* (his son, King of Sicily) *Regis additionibus*, was printed in 1596 from a MS. in the possession of Camerarius, a Physician of Nuremburg. It is somewhat mutilated; but it contains a summary of almost every thing requisite for a knowledge of the practice of Falconry; to which, indeed, later writers have not found it in their power to make any very important additions. In the IInd Book (ch. lxxviii.) there is an account of hoods, (*capelli*,) the use of which the Emperor derived from some of the Kings of Arabia, who, knowing his passion for Hawking, had sent him their most expert Falconers, with various kinds of Falcons. Frederic observing the facility which these hoods, hitherto unknown in Europe, afforded in training the Birds, immediately adopted them, and recorded their introduction and mode of application in his collections. The 47th Chapter of his IInd Book enumerates the different qualities which are requisite to constitute a good Falconer, and the catalogue is of fearful extent and variety. He must be *mediocris staturæ—perfecti ingenii—bonæ memoriæ—acuti visus—levis auditu—magnæ et fortis vocis—agilis et promptus in suis moribus—audax—sciens natare—non moris nimium juvenilis—non somnolentus—non gulosus—non ebriosus—non iracundus—non piger aut negligens—non gyrovagus* (a gadabout.) Happy must that Sportsman have thought himself, who found one servant during his whole life in whom all these excellencies should be united.

Appended to this volume is an extract from the XXIIIrd Book *de Animalibus* of Albertus Magnus. In this he treats of seventeen different kinds of Falcons. Frederic, however, had already been preceded in his line of authorship by Demetrius, Physician to the Emperor Palæologus, about 1270. The Greek Tract of this writer is printed in the collection of Rigaltius, *Ieracosophion, Rei Accipitrariæ Scriptores.* Demetrius speaks in it of numberless Books which had been composed by many, τῶν πάλαι σοφωτάτων ἀνδρῶν, concerning domestic Fowl, horses, mules, cattle, dogs, and singing Birds; and he adds, μόνης τῆς τῶν ἱεράκων ἀνατροφῆς καὶ θεραπείας, οὐκ οἶδ' ὅ τι παθόντες, κατημέλησαν. Hence it would appear, that he considered himself to be the first writer on the subject; and it may be added, that his Tract contains the rudiments of most which have followed it. The greater portion of it, naturally enough, is medical.

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Rigaltius has also printed, in Castilian and Latin, a forged Epistle from Aquila Symmachus and Theodorion to one of the Ptolemies, *dell nudriment he de la cura dels ocels los quelo seperläye ha cassa.*

The French are rich in Works on Falconry. There is a volume, published at Paris in 1585, containing several learned Tracts on the subject. It is dedicated to Charles IX., who is described as *Prince genereux et magnanime*, (*le Roi-bourreau*, as Le Brun has more justly called him. Thirteen years only had elapsed between the St. Bartholomew and the appearance of this fulsome Dedication,) *amateur du deduit et exercise de la Venerie autant ou plus que Prince ou Monarque qui oncques ait vescu devant luy.* The first Treatise which it presents, is *La Venerie et Fauconnerie de* Jaques de Fouilloux, which affords a maxim highly recommendatory of this pastime,—*jamais bon Fauconnier ne fut mal conditionné.* The second is *La Fauconnerie de* Jean de Franchieres, Grand Prieur d'Aquitaine, *avec tous les autres auteurs qui se sont peu trouvver traictans de ce subject.* Franchieres informs his readers, that he has diligently availed himself *des memoires et brouillars de trois maistres fort scavans et renommez en cest Art;* namely, Molopin, Falconer to the Prince of Antioch, who was brother to the King of Cyprus; Michelin, Falconer to the King of Cyprus himself; and Aimé Cassian, Falconer to the Grand Master of Rhodes. The third is entitled *La Fauconnerie de* Tardif, who was Reader to Charles VIII.; an office which does not promise much addiction to an active field sport. Tardif speaks of many Books on this Art composed by the desire of this King, and adds, that his own is compiled *des livres en Latin du roy Danchus* (Dauchus again?) *qui premier trouve et escripvit l'art de Fauconnerie, et des livres en Latin de Moamus, de Guillinus et de Guicennast, et colligé des austres bien scavans et expertz en la dicte science et art.* The Preface from which this extract is taken will be found in an older edition, printed by Michel le Noir; it is not given in that of 1585. The fourth Tract is written by Arthelouche de Alagona, Counsellor and Chamberlain to the King of Sicily. This writer strongly recommends Falconry in preference to Hunting, and he assigns no bad reasons for this choice: because *de la Chasse sont procedez de grans malheurs;* of which, in continuation, he gives the following very awful examples. *Meleager en perdit la vie pour la victoire rapportée sur le sanglier de Callidoine. Le bel Adonis fut tiré par un sanglier. Acteon fut devoré de ses propres chiens. Cephale y tua sa chere Procris, et Acaste en fut interdict, ayant occis le filz du Roy qui luy avoit esté donné en charge; comme Brutus pour avoir tué son pere Sylvius par mesgarde. Un Empereur fut occis par la beste qu'il poursuivoit. Un Roy en courant à la Chasse se cassa le col en tombant de Cheval. Que qui craindra ces dangereux effects qu'il s'adonne a la Vollerie, ou il trouvvera sans doubte plus grand plaisir.* We think, however, that the excellent Chamberlain has been somewhat misled by a little private partiality towards his own favourite amusement. No fox chase, however desperate, can expose the neck to more eminent peril, than the short but terrifically hard gallop, with the eyes raised to the clouds, which is necessary for the full enjoyment of Hawking. The far greater portion of the above-named Tracts is occupied by medical prescriptions for the diseases of Falcons, and they can scarcely be regarded as very instructive manuals for any one who looks chiefly to the field. Appended to the volume is a Catalogue and description of all Birds of prey which are used in this amusement; the cuts of which are very skilfully executed. They have been copied (it is said) in Turbervile's *Booke of Faulconerie, temp.* James II.

But of all the French Treatises with which we have met, *La Fauconnerie*, de Charles, d'Arcusia, Seigneur d'Esperron, de Pallieres, et de Courmes, Gentilhomme Provencal, 3me ed., Paris, 1605, will most largely repay the reader by the gleanings which he may gather from its pages. The author dedicates to Henry IV., and he commences his 1st Chapter with a comparison, in which singular use is made of the figure of accommodation. *Comme les Oyseaux de Fauconnerie sont plus excellents que tous les autres Oyseaux. Tout ainsi que les Rois et les Princes sont remarquez par dessus les Peuples, de nature plus douce, plus nobles et traictables, et plus courageux: de meme les Oyseaux de proye (sur lesquels se fonde mon Discours) sont recogneus sur tous les autres indifferemment.* D'Arcusia differs from most others respecting the several names of Falcons. He assigns five different names to Hawks, as they chance to be taken at different seasons during their first year: 1. *Niais*, if in May; 2. *Gentil*, in June, July, or August; 3. *Pellerin*, or *Passager*, in September, October, November, or December; 4. *Antenere*, *Antannaire*, (*Antan*, old Fr. *l'année passée*) or *Antevere*, in January, February, or March; 5. *Agar*, *mot Hebrieu qui signifie estranger*, if she has once moulted. (i. 6.) We need not observe, how widely this distribution departs from the generally received notions. The 1st Book of this Treatise contains advice on the selecting and training of Falcons; the IInd, on their Diseases; the IIIrd consists of Forty-eight Letters on various subjects connected with Falconry. In the 1st of these, he commends a friend, who has addicted himself with great ardour to this sport; *car ceste science est tant particuliere que pour la bien apprendre il faut demesler de toutes autres affaires;* and he offers three reasons in order to induce him to continue it: 1st, because he is rich enough to meet the expense; 2nd, because his estates lie in a very favourable country; 3rd, *La troisieme et plus importante, c'est que la maitresse de chez vous ne pensa qu'a vous complaire, ce qui fera qu'elle consentira de bon cœur à la despense qui vous y faudra faire. Aussi les femmes de sa qualité ne sont jamais chiches de ce que leurs maris employent a tel exercice, et preferent tousjours le plaisir de celuy qu'elles ayment, à ce qu'elles pourroient espargner en faisant autrement.* The VIIth contains some very sound advice, *contre les importuns que effrontément demandent des chiens et des oyseaux.* The XXIIIrd is a very grave and solemn consolation, after the manner of Boethius, to relieve the melancholy under which his friend is suffering, on account of the loss of a favourite Hawk. *Pensez qu'un Aigle la vous pouvoit emporter, ou qu'alors que vous l'avez perdu vous pouvviez faire quelque perte de plus d'importance, que vous vous pouvviez rompre un bras, ou une jambe, ou le col en piquant apres. Pensez que Dieu vous a donné ce petit coup de foüet pour vous exveiller, afin qu'entre tant de plaisirs, desquels de sa grace il vous a faict jouyr, vous n'oubliez à le recognoistre. Resiouissez vous avec ce qui vous en reste: vous avez assez d'oyseaux pour vous occuper, il suffit que vous diminuiez vos envies. Un qui a fait naufrage doit penser à ce qu'il a encores, et non à ce qu'il a perdu. C'est la resolution que vous devez prendre, si vous croyez mon conseil. Mais je cognois bien qu'il vous semble tousjours que tous ceux qui*

viennent frapper a vostre porte, vous en doivent donner quelque nouvelle, en sorte qu'à tous coups vous en avez les sonnettes aux oreilles. In the XXXVIIIth, he mentions several reasons which make a Falcon dislike her master: 1st, if he speak rudely to her; 2ndly, if he feed her carelessly; 3rdly, above all, if he has any evil smell about him. In proof of this last objection, D'Arcusia brings forward one of his own Falconers, who was in the habit of carrying onions in his pocket to flavour his wine: *Et pour ceste occasion les oyseaux l'avoient tellement en desdain, qu'ils se debatoient lors qu'ils le sentoient approcher de la perche, et avec grande difficulté se laissoient prendre à luy a la campagne.* In the next, he obviates some conscientious scruples; such as those which would prevent a Falconer from Hawking on Friday, or on the birthdays of Adam, David, or Jacob; or from flying his Hawk at an uneven number of Birds. After this, with a simple tone of piety, which reminds us of Izaak Walton, he continues, *scavez vous que je veux que vous observiez, c'est de n'aller voler que vous n'ayez fait au matin vos oraisons accoustumes, et principalement les jours commandez pour son service qui sont solennels. Ce seroit en faisant autrement oublier celuy qui favorise vos œuvres;* and he concludes with a license which might serve as a motto for our own unhappy *Book of Sports*. *Pour le Dimanche, pourveu que ce soit apres l'office, on pourra chasser à une necessité, mesmes pour eviter un plus grand mal qu'on pourroit faire.* The XLIIIrd is what Franklin would call the Morals of Hawking. A Falconer ought never to be out of humour, even though he meet with bad sport; never to abuse his servants or brother sportsmen; never to swear; always to hear Mass before setting out in the morning; not to injure his neighbours' crops, nor to Hawk on Ecclesiastical holydays; *car, outre l'offence, il arrive souvent des inconveniens à ceux que le font, comme de le rompre un bras, ou une jambe, et quelquefois le col. De perdre les oiseaux à tels jours c'est l'ordinaire, et pour ce s'en faut garder.* Again, in like manner, *combien que vous ayez preparé vos oyseaux, si ne faut il pas les deslonger que vous n'ayez faict un mot de priere à Dieu, recognoissant comme il a assuietty à l'homme non seulement les animaux terrestres, mais encore les oiseaux plus farouches et qu'il a crée toutes ces especes pour sa commodité. Recognoissant le Createur par ses creatures.* If a Bird is lost, a Falconer should never swear, but say *Dieu soit loué*, remembering that God who has given this can give more, and that the mother of Hawks is not dead.

> *Celuy qui suit la Chasse, ou la Cour, ou l'Amour,*
> *Faict preuve du malheur, et de l'heur à son tour.*
> *Pourquoy qui suit la Cour, ou l'Amour, ou la Chasse,*
> *Ne jouyt pas tousjours de tout ce qu'il pourchasse.*
> (*Advis* ii.)

Finally, whosoever Hawks should pay singular attention to the wants of the poor; for if he give his bread freely to dogs and birds, how much more should he do so to his fellow-creatures, if they be in need.

Much space as we have given up already to D'Arcusia, we cannot refrain from extracting from *Advis* 13 of the same Letter the following well told story of a Venetian Ambassador; *lequel, allant vers le Roy, passa par la maison d'un Gentilhomme Francois, là où il fut receu avec tout honneur et bon traictement. Ou voyant ce Venitien des oyseaux sur la perche en la maison de ce Gentilhomme, croyant que l'on les tint a l'augiez pour les manger, il demande s'ils estoient bons, auquel on respondit qu'ils estoient des meilleurs. Le lendemain au grand matin, voulant ce Monsieur l'Ambassadeur partir à la fraicheur, il prend congé de son hoste, luy demandant un de ses oyseaux. Le Gentilhomme n'osant l'esconduire de sa demande, luy donna un Lanier Nyais qui commencait à bien voller. Ainsi Monsieur l'Ambassadeur partit bien joyeux, s'attendant de manger à son disner un des oysons, ausquels il avoit trouvée si bon goust le soir precedent. Parquoy ayant faict trois lieües de chemin, il commanda a son maistre d'hotel d'aller devant, et luy faire accomoder l'oyseau duquel le Gentilhomme luy avoit faict present: ce qui fut faict. Quelque temps apres s'en retournant ce Venitien à Venice, il repassa par la mesme voye, et n'oublie d'aller visiter celui qui l'avoit festoyé. Ou apres avoir esté receu honnorablement, entre autres discours, ce Gentilhomme demanda s'il avoit trouvé bon l'oyseau qu'il luy avoit donné l'autre fois, auquel il respondit en sa langue, "Era buono se ne fusse un poco dureto." Ce que oyant le Gentilhomme se meit a rire de la sottise de ce Venitien.*

> *Lecteur, ce discours represente*
> *Que celuy qui n'est Fauconnier,*
> *Aymera mieux qu'on luy presente*
> *Un bon Chapon qu'un beau Lanier.*

The Ambassador would have done well, if he valued his digestion, to have recollected the Mosaic precept, (*Levit.* xi. 16,) which enumerates Hawks among the abominations not to be eaten.

The IVth Book treats of *Autoursrie*, as distinguished from *Fauconnerie*, and concludes with a section in which the author lavishly pours forth all his erudition on the antiquity of Hawking.

The office of Grand Falconer (which still remains in England in the person of the Duke of St. Albans, who presents the King with a cast of Falcons on the day of his Coronation; a like service to which is performed by the representative of the Stanley family in the Isle of Mann) was borrowed by the Europeans from the Court of Constantinople, where the πρωτοιερακάριος was a personage of much distinction. Phrenzes says, that the Emperor Andronicus Palæologus kept more than 1400 Hawks, with almost as many men to take care of them, (i. 10.)

The office of *Grand Fauconnier de France* is of great antiquity and honour. It dates from 1250. Whoever held it took an oath of fidelity in the Royal presence. He had the privilege of Hawking in any spot at pleasure throughout the Kingdom; and all Falconers, on pain of confiscation, were obliged to ask his permission for the disposal of any of their Hawks; which, if he were so willed, he might retain for his own use, besides receiving a fine for every Bird which was sold. The prerogatives of this high office are set down at large in a MS. of Robert le Mark, Grand Falconer to Louis XII. and Francis I.; and a catalogue of all who have filled it, as low as the year 1748, will be found in Moreri (*ad v.*) in which, by a strange omission, the name of Robert le Mark, whom he has just before cited, does not occur. The Grand Master of Malta used annually to present twelve choice Falcons to the King of France, for which the King in return gave the Knight who brought them, and whose expenses were borne by his own Society, 1000 Crowns.

Francis I. preferred Hunting to Hawking; but, with his usual love of magnificence, he entertained a large establishment for this last amusement. His Grand Falconer, we are told, was *un honnete Gentilhomme et*

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de bonne maison, whose annual revenue from his office amounted to 4000 florins. He had under him 50 Gentlemen, with appointments of 500 or 600 livres each; and to these, again, were attached 50 assistants, who each received 200 livres. In May, on the Feast of Holy Cross, on which day the Falcons ought to be *mewed*, (though some authorities consider this as too late in the season,) the Royal Hunters clad in green, with green gloves, and blowing their horns, came solemnly to exclude the Falconers from Court. So, on the similar Festival in September, the Falconers retaliated on the Huntsmen.

The relative estimation of these two sports had long been a subject of vehement contention, and so early as 1359 it had engaged the attention of a Poet, Gasse de la Bigne. The dispute is conducted before a Court, in which *Reason* presides, by two allegorical personages, *L'Amour des Chiens* and *L'Amour des Oiseaux*, and, after much argument and discussion, it is left undecided. A copy of this very curious Poem, *Le Roman de Deduits*, was preserved in the Royal Library at Paris, (*MSS. du Roi*, 7626.) and it is entertainingly abridged at the end of the *Notes Historique sur la Chasse* in the IIIrd volume of Sainte Palaye's interesting *Memoir sur l'ancienne Chevalerie*, from which we are about to borrow a very noble anecdote.

A similar Poem to that of Gasse de la Bigne was composed in the time of Francis I. by a Court writer, then much in fashion, Guillaume Cretin. It is entitled *Debat entre deux Dames sur les passetemps des Chiens et Oyseaux*; and, very wisely, in compliance with the known taste of the reigning Monarch, to which we have already alluded, it adjudges the palm to Hunting. In the IIId Part of the *Fauconnerie* of D'Arcusia will be found a Letter (xxxiii.) on the same disputed subject, in which the writer cites Scripture and Profane History very largely in defence of Hawking; and we need scarcely point to the *éloge* on Hawking, which Walton has put into the mouth of his *Aucep*s.

The profuse expenditure which Francis lavished upon some of his favourites, who were addicted to this sport, once exposed him to the dignified and uncompromising rebuke of an old and faithful follower. On his return from Spain, the Monarch, during his passage, was a visitor at the Chateau of D'Anville in Guienne, of which Messire André de Vivonne Senechal of Poitou, who had been Chamberlain to the King and Governor of the Dauphin, was proprietor. The King had been detailing with much vivacity to a party of eagerly listening courtiers the principal circumstances of the Battle of Pavia, and he had minutely described even his horse and armour, *Vous etiez tres bien monté, Sire*, remarked the Veteran, *mais vous aviez a dire la meilleure partie de votre harnois. Et laquelle?* asked the King; when he was thus nobly answered. *Le cœur de votre Noblesse, qui par cidevant n'aviez reconnue et traitée comme vous deviez: car vous n'avez reconnu, traité et contenté que quatre ou cinque favoris, comme l'Amiral Bonnivet, Montchenu, Montmorenci, Brion, et autres qui seuls sont ressentis de vos faveurs, bienfaits, honneurs et dignités, et les autres non. Car à quel propos Brion a-t-il tant de bienfaits de vous, que de sa seule Fauconnerie il a soixante chevaux dans son ecurie, lui qui n'est que Gentilhomme comme un autre, et encore Cadet de sa Maison, que j'ai vu qui n'avoit pour tout son train que six ou sept chevaux? Si vous eussiez egalement repandu vos faveurs et moyens aux autres Gentilhommes de votre Royaume, ils vous eussent eté plus affectionnés qu'ils n'ont eté, et eussent crevé auprès de vous, et possible n'eussiez vous eté pris, et possible aussi que pour ce sujet. Dieu a ainsi disposé de vous a ce coup, pour y aviser, mieux, a l'avenir et vous en corriger. Notes Hist. sur la Chasse*, St. Palaye, vol. iii. p. 305.

There is yet one other anecdote of a King of France (supposed to be Louis IX.) respecting Falconry, which is referred to by Saint Palaye. He has taken it from a *Roman de Fauleonnerie*, written in the time of Philip le Long. The King, while hunting one day, was surprised by seeing "an Eagle towering in her pride of place" "hawked at and killed" by a Falcon. The attendant Courtiers applauded the bravery of the lesser Bird, which had ventured to attack one so much its superior. The King, with more political sagacity than generosity of spirit, ordered the Falcon to be put to death for her audacity in presuming to combat with the Monarch of the Birds.

Strutt, in his *Sports and Pastimes of the People of England*, (i. 2,) has described the introduction and progress of this amusement among ourselves. He thinks it was not known in England so early as on the Continent; yet about the middle of the VIIIth century Winifred, Archbishop of Mons, himself an Englishman, presented to Ethelbert, King of Kent, one Hawk and two Falcons; and a King of the Mercians requested the same Winifred to send to him two Falcons which had been trained to kill Cranes. (Warton, *Hist. of English Poetry*, 4to, ii. 221.) The Anglo-Saxons in the next century much esteemed the diversion, and a knowledge of the training and flying of Hawks became one of the essentials in a liberal education. Alfred was a skilful Falconer, (Asserius, *in vit.*) and a work on the Science of Hawking has been attributed to him, although on very vague authority. The fashion, indeed, was so prevalent, that an addition to the existing Game Laws became necessary for the protection of property, which was likely to be injured by the inconsiderate ardour of Sportsmen. In Dugdale's *Monasticon* (i. 100) a Charter is mentioned, granted in 821 by Kenulph, King of the Mercians, to the Abbey of Abington, restraining all persons from carrying Hawks, and thereby trespassing upon the lands belonging to the Monks. Ecclesiastics, indeed, might regard the sports of the field with a jaundiced eye; for they were among the secular pleasures against which spiritual warnings had more than once been directed, as unbecoming of their holy Order. Among numerous others there is a Capitulary of Charlemagne in 769, which in express terms delivers this prohibition. *Omnibus servis Dei venationes et silvaticas vagationes cum canibus, et ut accipitres et Falcones non habeant interdicimus.* (ch. ii.) Nevertheless, the office of Grand Falconer was not unknown in the Court of the Sovereign Pontiff himself; and, at a later period, the prohibitory Canons seem to have been wholly disregarded. When Thomas à Becket was despatched as Ambassador to the Court of France by Henry II., Hawks of every kind formed part of his superb and stately retinue. (Stephanis, *vit. S. Thomæ.*) Ch. d'Arcusia (iv.) has spoken of the immoderate love of Leo X. for Hawking, and of the unsacerdotal excesses of temper into which it occasionally betrayed him. *Le Pope Leon dixieme estoit si chaud à la Fauconnerie, que pour vent, playe, tempeste, incommodité, ou autre subject, quel que ce fust, il ne se gardoit d'estre ordinairement aux champs: et si estant de se nature doux et paisible en toutes ses autres actions, estoit neantmoins si*

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aspre estant à ce deduit, qu'il n'espargnoit son courroux à l'endroit de personne, fust estranger ou domestique, lors qu'il contrevenoit au devoir de la Fauconnerie. Et au mois d'Octobre il ne manquoit jamais d'aller à Viterbe pres de Rome pour voller, estant ce lieu fort propre à toutes volleries. Nor was this sport incompatible with the reputation of the utmost sanctity in a Layman. It was the chief if not sole relaxation of Edward the Confessor, who, as we are told by William of Malmsbury, (ii. 13,) spent some time every day, after divine service, either in Hunting or Hawking. Among the Harleian MSS. (978) is a Poetical fragment containing some observations on the management of Hawks, written, in the XIIIth century, in old Norman French, which the author says were found in a Book made by, or probably rather for, King Edward; and a second MS. in English, about a century more modern, (2340,) concludes, "Here endeth the Booke of Hawking, after Prince Edwarde, Kinge of Englande." Harold, who succeeded him, rarely travelled without his Hawks and Hounds; and, indeed, he is represented as thus accompanied in the famous tapestry of Bayeux. They were, in a way, considered emblems of Nobility, and persons of high rank rarely appeared without them.

In Domes-day Book a Norway Hawk is reckoned among the most valuable articles of property: it was worth ten pounds, equivalent to £300. of the present day. (Nichols, *Hist. of Leicester*, xxxix.) And under the Norman Government none but noble persons were allowed to keep Hawks. A privilege, however, for every freeman to Hawk in his own woods, was wrung from the Crown by the *Carta de Forrestâ*, (xi.) When Edward III. invaded France, he was accompanied by his Hawking train, as Froissart has not forgotten to record, *trente Fauconniers a cheval chargez d'oiseaux*, and these were daily exercised. By the 34 of this King, c. 22, the law relative to Hawks was thus constituted: "A Hawk taken up shall be delivered to the Sheriff, who, after Proclamation made in the Market-towns of the County, (if challenged,) shall deliver her to her right owner. If the Hawk were taken up by a mean man, and be not challenged within four months, the Sheriff shall detain her, satisfying the party for taking her; but if by a man of estate, who may conveniently keep a Hawk, the Sheriff shall restore her to him again, he answering for the charge of keeping her. If any do take away or conceal a Hawk, he shall answer the value thereof to the owner, and suffer two years' imprisonment; and in case he be not able to answer the value, he shall remain in prison a longer time." Yet more severe was a statute passed three years afterwards. By 37 Edward III. c. 19, "He that steals and carries away a Hawk, not observing the ordinance of 34 Edward III. c. 22, shall be deemed a Felon." The offence was clergyable, and the Statute referred to long-winged Hawks only. Nor was the Church, (notwithstanding her own incapacity to partake of the Sport, if she had observed her own laws,) backward in defending this species of property by spiritual arms. Under the same reign, the Bishop of Ely excommunicated certain persons who had stolen a Hawk from her perch in the Cloister of Bermondsey; but in this instance sacrilege had been accumulated on theft: the time of the offence was that of divine service, and the Hawk belonged to the Bishop himself. (*Regist. Adam. Orleton. Ep. Wint.* fol. 56.) By Statute 11 Henry VII. c. 17, "None shall take out of the nest any Eggs of Faulcon, Goshawk, Lanner or Swan, on pain of a year and a day's imprisonment, and to incur a fine at the King's pleasure, to be divided betwixt the King and the owner of the ground where the Eggs shall be so taken. None shall bear any Hawk of English breed, called an Eyess, Goshawk, Tassel, Lanner, Lanneret or Faulcon, in pain to forfeit the same to the King. He that brings an Eyess from beyond the sea, shall have a Certificate under the Customer's Seal where he lands, or if out of Scotland, then under the Seal of the Lord Warden, or his Lieutenant, testifying that she is a foreign Hawk, upon the like pain of forfeiting the Hawk. None shall take or fear away any of the Hawks abovesaid from their Coverts where they use to breed, on pain of £10., to be recovered before Justices of the Peace, and divided betwixt the King and the Prosecutor." The severity of this Act was softened by 5 Elisabeth, 21, the imprisonment being reduced to three months, and a fine of treble damages being imposed; but the offender was obliged to find security for his good behaviour for seven years. The great value of the Birds, as marketable commodities, was pleaded in justification of the strong enactments for their protection. By an entry in the *Origin. Rolls*, Edward III., (ii. 267,) it appears, that a Falcon Gentil cost 20*s.*, a Tersel Gentil 10*s.*, L'Estour 3*s.* 4*d.*, a Tersel l'Estour 6*s.* 8*d.*, and a Laner 6*s.* 3*d.* These were the prices which the Sheriff was to give for Hawks for the King's use. Among the expenses of Clifford Earl of Cumberland, 17 Henry VIII., is "item paid to Pemberton for a Falcon, £1." (Whitaker's *Craven*, 233.) Edmund Best, "Gentleman," who in 1619 published *An Approved Treatise of Hawking and Hunting*, speaks of a Goshawk and a Tarsell which he sold for 100 marks; and Sir Thomas Monson, in the reign of James I., has been said to have given £1000. for a cast (two) of Hawks. Mr. Haslewood has clearly shown the origin of a mistake in this representation, Sir Thomas Monson, (the King's Master Falconer,) expended £1000. in procuring Hawks for a *flight* to be exhibited before the French Ambassador; but for this flight he provided a great number of *casts*.

About the middle of the XVIth century this "right delectable solace," as Sir Thomas Elyot (*the Governor*) styles it, was so passionately followed up among the English, that the good Knight expresses a reasonable fear, that in order to afford Hawks their customary food of Hens, there is great hazard lest the more valuable race of domestic poultry should become extinct.

England was well nigh indebted to the pursuit of Falconry for checking the murderous career of Henry VIII. In the sixteenth year of his reign, (and this was before the tyrant began to glut himself on blood,) Hall informs us, that he was Hawking on foot, as was often customary, at Hitchin. While attempting, with the assistance of a pole, to leap a ditch half full of muddy water, the pole broke, and the King fell in with his head downwards. Here he must inevitably have been smothered but for the unseasonable aid of a servant, whose name has been preserved, John Moody; "and so," says the Chronicler, with a burst of very undiscriminating loyalty, "God of his goodnesse preserved him." Henry, however, was much too keen a sportsman to be cowed by a fall. Ten years afterwards he issued a Proclamation, "to preserve the Partridges, Pheasants, and Herons, from his Palace at Westminster to St. Gyles's in the Fields, from thence to Islington, Hamstead, Highgate, and Hornsey Park; and that if

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any person, of any rank, presumed to kill any of these birds, they were to be imprisoned, as also suffer such other punishment as to his Highness should seem meet," (cited by Mr. Haslewood from *Coll. of Proc. penes Soc. Antiq.* i. 210.) In the *Museum Tradescantianum*, 1656, were to be found "Henry VIII. his stirrups; Hawkes-hood; Gloves; Hawking-glove; and Hawkes-hood."

At the commencement of the XVIIth century Falconry was still much practised in England. Paul Hentzner, who wrote his *Itinerary* in 1598, speaks of it as the favourite pursuit of the Nobility.

James I., in *His Majesties Instructions to his dearest Sonne Henry the Prince*, 1603, speaks but lukewarmly of it: "As for Hawking, I condemne it not, but I must praise it more sparingly, because it neither resembleth the warres so neere as Hunting doth, in making a man hardy, and skilfully ridden in all groundes, and is more uncertaine and subject to mischances, and which is worst of all, is there through an extreme stirrer up of passions;" nevertheless he maintained the wonted establishment of Falconers, of which the following abstract is given at the end of *Truth brought to Light by Time*, 1631: "There was Robert Lord Dormer, Master Falconer to the King, his fee, £44. *per mensem*, which is *per annum*, £528.: more to him, as Master Falconer to the King within the Mannor of Elm, in Com. Buck. 18*d*. *per diem*; £27. 7*s*. 6*d*. Eight other Falconers, at 5*s*., 2*s*. 6*d*., 2*s*., 18*d*., 16*d*., and 12*d*. *per diem*, with an allowance for liveries. Two at £40. *per annum*. To Eustace Norton, Falconer to the Prince, *per annum*, £30.: more to him, by way of increase, 12*d*. *per diem*, £18. 5*s*. Total *per annum*, £981. 14*s*. 4*d*." We learn from the excellent habit of Prince Henry, (well worthy of his noble spirit,) that "whenever he went out to Hawk before harvest was ended, he would take care that none should pass through the corn, and, to set them an example, would himself rather ride a furlong about," (Birch, *Life*, 398;) that he both practised the sport, and endeavoured to obey his father's caution. Charles I., when Prince of Wales, carried his Hawks with him on his visit of gallantry to the Court of Spain —more, perhaps, as a necessary appendage of State, than as being addicted to the diversion. During the turbulent and puritanical times of the Great Rebellion and the Commonwealth, men had small inclination or leisure for these amusements. The Saints believed, in common with Philip Stubbes, who long since had sounded the alarm, that "Esau was a great hunter, but a reprobat; Ismaell, a great hunter, but a miscreant; Nemrode, a great hunter, but yet a reprobat, and a vessell of wrath," (*The Anatomie of Abuses*, 1593, sig. P. iiii.) Charles II. revived this chase, as we are told by Grammont, because it was the most convenient sport for the ladies.

But the increasing improvements in fire-arms afforded a more certain, an equally, if not more, pleasurable, and a far less expensive method of procuring Game; and before the XVIIth century had closed, the Art of Falconry was almost forgotten. Individuals have occasionally endeavoured to revive it, but without much success; and, as Mr. Haslewood pathetically laments, "Hawks, heretofore the pride of Royalty, the insignia of Nobility, the Embassadour's present, the Priest's indulgence, companion of the Knight, and nurslings of the gentle mistress, are now uncalled for and neglected." Frederic, Prince of Wales, was fond of Hawking, as we learn by a letter from Shenstone to Mr. Graves, relating to Somervile, the author of the *Chace*. George Lord Orford, who died in 1791, pursued this sport ardently, and it is said that every Hawk he kept cost him £100. a year. Each had a separate attendant, and made a voyage to the continent during moulting-time, in order to preserve its plumage and courage. In our own days, Col. Thornton of Thornville Royal has been initiated into the secrets of the Mew, and the feats of *Misses Mc Gee* and *L. Townsend*, his Red Falcons, of *Death* and *Devil*, *Croc Franc* and *Craigon*, his Red Tercels, may be found amply detailed in his *Northern Sporting Tour*. Some notion of the speed of a Falcon may be derived from one flight after a Snipe of eleven minutes, in which, Col. Thornton says, the Hawk could not have passed over less than nine miles, not including an infinite number of buckles or turns. He states in another place, how he once saw a Falcon, at a single stroke, cut a Snipe into two parts, so that each fell separately to the ground. In the IId volume of his *Sporting Tour through France* (230) will be found a plate of the Hawk-houses at Thornville Royal, a direction for the easy capture of Hawks, and a description of Pheasant-Hawking. There is a brief account in the *Sporting Magazine* for October, 1824, and in the *Annals of Sporting*, November of the same year, of some Hawking at Amesbury in Wiltshire, by Col. Thornhill. Mr. Hall, of Weston, near Newmarket, is mentioned in the last-named work, (*ibid.*) as supporting a Hawking establishment; Sir John Sebright, Mr. Downes, and Mr. Fowler, in Norfolk, are recorded by Mr. Haslewood among the amateurs of this neglected diversion; and we have heard the name of Sir Charles Monck also included in this list. In a little volume, published in 1796, *Essays by a Society of Gentlemen at Exeter*, will be found a well-arranged Paper, *Historical Outlines of Falconry*.

Before entering upon any of the precepts given in the English books of Falconry, the Student will do rightly to acquaint himself with the Technical Vocabulary of the Art. The following are the chief terms ("the kyndly termys that belong to Hawkys," as they are named in the *Book of St. Albans*) employed in it. In compiling them, we have used as a nucleus a similar list printed in *The Gentleman's Recreation*, 1677, adding some few explanations which have occurred to us in other works.

Arms, legs of the Hawk, from the thighs to the feet.

Barb feathers, those under the beak.

Bating, is when the Hawk fluttereth with her wings either from perch or fist, as it were striving to get away. Fr. *battre*.

Beak, not *Bill*, the crooked part of the bill.

Beam feathers, the long feathers of the wings.

Beam, the principal feather in the midst of the twelve feathers of the tail; also the leg in general.

Bewets, leathers with which the bells are fastened to the Hawk's legs.

Binding, is plucking or tiring the bird when the Hawk *seizeth*.

Bowesses, Hawks *disclosed* and beginning to feather amply, which covet to clamber up the boughs.

Bowsing, is when the Hawk drinks often, yet continually thirsteth for more.

Branch, or *Stand*, is to make the Hawk leap from tree to tree, till the dog springs the game.

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Branchers, Hawks which after St. Margaret's day fly from tree to tree; seven nights before this day, and seven nights after, is the best time for taking Sparrow-hawks.

Brayle feathers; long, small, white feathers hanging under the Hawk's tail from the bowels downwards.

Breast feathers, those foremost bearing.

Cadge, the circular piece of wood on which Hawks are carried when exposed for sale; so *Cadger*, a seller of Hawks.

Calling, not *Kauking*, the Hawk's cry in treading time.

Cancelleering, is when a high-flown Hawk in her stooping turneth two or three times upon the wing, to recover herself before she *seizeth*. Fr. *chanceller*.

Carrying, is flying away with the *Quarry*.

Carvist, a Hawk which is forward enough to be *carried* on the fist. May not a passage in the *Mirror for Magistrates*, which Archdeacon Nares leaves unexplained, be cleared by substituting *carvist* for *canuist*, which now occupies the text?

> That restlesse I, much like the hunted Hare,
> Or as the *canuist* Kite doth feare the snare. p. 230.

Cast your Hawk on the perch; not, *Set* your Hawk on the perch.

Castings, any thing given to cleanse, or purge, or *cast* the Hawk's gorge. These are either *plumage*, or pellets of cotton, about the size of a hazel-nut.

Aldrovandus has dignified these boluses with many classical names: "*factilia*, Plinius; *offas*, Columella; ψωμίσματα, Plutarchus; *bucceas*, Suetonius; *buccellas*, Martialis, *appellat*."

Cawking, treading.

Cere, see *Sere*.

Check, is when the Hawk, pausing in her flight, forsakes her proper game to fly at Pies, Crows, or the like, crossing her.

Clap, the nether part of the beak.

Coping-irons, instruments for paring the beak and talons.

Covert feathers, those close above the *Sercell*, *Beam*, and *Flag* feathers.

Cowring, is when the young Hawks quiver and shake their wings in testimony of obedience to those older.

Crabbing, is when Hawks standing too near fight with each other.

Creance, a fine, small, long line of strong and even-wound packthread, fastened to the Hawk's *Leash* when she is first lured.

Creep, see below.

Crinets, the small black feathers, like hairs, about the *Seres*.

Disclosed, is when the young Hawks just peep through the shell.

Drawe. "Mark this terme *Drawe*," says the *Boke of St. Albans*, "there be many Falconers which do misuse this terme *Drawe*, and say that their Hawk will *Drawe* to the river, when that terme *Drawe* is properly assigned to that Hawk which will kill a Rooke, a Crow, or a Raven sitting upon a land, wherefore it must be said, that such a Hawk will *Drawe* well to a Rooke."

Drawing, is when a Hawk carrieth timbering to her *eyrie* wherewith to build.

Endewing, or *Putting* over, is when the Hawk removeth her meat from her *Gorge* into her bowels; then she traverseth with her body, and chiefly with her neck.

Ennewed, see below.

Enseaming, is purging a Hawk from her glut and grease, the fat which is inwardly in her bowels. *Seam* is grease.

Entered, a Hawk is said to be so when she begins to kill.

Entermewer, a Hawk in her second year.

Eyess. About this word there are many doubts. The *Boke of St. Albans*, and all the Tracts which have borrowed from it, say that it is a Hawk taken from the nest, and brought up under a Buzzard or Puttock, and such Hawks are known by the paleness of the *Seres* of the legs, and have weak and watry *eyes*, whence is derived their name. Of these, Edmund Bert observes, "upon whom I can fasten no affection, for the multitude of their faults and follies. Some of them will sooner catch a Dog in the field than a Partridge; many of them will cry as loude to you as you speak to them." Others, with more probability, give the word *Nias*, (corrupted into *an eyas*,) and derive it from the French *nid*. *On appelle oiseau* niais, *un oiseau de fauconnerie qu'on prend au* nid *et qui n'en est encore sortie. Ce mot paroît formé du* nid *meme, ou le* d *ne se prononce pas*. Prevôst, *Manuel Lexique*. The French call this Hawk *Faucon Royal*. A third etymology has been attempted from the Saxon *Ey*, an egg.

Eyrie, the place wherein Hawks build; they *eire*, not *breed*. From Saxon *Ey*, an egg.

Feaking, is when the Hawk wipeth her beak after feeding.

Feed your Hawk; not, *Give her meat*.

Ferry putty, see below.

Filanders, little red worms which breed in Hawks.

Flag feathers, those in the wings next the body.

Flying on head, is when the Hawk misseth her *Quarry*, and betaketh herself to the next *Check*.

Formale, a female Hawk.

Formica, a canker eating away the beak.

Frounce, a disease in the mouth or throat of a Hawk, in which she loses her appetite, and cannot shut her *Clap*. Fr. *froncer*, to twist.

Full-fermed, or *Summed*, a Hawk is said to be so, when she is in all her plumes, with seven black bars athwart her tail, and fit to be *reclaimed*; before this, you shall say, She is *Tender penned*, or, Her *Feathers are in blood*.

Gleaming, vomiting.

Glut, internal slimy fat of the bowels.

Gorge, not *Craw* or *Crop*.

Gurgiting, stuffed and suffocated.

Hack, the place whereon the Hawk's meat is laid.

Haggard, a Hawk which has *mewed* or moulted before it is taken.

Hawk keeps her mark, is when she waits in her place till the game be *retrieved*.

Hold fast, a cry when the Hawk *bateth*.

Howe, *Howe*, *Howe*, a cry when the game is sprung.

Huffe, see below.

Jack, a male Hawk.

Jesses, short straps of leather, sometimes of silk, fastened to the Hawk's legs, and to the *Leash* by *Varvels*. Old Fr. *geet* or *get*, of the same meaning.

Imping, inserting a feather in the wing of a Hawk, in the place of one which has been broken.

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Inke, the neck, from the head to the body, of any bird on which the Hawk preyeth.

Interpened, a Hawk is so called, when the feathers be between her body and thighs.

Jouking, a Hawk *jouketh*, not *sleepeth*.

Jutty ferry, see below.

Leaning, is when the Hawk holds into you.

Lease, or *Leash*, a small, long, leather thong, folded many times round the finger, by which the Hawk is held fast. Fr. *lesse*.

Lure, a leather figure of a fowl plumed with feathers, and generally well garnished with flesh, by the attraction of which the Falconer calls his Hawks.

Maile, a general name for the feathers. There are four different *mailes*: 1. *white*; 2. *canvas*, between *white* and *iron*; 3. *red*; 4. *iron*, exceeding *red*. You say, a Hawk of *fair* maile. *Mailing* a hawk, is fastening down her wings with a girdle.

Make Hawk, an old staunch Hawk used to instruct those which are younger.

Making out, is when the Hawk goes forth at *Check*.

Managing a Hawk, using her skilfully.

Manning, is making a Hawk endure company.

Mantling, not *stretching*, is when a Hawk putteth forth her legs from her, one after another, and her wings follow her legs.

Mew, the place in which the Hawk is shut up to moult; such was the site of the late Royal Stables at Charing Cross; and hence their name.

Mount, see below.

Muting, the dunging of a Hawk or a Heron, on which point the Hawking Vocabulary is amusingly particular, dividing it into *slicing* when it is distant, and *sliming* when without dropping, &c.

Nares, the small holes in a Hawk's beak.

Nias, see *Eyess*.

Note, the oil which a Hawk fetcheth from her tail in *pruning* herself.

Nouming, when the Hawk "discomfitteth many feathers of a fowle," and it break from her, say, She hath *noumed*, not, *taken it*. If she is in the habit of doing this, she is called a *Rifler*.

Ostreger, one who keeps Goshawks, or Tercels of Goshawks.

Pannel, the lower gut of a Hawk.

Pautas, a disease in the Hawk resembling asthma.

Pelt, the dead *Quarry* which the Hawk has killed.

Pendent feathers, those at the joint of the knee.

Perch, the Hawk's resting-place when she is off the Falconer's fist.

Petty singles, the toes of a Hawk.

Pill, or *Pelf*, what the Hawk leaves of her prey.

Plumage, the small feathers given in *Castings*; also, the feathers under the wings.

Plume, see *Maile*.

Pluming, the plucking of the feathers of a bird which the Hawk has *seized*.

Pounces, the claws of a Hawk without the foot.

Pruning, not *pecking*, is when the Hawk "beginneth at her legs, and fetcheth moysture like oyle at her tayle, (*Note*,) and bawmeth her feet, and stroketh the feathers of her wings through her beake." At other times she *Reformeth*, not *picketh*, her feathers. A Hawk ought not to be troubled while she *pruneth*; for when she *pruneth*, she shows herself to be lusty and in courage.

Putting over, see *Endewing*.

Quarry, the prey at which the Hawk flies, dead or alive.

Raised in flesh, is when the Hawk grows fat.

Raking, is when the Hawk flies out too far from the fowl.

Ramage, is when a Hawk is wild and difficult to be *reclaimed*. Fr. *ramage*, a collection of branches. See *Brancher*.

Randon, see below. The old form of *Random*.

Rangle, gravel given the Hawk to bring down her stomach.

Rebating, is when your Hawk *bateth*, and you *rebate* her to your fist; the least movement you can make with your fist will do this.

Reclaiming, taming the Hawk; it differs from *Luring*, because it is done by the voice alone.

Reforming, see *Pruning*.

Retrieving, finding the game after it has once been sprung.

Rifler, see *Nouming*.

Rouzing, not *shaking*, when the Hawk lifteth herself up, and shaketh her feathers.

Ruffing, is when the Hawk hits her *Quarry*, but does not truss it.

Rufter-hood, a large, wide, easy hood, open behind, to be worn by the Hawk at her first *reclaiming*.

Sails, the wings of a Hawk.

Seeling, *ciliatio*, or *bluitio*, as Frederic II. (whose *Methodus Ciliandi*, in ch. xxxiii. of his IId book, has been closely followed by all succeeding writers,) terms it. "Take a needle threaded with untwisted thread, and casting your Hawk take her by the beak, and put the needle through her eyelid, not right against the sight of the eye, but somewhat nearer the beak, that she may have liberty to see backward; and have especial care that you hurt not the web: then put your needle through the other eyelid, drawing the ends of the thread together, tie them over the beak, not with a straight knot, but cut off the threads near to the end of the knot, and so turn them together, that the eyelids may be raised so upwards that the Hawk may not see at all, but as the thread shall slacken she shall be able to see backwards only, which is the cause that the thread is put nearer the beak." *Gentleman's Recreation*, 234. The necessity of this barbarous operation, after the introduction of hoods, is by no means evident; and as the practice is not mentioned in *all* Treatises on Falconry, we may fairly hope it was not always employed; we should add, that the needle is to be triangular, and that care is to be taken not to *seel* the Hawk too tight. Archdeacon Nares (*ad v.*) implies that *seeling* was sometimes used to other birds besides Hawks in sheer wantonness. "It was a common notion, that if a Dove was let loose with its eyes so closed, it would fly straight upwards, continuing to mount till it fell down through mere exhaustion."

Seizing, is when a Hawk gripes her prey, or any thing else, with her foot.

Sercell in a Hawk, that which is the pinion of a fowl, one feather in this is always the last which she casts, nor is she completely *mewed* till she does so.

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Sere, or *Cere*, the yellow skin above the legs and feet, and between the beak and eyes of a Hawk.

Setting down, is when the Hawk is put into the *Mew*.

Sewing, or *Smiting* her beak, not wiping, see *Feaking*.

Sniting, is when the Hawk as it were sneezeth.

Soar Hawk, a Hawk in her first year (which is called her *Soarage*) whether *Brancher* or *Eyes*. Fr. *saure*, or *sore*, *on appelle oiseau* saure *celui qui dans sa première année n'a point encore perdu son premier pennage qui est roux*. Prevôst, *Manuel Lexique*. *Sauro*, in Italian, is sorrel-coloured; red herrings are *harengs saures*.

So ho, Birds, the cry to call your Hawks to feed.

Spervitor, one who keeps *Sparrow Hawks* and *Muskets*.

Stooping, is when the Hawk is aloft upon her wing, and then descends to strike her *Quarry*.

Streining, a Hawk *streineth*, and not *clitcheth* or *snatcheth*.

Stretching, a Hawk *stretcheth*, and not *claweth* nor *scratcheth*.

Summed, see *Full-fermed*.

Talons, the hinder claws of a Hawk.

Tercel, *Tiercel*, or *Tassel*, the male of the Goshawk, or Falcon Gentle. We have already given one reason for this name. Pietro Crescentio, in his Tract *D'Agricoltura*, (x. 9,) has assigned another; *three* Hawks, he says, are hatched at a time in each *eyrie*, two females and one male (the *tiercel*.) In this notion he is supported by the author of the Latin Poem, *Hieracosophion sive de Re Accipitrariâ Lib. tres*; whether this be Thuanus or Scævola Sammarthanus, to both of whom it has been attributed.

> *Quod vero mirere Mares et Fœmina vincit*
> *In genere hoc, animique et formâ et robore præstat.*
> *Atque adeo cum tres fœtu enitatur eodem*
> *Prædones generosa parens, mas ultimus ubo*
> *Despectus lecto jacet*, appellatur et inde
> TERTIUS. *Lib.* i.

Tiring, see *Binding*. Fr. *tirer*, to pull.

Train, the tail of a Hawk. In some instances it appears to mean any *Quarry*.

Trussing, is when the Hawk raiseth any Fowl aloft, and, soaring with it, at length descendeth to the ground.

Varvels, little rings of silver at the ends of the *Jesses*, whereon the owners of the Hawks have their names engraven.

Unreclaimed, is when a Hawk is wild or *Ramage*.

Unseeling, removing the thread with which a Hawk has been *seeled*.

Unstriking the Hood, drawing the strings, that it may be ready to be pulled off.

Unsummed, is when the feathers of the Hawk are not in full growth. See *Full-fermed*.

Urines, nets wherewith Hawks are taken; they should be made of good small thread dyed green or blue.

Warbling, is when your Hawk hath *mantled* herself, she crosseth her wings over her back.

Weathering, is when you air your Hawk in frost, sun, or by the fire-side.

White Hawk, a Hawk in her third year, *cujus nominis rationem me nescire fateor*, (Willughby, *Ornithologia*, ii. 6;) it is probably because the Hawk grows whiter as it grows older. *A White Hawk of the first coat*, a Hawk in her fourth year; and so on, increasing one to her end.

There are a few peculiar technicalities to express the appearance and qualities of Hawks. Thus you say, a *fair* Hawk, a *huge* Hawk, a *long* Hawk, a short thick Hawk, and not a *great* Hawk; a *huge* or a *small* head, *fair seasoned*. When her proportion is square or broad between the pinion, you say she is a Hawk *of an excellent piece*; also, she hath a *long* wing, *a fair long tail, with six bars out, and standeth upon the seventh*. She hath a *huge* leg, or a *flat* leg, or a *round* leg, or a *fair entered* leg.

The following explanation of some words passed by in the above list of terms, is taken from the *Book of St. Albans*.

"An Hawke fleeth to the ryver dyvers wayes, and sleeth the foule dyversly. That is to say, she fleeth to the *Vewe* or to the *Beke*: or to the *Toll*. And alle is but one: as ye shall knowe hereafter. She fleeth also to the *Querre*: to the *Crepe*: and noo moo wayes but those three. And she nymmeth the foule at the *fer Jutty* or at the *Jutty ferre*.

"Now shall ye knowe what thyse termes betoken, and moo followynge. As *Huff*, *Jutty ferry*, *Mounte*, *Raundon*, *Crepe*, *Enneweed*. A Goshawke or a Tercell that shall fle to the *Vewe*, to the *Toll*, or to the *Beke*, in this manere is taught. Ye must fynde a foule in the ryver, or in a pitte prevely, and then sette your Hawke a grete space of upon a moll hyll, or on the grounde, and crepe softly towarde the foule, from your Hawke streyghte awaye, and whan ye come almost there as the foule lyeth, loke backewarde towarde the Hawke, and wythe your hande, or wyth your tabur stycke, beckon your Hawke to come to you, and whan she is on wynge and comyth lowe bi the grounde, and is almost atte you, thenne smyte your tabre, and crye *Huff*, *huff*, *huff*, and make the foule to sprynge, and with that noise the foule woll ryse, and the Hawke woll nymme it. And now take hede. Yf your Hawke *nymme* the foule at the ferre syde of the ryver or of the pytte from you, thanne she sleieth the foule at the *fer Jutty*: and if she sle it upon that syde that ye be on, as it may happe dyverse tymes, thenne ye shall saye she hath slayen the foule at the *Jutty ferry*: if youre Hawke nymme the foule alofte, ye shall saye she toke it at the *Mount*, or at the *Souce*: and if the foule sprynge not, but flee along after by the ryver, and the Hawke nymme it, then ye shall saye she slewe it at the *Raundon*. And your Hawke fleeth at or to the *Crepe*, whan you have youre Hawke on youre fyste and crepe softly to the ryver or to the pytt, and stealeth softly to the brynke thereof, and then crye *Huff*, and by that means nymme a foule: then it is slayne at the *Crepe*: other at the *fere Jutty*, or *Jutty ferry*, as above is sayd. And if it happe as it dooth ofte tymes, the foule for feare of your Hawke woll sprynge and fall agayn into the ryver, or the Hawke seeth her, and soo lye styll and dare not aryse, ye shall saye thenne youre Hawke hath *enneweed* the foule into the ryver; and soo ye shal saye and there be moo foules in the ryver then that your Hawke nymmeth, yf they dare not aryse for feere of your Hawke."

"*Querre*. And your Hawke fleeth to the *Querre*: whan there been in a stobyll tyme sondes of mallardes in the felde. And whan she espyeth theym and comyth coverte herselfe and fle prevely under hegges or lowe by the grounde: and nymme one of theym as they

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ryse, thenne ye shall saye that the fowle was slayne at the *Querre*."

To this we must add the various etymologies of a Sparrow Hawk, which we are unable to elucidate from other sources.

"The names of a Sparrow Hawk, as Ostregers and Sparvyters have determynyd.

"There is a questyon axed whether a man shall call a *Spare* Hawk or a *Spere* Hawke, or an *Aspere* Hawke. And Ostregers and also Sparviters say, she maye be callyd al thre names. For these reasons she may be callyd a *Spare* Hawke; for of all the Hawkys that there be she is moost *spare:* that is to saye, moost tendre to kepe. For the least mysdyelinge and mysentendynge sleeth her.

"Also she maye be called a *Spare* Hawke of sharpnesse of her courage: and of her lokyng quyckly, and also of her fleenge. For she is moost *asper* and sharpe in alle thynge that belonge unto her of ony other Hawkes.

"She may also be callyd a *Spare* Hawke for two reasons: one is, she *spareth* Goshawkes and Tercelles bothe: such as ben in their soore aege unto tyme they maye be reclaymyd and made redy to fle. As Goshawkes and Tercelles that ben not fully mewed, unto tyme they may be reclaymyd and redy to fle. For all the whyle they ben unable the *spare* Hawke occupyeth the season, and sleeth Pertriche well, that is to saye, from Saynt Margarytes day unto it be Lammas, and soo forth in the yere. . . . Also as I sayd, ye may calle her a *Spare* Hawke for a nother cause: for and there were a shippe fraught full of Hawkes and no thynge elles: and there were a *Spare* Hawke amonge them, there sholde noe custome be payed by cause of her. And so for the moost comyn name they ben callyd *Spare* Hawkes for the resons aforesayd."

The *Gentleman's Academie* contains a Table of Precedence among Falcons, some little altered from one given in the *Book of St. Albans*.

"To what honour all Hawks do belong, and first to an Emperour.

An Eagle, a Bawter, and a Melowne; the worst of these three will kill a hinde Calfe, a Fawne, a Roe, a Kidde, an Elke, a Crane, a Buzzard, a Storke, a Swanne, a Foxe in the plaine ground; and these are not enlured neither reclaimed, because they be so exceeding ponderous to the Perch portative: and these three by their proper natures belong to an Emperour.

What to a King.

Unto a King belongeth at his pleasure tributaries, a Gerfalcon and a Tercell of a Gerfalcon, which is most commonly called a Gerken.

To a Prince.

There is a Falcon Gentle and a Tercell Gentle, and both of these belong every way to a Prince.

To a Duke.

There is a Falcon of the Rocke, and that belongeth (in the opinion of all Falconers) to a Duke.

To an Earle.

There is one other Falcon, and that Hawke is called a Falcon Peregrine, which by the best judges is bequeathed to an Earle.

To a Baron.

To a Baron and his degree belongeth an Hawk which is called a Bastard.

To a Knight.

There is a Sacre and also a Sacret, and both the one and the other do belong to a Knight.

To an Esquire.

The Lanar and the Lanret, Hawkes of exceeding hardnesse, do both belong to an Esquire.

To a Lady.

There is a Hawke called a Merlin, both Jack and Formale, which belong unto a Lady.

To a Yongman.

To every Yongman is due the Hawke called the Hobbie.

And these be all the long-winged Haugs or Hawkes of the Tower, and all these are by lure both called and also are reclaymed.

Of short-winged Hawkes.

Of short-winged Hawks, which are Hawkes of another kinde.

There is 1st, a Goshawke, the which is for a Yoman.

There is a Tercell of a Goshawke, which is for a poore man.

There is a Spare Hawke, which is for a *poore man;* (this appears to be a misprint for *a Preest*, as the *Book of St. Albans* reads.)

There is a Musket, which is (as old authors have entitled them,) for a Holy Water Clerke.

And there be the short-winged Hawkes of an other kinde from the former; for they flee to the Querre, and the Fere Juttie, and to Jutty Ferry."

The *Book of St. Albans*, as it is commonly called, because it was first printed at St. Albans, in 1486, or as Mr. Haslewood in his reprint of the second edition has given it a fuller title, *The Book containing the Treatises of Hawking; Hunting; Coat Armour; Fishing; and Blasing of Arms. As printed at Westminster by Wynkyn de Worde; the year of the Incarnation of our Lord MCCCCLXXXVI.*, is generally believed to have been the compilation of Julyans or Juliana Barnes or Berners, concerning whose history there is no little obscurity. The received report is, that she was the daughter of Sir James Berners, of Roding Berners, in the County of Essex, Knight, whose son was created Baron Berners, *temp.* Henry IV., and that she was Prioress of Sopwell Nunnery, in Hertfordshire. Bale (*Script. Ill. Cent.* viii.) speaks of this lady in high terms of admiration, *illustris fœmina, corporis et animi dotibus abundans ac formæ elegantiâ spectabilis—heroica mulier*—and *ingeniosa virago*—who flourished in 1640, *regn.* Henry VI. Holinshed (ii. 1355, ed. 1577) places her at the close of the reign of Edward IV., and both these writers commemorate her works on Sporting. A later author (Oldys, *Biog. Brit. Caxton*, n. L) has described her as "a second Minerva in her studies, and another Diana in her diversions." However this may be, the subjects upon which she treats, and her intimate acquaintance with the details of them, appear not a little discordant from the delicacy of her sex, and the sanctity of her profession; and we cannot but agree with her most recent editor, that "portions only of the Treatises which pass under her name were composed by this noble Lady's pen."

The first edition of the *Book of St. Albans* is of uncommon rarity, so much so, that only one perfect copy (in the possession of Earl Spencer, at the cost of £70.) is known to exist. After the second edition by Wynkyn de Worde, it was reprinted by Abraham Vele, (the *Treatise on Hunting*, in this edition bears the impress "for Robert Tey, by Wyllyam Copland,") without date. A selection from it was printed in 1548,

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The Booke of Hawking, Huntyng, and Fyshyng, which is often referred to as *the Book of Sir Tristram*, or *old Tristram's Book*. Sir Tristram de Liones, "an auncient forester," being the supposed inventor of the terms of Venery. Of the *Book of St. Albans* itself, many other reprints appeared, (as may be learned from Mr. Haslewood's elaborate Prolegomena, to which we must express our acknowledgments very deeply, for many facts which we have advanced connected with Falconry,) until it was *rifatto* by G. M. (Gervase Markham) in 1595, under the title of the *Gentleman's Academie*. William Gryndall, in 1596, in his *Hawking, Hunting, Fowling, and Fishing*, and T. S. in 1614, in *A Jewell for Gentrie*, undertook the same task: and the lovers of Bibliography have seldom been more highly gratified, than by the splendid reprint of the Second Edition, of which Mr. Haslewood indulged the Public with 150 copies in 1810.

It is with Juliana Berners, solely as she notices Falconry, that our concern is at present; and in this she literally commences *ab ovo*, "For to speke of Hawkes, Fyrste they ben egges." With her precepts we shall mingle some others, derived from various authorities, as they have occurred to us to be most clearly laid down.

The Hawks most commonly employed in Falconry were the

Long-winged.

Falcon,	Their Males.	Tiercel Gentle.
Gerfalcon,		Jerkin.
Mylion,		Tiercel.
Merlin,		Jack.
Hobby,		Robbin.
Lanner,		Lanneret.

Short-winged.

Goshawk,	Tiercel.
Sparrow Hawk,	Musket.

It should be remembered, that in all these the female bird is of the greatest size and courage, and best adapted for sporting. The five first stoop and seize their quarry with their foot, breaking with their beak the neck-bone of the fowl, without pluming or tiring, till the fowl hath left busking and bating on the foot. The two last kill their game by strength and force of wing, at Random, and instantly plume and tire.

Gervase Markham, in his *Country Contentments*, 1619, enumerating these birds with a slender variation, distributes their several flights, in this "most princely and serious delight," as follows. "The Falcon Gentle, which is the principal, may be made either for the field or river, and will fly either at the Partridge or the Mallard; the Gerfaulcon will fly at the Heron; the Sacre, at the Crane or Bittern; the Lanner, at the Partridge, Pheasant, or Chough; the Barbary Falcon, at the Partridge only. The Merlin and the Hobby, at the Partridge, Lark, or any small bird whatsoever; the Goshawk, or Tercell of Goshawk, at the Partridge, Pheasant or Hare; the Sparrow Hawk, at the Partridge or Blackbird; and the Musket at the Bush onely; and all these Hawkes are hardy, meet and loving to man."

"All Hawkes,' he adds, "generally are manned after one manner, that is to say, by watching and keeping them from sleep by a continuall carrying of them upon the fist, and by a most familiar stroaking and playing with them with the wing of a dead foule, or such like; and by often gazing and looking of them in the face with a loving and gentle countenance, and so making them acquainted with the man. Short-winged Hawks are to be called to the fist only, not to be lured; neither is there to be used to them the same loudness and variety of voice as to the long-winged, bringing them by chirping the lips, or whistling."

The following are the detailed rules given in the *Gentleman's Recreation*, for *reclaiming* a Haggard Falcon, and her entry to the lure.

"Having taken or purchased one of them, set her down, and let her rest quietly the first night in a Rufter-hood.

"The next day take her up easily on your fist, and carry her up and down that whole day; using a feather to stroke her withal instead of your hand. When you finde her not impatient of being toucht, take her Hood off speedily, and put it on again as speedily, observing thus to do till she is willing to feed: then frequently offer her food, but let her have but a little at a time; never pulling her Hood off or on but you must gain her love with a bit or two, using your voice unto her when you are taking off her Hood, and all the while she is feeding, and no longer; that by that means, after she is reclaimed, she may know by your voice she shall be fed.

"Having thus done, teach her to come to your Fist from the Pearch by doing thus: Let her stand on a Pearch about breast-high; if lower, kneel, for this low posture will less affright than any other: after this, unstrike her Hood, and lure her, using your voice; and have a special care that you affright her not, or distaste her, and so cause her to bate from you. But you must, before you unstrike her Hood, encourage her with a bit or two, which will make her the more eager to come to you: For it is her stomack that rules her,* and is the Bridle that keeps her in subjection, pricking her forward to perform her duty: wherefore, if you keep not her appetite sharp and truly edged, instead of submission you will finde disobedience. When you finde she will willingly feed from and come to your hand, you may then let her sit bare-fac'd, now and then diverting her staring about by giving her a bit or two, to direct her face towards you: after this you may set her to the Lure.

"When you finde she will come readily to the Lure, garnisht with meat in the *Creance*, fearing lest she scorn this way of Luring, fix a live Pigeon to the Lure, and lure her therewith. When she hath killed the Pigeon and eaten the head, take her up gently with a bit of meat, and put on her Hood; then unstrike her Hood and lure her to the Pelt, doing thus twice or thrice, and no more: if you do it oftner, she will become in time very loth to part with the Pelt, and by this means you will provoke her to carry. This is a great fault, and more incident to and worse in Field Hawks than such as are fitted for the river.

"But be sure you lure her not far till her stomack be perfect; for otherwise she may discover something by the way which she hath a greater esteem for, and so be lost for that time; which will be very detrimental to her, although you should happen to recover and reclaim her afterwards.

"Here observe, in the time of her making (while

* *Magister artis, ingeniique largitor,*
Venter.

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she is on the ground either pluming or feeding) forget not to walk round her, using your voice, and giving her many bits with your hands; continuing so to do till you have won her to more than ordinary familiarity.

"But above all, mark this; spring her some living Doves between the Man and the Lure, and let them be given in a long Creance, that she may kill them near you, in such manner that she may truss them over your head: by this means she will not be afraid when you come to her from afar off; the neglect whereof will make her timorous: thence will proceed her dragging and carrying from you; nay, sometimes she will leave her prey, and totally forsake you.

"There are some Hawks will not be taken up without striking or rapping in the Creance, which must be infallibly the loss of such a Hawk without such a device: this is a great fault in the Hawk, and argueth great negligence in the Faulconer, in suffering, and not remedying that ill property in her first making.

"*Rules for ordering a* Haggard Faulcon *in the Luring: with the Causes and Remedies of Carrying, and other ill qualities.*

"Having thus far acquainted your Hawk with the Lure, take her out some convenient evening, and be no farther from her than she can see and hear you; then hold in your Lure, and suffer her to fly about you, holding her as near as you can with your voice and Lure, teaching her to do her business, and work it on your head, and then cast up a live Dove: which some disapprove of, because (say they) the lightness of the Dove inclines the Hawk to that ill quality of Carrying; but I rather impute that fault to the ignorance, or negligence and harshness of the Faulconer, who hath been either unskilful, remiss, or hath not used that gentleness which is requisite in Reclaiming a Hawk in her first Making; so that instead of gaining her love by fair allurements, he hath converted it into hatred, abhorrency, and disdainful coyness.

"Another cause of this Dragging or Carrying proceeds from the keeper's ill or slender rewarding his Hawk in the Luring, in giving her the Pelt of a Pigeon or some other dead thing, which gives her no delight. It is the pleasure she takes in the reward that engages her coming to you: if then she chance to finde her expectation frustrated in her usual satisfaction, she will ever after shun you; and though you should throw her a live Pigeon, she may seize it, and keep close to it, or remove it as you approach, for fear that your unkindness should deprive her of it. Wherefore you must have a special care you disoblige her not in her Luring." (171.)

The length of time during which the Hawk is to be kept without sleep, in this process of *reclaiming*, depends very much upon the degree of stubbornness which is to subdued; the longest period which we have seen assigned, is nine days and nine nights; a watchfulness which, in most instances, we should imagine would produce an unbroken repose.

Nec prius alma quies artus ac languida membra
Irriget, aut dulci componat lumina somno,
Hesperium novies quam pulcerulentus in æquor
Sol immittat equos, totiés quin roscida linquat
Tithoni croceum surgens Aurora cubile.

Hieracosophion, lib. ii.

Her food is to be good and warm, twice or thrice a day, until she be full-gorged, which food must at first be Pigeons, Larks, or other live birds, and afterwards flesh well washed in two waters, in spite of the great authority of Adam Woodcock* to the contrary. The washing, as we are told, was to attenuate the threads or fibres of the flesh, and thus to make it easier of digestion; great care was taken by those who regarded the health of their Falcons, that their food should be perfectly sweet and fresh.

In order to clean her from vermin, she must be carefully bathed in lukewarm water (in summer once in three days) and well peppered; then, after having *enseamed* her by *castings*, (forty are necessary before she be perfectly *made*,) and scourings, (the close observation of which after their evomition is as necessary to a Falconer, as that of the urinal of old was wont to be to a water doctor,) she is prepared to fly.

"When you have thus manned, reclaimed, and lured your Hawk, go out with her into the fields, and whistle her off your fist, standing still to see what she will do, and whether she will rake out or not: but if she fly round about you, as a good Hawk ought to do, let her fly a turn or two, and fling her out the Lure, and let her foot a Chicken or Pullet, and having killed it, let her feed thereon.

"Unhood her often as you bear her; continue so doing till she hath endewed and mewted sufficiently.

"Your Hawk being thus made and manned, go abroad with her every morning when it is fair, and let the place where you intend to fly her be plashy, or some narrow brook; and when you cast her off, go into the wind so far, that the Fowl may not discover you. When she is cast off, and beginneth to recover her Gate, make then to the brook or plash where the Fowl lie, always make your Hawk to lean in upon you: and when you see her at a reasonable pitch, (her head being in,) lay out the Fowl, and land it if you can; and if you cannot, take down your Hawk, and let her kill some Train; to which end you must always carry some live Fowl with you, as a Duck, &c. And having slipt one of her wing-feathers, thrust it through her Nares, and cast her up as high as you can underneath your Hawk, that she may the better know your hand.

"If you would have your Hawk fly at one particular Fowl more than at another, you must then feed her well upon a Train of the same kind, as thus: Take a Creance, and tie that Fowl you would accustom her to fly to by the beak, with meat on her back, and cause one to stand close that shall hold the Creance; then standing afar off, unhood your Hawk, and let the Fowl be stirred and drawn with the Creance until your Hawk perceive it stir; and if she foot it, make another Train thus: Take a living Fowl that can fly, half seel it and cast it out; then let your Hawk fly to it; and if she kill it, reward her well upon it." (*Ibid.* 191.)

Much depends upon the gentle treatment of the Hawk; the Dame Juliana impresses this strongly upon the student in Falconry, and will by no means allow two consecutive flights to be made until the Hawk has *rejoiced*.

"How your Hawke shall rejoyce.

And whan your Hawke hath slayne a foule and is rewarded, as I have sayd, lete her fle in no wyse tyll she hath rejoycyd her; that is to saye, tyll she hath sewyd or snytyd her beke or elles rowsyd her. And whan she

* Sir W. Scott, *The Abbot*.

hath doon ony of these, or all, go and retryve moo and she woll nymme plente."

Simon Latham, who wrote a very extensive Treatise on Hawking, *Faulconry or the Faulcon's Lure and Cure*, 1658, gives a most vivid description of the rapture of the Hawk on first seizing a live bird during her training. "The very pleasure and delight which she doth take in the life and motion of the Dove; for when she feels it stir and flutter in her foot, the novelty of that from which she hath been so long estranged, makes her jocund, and so overcomes her with sudden joy and gladness, that she knows not for the time how to fit or behave herself," (i. 4.)

This author is a great encourager of union between Man, Dog, and Hawk. In the 2d Chapter of his IId Book he treats 'Of the Spaniel, and the society there ought to be between the Man, the Hawk, and himself. It behoveth every one that loveth and desireth to keep the Goshawk to be so careful, that by his art and best endeavour he does frame and fashion as it were a league of love and familiar unity between them." And, again, in ch. vii. he recommends gentleness of demeanour. "Also, whensoever you shall perceive her to be untoward or frowardly disposed, you ought not to resist her with the like behaviour, as many a chollerick and hasty man will doe, for she will quickly perceive and observe it, and her love will abate and be turned into disdain; which at the present time ye shall perceive to appear by her strange and scornful countenance in beholding you."

It is to the same writer that we owe the following very pointed description of Cockney sportsmanship in Hawking. "Many a man, as soon as he hath taught his Hawk to draw and come to his fist again, never thinks or considers of any other point belonging, but only which is the next way to the wood, whereas he hopes to find his game, and unto that place he runs or rides on headlong in hope of some good successe, and when he comes there he may no doubt have such fortune as to finde his flight with speed; yet all this time he remembers not that he hath a strange and unacquainted Hawk, or a company of unrully Spaniels, but he is certain, and knows right well, that he hath good store, and also so many as if there be but one Phesant in a reasonable Covert, one or another of them will spring him, or put him up, which is all he takes care for; and when he hath so done, and his Hawk hath flown, the next course he takes is he sends his dogges before, himself postes them forward with a loud voice, and crying, 'Goe set, goe to the Hawk, goe,' as though they had as much wit as himself, and could manage all things as well as he: and then 'Have after,' he cryes to himself, and away he follows as fast as he can, in hope to find some comfort, but when he cometh near to his Hawk as he deems, he listeneth and looketh, and findeth her sitting something low on a tree, looking downward and prying to the ground in mournfull wise, as though she were much displeased, at which sight withall he is something amazed, and then beginneth to look further about him, and searcheth busily and narrowly underneath and round about her, mistrusting that all things are not well, at last he findeth a mention of ill fortune, as feathers, stumps of wings, legges or feet, but the whole body that would have caused him to travel with a merry heart homeward, and also to have served for a chief and choice dish at the table, that is devoured. Then he beginneth to stamp, and in an angry mood to conceive of his own errour, and that there hath been a hot skirmish between the Hawk, a poor Phesant, and a confused company of unmannerly tikes, wishing in his heart that the third part of them were all hanged. Nevertheless there is some comfort, for there sets the Hawk still as well as ever she was; she hath by good fortune not lost one member: she was too wise, and more afraid than hurt, as it chanced; she thought it not fit to abide the brunt at such a battell; nor never will thereafter; she will hold it much rather better the next time to be gone as soon as she heareth either Dogge or what else soever, but to rustle within a pole of her.* And after this manner there hath been many an excellent Hawk and Dogge quite spoiled; for the Hawk will ever after, out of her fear, leave her prey, and the hungry and ravenous Dog having tasted the sweetness thereof, will follow as fast and cunningly to have it; so that they are both spoiled, and not one of them ever again to be reclaimed without a speedy course taken with a halter for the Dog, for that is the meetest for a thief, and such Dogs be always called robbers of Hawks, and therefore are fittest to be hanged; and for the Hawk, although her warning hath been great, and her fear to trust such enemies to come near her any more, yet, nevertheless, with good usage she may be taught and made to forget it."

As Latham published his Third Edition during the time of the Commonwealth, he dared not trust his volume to the world without an Epilogue, wherein is contained the sanction of a worthy Divine, S. T. S. T., in common "with zealous Deering," (in the beginning of his *Lectures upon the Hebrews*,) considers the sports of the field as matters indifferent; for hunting more especially he believes that Isaac would not have tolerated, much more commanded Esau to it, if it had been sinful; again, he thinks it is more easy for a beast to die gradually in the chase than at once, even as he that dies by degrees in a consumption, or that bleeds to death, dies more easily than he that is hewen with a sword, as Samuel did Agag all at once. He therefore infers that such sports may "be lawfully and conscientiously used with moderation by a Magistrate or Minister, or Lawyer or Student, or any other seriously imployed, which in any function heat their brains, waste their bodies, weaken their strength, weary their spirits; that as a means (and blessing from God) by it their decayed strength may be restored, their vital and animal spirits quickened, refreshed, and revived, their health preserved, and they better enabled (as a bow unbended for shooting) to the discharging of their weighty charges imposed upon them."

As a contrast to the picture of Cockneyism which Latham has given above, the reader may be pleased to hear a relation of his sport by a skilful Falconer. We extract it from a note in the Xth Volume of the *Censura Literaria*, 135. "And to hear an Accipitrary relate againe how he went forth in a cleare, calme, and sunshine eveninge, about an hour before the sunne did usually maske himselfe, unto the river, where, finding a Mallard, he whistled off his Faulcon, and how she flew from him as if she would never have

* Ariosto has perceived this inconvenience.

Come Sparvier che nel piede grifagno
Tenga in starna, e ma per trame posto,
Dal can, che si tenea fido compagno,
Ingordamente è sopraggiunto e guasto.
Orlando Furioso, xxi. 63.

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turned head againe, yet, presently, upon a shoote came in; how that by degrees, by little and little, by flying about and about, shee mounted so high, untill she had lessened herself to the view of the beholder to the shape of a Pigeon or a Partridge, and had made the height of the moone the place of her flight; how presently, upon the landing of the fowle, shee came down like a stone, and *encewed* it, and suddenly got up againe, and suddenly, upon a second landing, came downe againe missing of it, in the downecome recovered it beyond expectation, to the admiration of the beholder, at a long flight: and to heare him tell a third time, how he went forth early in a winter's morning to the woody fields and pastures, to fly the cocke, where having by the little white feather in his tayle discovered him in a brake, he caste of a tasle gentle, and how he never ceased in his circular motion, untill he had recovered his place, how suddenly, upon the flushing of the cock, he came downe, and missing of it in the downecome, what working there was on both sides, how the cocke mounted as if it would have pierced the skies, how the Hawk flew a contrary way untill he had made the wind his friend, how then by degrees he got up, yet never offered to come in, untill he had got the advantage of the higher ground, how then he made on, what speed the cocke made to save himselfe, and what hasty pursuit the Hawk made, and how after two long miles flight killed it, yet in killing of it killed himself. These discourses I love to heare, and can well be content to be an eyewitness of the sport." *Quaternio*, 1638.

The Bells fastened to the Hawk's legs were probably first used as an assistance in recovering such as might be wild and ramage; care was to be taken that they were both of like weight, and not too heavy; that they were musical and shrill, and pitched one a semitone above the other. The silver Bells of Milan were in great repute, so also were those of the Low Countries, especially of Dordrecht, which are described in the *Book of St. Albans* as "well scunded, sonowre of ryngynge in shrillness, and passynge well lastynge." A Goshawk, according to the same authority, by not using Bells in one of her flights, seems to have acquired an evil name. "A theyf. Understonde ye that a Goshawke sholde not fle to ony fowle of the ryver with Bells in noo wyes. And, therefore, a Goshawke is callyd a theyf."

If we may judge from the following passage, there were other occasions also on which Latham, at least, (who on his own admission was somewhat of a poacher) would have been inclined to dispense with bells. In book ii. ch. xiii. he gives his reasons for accustoming a Falcon to a gentle call, "otherwise sometimes he will goe with his Hawk where he would be loath either to be heard or seene, as I must confesse I have done myself many a time, which he cannot doe with such a one as first hath been taught, and is still wonted to loud voices, but he must make as it were proclamation whereabout he goes, and where he is."

A very concise but clear abstract of the method of training Hawks will be found in Shaw's *Zoology*, vii. 135, it is taken from the Abbé la Pluche.

One of the most delicate parts of the management of Hawking related to their *mewing*. They should be set down about mid April, and then they will be ready to draw in July, and to fly in August. *The Gentleman's Recreation* says furthermore on this point:

"Mewings are of two sorts; the one loose and at large, the other at the stock or stone.

"Mewing at large is thus in short: if your room be large, by divisions you may mew four Faulcons at once, each partition consisting of about twelve foot square, and as much in height, with two windows two foot broad, the one opening to the North for the benefit of cold air, the other to the East for the beneficial warmth of the sun. At your East window let there be a board two foot broad even with the bottom of the window, with a lath or ledge round; in the middle set a green turff, laying good store of gravel and stones about it, that your Hawk may take them at her pleasure.

"If your Faulcon be a great bater, let your chamber be on the ground, which must be covered four fingers thick with gross sand, and thereon set a stone somewhat taper of about a cubit in height, on which they love to sit by reason of its coolness.

"Make her two pearches, at each window one, to recreate herself as she pleaseth either with heat or cold.

"Every week or fortnight set her a basin of water to bathe in, and when she hath bathed therein take it away the night following.

"Your mew must have a portal to convey in the hack, a thing whereon the meat is served. I need not prescribe the manner how to make it, since it is a thing so generally known already.

"You ought to keep one set hour in feeding; for so will she mew sooner and better; when she hath fed and gorged herself, then remove the stick from the hack on which the meat was fastened, to keep her from dragging it into the mew.

"In the opinion of most it is better mewing at the stock or stone, which must be performed thus: make choice of a ground room remote from noise or concourse of people, and therein set a table of what length you think is most convenient for the number of your Faulcons, and of about six foot in breadth, with thin boards along the sides and ends, about four fingers high from the superficies of the table, which must stand on tressels about three foot high from the ground. Let this table be covered indifferently thick with great sand mixt with small pebbles, in the midst whereof place a pyramidal freestone about a yard in height, unto which tie your Falcon, Gerfalcon, Merlin or Mylion; then take a small cord of the bigness of a bow-string, and put it through a ring or swivel, and bind it about the stone in such sort that the swivel may go round the stone without let or hindrance, and thereunto tie the lease of your Hawk.

"Here note, that if you mew more than one Hawk in one room, you must set your stones at that distance, that when they bate they may not crab one another.

"The reason of placing this stone is, because the Faulcon delights to sit thereon for its coolness sake, and the little gravelly stones the Hawk frequently swallows to cool her within. The sand is necessary to preserve their feathers when they bate, and their mewets are the more easily cleansed. The little cord with the swivel tied about the stone is to keep the Hawk from tangling when she bateth, because the ring will still follow her.

"All day let your Hawk stand hooded, onely when you take her on your fist to feed; at night unhood her; and lest any accident should happen in the night prejudicial to the Hawk, the Faulconer ought to lie in the mew." (217.)

We have not space to extract, nor would our readers

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thank us if we made the attempt, any of the medical portion of the writings on Falconry; we may briefly mention some of the numerous diseases which Hawks seem heir to,—of many we do not profess to know more than the names. "Hawkes have divers infirmities and diseases, as feavers, palsey, imposthumes, sore eyes and nares, megrims, pantas, casting her gorge, fowleness of gorge, wormes, fillanders, ill liver or gowte, pinne in the foote, breaking the pounce, bones out of joint, bones broken, bruises, lice, coldes, frownce, fistulas, stone, much gaping, more founding, privie evill, teynt in the feathers, losse of appetite, broken wind, blow on the wing, wounds, swellings, eating their owne feete, taking up of venes in Hawkes, crampe, and a world of others, as rie, cray, aggrestine, falera, pose, podagra, inward sickness unseen, and anguilla." Their constitutions may be determined by their complexions. Black Falcons are melancholick, blank, phlegmatick; and russet, sanguine and cholerick.

In the Harleian MS. which we have before mentioned as attributed to Edward the Confessor, to an account of the diseases incident to Hawks and their remedies, are appended certain religious *formulæ* to be used after a Hawk has been ill, and is sufficiently recovered to pursue the game. "On the morow tyde, when thou goest oute to Hawkyng, say, *In nomine Domini volatilia cœli erunt sub pedibus tuis:* also, if she be hurt of the Heron, say, *Vicit Leo de tribu Juda radix David, Alleluya;* and if he be bitte of any man, say, *Quem iniquus homo ligavit Dominus per adventum suum solvet.*" The Heron, indeed, as we learn from an old Tract cited by Mr. Haslewood, was considered the most dangerous *quarry* wherein a Hawk could fly. "The Heron or Hernsew is a fowl that liveth about water, and yet she doth so abhorre reine and tempests that she seeketh to avoid them by flying on high. She hath her nest in very loftie trees, and sheweth, as it were, a natural hatred against the Gosse Hawk, and other kinde of Hawks: and so likewise doth the Hawk seek her destruction continually. When they fight above in the aire, they labor both especially for this one thing, that the one might ascend and be above the other. Now if the Hawk getteth the upper place, he overthroweth and vanquisheth the Heron, with a marvellous earnest flight; but if the Heron get above the Hawk, then with his dung he defileth the Hawk, and so destroyeth him, for his dung is a poison to the Hawk, rotting and putrifying his feathers." *Speculum Mundi*, by J. Swan, M. A., *late student of Trinity College, Cambridge*, 1635, p. 400.

We know not whence the late Mr. Gifford derived his knowledge of the science of Falconry; but in a note on *The Picture* of Massinger, (act v. sc. 1,) we meet with the following bitter *tirade* against its pursuit, which we cannot but think is very much overcharged. "Humanity has seldom obtained a greater triumph in the animal world, than in the abolition of this most execrable pursuit, compared to which, cock-fighting and bull-baiting are innocent amusements; and this, not so much on account of the game killed in the open field, as of the immense number of domestic animals sacrificed to the instruction of the Hawk. The blood runs cold while we peruse the calm directions of the brutal Falconer to impale, tie down, fasten by the beak, break the legs of living Pigeons, Hens, and sometimes Herons, for the hourly exercise of the Hawk, who was then enabled to pull them to pieces without resistance." If any of these barbarities were ever practised, far be it from us to palliate them; but our reading has not furnished us with examples of the worst of them. It is to be feared, that wherever man exercises his dominion over animals, he is too little scrupulous in estimating the degree of suffering to which he exposes them: but we might safely challenge any one acquainted with works on the several branches of Sporting, to bring forward instances of barbarity in the training of Hawks comparable in any way to the very lowest of those which the "contemplative man" is taught to practice in the enjoyment of his "delight;" yet Angling has been the theme of praise among the good and wise, and any one would find himself in a very scanty minority, who should venture to dispute the benevolence and kindly spirit of the incomparable Izaak Walton.

In compiling this Paper, we have looked through many more authorities than we have either named or cited in its course. And we can honestly assure the reader, that such as we have omitted, for the most part, would afford him little or no additional information. It would be easy to swell our references by a very numerous catalogue of writers on Falconry, who, whether in English, French, or Italian, repeat, if not transcribe, their predecessors. The only two Treatises of note with which we have not met, and which, especially the last, are favourably mentioned by Mr. Haslewood, are *The Book of Faulconerie or Hawking*, &c., by George Turbervile, 1575; and a *Treatise of Modern Faulconry*, &c., by James Campbell, Esq. Edinburgh, 1773. The history of the latter of these works, as given by Mr. Haslewood, is somewhat curious. Campbell was Falconer to the Earl of Eglinton, and applied to the Rev. A. Gillies to prefix a Historical Sketch to his practical details of the Art. Gillies seized the opportunity thus afforded of ridiculing Lord Monboddo's Treatise on the *Origin and Progress of Language*, then recently published, and introduced a fabulous account of Hawking by the Emperor Arambombamboberus, with Trebizonian Eagles, on the authority of a MS. in the Grand Sultan's Library. The joke was fatal to poor Campbell, for his work fell still-born from the press.

FA'LDING, } *Falding*, Skinner says, is a kind of
FA'LDSTOOL. } coarse cloth, perhaps from the A. S. *feald*, a fold, from *feald-an*, to fold.

"Fr. *fauldetueil;* a low, large, and easie *foulding* chair, having both a back and elbows." Cotgrave. Skinner has, *faldistor*, which he derives from *falde*, *septum*, and *stow*, *locus*. It is probably no more than a *folding stool*. See Du Cange in v. *Faldistorium*.

His presse ycovered with a *falding* red.
Chaucer. The Millers Tale, v. 3212.

He rode upon a rouncie, as he couthe,
All in a goune of *falding* to the knee.
Id. The Prologue, v. 393.

FALKIA. — FALKLAND ISLANDS.

FALKIA, in *Botany*, a genus of the class *Pentandria*, order *Digynia*, natural order *Convolvulaceæ*. Generic character: calyx inflated, five-parted, five-angled; corolla bell-shaped, emarginate, crenate; styles spreading, stigma nearly globular, woolly; seeds four, globular, arillate, seated at the bottom of the calyx.

One species, *F. repens*, native of the South of Africa.

FALKLAND ISLANDS, a group situated in the South Atlantic Ocean, more than 300 miles to the East of the Straits of Magellan, between latitude 51° and 52° 30′ South, and longitude 58° and 62° West. It consists of two large Islands, surrounded by numerous others of small extent. The two principal are separated by a long strait, called *Falkland Strait* or *Carlisle Sound*, and are very much indented by the sea. They were first discovered, in 1592, by Davis, who was in too distressed a condition at the time to make any particular observations, and he did not even give them a name. Two years after, they were visited by Sir Richard Hawkins, who, in honour of Queen Elisabeth, called them *Hawkins's Maiden Land*. In 1598 the Dutch navigator Sebald de Wert fell in with them, and, imagining himself to be the first discoverer, he named them the *Sebaldine Islands*. In the reign of Charles I. a person of the name of Strong, whose journal is in the British Museum, came upon them during a voyage in these regions, and he is supposed to have given them their present English name, in honour of Viscount Falkland. The French, without reason, wished to give the honour of their first discovery to some people of St. Maloes, and called the Islands the *Malouines*. They have also been termed *South Belgia* by the Dutch, and *Yslas de Magellanes* by the Spaniards. Cowley, who had a distant view of the group in 1683, called it *Pepys Island*; but he lays down the latitude very incorrectly, at 47°, a mistake which Captain Cook detected beyond contradiction. No settlement was made on any of the group till at length, in 1763, M. de Bougainville, with the approbation and encouragement of the French Court, fitted out a frigate at his own expense, and in the following year formed an establishment (*Port Louis*) on the Eastern side of the lesser of the two large Islands, on a part of the coast which afforded a good harbour, *Acaeron Bay*. By this colony he appears to have hoped in some measure to indemnify his country for the loss of the Canadas. The French retained their settlement during a very short period; for in 1766 they ceded it for a sum of money to the Spaniards, who changed its name to *Port Solidad*. In 1764 the English Government despatched Commodore Byron to take possession of the Islands, and that officer fixed a small colony at a place which he called *Port Egmont*, on a little island (*Saunders Island*) to the North of the greater of the two main Islands. From this Settlement the English were ejected, in 1770, by an overwhelming Spanish armament. The British Court remonstrated against this outrage, and directed a fleet to be equipped in order to revenge it. The Spanish Monarch at length consented to restore the territory, in consequence of an intimation, not very creditable to English reputation, that the settlement, after a restitution *pro formâ* on the part of Spain, would not be retained. Accordingly, in 1771, Port Egmont was formally restored to the British, and three years afterwards they entirely evacuated the place. This affair gave rise to strong discussions in England. A pamphlet on the subject by Dr. Johnson, entitled *Thoughts on the late Transactions respecting Falkland Islands*, the intention of which was to justify the course adopted by the Ministry, is well worthy of perusal for the forcible and eloquent passages it contains.

The accounts given of the natural character of the Falkland Islands have been very contradictory. When the British made a settlement on them, they were represented as a valuable acquisition, and the statements of the French adventurers were still more flattering. These favourable accounts, however, are not worthy of credit, and the motives of those who presented them are evident. The Islands are, in fact, so barren, that they are almost unfit for the habitation of man. The soil is a complete swamp, or desolate range of mountains, and produces next to nothing. There is no wood, a few low shrubs furnish but a scanty supply of fuel, and water is almost the only necessary which the country yields. Birds are found in countless flocks, insomuch that, during Bougainville's first voyage, a tract not exceeding three leagues furnished subsistence from them for one hundred and fifty men during two months. The shores are rich in shells, and are frequented by vast herds of seals and walruses, &c. The Spaniards appropriated the Eastern Island for the reception of their male convicts from Peru and Buenos Ayres, who were sent there for life, and supplied with provisions at stated seasons.

Pernely, *Journal Hist. de Voyage faite aux Isles Malouines*, 1763-4; Bougainville's *Voyage*, translated by Jefferies, 4to, 1771; this work contains an excellent Map; Byron's *Voyage*; Anson's *Voyage*; a very accurate Chart was constructed by Capt. Machride in 1767; Falkner, *Description of Patagonia, &c.*, 1774; Penrose, *Account of the Last Expedition to Port Egmont*, 1775.

FALL, *v.*
FALL, *n.*
FA'LLAGE,
FA'LLER,
FA'LLING, *n.*
FA'LLING-SICKNESS.

D. *vallen*; Ger. *fallen*; Swe. *falla*; A. S. *feall-an*, *cadere*, *decidere*, *ruere*; *fall*, is properly applied to a change of place, when a body moves by its own weight from a higher to a lower place. It is used as equivalent to the Latin verbs, *cadere*, and *ruere*; and by implication denotes, suddenness, quickness, destruction.

To move from an upright to a flat or prostrate position; from an elevated or raised to a low, dejected, or depressed, station or condition; to drop, to sink, to lower; to descend, to depress, to deject; to drop, droop or decay; to *chance*, Fr. *cheoir*, Lat. *cadere*, to happen or come to pass, (as by the motion or action of *falling*;) and generally, to happen or come to pass. (See BEFALL.)

Fall, with prepositions subjoined, has various metaphorical and consequential usages; the force or import of which must be collected from the context.

To *fall away*; he, *i. e.* his fleshiness, has *fallen* away; he is thinner.

They have *fallen away*, or *fallen off*; *i. e.* moved off or away, quitted the ranks or party; and thus, to revolt, to apostatize.

To *fall in* or *into*; to coincide, to concur, to concede.

To *fall on* or *upon*; to rush upon, to attack, to assault.

To *fall off* or *out*; to separate from, to sever, to sunder, to disagree, to quarrel.

Faller, noun, is used in the margin of the Bible on Jer. xlvi. v. 6.

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FALL.

Vor he let hym mid horn to drawe fram strete to strete,
Þat þe peces *ffelle* of ys flesz aboute monye and grete.
R. Gloucester, p. 313.

It had minoures, þat mýned vndere þe walle,
A pece with a grete cours at ons *felle* doun alle.
R. Brunne, p 179.

And þenne *falle*þ þe fur. on false menne houses.
Piers Ploughman. Vision, p. 43.

Jhesus seide to hise disciplis that the boot schulde kepe him fro the puple, lest thei thristen him, for he helide manye, so that thei *feldon* faste to him to touch him.
Wiclif. Mark, ch. iii.

Netheles it bihooueth me to day and to morowe and the day that sueth to walke: for it *fallith* not a profete to perische out of Jerusalem. *Id. Luke*, ch. xiii.

Anon ther is a noise of peple begonne
For joye of this, so loud and high withall,
It semed that the listes shulden *fall*.
Chaucer. The Knightes Tale, v. 2664.

For sothly ther n'as no discomfiture,
For *falling* n'is not but an aventure.
Id. B. v. 2724.

And natheless there is no man
In all this worlde so wise, that can
Of loue temper the measure:
But as it *falleth* in auenture.
Gower. Conf. Am. book i. fol. 8

But it is saide, and euer shall
Betwene two stooles is the *fall*,
When that men wenen best to sitte.
Id. Prologue, fol. 3.

For the children from their youth oughte to geue theim selfe to trauayle, whereby thei ought to liue and resyste the disfauour and *falles* of fortune. *Golden Book*, ch. xxv.

The which on al parts roüd about hauing most high rockes and steepe *fallings*, had left on one syde an ascent gentlye rising by littel, not passing two hundred fote brode.
Arthur Goldyng. Cæsar. Commentaries, book ii. fol. 69.

A cause farre fetched is this. Such a one *fell* out with his neighbour. Ergo, he killed him, *falling* out bringeth chyding, chyding bringeth hatred, &c.
Wilson. The Arte of Logike, fol. 44.

Cleon. Never varlets
So triumph'd o'er an old fat man: I was famish'd.
Timag. Indeed you are *fallen* away.
Massinger. The Bondman, act iv. sc. 4.

Hot. Reuolted Mortimer?
He neuer did *fall off*, my soueraigne leige,
But by the chance of warre.
Shakspeare. Henry IV. First Part, fol. 51.

Cons. Thou cold blooded slaue
Hast thou not spoke like thunder on my side?
Beene sworne my souldier, bidding me depend
Vpon thy starres, thy fortune and thy strength,
And dost thou now *fall* ouer to my foes?
Id. King John, fol. 9.

Ah doe not teare away thy selfe from me;
For know, my loue, as easie maist thou *fall*
A drop of water in the breaking gulfe,
And take vnmingled thence that drop againe
Without addition or diminishing,
As take from me thy selfe, and not me too.
Id. Comedy of Errors, fol. 89.

And as she fled, her mantle she did *fall*;
Which lyon vile with bloody mouth did staine.
Id. Midsummer Night's Dreame, fol. 162.

Otel. ——————— Oh diuell, diuell;
If that the earth could teeme with woman's teares,
Each drop she *falls* would prouo a crocodile:
Out of my sight. *Id. Othello*, fol. 330.

For meeting her of late behinde the wood,
Seeking sweet sauors for this hatefull foole,
I did vpbraid her, and *fall* out with her.
Id. Midsummer Night's Dreame, fol. 157.

I pray you *fall* too, if you can mocke a leeke you can eate a leeke.
Shakspeare. Henry V. fol. 92.

The hope and expectation of thy time
Is ruin'd, and the soule of euery man
Prophetically doe fore-thinke thy *fall*.
Id. Henry IV. First Part, fol. 62.

Also that these two chapiters of the immunitie of churches are to be condemned, that is, *cap. non minus*, and *cap. adversus*. Because they doe decree, that temporall lords may neither require *fallages* nor tenths of anie ecclesiasticall persons.
Fox. Martyrs. John Purney's Articles.

How did he shew his condescension to his appostles, to his disciples, who had great differences, great *fallings* short?
Goodwin. Works, vol. iv. part iv. fol. 402. *The Government of the Churches of Christ.*

Casc. He *fell* downe in the market-place and foam'd at mouth, and was speechelesse.
Brut. 'Tis very like he hath the *falling-sickness*.
Cassi. No, Cæsar hath it not: but you and I,
And honest Casca, we haue the *falling-sickness*.
Shakspeare. Julius Cæsar, fol. 112.

Your own notion of dignity (if you have any sense in it) *falls* in with mine of substance; for whatever expresses intrinsic dignity, (and not mere outward relation) expresses the nature and substance, the seat and ground of that intrinsic dignity.
Waterland. Works, vol. iii. p. 200. *A second Defence of some Queries*, qu. 5.

Tho' all we can possibly do, must needs *fall* infinitely short of our most perfect pattern, yet we are indispensibly obliged to be like it in our proportion, and according to our capacity.
Clarke. Sermon 17. vol. vi. p. 251.

Doctor London, who had by his most servile flatteries insinuated himself into Cromwell, and was much employed in the suppression of monasteries, and expressed a particular zeal in removing all images and relics which had been abused to superstition, did now upon Cromwell's *fall* apply himself to Gardner, by whose means he was made a prebendary there.
Burnet. History of the Reformation, Anno 1543.

And three indirect insinuations will go as far in law towards the giving a downright lie, as three foils will go towards a *fall* in wrestling.
Dryden. Prose Works, vol. ii. p. 531. *The Duchess of York's paper Defended.*

And therefore if any of our divines following the Remonstrants abroad, have herein departed from the principles of our church, it is high time to take notice of this *falling-off*, and to endeavour to call them back again to our old and sound principles.
Waterland. Works, vol. v. p. 466. *Nature of the Christian Sacraments.*

Rest certainly tends to relax; yet there is a species of motion which relaxes more then rest; a gentle oscillatory motion, a rising and *falling*. *Burke. On the Sublime and Beautiful.*

FALL. — FALLACY.

FA'LLACY, FALLA'CIOUS, FALLA'CIOUSLY, FA'LLENCY, FA'LLIBLE, FALLIBI'LITY, FA'LLIBLENESS, FA'LLAX, FA'LLACION. Fr. *fallacie*; It. *fallacia*; Sp. *falacia*; Lat. *fallacia*; from *fallax*; and this from *fallere*, to deceive. *Fallere*, Varro derives *a fando*, because *speech* is the great source of deception. But Vossius thinks Varro is himself *deceived*, and prefers the Gr. σφάλλ-ειν, which properly signifies *supplantare*, and, met. *evertere*, to turn out, to overturn; and then *decipere*, *circumvenire*, to deceive or betray, to circumvent. A deception or deceit, a delusion; a guile: a mistake; applied to sophisms in argument; to causes of error or mistake.

Hauing his brother, suspect in this caas
That by fraud, or by some *fallax*
He wold werke, to his distruction.
Lydgate. The Story of Thebes, part ii.

For thei, by whom this art was founde,
To euery poynt a certayne bounde

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FALLACY.

Ordeinen, that a man maie finde,
This crafte is wrought by way of kinde,
So that there is no *fallace* in.
Gower. Conf. Am. book iv. fol. 77.

Here playeth master More the suttle sophister, and would deceive men wyth a *fallace*, which lyeth in thys woorde, *true*, so that when he sayeth that such apparitions be true, thys sentence may be taken two maner of wayes.
Frith. Works, fol. 46. *An Answer vnto Sir Thomas More.*

My eares shut up that easie dore
Which did proud *fallacies* admit;
And now to hear no follies more;
Deafe to the charmes of sinne and wit.
Habington. Castara, part iii.

So spake the son of God, and Satan stood
A while as mute, confounded what to say,
What to reply, confuted and convinc't
Of his weak arguing, and *fallacious* drift.
Milton. Paradise Regained, book iii. l. 4.

Such an one that *fallaciously* pretends religion, though by this disguise he escape here, yet shall surely pay for it hereafter.
Hammond. Works, vol. i. fol. 301. *Of resisting the Lawful Magistrate, &c.*

In the 149 page he reasoneth thus: those which authorized the book of Common Prayer, were studious of peace, and buylding the churche, therefore those which finde fault with it are pullers downe of the churche, and disturbers of the peace, which was a *fallation* of the accident, when a man thinketh that every thing which is verified of the subiect, may be likewise verified of that which is annexed vnto it. *Whitgift. Defence*, fol. 30, (T. C.)

Secondly, your minor is ambiguous, and therefore in that respect, your argumente may be also placed in the *fallacion* of equiuocation.
Id. Ib. fol. 63.

The *fallax* of this colour is, first in respect of hope, which is a great antidote against evills, for the reformation of a fault is many times in our own power, but the amendment of fortune is not.
Bacon. On Learning, by G. Wats, book vii. ch. iii.

Maranta enumerates forty cases in which (a negative ought to be proved:) and Socinus sets down eight hundred and two *fallencies* (that's the words of the law) concerning the contestation of suits and actions at law.
Taylor. Rule of Conscience, pref. fol. 7.

Besides, let me tell you, that decisions and anathematizings have sometimes done as much hurt toward occasioning of breaches, as licence and acknowledgment of *fallibility* hath done.
Hammond. Works, vol. ii. fol. 508. *Apology for the Infallibility of the Church of Rome.*

——————— Then *fallible*, it seems,
Of future we may deem him, though till now
Omniscient thought.
Milton. Paradise Lost, book vi. l. 428.

Having mentioned the weakness and *fallibleness* of these few principles, I leave you to the farther consideration of the frailness, and danger of those superstructures, which shall be erected on any, or all of these.
Hammond. Works, vol. i. fol. 335. *To the Lord Fairfax, &c.*

His principal and most general *fallacy*, is his making essence and person to signify the same.
Waterland. Works, vol. i. part ii. p. 283. *A Defence of some Queries.*

But here gay Folly keeps her Court, and here,
In crowds, her tributary fops appear;
Who, blindly lavish of their golden days,
Consume them all in her *fallacious* ways.
Pomfret. Love triumphant over Reason.

Being persuaded by trials purposely made, as well as by the reason of the thing, of the *fallaciousness* of such thermoscopes.
Boyle. Works, vol. iii. p. 334. *Of the Temperature of the Subterraneal Regions*, ch. vii.

It would require a long disclosure to point out to you the many *fallacies* that lurk in the generality and equivocal nature of the terms "inadequate representation."
Burke. Reflections on the Revolution in France.

Descartes thus, great Nature's wandring guide,
Fallacious led philosophy aside,
Till Newton rose, in orient beauty bright
He rose, and brought the world's dark laws to light.
Fawkes. Will with a Wisp.

This *fallacious* idea of liberty, whilst it presents a vain shadow of happiness to the subject, binds faster the chains of his subjection.
Burke. A Vindication of Natural Society.

On a little enquiry, they will be found as great an imposition as the successes they are meant to depreciate; for they are all either false or *fallaciously* applied; or not in the least to the purpose for which they are produced.
Id. On a late State of the Nation.

The followers of Democritus and Epicurus conceived the forms of heat, and sound, and colour, to be in the mind only, but that our senses *fallaciously* represented them as being in bodies.
Reid. Enquiry, ch. vi. sec. 5.

What have we to judge of visible objects beside the eye? yet this eye, upon their being brought nearer or placed in a different light, may discover the *fallaciousness* of the notices itself had given before: or on perceiving a haziness in the prospect, may know its own appearances to be imperfect and yield to the information of others who stand in a situation to discern them clearer.
Search. Light of Nature, vol. i. part ii. ch. xxxv.

FALLENIA, in *Zoology*, a genus of *Dipterous* insects, belonging to the family *Tabanidæ*, established by Meigen.

Generic character. *Antennæ* projecting forward, and distant from one another, formed of three nearly globular joints, the last ending in a long style; trunk prominent, as long as the body, curved under the chest.

This small genus consists of only two species, which have been described by Meigen in his work on the *Diptera* of Europe.

F. fasciata, Meigen, *Dipt. Europ.* ii. pl. xvi. fig. 12, the *Cytherea fasciata* of Fabricius, and the *Volucella Taurica* of Wiedemann.

F. Caucasica, Meigen, ii. pl. xvi. fig. 13, the *Volucella Caucasica* of Wiedemann. It has been figured by Pallas in his *Icon. Insect.*

FALLOPIA, in *Botany*, a genus of the class *Polyandria*, order *Monogynia*. Generic character: common calyx twelve-leaved; proper calyx none; corolla, petals five, ovate, berry four-seeded, superior.

One species, *F. nervosa*, a small tree, native of Canon. Loureiro.

FALLOW, FALLOW, FALLOW — FALLOW.

FA'LLOW, *v.* FA'LLOW, *adj.* FA'LLOW, *n.* A. S. *fealewe. Flavus*, yellow, yellowish. *Falewe, helvus, gilvus.* Somner. Dutch, *vaeluwe, value;* Ger. *fal*, which Wachter renders, *pallidus;* and says, it is spoken of the paleness of all colours, especially tawny, yellow, and black, as the Lat. *helvus* and *gilvus.* It. *falvo;* "Fr. *fauve;* deep-yellow, lyon-tawny, light-dun." Cotgrave. To *fallow* is thus used as a verb in an old Poem, quoted by Hickes, (*Thesaurus Gram. Anglo-Sax.* fol. 232,) and somewhat modernized by Ellis, (*Early Eng. Poets*, i. 89,) to become pale, to fade.

There beth rosis of red ble.
And lilie, likful for to se.
Thai *faloweth* neuer day no niyt.

Fallow-field, so called (says Lye) *ob colorem*, on account of the colour which land newly tilled or turned presents.

That false traitouresse vntrewe
Was like that *falowe* horse of hewe,
That in the Apocalips is shewed
That signifieth to folke beshrewed.
Chaucer. The Romant of the Rose, fol. 150.

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His eyen holwe, and grisly to behold,
His hewe *falwe*, and pale as ashen cold.
Chaucer. The Knightes Tale, v. 1366.

Whoso that bildeth his hous al of salwes,
And pricketh his blind hors over the *falwes*,
And suffereth his wif to go seken halwes
Is worthy to be honged on the galwes.
Id. The Wif of Bathes Prologue, v. 6238.

He enters bonds and forfeits them by forgetting the day; and asks his neighbour when his owne field was *fallowed*, whether the next piece of ground belonged not to himselfe.
Hall. Works, vol. i. fol. 174. *Characters of Virtues and Vices*, book i.

In the warmer countries, lands should bee broken up and *fallowes* made immediately after the winter solstice or sunstead.
Holland. Plinie, vol. i. fol. 578.

If the climat be such as yeeldeth but little heat in summer, and therewith many showrs of raine, where the soile also is fat and beareth a thicke greene-sord, it were better to breake up ground and *fallow* in the hotest season. *Id. Ib.*

O be thou such to me, as thou appearedst unto Magdalene; break up the *fallowes* of my nature, implant me with grace, prune mee with meet corrections, bedew me with the former and latter raine, doe what thou wilt to make me fruitfull.
Hall. Cont. vol. ii. fol. 282. *The Resurrection.*

——————— It is my birth-day,
And I'd doe it betimes; I feele a grudging
Of bounty, and I would not long lye *fallow*.
I pray thee thinke, and speake, or wish for something.
Ben Jonson. The Staple of Newes, act i. sc. 2.

Lik one, who in her third widowhood did profess
Herself a nun, ty'd to retiredness,
So affects my Muse now a chaste *fallowness*.
Donne. To Mr. Rowland Woodward.

PRIEST. Grass and hay! O that I could conjure! We saw a spirit here in the church-yard; and in the *fallow*-field there's the Devil with a man's body upon his back in a white sheet.
The Merry Devil of Edmunton. Anonimous.

A Christian, if he will apply their rules to the spiritual Georgicks, the culture of his soul, shall be able to husband it the better; and by their directions have a further insight into those *fallow*-grounds of his own heart, which the prophet speaks of.
Hammond. Sermon 9.

Genius himself (nor here let Genius frown)
Must, to ensure his vigour, be laid down,
And *fallow'd* well
Churchill. The Journey.

Young kids light skipping, and the timorous fawns
Brush through the copse and bound along the lawns;
While in fresh pastures or on *fallows* gray
Lambs nimble in the wantonness of play.
Fawkes. Description of May.

Yet such his task, a dismal truth,
Who watches o'er the bent of youth,
And while a paltry stipend earning,
He sows the richest seeds of learning,
And tills their minds with proper care,
And sees them their due produce bear,
No joys, alas! his toil beguile,
His own lies *fallow* all the while.
Lloyd. The Author's Apology.

It should be in a university as in the empire of China, where "no husbandman is ever idle, and no land ever lies *fallow*."
Horne. Works, vol. i. p. 280.

FALMOUTH, a seaport Town of England, in the County of Cornwall, situated at the mouth of the river Fal. There is a good Harbour here, the *Cenionis Ostium* of Ptolemy, where ships of the heaviest burden may come into the pier, and a fine and spacious road-stead capable of receiving the largest fleets. The Town consists principally of one street, extending nearly a mile along the beach. It is protected by two Castles, one of which, Pendennis, about a mile to the West, commands the entrance of the Harbour, and stands on a rock 300 feet in height; its works include an area of three acres, and it is considered to be very strong. Some parts of them are said to have been built in the reign of Henry VIII., but they were chiefly improved in that of Elisabeth. It was defended against the forces of the Parliament in 1646, during the Civil Wars. On the opposite side of the harbour is St. Mawe's Castle, which is a far inferior fortification in every respect. The Hamlet of the same name adjoining it is a Borough, and returns two Members to Parliament. A considerable fishery of pilchards is carried on here. But the Town derives its chief importance from being the regular station of the packet boats which carry foreign mails to all parts of the world. Its great advantage lies in the easy egress afforded from it to the Western Ocean; whence vessels outward-bound to Spain generally reach their destination as soon as those leaving ports higher up the Channel, on the same day, arrive at Falmouth. Three markets are held here weekly. Population in 1821, 4392. 95 miles South-West of Exeter, and 269 West-South-West of London.

FALSE, *v.*
FALSE, *adj.*
FALSE, *adv.*
FA'LSEHOOD,
FA'LSELY,
FA'LSENESS,
FA'LSER,
FA'LSARY,
FA'LSIFY,
FA'LSIFIER,
FALSIFICA'TION,
FALSIFICA'TOR,
FA'LSITY,
FA'LSETTO.

Fr. *faulx*; It. and Sp. *falso*; Lat. *falsus*, from *fallere*, *falsum*; Gr. σφαλλ-ειν, to deceive or betray. See FALLACY. The verb is formed upon the past participle.

To deceive, to delude, to cheat, to betray, to lie, to counterfeit, to forge; to make deceitful or perfidious offers or pretences; to elude, to evade, to conceal; to misrepresent.

Harald þys *false* erl. þo Seynt Edwarde dede ley,
Hym selue he let crowny kyng þulke sulue day
Falslyche. *R. Gloucester*, p. 354.

Haralde's *falshede* þo he pope yseyþ here,
And per auenture me hym tolde more þat soþ were.
Id. p. 358.

Þe right lawes did he loke for *fals* men and fikelle.
R. Brunne, p. 26.

What did Jon Baliol, þat Edward did auance,
Bot *falsely*, as a fole, bigan a discoyuance?
Þorgh conseile of hise he sent vnto þe pape,
& controued aquaintise, a new *falsnes* did schape.
Id. p. 265.

With wrong all it cam, with gile salle gyuen be,
Dilexit Sir Adam gilerie & *falste*.
Id. p. 247.

Hit ys nogt semly forsoþ. in cyte ne in borw ton
þat usurers oþ regratours. for eny kynne zeftes
Be fraunchised for a free man. and have *false* name.
Piers Ploukman. Vision, p. 43.

And ful meny fayre flus [fleece] *falslyche* wasche.
Id. Ib. p. 161.

Thise tokens hauen freres taken, but I trowe that a fewe
Folwen fully that cloth, but *falslyche* that vseth.
Id. Crede, sig. E 1.

They freten [eat] vp the firste froyt, and *falslyche* lybbeth.
Id. Ib. sig. E 2.

Thanne Ihe to Judas. and to þe Jewes seyde
Falsnesse ich fynde in þy faire speche.
Id. Vision, p. 313.

The gnod þat þow ygete, by gan al with *falshede*.
Id. Ib. p. 104.

But for *falshed* of freres, I fele in my soule.
Id. Crede, sig. E 1.

FALSE.

To bagbyten and to bosten. and bere *fals-whitnesse*.
Piers Ploukman. Vision, p. 28.

But Saul, which is seid also Poul, was fillide with the Hooli Goost, and biheelde in to hym and seide, a thou ful of al gile and al *falsnesse*, thou sone of the Deuel, thou enemye of al rightwisnesse, thou leeuuyst not to turne upsodoun the righful weies of the Lord.
Wiclif. The Deds of Apostis, ch. xiii.

And the prince of prestis & al the counseil soughten *fals-witnessyng* agens Jhesus that they schulden take him to deeth. And thei founden not, whanne many *false* witnessis weren come, but at the laste, tweyne *false* witnessis camen, and seiden, this seide I may distrye the temple of God & aftir the thridde day bilde it agen.
Wiclif. Matthew, ch. xxvi.

The chief priestes and the elders, and all the councell, sought *false* witnesse agaynste Jesus for to put him to death, but founde none. In so much, that when manye *false* witnesses came, yet founde they none. At the last came two *false* witnesses, and sayde: Thys felowe sayde: I can destroye the temple of God, and build it agayne in iii. dayes. *Bible, Anno* 1551.

And therfore every gentil wight I pray,
For Goddes love as deme not that I say
Of evil entent, but that I mote reherse
Hir tales alle, al be they better or werse,
Or elles *falsen* som of my matere.
Chaucer. The Milleres Prologue, v. 3176

For paramours they do but faine
To loue truely they disdaine,
They *falsen* ladies traitorously.
Id. The Romant of the Rose, fol. 138.

He sterte him up out of the bushes thikke,
And sayde: *False* Arcite, *false* traitour wicke,
Now art thou hent, thou lovest my lady so,
From whom that I haue all this peine and wo.
And art my blood, and to my conseil sworn.
Id. The Knightes Tale, v. 1582.

And now thou woldest *falsly* ben aboute
To love my lady, whom I love and serve,
And ever shal ill that min hert sterve.
Id. Ib. v. 1144.

His sleightes and his infinite *falsenesse*
Ther coude no man writen, as I gesse,
Though that he mighte live a thousand yere;
In all this world of *falsenesse* n'is his pere.
Id. The Chanones Yemannes Tale, v. 16447.

God thanke I, and in good time be it sayde,
That ther n'as never man yet evil assayde
For gold ne silver that he to me lent,
Ne never *falshede* in min herte I ment.
Id. Ib. v. 16519.

These felons full of *falsitie*,
Haue many sithes begyled me,
And through her *falshed* her lust achised
Wherof I repent, and am agreued.
Id. The Romant of the Rose, fol. 125.

And yet vnto this day, men seith,
A lapynke hath lost his feith,
And is the birde *falsest* of all.
Gower. Conf. Am. book v. fol. 117.

Whan the emperour it herde seine
And knewe the *falsehead* of the vice,
He saide, he wolde do justice.
Id. Ib. book i. fol. 13.

Logike hath eke in his degree
Betweene the trouth and *falshede*
The pleyne wordes for to shede.
Id. Ib. book vii. fol. 150.

The tauerner that *falsethe* othes,
And litle reckes to lye,
The souldyer that doth deale the battes,
And makes his foes to flye.
Drant. Horace. Satire 1. sig I ii

Dauid in *Psalm* 101 abhorreth soche *false* accusers (*false* tale bringers into the kynges eares) and the wrath of God shall they neuer escap. *Joye. Exposicion of Daniel*, ch. iii.

All thei which haue receiued the gospell as the Germans) and thei that vnder the same pretence debarre him of his *false* vsurped powr & money *falselyer* exacted) as Englonde, fight yet ayenst him.
Joye. Exposicion of Daniell, ch xii.

Tha he sware by his father's soule, wherby he was neuer forsworne, that he woulde gette it agayne, and that he wolde make ye traytours derely abye their *falsnesse*.
Lord Berners. Froissart. Cronycle, vol. i. ch. 280.

The next day following, earlye in the morning, ye Germanes vsing the like dyssemblyng & *falshod* yt they had done before, came to our camp in great number accompanyed wyth all theyr nobles and auncient men.
Arthur Goldyng. Cæsar. Commentaries, book iv. fol. 92.

Shall you suffer this kind of man to raygne? No, let us make all the speede wee may to see him crucified, and so to shewe vnto all kinges and nations a justice done vppon one, that so vilely *falsified* his fayth. *Brende. Quintus Curtius*, book vi. fol. 143.

And therein all the famous history
Of Iason and Medæa was yritt;
Her mighty charmes, her furious loving fitt,
His goodly conquest of the golden fleece,
His *falsed* fayth, and loue too lightly flitt.
Spenser. Faerie Queene, book ii. can. 12.

Such one was I, my beauty was mine own;
No borrow'd blush, which bankrupt beauties seek,
That new-found shame, a sin to us unknown;
Th' adultrate beauty of a *falsed* cheek.
Daniel. The Complaint of Rosamond.

——————— What thou would'st highly
That would'st thou holily: would'st not play *false*,
And yet would'st wrongly winne.
Shakspeare. Macbeth, fol. 134.

If I translate, *nonnulli sacerdotes*, sundrie priestes, yee crie oute, a corrupter, a *falsarie*. I should haue saide, certaine priestes, or somme priestes: but I should not in any wise haue saide sundrie.
Jewell. To Maister Hardinge.

All states are good, and they are *falsly* led,
Who wish to be vnborne, or quickly dead.
Beaumont. The Answer of Metrodorus.

Dye had she rather in tormenting griefe
Then any should of *falseness* her reprove.
Spenser. Faerie Queene, book iii. can. 9.

Such end had the kidd, for he nould warned be
Of craft, covered with simplicitie;
And such end, perdie, does all hem remayne
That of such *falsers* friendship bene fayne.
Id. Shepheard's Calendar. June.

Yet in this thing, which all men thought so plain,
And to have been accomplish'd with such care,
Their inward *falsehood* hidden did remain,
Quite from the colour that the outside bare.
Drayton. The Barons' Wars, book iii.

——————— Whereof hee soon aware,
Each perturbation smooth'd with outward calme,
Artificer of fraud; and was the first
That practic'd *falsehood* under saintly show,
Deep malice to conceale, coucht with revenge.
Milton. Paradise Lost, book iv. l. 122.

Charles himself refutes you, your prodigy of impiety, who thinking that oath no light matter, chose rather by a subterfuge to avoid the force of it, or by a fallacy to elude it, than openly to violate it; and would rather *falsify* and corrupt the oath, than manifestly forswear himself after he had taken it.
Id. Defence of the People of England, ch. xii.

As before he misreported S. Cyprian, euen so dooth he now likewise misreporte S. Hierome, and so shoareth vp a ruinous mater with the *falsification* of his doctours.
Jewell. Replie to M. Hardinge, fol. 251.

As for Grattan, M. Hardinge knoweth he is a common *falsifier* of the doctours, and therefore his credit in suche cases cannot be greate. *Id. Ib.* fol. 407.

Maie wee not now allow you with fauour, to take al these, that ye cal fittons, lies, corruptions, and *falsyficinges*, home againe vnto yourselfe? *Id. Defence of Apology*, fol. 178.

True humility, in opposition to this *false* and proud appearance of it, consists in making, not our own will, but the will of God, the rule of our duty. *Clarke. Sermon* 3. vol. 10.

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He divers ways *falsely* defamed King Henry with intents of submission (as though he had intended to submit himself and his realme to the Pope again) such was the bishop's [Gardner's] impudence.
Strype. Memorials. Queen Mary, Anno 1554.

They that reject superstition in theory, and yet retain it in life, and that upon principle too, do but expose their own folly and *falseness* both in one.
Waterland. Works, vol. viii. p. 60. *Christianity Vindicated.*

To these was Allen the conjurer joined, of whom we have spoken before: but Underhil soon forsook them, by reading the Scriptures and hearing the preachers; and then, as some satisfaction to the world, he put forth a satire against the wickedness of these men, revealing the *falsehood* and knavery that he was made privy to.
Strype. Memorials. Edward VI. Anno 1548.

If the Evangelists had *falsified* in these narratives, it is infinitely improbable, that the enemies of the Christian religion who could so easily have convinced them of such *falsification*, should not some time or other have objected it against the truth of our religion, which yet they never did. *South. Sermon* 4. vol. xi.

The Macedonians also in their turn pleaded tradition for their rejecting the Divinity of the Holy Ghost. But the great St. Basil laid open the *falsity* of their pretences that way, and demonstrated that tradition was on the contrary side.
Waterland. Works, vol. v. p. 324. *The Use and Value of Ecclesiastical Antiquity.*

While impious men despise thy sage decree,
From vain deceit, and *false* philosophy;
Let us its wisdom own, its blessings feel,
Receive with gratitude, perform with zeal.
Mason. Hymn for York Cathedral.

The commentators on Homer apologize for the glaring *falsehoods* which Ulysses relates, by showing they are told to the Phæacians, a credulous people. *Cambridge. The Scribleriad*, (note.)

We cannot, I fear, *falsify* the pedigree of this fierce people, and persuade them that they are not sprung from a nation in whose veins the blood of freedom circulates.
Burke. On Conciliation with America.

Extreme necessity (to do his lordship all the right we are able) forced him upon this bold and violent *falsification* of the doctrine of the alliance. *Warburton. Works*, vol. vii. p. 328.

He was prepared to shew the madness of their declaration of the pretended rights of man; the childish futility of some of their maxims; the gross and stupid absurdity, and the palpable *falsity* of others. *Burke. Appeal from the New to the Old Whigs.*

A strange uncouth thing, a theatrical figure of the opera, his head shaded with three-coloured plumes, his body fantastically habited, strutted from the back scenes, and after a short speech, in the mock heroick *falsetto* of stupid tragedy, delivered the gentleman who came to make the representation, into the custody of a guard, with directions not to lose sight of him for a moment.
Id. On a Regicide Peace.

FALSE, in *Composition.*

As also concernynge the *false-fained* authoritie and vsurped power of the bishoppe of Rome, and vnlawfull or vnaduysed othes and vowes.
Stephen, Bishop of Winchester. Of true Obedience, to the Reader, sig. A 3.

And thus good Chrysten readers, ye now playnly perceiue, yt Tindall hath here for his owne part nothing proued vs that his *false-framed* electes, nor yet that onely the very true electes be the church of Christ in earth.
Sir Thomas More. Workes, fol. 614. *The second Part of the Confutation of Tyndall.*

And as soone as they of Bruges herde them crye Gaunt, and herde so many gōnes come in among them, and sawe howe they set full front on them, lyke *fals-herted* people and of yuell courage, they gaue way.
Lord Berners. Froissart. Cronycle, vol. i. ch. 399.

HAST. *False-boding* woman, end thy frantick curse,
Least to thy harme thou moue our patience.
Shakspeare. Richard III. fol. 178.

MOW. I but our valuation shall be such,
That euery slight, and *false-deriued* cause,
Yea, euery idle, nice, and wanton reason,
Shall, to the king, taste of this action.
Id. Henry IV. Second Part, fol. 92.

——— When drums and trumpets shall
I' th' field prouе flatterers, let courts and cities be
Made all of *false-fac'd* soothing.
Shakspeare. Coriolanus, fol. 7.

Here be many preparations to this spirit, which are not this spirit; many presumptions in our hearts *false-grounded*, many trembling and jealousies in those that have it, great affinity between faith natural and spiritual.
Hammond. Works, vol. iv. *Sermon* 10.

I am thy king, and thou a *false-hearted* traitor.
Shakspeare. Henry VI. Second Part, fol. 144.

CROM. Bear witness, lords—Tell him, when he hath known you,
And tried your faith but half so much as mine,
He'll find you to be the *falsest-hearted* man
In England? pray tell him thus.
Anonymous. Lord Cromwell, act v. sc. 5.

Though I will not be so severe a censor, that for some few evill acts, I should condemne a man for *false-heartednesse*: yet, in common course of life, I need not be so mopish, as not to believe rather the language of the hand, than of the tongue.
Hall. Works, vol. i. fol. 24. *Meditations and Vows*, cent. 2.

But thine ayme failed thee, the humble and true penitence of the one [David] saved him out of thy hands, the obduredness, and *false-heartednesse* of the other [Saul] gave him up as a prey to thy malace.
Id. Ib. vol. iii. fol. 655. *Satan's Fiery Darts Quenched, Decade* 2.

Then thou, the mother of so sweet a child,
Her *false-imagin'd* loss cease to lament,
And wisely learn to curb thy sorrows wild.
Milton. Ode. On the Death of a fair Infant.

But well-weigh'd Reason told him, that when Law
Either's renounc'd, or misapply'd by th' awe
Of *false-nam'd* Patriots, that when the right
Of King and Subject is suppress'd by might;
When all Religion either is refus'd
As mere pretence, or merely as that us'd;
When thus the fury of Ambition swells,
Who is not active, modestly rebels.
Cartwright. On the Death of Sir Bevill Greville.

Whatsoever Daniel (the poet, not the prophet) pleased to say; All historians were not monks, nor all monks *false-tongued*; would God all divines were true.
Hall. Works, vol. iii. fol. 390. *Answer to the Vindication of Smectymnuus.*

The undefloured and unblemishable simplicity of the Gospel, not she herself, for that could never be, but a *false-whited*, a lawny resemblance of her, like that air-born Helena in the fables, made by the sorcery of prelates, instead of calling her disciples from the receit of custom, is now turn'd publican herself.
Milton. Reason of Church Government, &c. book ii.

But here the sincere soul may comfort itself, when with one eye it can reflect upon its own integrity, and with the other upon God's infinite infallible knowledge, and say, indeed, Men charge me thus and thus, as *false-hearted* and an hypocrite, but my God knows otherwise. *South. Sermon* 13. vol. vii.

If such men be in England, this bill is absolutely necessary. From treachery and *false-heartedness* is our ruin.
Parliamentary History. Anno 1690. *Debate on the Abjuration Bill.*

And still *false-warbling* in his cheated ear
Her Syren voice, enchanting, draws him on
To guileful shores, and meads of fatal joy.
Thomson. Spring.

Greatness in glitt'ring forms display'd
Affects weak eyes much us'd to shade,
And by its *falsely-envy'd* scene
Gives self-debasing fits of spleen.
Green. The Spleen.

FALSTER, one of the numerous Islands at the entrance of the Baltic which belong to Denmark. It lies off the Southern extremity of Zealand, between 54° 34′ and 54° 58′ of North latitude and 11° 40′ and

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FALSTER. — FALTER.

12° 4′ of East longitude; and is separated from the East coast of Laaland by a narrow channel, in general little exceeding one or two miles in breadth. Its extreme length is about 28 miles, and its breadth 15; but its superficial extent is by no means proportioned to these dimensions, as 10 or 11 miles of the above length consist of two mere strips of land enclosing an arm of the sea, or rather a lake, and almost detached from the rest of the Island. The surface of Falster is of a level character. It is well wooded, and is productive in grain, pulse, and potatoes; but especially in fruit, from which circumstance it has obtained the name of "the Orchard of Denmark." Honey and wax are also among its products. The population of the Island is 17,000. Its chief Towns are *Nyekiobing* and *Stubbekiobing*. The former is situated on the Straits of Guldborgsund, and is one of the most ancient towns in the Kingdom. It was once the constant residence of the Queens dowager, but since 1714 it has lost this distinction, and the palace in which they used to live has been neglected. It has four Schools, and a well-endowed Hospital. The inhabitants, about 1100 in number, derive employment partly from agriculture and partly from trade and navigation. Distant 70 miles South-South-West from Copenhagen. North latitude 54° 45′, and East longitude 11° 49′. Stubbekiobing, the other town, does not merit particular notice.

FA'LTER, or FA'ULTER, *v.* FA'ULTERING, *n.* FA'ULTERINGLY. } Minshew says from the Fr. *faulte*, a fault. Skinner refers to *fall*, and *fault*. The Sp. *faltar* is, to *fail*.

To fail or fall short; to fail, *sc.* in utterance; to hesitate.

——————— Fooles, be whiche *fauten* in witt.
Piers Ploughman. Vision, p. 175.

Bestyre youre werye handes, plucke vp youre weake and *foltryng* knees, and runne streyght to the marke that is set before you.
Udall. Hebrues, ch. xii.

Whan the Emperor had ended his said recommendacions, the day began to springe, and his eie strynges began to breake, & his tongue *faultered*, and his handes shooke.
Golden Boke, ch. xlvii.

How can the uncorrupt and majestic law of God, bearing in her hand the wages of life and death, harbour such a repugnance within herself, as to require an unexempted and impartial obedience to all her decrees, either from us or from our Mediator, and yet debase herself to *falter* so many ages with circumcis'd adulteries by unclean and slubbering permissions.
Milton. Doctrine, &c. of Divorce, ch. xiii.

Wee found in a nouke remote farre out of the way one souldior lying hid alone by himselfe: who being presented unto our captain, *faltered* in his speech for feare, so that his words hung not together.
Holland. Ammianus, fol. 114.

Twice she began, and stopp'd; again she try'd,
The *faltering* tongue its office still deny'd:
At last her veil before her face she spread,
And drew a long preluding sigh, and said.
Dryden. Ovid. Metamorphoses, book x.

——————— At his controul
Despair and anguish fled the struggling soul,
Comfort came down the trembling wretch to raise,
And his last *faultering* accents whisper'd praise.
Goldsmith. The Deserted Village.

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